

# GITA MEDITATIONS

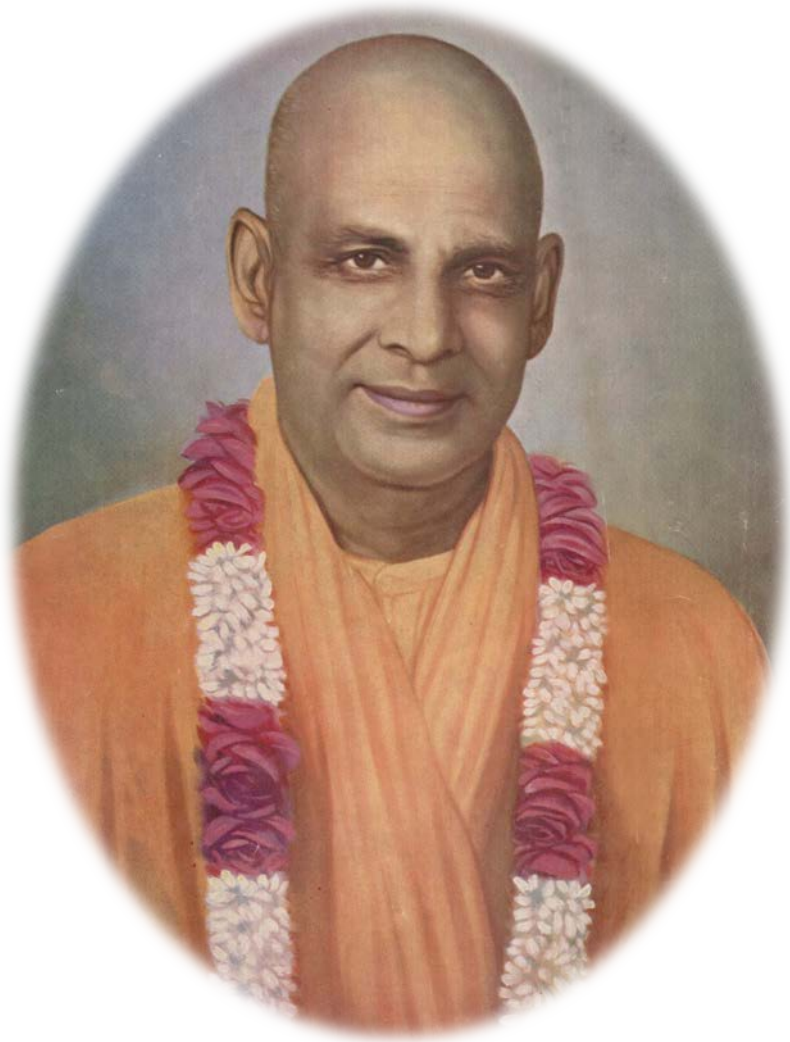
Swami Sivananda

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*Dedicated to H. H. Sri Swami Sivananda*

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## UNIVERSAL PRAYER

O adorable Lord of Mercy and love!  
Salutations and prostrations unto Thee  
Thou art Satchidananda.  
(Existence-Consciousness-Bliss Absolute)  
Thou art Omnipresent, Omnipotent, Omniscient.  
Thou art the Indweller of all beings.

Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
Grant us inner spiritual strength  
To resist temptation and to control the mind.  
Free us from egoism, lust, greed,  
hatred and anger.  
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.  
Let us serve Thee in all these names and forms.  
Let us ever remember Thee.  
Let us ever sing Thy glories.  
Let Thy name be ever on our lips.  
Let us abide in Thee for ever and ever.

*Swami Sivananda*

## INTRODUCTION

Great Truths and sublime and lofty ideas become actualised into facts of life through the power of constant visualisation and constructive imagination. Constant and continuous meditation makes even abstruse spiritual ideas become concretised into living experience. Such is the power of thought and such the purpose of meditation. Therefore it is that the subtle vedantic assertions and declaration were required to be 'meditated upon'. "Shrotavyo mantavyo nididhyasitavyah"—such is the instruction of Sage Yajnavalkya in the Brihadaranyaka Upanishad.

Meditation is very greatly facilitated by concentrating and centralising the attention upon a restricted and well-defined group of ideas or thoughts. The scattered and diffused rays of the mind are narrowed down to be a bright beam and brought to bear upon a set of similar ideas collected and arranged together at one place and presented under convenient and suggestive headings.

The Srimad Bhagavad Gita contains numerous elevating ideas of profound spiritual import. The lofty utterances upon sublime subjects like jnana, bhakti, vairagya, viveka, tapas, tyaga, selflessness, self-control, self-surrender, etc., that abound in this great scripture are worthy of constant meditation and assimilation. But in the Gita these ideas are found scattered here and there in different parts of the book. The verses are spread in various places throughout the eighteen chapters. Though this serves very nicely to make the mind easily dwell upon the various aspects of life during swadhyaya and parayana, yet it does not prove convenient for the more concentrated process of dhyana.

This book has now obviated the above-mentioned disadvantage by collecting the various verses bearing upon a central idea and arranging them into convenient groups under suitable headings. The beautiful arrangement of the meditations is such as will suit all varieties of temperaments and will meet the needs of different individuals in different moods. Thus the gems that were hitherto scattered in different parts of the treasure-house of the Bhagavad Gita have now been fashioned into separated jewels, as it were, ready for use. They are precious to the spiritual sadhakas, as they touch upon all the important aspects of sadhana and spiritual life.

Meditation on a single syllable like the pranava or a single short formula like the mahavakya is possible to an advanced sadhaka who has developed a deep degree of concentration. But for the great majority it is easier to allow the mind to dwell upon a series of connected ideas pertaining to a central subject. The careful arrangement and classification of these Gita Meditations splendidly suits this purpose.

This compact collection serves to keep vividly before the mind the eternal verities of life and rouse up and inspire man to strive to realise them. Each meditation is a powerful means to enable man to live in the continuous consciousness of the presence of God.

The first section touches upon the nature of the Supreme, its transcendent and immanent aspects, and the immortality of the soul. Section two gives an inspiring picture of the fortunate ones, the saints who came face to face with the supreme reality described in the first section. The third (and rightly the biggest) section headed 'Spiritual Life and Sadhana' serves to keep before the mind the difficult path of restraint and renunciation by which the saint realised the reality. The 'meditations' in section four are all about the various phases of the way of attainment.

These are precious spiritual flowers culled together and done up into beautiful bouquets laden with divine fragrance. It is a most valuable collection containing, as it does, practical guidance to the raja yogi, gems of prayer and sweet surrender to the bhakta, solemn depth of introspection to the jnani, and wonderful inspiration and invigoration to the karma yogi.

In train, tram, bus, or tonga, during midday recess, at school, court, office or business, either in a park seat, club corner or waiting room, a quick glance through a 'meditation' and an inward plunge for a brief minute or two will at once re-energise man's spirit, drooping under the burden of life in the vexation and the monotony of day-to-day routine. Within the brief little intervals in the very midst of worldly strife and toil, these ready 'meditations' enable you to refresh and refill yourself with inner strength.

The unique merit and value of this handy collection has its ready practical utility and adaptability to instantaneous concentration. Any meditation can be instantly selected to suit the need of the particular mood you are in. Though very select and short, yet the collection covers all the phases relating to God and God-realisation. Keep it as your constant guide and companion. Look into it now and then. Meditate for a few minutes daily upon the sublime ideas. In a short time your life will be transformed. It will bestow a rare sweetness and an entirely new vision of your life. You will become a thoroughly changed man filled with the consciousness of the divine.

May the Lord, Sri Krishna, the bestower of the Gita, the manifestation of the Supreme Para-Brahman, bless you with self-realisation!

## **The Ancient Gospel to Modern Mankind**

The Bhagavad Gita is an ancient solution of the modern problems, too. The problems that face the human being are essentially the same in all periods of time, though they appear in different dresses at different times. The greatness of the Gita lies in that it is an integral gospel, a solution of all problems in all their aspects, at all times, in all places and under all circumstances. The Gita was pronounced by the integral person, Krishna, who represented the true being; the Gita was meant to be an instruction to Arjuna, who represented the true man. The problems that faced Arjuna face mankind in general. The Gita is the answer to the universal question of life as a whole.

Social problems, political problems and individual problems, relating to the different conditions of life, physical, intellectual, moral and spiritual, —are all offshoots of certain fundamental difficulties which appear to make existence a scene of acute restlessness and grief. Peace, abundance and happiness seem to be the factors which control the value of life. The lack of these becomes the source of a severe want and a problem. The continuous presence of these seems to overcome all forms of sorrow. The basic error which the Gita points out that man has committed, is the absence of the knowledge of the main cause of all kinds of problems that obstruct the establishment of oneself in non-intermittent, ceaseless satisfaction. The various categories of the constitution of the universe, enumerated by the Gita, point to the fact that the soul of the universe is not what is perceived by man through his senses or thought of by his mind, but the presupposition of conception, perception and all knowledge which man professes to generate or possess. The God of the universe is the heart there of, transcendental subject without an object, which means that problems and difficulties arise in objectivating the true subject, the God within man, i.e., in being untrue to one's real self. In order to know the world fully, the knower must be independent of the laws governing the world; else, knowledge complete would be impossible. One whose knowledge is controlled by external phenomena can never have real knowledge of them. The impulse for absolute knowledge guarantees the possibility of such a knowledge. This shows that the knower is superior to the known to such an extent that the known loses its value of being, in the light of the absoluteness of the knower. The Bhagavad Gita stresses the existence of this state of the Supreme Being, to the exclusion of everything else, in the statement, "Second to Me, nothing is."

To try to find absolute perfection in the world, therefore, is to attempt the impossible; for, that is possible only in "attaining Me" (in the words of Krishna); in attaining, or, rather, in being the absolute knower whose knowledge is not of anything except himself. To become Krishna is to become the absolute being, where alone is perpetual peace, abundance and happiness in unalloyed essence. The satisfaction found in the world is the mind of the knower seen through the mirror of objectivity. It is the perception of one's ideas in concrete objective forms, though the basis of such forms is the absolute self or the universal soul. The repeated assertions made in the Gita to the effect that doubts, problems and worries are overcome in the attainment of

God, make it clear that, because knowledge of God or attainment of God means being God, the riddle of life in the universe with its unsurmountable vexations and annoying experiences can be finally solved on arriving at the knowledge that the fundamental error is the attribution of reality and selfhood to thought-forms and that true perfection is being rooted in the consciousness of absolute-selfhood.

The modern man opines himself to be scientific and strictly rational. The Bhagavad Gita warns man that science and rational knowledge are simply laws and knowledge of the forms of external experience, which by no means are valid by themselves. They are valid only in so far as they are related to an experiencing phenomenal subject, but they are invalid to noumenal subject which is the heart of even the perceived or the known forms of experience. Experience is not prior but posterior to self-consciousness.

Hence all experience in the world is the outcome of the ideas given rise to by consciousness in the capacity of the knowing subject which it essentially is. The phenomenon should vanish in the noumenon which is the root-existence. Until this is achieved, no problem can be solved, no pain can be allayed. The great modern problems are a trifle to the wisdom of the Gita which considers worldly wisdom as a fool's paradise.

The way of life to be lived in order to reach absolute perfection is pointed out by the ethics of the Gita itself. It is the calming of the passions, the restraining of the thoughts, the withdrawal of creative willing, the cessation of all psychic functions, that leads to a merging of oneself in self-consciousness, where alone is freedom from the oppression of life in a multifarious universe, where alone is thorough and unlimited perfection, and which alone is real knowledge, true wisdom. The world is the special mode of the conception and the perception of the absolute by the functions of ideation or creative imagining. The cessation of such functions is liberation from all problems, and is possession of and life in infinite peace. This is the supreme word of the Gita to all.

May you all attain the freedom which knows no bounds, and rest in peace!



## Meditation on the Supreme Being

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ  
viśvādhāraṃ gaganasadṛśaṃ meghavarṇaṃ śubhāṅgaṃ  
lakṣmīkāntaṃ kamalanayanaṃ yogibhirdhyānagamyāṃ  
vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikaṅgātham

I adore Vishnu, the embodiment of Peace, who sleeps on the serpent, whose navel is the lotus (of the universe), who is the Lord of gods, who is the support of the universe, who is (omnipresent) like ether, whose colour resembles the colour of the clouds, whose body (manifestation) is auspicious, who is the Lord of Lakshmi (supreme prosperity), whose eyes are like lotuses, who is attainable by yogis through meditation, who is the destroyer of the fear of birth and death, and who is the One Lord of all the worlds.

vasudeva sutāṃ devāṃ kāmśa cāṅgura mardanaṃ  
devakī paramā 'nandaṃ kṛṣṇaṃ vande jagad guraṃ

I salute lord Krishna, the world teacher, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

yaṃ brahmā varuṇe 'ndra rudra marutaḥ  
stunvanti divyaiḥ stavair  
vedaiḥ sāṅga pada kramo 'paṇiṣadair  
gāyanti yaṃ sāmagaḥ  
dhyānā 'vasthita tad gatena manasā  
paśyanti yaṃ yogino  
yasyā 'ntaṃ na viduḥ surā 'sura gaṅgā  
devāya tasmai namaḥ

Salutations to that God whom Brahma, Varuṇa, Indra, Rudra and the Marut praise with divine hymns, of whom the Sama-chanters sing by the Veda and their anga, (in the pada and krama methods), and by the Upanishad, whom the yogi see with their minds absorbed in him through meditation, and whose ends the hosts of the deva and asura know not.

om tatsatpurūśoṭamaṁ samgurūṁ śāntaṁ viyatsañibhaṁ  
māyātītamkhaṇḍabodhaparamānandātamaratnākaraṁ  
viśvathithyudyāntamekamṛtam ṛdhaiv bhāntaṁ vibhuṁ  
satyaṁ jñāṇamanantakotimihirjyotiḥ-svarūpaṁ bhaje

I take refuge in that One Immortal Purushottama, who is known as Om Tat Sat, who is the Guru of all, who is Peaceful and all-pervading like ether, who transcends Maya, who is the Ocean of the indivisible consciousness and the supreme bliss of the Self, who is the beginning, the middle and the end of the universe, who, the One Lord, appears as though He is threefold, who is Truth, Knowledge and Mass of Effulgence like endless crores of suns put together!

sarvo 'paniṣado gāvo dogdhā gopāla nandanaḥ  
pārtho vatsaḥ sudhīr bhoktā dugdhaṁ gītā'mṛtaṁ mahat

All the Upanishad are the cows, the milker is Krishna the cowherd boy, Arjuna is the calf, men of purified intellect are the drinkers, the milk is the great nectar of the Gita.

## I. GOD AND JIVA

### 1. Prayer to the Lord

paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān  
puruṣaṁ śāśvataṁ divyam ādidevam ajaṁ vibhuṁ

Thou art the supreme Brahman, the supreme abode, the supreme purifier, eternal, divine person, the primeval God, the unborn and omnipresent. (X-12)

tvam akṣaraṁ paramaṁ veditavyaṁ  
tvam asya viśvasya paraṁ nidhānaṁ  
tvam avyayaḥ śāśvatadharmagoptā  
sanātanas tvaṁ puruṣo mato me

Thou art the imperishable, the Supreme Being, who should be known. Thou art the great treasure-house of this universe; thou art the imperishable protector of the eternal dharma; thou art the ancient person, I deem. (XI-18)

tvam ādidevaḥ puruṣaḥ purāṇas—  
tvam asya viśvasya paraṁ nidhānaṁ  
vettā 'si vedyāṁ ca paraṁ ca dhāma  
tvayā tataṁ viśvam anantarūpa

Thou art the primal God, the ancient puruṣa, the supreme refuge of this universe, the knower, the knowable and the supreme abode. By thee is the universe pervaded, O being of infinite forms. (XI-38)

vāyur yamo 'gnir varuṇaḥ śāśāṅkaḥ  
prajāpatis tvaṁ prapitāmahaś ca  
namo namas te 'stu sahasrakṛtvaḥ  
punaś ca bhūyo 'pi namo namas te

Thou art Vayu, Yama, Agni, Varuṇa, the moon, the creator, and the great-grandfather. Salutations, salutations unto thee, a thousand times, and again salutations, salutations unto thee. (XI-39)

namaḥ purastād atha prṣṭhataś te  
namo 'stu te sarvata eva sarva  
anantavīryāmitavikramas tvaṁ  
sarvaṁ samāpnoṣi tato 'si sarvaḥ

Salutations to thee, from front and behind. Salutations to thee on every side, O All. Infinite in power and prowess, thou pervadest all; wherefore thou art All. (XI-40)

pitā 'si lokasya carācarasya  
tvam asya pūjyaś ca gurur garīyān  
na tvatsamo 'sty abhyadhikaḥ kuto 'nyo  
lokatraye 'py apratimaprabhāva

Thou art the father of this world, moving and unmoving. Thou art to be adored by this world. Thou, the greatest guru, for none there exists who is equal to thee; how can there be then, another superior to thee in the three worlds, O Being of unequalled power? (XI-43)

## 2. Nature of Brahman

jñeyam yat tat pravakṣyāmi yaj jñātvā 'mṛtam aśnute  
anādimat param brahma na sat tan nā 'sad ucyate

I will declare that which has to be known, knowing which one attains to immortality, the beginningless supreme Brahman, called neither being nor non-being. (XIII-12)

sarvataḥpāṇipādaṁ tat sarvato 'kṣīromukhaṁ  
sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, he exists in the worlds enveloping all. (XIII-13)

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitaṁ  
asaktaṁ sarvabhṛc cai 'va nirguṇaṁ guṇabhokṭṛ ca

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer, (XIII-14)

bahir antaś ca bhūtānām acaraṁ caram eva ca  
sūkṣmatvāt tad avijñeyam dūrasthaṁ cā 'ntike ca tat

Without and within all beings, the unmoving and also the moving; because of its subtlety, unknowable; and near and far away is that. (XIII-15)

avibhaktaṁ ca bhūteṣu vibhaktaṁ iva ca sthitaṁ  
bhūtabhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca

He is undivided, yet he exists as if divided, in beings; he is to be known as the supporter of beings; he dissolves and generates all these. (XIII-16)

jyotiṣām api taj jyotis tamasah param ucyate  
jñānam jñeyam jñānagamyaṁ hṛdi sarvasya viṣṭhitaṁ

That, the light of all lights, is said to be beyond darkness; knowledge, the knowable and the goal of knowledge, seated in the hearts of all. (XIII-17)

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante tad dhāma paramaṁ mama

Neither doth the sun illumine there nor the moon, nor the fire; having gone thither, they return not: this is my supreme abode. (XV-6)

### 3. Immanence of God

mattaḥ parataraṁ nā 'nyat kiñcid asti dhanañjaya  
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva

There is nothing whatsoever higher (other) than me, O Arjuna. All this is strung on me, as clusters of beads on a string. (VII-7)

aham ātmā guḍākeśa sarvabhūtāśayasthitaḥ  
aham ādiś ca madhyaṁ ca bhūtānām anta eva ca

I am the self, O Arjuna, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. (X-20)

yac cā 'pi sarvabhūtānām bījaṁ tad aham arjuna  
na tad asti vinā yat syān mayā bhūtaṁ carācaram

Whatever is the seed of all beings, that also am I, O Arjuna. There is no being whether moving or unmoving that can exist without me. (X-39)

yad-yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā  
tat-tad evā 'vagaccha tvaṁ mama tejoṁ 'śasambhavaṁ

Whatever being there is, glorious, prosperous or powerful, that know thou to be a manifestation of a part of my splendour. (X-41)

athavā bahunai 'tena kiṁ jñātena tavā 'rjuna  
viṣṭabhyā 'ham idaṁ kṛtsnam ekāśena sthito jagat

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of myself. (X-42)

brahmaṇo hi pratiṣṭhā 'ham amṛtasyā 'vyayasya ca  
śāśvatasya ca dharmasya sukhasyai 'kāntikasya ca

For I am the abode of Brahman, the immortal and the immutable, of everlasting dharma and of absolute bliss. (XIV-27)

īśvaraḥ sarvabhūtānām hṛddeśe 'rjuna tiṣṭhati  
bhrāmayaṁ sarvabhūtāni yantrārūḍhāni māyayā

The Lord dwells (abides) in the hearts of all beings, O Arjuna, causing all beings, by his illusive power, to revolve as if mounted on a machine. (XVIII-61)

#### 4. Immortality of the Soul

avināśi tu tad viddhi yena sarvam idaṁ tataṁ  
vināśam avyayasyā 'sya na kaścit kartum arhati

Know that, by whom all this is pervaded, to be indestructible. None can cause the destruction of that, the imperishable. (II-17)

na jāyate mriyate vā kadācin  
nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre

The self is not born, nor does the self ever die. After having been, the self again does not cease to be. Unborn, eternal, changeless and ancient, the self is not killed when the body is killed. (II-20)

nai 'naṁ chindanti śastrāṇi nai 'naṁ dahati pāvakaḥ  
na cai 'naṁ kledayanty āpo na śoṣayati mārutaḥ

Weapons do not cut the self. Fire burns it not. Water wets it not. Wind dries it not. (II-23)

acchedyo 'yaṁ adāhyo 'yaṁ akledyo 'śoṣya eva ca  
nityaḥ sarvagataḥ sthāṇur acalo 'yaṁ sanātanaḥ

This self cannot be cut, burnt, wetted, or dried up. It is eternal, all-pervading, stable, immovable and ancient. (II-24)

dehī nityam avadhyo 'yaṁ dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi

This self, the indweller in the body of everyone, is ever indestructible, O Arjuna, therefore, thou shouldst not grieve for any creature. (II-30)

## II. THE MAHATMA OR SAINT

### 1. Bhāgavatā

mayy āveśya mano ye mām nityayuktā upāsate  
śraddhayā parayo 'petās te me yuktatamā matāḥ

Those who, fixing their mind on me, worship me, ever steadfast and endowed with supreme faith, these are the best in yoga in my opinion. (XII-2)

ye tu sarvāṇi karmāṇi mayi saṅyasya matparāḥ  
ananyenai 'va yogena mām dhyāyanta upāsate

But to those who worship me, renouncing all actions in me, regarding me as the supreme goal, meditating on me with single-minded yoga, (XII-6)

teṣāṁ ahaṁ samuddhartā mṛtyusaṁsārasāgarāt  
bhavāmi nacirāt pārtha mayy āveśitacetasām

To those whose minds are set on me, O Arjuna, verily I become ere long the saviour from the ocean of samsara. (XII-7)

adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca  
nirmamo nirahaṁkāraḥ samaduḥkhasukhaḥ kṣamī

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, (XII-13)

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ  
mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect offered to me, he, my devotee, is dear to me. (XII-14)

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati  
śubhāśubhaparitṛyāgī bhaktimān yaḥ sa me priyaḥ

He who neither rejoices nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to me. (XII-17)

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ  
śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment, (XII-18)

tulyanindāstutir maunī saṁtuṣṭo yena kenacit  
aniketaḥ sthīramatir bhaktimān me priyo naraḥ

He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion – that man is dear to me. (XII-19)

## 2. State of Sthitaprajña

prajahāti yadā kāmān sarvān pārtha manogatān  
ātmany evā 'tmanā tuṣṭaḥ sthitaprajñas tado 'cyate

When a man completely casts off, O Arjuna, all the desires of the mind, and when his self is satisfied in the self, then is he said to be one of steady wisdom. (II-55)

duḥkheṣv anudvignamanāḥ sukheṣu vigatasprḥaḥ  
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate

He whose mind is not shaken by adversity, who does not hanker after pleasures, and who is free from attachment, fear and anger, is called a sage of steady wisdom. (II-56)

yaḥ sarvatrā 'nabhisnehas tat-tat prāpya śubhāśubhaḥ  
nā 'bhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

He who is everywhere without attachment, who neither rejoices nor despises on meeting with anything – good or bad, his wisdom is established. (II-57)

yadā samharate cā 'yaḥ kūrmo 'ṅgānī 'va sarvaśaḥ  
indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā

When, like the tortoise which withdraws its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady. (II-58)

tāni sarvāṇi samyamya yukta āsīta matparaḥ  
vaśe hi yasye 'ndriyāṇi tasya prajñā pratiṣṭhitā

Having restrained them all, he should sit steadfast, intent on me. His wisdom is steady whose senses are under control. (II-61)

tasmād yasya mahābāho nigrhītāni sarvaśaḥ  
indriyāṇī 'ndriyārthebhyas tasya prajñā pratiṣṭhitā

Therefore, O Arjuna, his knowledge is steady whose senses are completely restrained from sense-objects. (II-68)

## 3. Yoga-Bhraṣṭa

pārtha nai 've 'ha nā 'mutra vināśas tasya vidyate  
na hi kalyāṇakṛt kaścid durgatiḥ tāta gacchati

O Arjuna, neither in this world, nor in the next world is there destruction for him; none, verily, who does good, O my son, ever comes to grief. (VI-40)

prāpya puṇyakṛtām lokān uṣitvā śāśvatīḥ samāḥ  
śucīnām śrīmatām gehe yogabhraṣṭo 'bhijāyate



Having attained to the worlds of the righteous and having dwelt there for everlasting years (many millennia) he who was unsuccessful in yoga is reborn in a house of the pure and (spiritually) wealthy. (VI-41)

athavā yoginām eva kule bhavati dhīmatām  
etad dhi durlabhataram loka janma yad īdrśam

Or, he is born in a family of even the wise yogi; verily a birth like this is very difficult to obtain in this world. (VI-42)

tatra taṁ buddhisamyogaṁ labhate paurvadehikaṁ  
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O Arjuna. (VI-43)

pūrvābhyāsenā tenai 'va hriyate hy avaśo 'pi saḥ  
jijñāsur api yogasya śabdabrahmā 'tivartate

By that very former practice he is borne on in spite of himself. Even he who merely wishes to know yoga goes beyond the shabda-brahman, the rituals of the Veda. (VI-44)

prayatnād yatamānas tu yogī saṁsuddhakilbiṣaḥ  
anekajanmasaṁsiddhas tato yāti parām gatim

But the yogi who strives with diligence, purified of sins and perfected gradually through many births, reaches the highest goal. (VI-45)

#### 4. Gunātīta

prakāśam ca pravṛttim ca moham eva ca pāṇḍava  
na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati

Light, activity and delusion – when they are present, O Arjuna, he hates them not, nor does he long for them when they are absent. (XIV-22)

udāsīnavad āsīno guṇair yo na vicālyate  
guṇā vartanta ity eva yo 'vatiṣṭhati ne 'ṅgate

He who, seated like one unconcerned, is not moved by the qualities, and who, knowing that the qualities are active, is Self-centred and moves not (is a gunatita). (XIV-23)

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ  
tulyapriyāpriyo dhīras tulyanindātmasaṁstutiḥ

Alike in pleasure and pain, who dwells in the self, to whom a clod of earth, stone and gold are alike, to whom the dear and the unfriendly are alike, firm, the same in censure and praise, (XIV-24)

mānāpamānayoḥ tulyas tulyo mitrāripakṣayoḥ  
sarvārambhaparityāgī guṇātītaḥ sa ucyate

The same in honour and dishonour, the same to friend and foe, abandoning all undertakings – he is said to have crossed the qualities. (XIV-25)

### 5. Nature of Equal Vision

vidyāvinayasampanne brāhmaṇe gavi hastini  
śuni cai 'va śvapāke ca paṇḍitāḥ samadarśinaḥ

Sages look with an equal eye on a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. (V-18)

iḥai 'va tair jitaḥ sargo yeṣāṃ sāmnye sthitaṃ manaḥ  
nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ

Even here, birth is overcome by those whose minds rest in 'sameness'. Brahman is spotless indeed and 'sameness'. Therefore they are established in Brahman. (V-19)

labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ  
chinnadvaidhā yatāmānaḥ sarvabhūtahite ratāḥ

The sages obtain absolute freedom or moksha – they whose sins have been destroyed, whose perception of dualities is torn asunder, who are self-controlled and intent on the welfare of all beings. (V-25)

suhṛṇmitrāryudāsīnamadhyasthadveṣyabandhuṣu  
sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate

He who is of the same mind to the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, the relatives, the righteous and the unrighteous, excels. (VI-9)

sarvabhūtaṣṭham ātmānaṃ sarvabhūtanī cā 'tmani  
īkṣate yogayuktātmā sarvatra samadarśanaḥ

With the mind harmonised by yoga he sees the self abiding in all beings and all beings in the self; he sees the same everywhere. (VI-29)

ātmaupamīyena sarvatra samaṃ paśyati yo 'rjuna  
sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ

He who, through the likeness of the self, O Arjuna, sees 'sameness' everywhere, be it pleasure or pain, he is regarded as the highest yogi. (VI-32)

### III. SPIRITUAL LIFE AND SADHANA

#### 1. Three Kinds of Sukha

yat tad agre viṣam iva pariṇāme 'mṛtopamaṁ  
tat sukhaṁ sāttvikam proktam ātmabuddhiprasādajam

That which is like poison at first but in the end like nectar - that pleasure is declared to be sattvika, born of the purity of one's own mind due to self-realisation. (XVIII-37)

viṣayendriyasaṁyogād yat tad agre 'mṛtopamaṁ  
pariṇāme viṣam iva tat sukhaṁ rājasam smṛtam

That pleasure which arises from the contact of the sense-organs with the objects, which is at first like nectar, and in the end like poison – that is declared to be rajasa. (XVIII-38)

yad agre cā 'nubandhe ca sukhaṁ mohanam ātmanaḥ  
nidrālasya pramādottham tat tāmasam udāhṛtam

That pleasure which at first and in the sequel is delusive of the self, arising from sleep, indolence and heedlessness – that pleasure is declared to be tamasa. (XVIII-39)

#### 2. Great Enemies of Man

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ  
mahāśano mahāpāpmā viddhy enam iha vairiṇam

It is desire, it is anger born of the quality of rajas, all-devouring, all-sinful; know this as the foe here. (III-37)

tasmāt tvam indriyāṅy ādau niyāmya bharatarṣabha  
pāpmānam prajahi hy enam jñānavijñānanāśanam

Therefore, O Arjuna, controlling the senses first, do thou kill this sinful thing, the destroyer of knowledge and realisation. (III-41)

evam buddheḥ param buddhvā saṁstabhyā 'tmānam ātmanā  
jahi śatruṁ mahābāho kāmarūpaṁ durāsadam

Thus knowing him who is superior to the intellect and restraining the self by the Self, slay thou, O Arjuna, the enemy in the form of desire which is hard to conquer. (III-43)

trividham narakasye 'dam dvāram nāśanam ātmanaḥ  
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet

Triple is the gate of this hell, destructive of the self – lust, anger and greed; therefore one should abandon these three. (XVI-21)

### 3. Yogic Discipline

praśāntātmā vigatabhīr brahmacārivrate sthitaḥ  
manaḥ saṁyamya maccitto yukta āsīta matparaḥ

Serene-minded, fearless, firm in the vow of a brahmachari, having controlled the mind, thinking of me and balanced in mind, let him sit, having me as his supreme goal. (VI-14)

yuktāhāravihārasya yuktaceṣṭasya karmasu  
yuktasvapnāvabodhasya yogo bhavati duḥkhahā

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in exertion in actions, who is moderate in sleep and wakefulness. (VI-17)

yadā viniyataṁ cittam ātmany evā 'vatiṣṭhate  
niḥspṛhaḥ sarvakāmebhyo yukta ity ucyate tadā

When the perfectly controlled mind rests in the self only, free from longing for all the objects of desires, then it is said: "He is united". (VI-18)

taṁ vidyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitaṁ  
sa niścayena yoktavyo yogo 'nirviṇṇacetasā

Let that be known by the name of yoga, the severance from union with pain. This yoga should be practised with determination and with an understanding mind. (VI-23)

śanaiḥ-śanair upamed buddhyā dhṛtigrhītayā  
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcid api cintayet

Little by little let him attain to quietude by the intellect held firmly; having made the mind establish itself in the self, let him not think of anything. (VI-25)

### 4. Three Kinds of Tapas

devadvijaguruprājñapūjanam śaucam ārjavam  
brahmacaryam ahimsā ca śarīram tapa ucyate

Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called the austerities of the body. (XVII-14)

anudvegakaram vākyaṁ satyaṁ priyahitam ca yat  
svādhyāyābhyasanam cai 'va vānmayam tapa ucyate

Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the Veda, are called the austerity of speech. (XVII-15)

manaḥprasādaḥ saumyatvaṁ maunam ātmavinigrahaḥ  
bhāvasaṁśuddhir ity etat tapo mānasam ucyate

Serenity of mind, good-heartedness, silence, self-control, purity of nature – this is called mental austerity. (XVII-16)

## 5. Control of Mind

viṣayā vinivartante nirāhārasya dehinaḥ  
rasavarjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate

The objects of the senses turn away from the abstinent man, leaving the longing behind: but this longing also turns away on seeing the Supreme. (II-59)

yatao hy api kaunteya puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ

The turbulent senses, O Arjuna, violently carry away the mind of a wise man though he be striving to control them. (II-60)

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ  
vaśe hi yasye 'ndriyāṇi tasya prajñā pratiṣṭhitā

Having restrained them all, he should sit steadfast, intent on me. His wisdom is steady whose senses are under control. (II-61)

## 6. Virtues to be Cultivated

amānitvam adambhitvam ahimsā kṣāntir ārjavarṁ  
ācāryopāsanam śaucaṁ sthairyam ātmavinigrahaḥ

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control. (XIII-7)

abhayaṁ sattvasaṁśuddhir jñānayogavyavasthitiḥ  
dānaṁ damaś ca yajñāś ca svādhyāyas tapa ārjavarṁ

Fearlessness, purity of heart, steadfastness in knowledge and yoga, alms giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness, (XVI-1)

ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam  
dayā bhūteṣv aloluptvaṁ mārdaṁ hrīr acāpalam

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness, (XVI-2)

tejaḥ kṣamā dhṛtiḥ śaucam adroho nā 'timānitā  
bhavanti saṃpadaṃ daivīm abhijātasya bhārata

Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride – these belong to the One born for a divine state, O Arjuna. (XVI-3)

## 7. Vairāgya

mātrāsparśās tu kaunteya sītoṣṇasukhaduḥkhadāḥ  
āgamāpāyino 'nityās tāms titikṣasva bhārata

The contacts of the senses with the objects, O Arjuna, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely. (II-14)

asaṃśayaṃ mahābāho mano durnigrahaṃ calaṃ  
abhyāsenā tu kaunteya vairāgyeṇa ca grhyate

Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but by practice and by dispassion it may be restrained. (VI-35)

indriyārtheṣu vairāgyam anahaṃkāra eva ca  
janmamṛtyujarāvyaḍhiduḥkhadoṣānudarśanaṃ

Indifference to the objects of the senses and also absence of egoism, perception of (or reflection on) the evil in birth, death, old age, sickness and pain, (XIII-8)

asaktir anabhiṣvaṅgaḥ putradāragrhādiṣu  
nityaṃ ca samacittatvam iṣṭāniṣṭopapattiṣu

Non-attachment, non-identification of the self with son, wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable, (XIII-9)

mayi cā 'nanyayogena bhaktir avyabhicāriṇī  
viviktadeśasevitvam aratir janasaṃsadi

Unswerving devotion unto me by the yoga of non-separation, resort to solitary places, distaste for the society of people, (XIII-10)

adhyātmajñānanityatvaṃ tattvajñānārthadarśanaṃ  
etaj jñānam iti proktam ajñānaṃ yad ato 'nyathā

Constancy in knowledge of the self, perception of the end of true knowledge – this is declared to be knowledge, and what is opposed to it is ignorance. (XIII-11)

viviktasevī laghvāśī yataṅkāyamaṇasaḥ  
dhyānayogaparo nityaṃ vairāgyaṃ samupāśritaḥ

Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion, (XVIII-52)

ahamkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ  
vimucya nirmamaḥ śānto brahmabhūyāya kalpate

Having abandoned egoism, (a show of) strength, arrogance, desire, anger and covetousness, free from the notion of 'mine', and peaceful – he is fit for becoming Brahman. (XVIII-53)

## 8. Real Renunciation

na karmaṇām anāraṁbhān naiṣkarmyaṁ puruṣo 'śnute  
na ca saṅgyasanād eva siddhiṁ samadhigacchati

Not by non-performance of actions does man reach actionlessness; nor by mere renunciation does he attain to perfection. (III-4)

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt  
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ

Verily none can ever remain for even a moment without performing action; for everyone is made to act helplessly indeed by the qualities born of nature. (III-5)

karmendriyāṇi saṁyamya ya āste manasā smaran  
indriyārthān vimūḍhātmā mithyācārāḥ sa ucyate

He who, restraining the organs of action, sits thinking of the sense-objects in mind, he, of deluded understanding, is a hypocrite. (III-6)

yas tv indriyāṇi manasā niyaṁyā 'rabhate 'rjuna  
karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate

But, whosoever, controlling the senses by the mind, O Arjuna, engages himself in karma yoga with the organs of action, without attachment – he excels. (III-7)

tattvavit tu mahābāho guṇakarmavibhāgayoḥ  
guṇā guṇeṣu vartanta iti matvā na sajjate

But he who knows the truth, O Arjuna, about the divisions of the qualities and their functions, knowing that the guna, as senses, move amidst the guna, as the sense-objects, is not attached. (III-28)

jñeyaḥ sa nityasaṅyāsī yo na dveṣṭi na kāṅkṣati  
nirvandvo hi mahābāho sukhaṁ bandhāt pramucyate

He should be known as a perpetual renunciate who neither hates nor desires. For, free from the pairs of opposites, O Arjuna, he is easily set free from bondage. (V-3)

yaṁ saṅyāsam iti prāhur yogam taṁ viddhi pāṇḍava  
na hy asaṅyastasaṅkalpo yogī bhavati kaścana

Do thou, O Arjuna, know yoga to be that which they call renunciation. No one verily becomes a yogi who has not renounced thoughts, scheming or planning. (VI-2)

yadā hi ne 'ndriyārtheṣu na karmasv anuṣajjate  
sarvasaṅkalpasāṅyāsī yogārūḍhas tado 'cyate

When a man is not attached to the sense-objects or to actions, having renounced all wishes or schemes, then he is said to have attained to yoga. (VI-4)

kāmyānām karmaṇām nyāsam saṅyāsam kavayo viduḥ  
sarvakarmaphalatyāgam prāhus tyāgam vicakṣaṇāḥ

The sages understand saṅyāsa to be renunciation of desire-motivated action; the wise declare the abandonment of the fruits of all action as tyaga. (XVIII-2)

na hi dehabhṛtā śakyam tyaktuṁ karmāṅy aśeṣataḥ  
yas tu karmaphalatyāgī sa tyāgī 'ty abhidhīyate

Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the rewards of actions is verily called a man of renunciation. (XVIII-11)

## 9. Rules of Right Activity

karmaṅy evā 'dhikāras te mā phaleṣu kadācana  
mā karmaphalahetur bhūr mā te saṅgo 'stv akarmaṇi

Thy right is to work only, but never to its fruits. Let not the fruits of action be thy motive, nor let thy attachment be to inaction. (II-47)

yogasthaḥ kuru karmāṇi saṅgam tyaktvā dhanaṅjaya  
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate

Perform action, O Arjuna, being steadfast in yoga, abandoning attachment and remaining balanced in success and failure. Evenness of mind is called yoga. (II-48)

tasmād asaktaḥ satataṁ kāryam karma samācara  
asakto hy ācaran karma param āpnoti pūruṣaḥ

Therefore, without attachment do thou always perform action which should be done (your duty). For, by performing action without attachment man reaches the supreme. (III-19)

na mām karmāṇi līpanti na me karmaphale sṛḥā  
iti mām yo 'bhijānāti karmabhir na sa badhyate



Actions do not taint me, nor have I a desire for the fruit of actions. He who knows me thus is not bound by actions. (IV-14)

nirāśīr yatacittātmā tyaktasarvaparigrahaḥ  
śārīraṁ kevalaṁ karma kurvan nā 'pnoti kilbiṣaṁ

Without hope and with the mind and the self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin. (IV-21)

yadṛcchālābhasaṅtuṣṭo dvandvātīto vimatsaraḥ  
samaḥ siddhāv asiddhau ca kṛtvā 'pi na nibadhyate

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound. (IV-22)

gataśaṅgasya muktasya jñānāvasthitacetasaḥ  
yajñāyā 'carataḥ karma samagraṁ pravilīyate

To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice, the whole action is dissolved. (IV-23)

brahmā 'rpaṇaṁ brahma havir brahmāgnau brahmaṇā hutaṁ  
brahmai 'va tena gantavyaṁ brahmakarmasamādhinā

Brahman is the oblation. Brahman is the clarified butter. By Brahman is the oblation poured into the fire (Brahman). Brahman verily shall be reached by him who always sees Brahman in action. (IV-24)

brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ  
lipyate na sa pāpena padmapatram ivā 'mbhasā

He who does actions, offering them to Brahman, and abandoning attachment, is not tainted by sin as a lotus leaf is untainted by water. (V-10)

sarvakarmāṇi manasā saṅyasyā 'ste sukhaṁ vaśī  
navadvāre pure dehī nai 'va kurvan na kārayan

Mentally renouncing all actions and self-controlled, the embodied one rests happily in the negated city, neither acting nor causing others to act. (V-13)

## 10. Self-surrender and Grace

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ  
yac chreyaḥ syān niścitaṁ brūhi tan me  
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannaṁ

My heart is overpowered by the taint of pity. My mind is confused as to duty. I ask thee, tell me decisively what is good for me. I am thy disciple. Instruct me who has taken refuge in thee. (II-7)

mayi sarvāṇi karmāṇi saṅyasyā 'dhyātmacetasā  
nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ

Renouncing all actions in me, with the mind centred in the self, free from hope and egoism, and from (mental) fever, do thou fight. (III-30)

ye yathā mām prapadyante tāṁs tathai 'va bhajāmy ahaṁ  
mama vartmā 'nuvartante manuṣyāḥ pārtha sarvaśaḥ

In whatever way men approach me, even so do I go to them. My path do men tread in all ways, O Arjuna. (IV-11)

daiivī hy eṣā guṇamayī mama māyā duratyayā  
mām eva ye prapadyante māyām etāṁ taranti te

Verily, this divine illusion of mine, made up of the three qualities of nature, is difficult to cross over; those who take refuge in me alone, cross over this illusion. (VII-14)

ananyāś cintayanto mām ye janāḥ paryupāsate  
teṣāṁ nityābhīyuktānāṁ yogakṣemaṁ vahāmy ahaṁ

To those men who worship me alone, thinking of no other, of those ever-united, I secure that which is not already possessed and preserve what they already possess. (IX-22)

manmanā bhava madbhakto madyājī mām namaskuru  
mām evai 'ṣyasi yuktvai 'vam ātmānaṁ matparāyaṇaḥ

Fix thy mind on me (saturate thy mind with me); be devoted to me; sacrifice unto (work for) me; bow down to me; having thus united thy whole self with me, taking me as the supreme goal, thou shalt come unto me. (IX-34)

matkarmaḥṅ matparamo madbhaktaḥ saṅgavarjitaḥ  
nirvairaḥ sarvabhūteṣu yaḥ sa mām eti pāṇḍava

He who does all actions for me, who looks upon me as the supreme, who is devoted to me, who is free from attachment, who bears enmity towards no creature, comes to me, O Arjuna. (XI-55)

sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvā sarvapāpebhyo mokṣayiṣāmi mā śucaḥ

Abandoning all dharma, take refuge in me alone. I will liberate thee from all sins; grieve not. (XVIII-66)

## IV. WAY TO BLESSEDNESS

### 1. Body and World are Evanescent

jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca  
tasmād aparihārye 'rthe na tvaṁ śocitum arhasi

For certain is death for the born, and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve. (II-27)

ye hi saṁsparśajā bhogā duḥkhayonaya eva te  
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ

The enjoyments that are born of contacts are only wombs of pain, for they have a beginning and an end. O Arjuna, the wise do not rejoice in them. (V-22)

anityam asukhaṁ lokam imaṁ prāpya bhajasva mām

Having obtained this impermanent and misery-ridden world, do thou worship me. (IX-33 - second half of verse)

### 2. Aspire for the Supreme Alone

kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ  
kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā

Those who long for success in action in this world sacrifice to (worship) the gods, because success is quickly attained by men through (such) action. (IV-12)

yo-yo yām-yām tanuṁ bhaktaḥ śraddhayā 'rcitum icṇati  
tasya-tasyā 'calām śraddhām tām eva vidadhāmy ahaṁ

Whatsoever form any devotee desires to worship with faith – that faith of his I make firm and unflinching. (VII-21)

antavat tu phalaṁ teṣām tad bhavaty alpamedhasām  
devān devayajo yānti madbhaktā yānti mām api

Verily the reward that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, but my devotees come to me. (VII-23)

ananyacetāḥ satataṁ yo mām smarati nityaśaḥ  
tasyā 'haṁ sulabhaḥ pārtha nityayuktasya yoginaḥ

I am easily attainable by that ever steadfast yogi who constantly and daily remembers me, not thinking of anything else, O Partha. (VIII-14)

mām upetya punarjanma duḥkhālayam aśāsvataṁ  
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ

Having attained Me these great souls do not again take birth in this world which is impermanent and the place of pain; they have reached the highest perfection. (VIII-15)

ābrahmabhuvanālokāḥ punarāvartino 'rjuna  
mām upetya tu kaunteya punarjanma na vidyate

All the worlds including the world of the creator are subject to return (re-manifestation), O Arjuna; but he who reaches me, O son of Kunti, has no rebirth. (VIII-16)

traividya mām somapāḥ pūtapāpā  
yajñair iṣṭvā svargatimprārthayante  
te puṇyam āsādy surendralokam  
aśnanti divyān divi devabhogān

The knowers of the three Veda, the drinkers of the soma, purified of all sins, worshipping me by sacrifices, pray for the way to heaven; they reach the holy world of the lord of the gods and enjoy in heaven the divine pleasure of the gods. (IX-20)

te taṁ bhuktvā svargalokaṁ viśālaṁ  
kṣiṇe puṇye martyalokaṁ viśanti  
evaṁ trayīdharmam anuprapannā  
gatāgataṁ kāmakāmā labhante

They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by the injunctions of the three Veda and desiring objects of desires, they attain to the state of going and returning. (IX-21)

yānti devavratā devān piṭṛn yānti piṭṛvratāḥ  
bhūtāni yānti bhūtejyā yānti madyājino 'pi mām

The worshippers of the gods go to them; to the ancestors go the ancestor-worshippers; to the deities who preside over the elements go their worshippers; but my devotee comes to me. (IX-25)

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya tat kuruṣva madarpaṇam

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou practisest as austerity, O Arjuna, do it as an offering unto me. (IX-27)

### 3. Thought at Death

ntakāle ca mām eva smaran muktvā kalevaram  
yaḥ prayāti sa madbhāvam yāti nā 'sty atra saṁśayaḥ

And, whosoever, leaving the body, goes forth remembering me alone, at the time of death, he attains my being; there is no doubt about this. (VIII-5)

abhyāsayogayuktena cetasā nā 'nyagāminā  
paramam puruṣam divyam yāti pārthā 'nucintayan

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating (on the divine), one goes to the supreme person, the resplendent, O Arjuna. (VIII-8)

aum ity ekākṣaram brahma vyāharan mām anusmaran  
yaḥ prayāti tyajan deham sa yāti paramam gatim

Uttering the one syllabled Om – the Brahman – and remembering me, he who departs, leaving the body, attains to the supreme goal. (VIII-13)

### 4. Jñāna or Supreme Wisdom

śrutivipratipannā te yadā sthāsyati niścalā  
samādhāv acalā buddhis tadā yogam avāpsyasi

When thy intellect, perplexed by what thou hast heard, shall stand immovable and steady in the self, then thou shalt attain self-realisation. (II-53)

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ

That state which is night to all beings, to the self-controlled man is wakefulness; when all beings are awake, that is night for the sage who sees. (II-69)

āpūryamāṇam acalapratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāmakāmī

He attains peace into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved; but not the man who is full of desires. (II-70)

yas tv ātmaratir eva syād ātmatṛptaś ca mānavah  
ātmany eva ca saṁtuṣṭas tasya kāryam na vidyate

But for that man who rejoices only in the self, who is satisfied with the self and who is content in the self alone, verily there is nothing to do. (III-17)

yasya sarve samāraṁbhāḥ kāmasaṅkalpavarjitāḥ  
jñānāgnidagdhakarmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ

He whose undertakings are all devoid of desires and selfish purposes and whose actions have been burnt by the fire of knowledge, – him the wise call a sage. (IV-19)

śreyān dravyamayād yajñāḥ jñānayajñāḥ paraṅtapa  
sarvaṁ karmā 'khilaṁ pārtha jñāne parisamāpyate

Superior is wisdom-sacrifice to the sacrifice with objects. All actions in their entirety, O Arjuna, culminate in knowledge. (IV-33)

api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ  
sarvaṁ jñānaplavenai 'va vṛjinaṁ saṁtariṣyasi

Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sins by the raft of knowledge. (IV-36)

yathai 'dhāmsi samiddho 'gnir bhasmasāt kurute 'rjuna  
jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. (IV-37)

na hi jñānena sadṛśaṁ pavitram iha vidyate  
tat svayaṁ yogasaṁsiddhaḥ kālenā 'tmani vindati

Verily, there is no purifier in this world like knowledge. He who is perfected in yoga finds it in the self in time. (IV-38)

nā 'datte kasyacit pāpaṁ na cai 'va sukṛtaṁ vibhuḥ  
ajñānenā 'vṛtaṁ jñānaṁ tena muhyanti jantavaḥ

The Lord takes neither the demerit nor even the merit of any. Knowledge is enveloped by ignorance. Therefore beings are deluded. (V-15)

jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ  
teṣāṁ ādityavaj jñānaṁ prakāśayati tat paraṁ

But to those whose ignorance is destroyed by the knowledge of the self, like the sun, knowledge reveals the supreme Brahman. (V-16)

## 5. Way to Peace

vihāya kāmān yaḥ sarvān pumāmś carati niḥsprhaḥ  
nirmamo nirahaṁkāraḥ sa śāntim adhigacchati

The man attains peace who, abandoning all desires moves about without longing, without the sense of mine (possessiveness) and without egoism. (II-71)

eṣā brāhmī sthitiḥ pārtha nai 'nām prāpya vimuhyati  
sthitvā 'syām antakāle 'pi brahmanirvāṇam ṛcchati

This is the seat of Brahman, O Arjuna. Attaining to this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. (II-72)

śraddhāvān labhate jñānam tatparaḥ samyatendriyaḥ  
jñānam labdhvā parām śāntim acireṇā 'dhigacchati

The man who is full of faith, who is devoted to it, and who has subdued the senses obtains knowledge. And, having obtained the knowledge, he goes at once to the supreme peace. (IV-39)

saṅyāsas tu mahābāho duḥkham āptum ayogataḥ  
yogayukto munir brahma nacireṇā 'dhigacchati

But renunciation, O Arjuna, is hard to attain without yoga. The yoga-harmonised sage quickly goes to Brahman. (V-6)

yo 'ntaḥsukho 'ntarāramas tathā 'ntarjyotir eva yaḥ  
sa yogī brahmanirvāṇam brahmabhūto 'dhigacchati

He who is happy within, who rejoices within and who is illuminated within, that yogi attains absolute freedom or moksha – himself becoming Brahman. (V-24)

bhoktāram yajñātapasām sarvalokamaheśvaram  
suhṛdam sarvabhūtānām jñātvā mām śāntim ṛcchati

He who knows me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace. (V-29)

yuñjann evam sadā 'tmānam yogī niyatamānasah  
śāntim nirvāṇaparamām matsamsthām adhigacchati

Thus always keeping the mind balanced, the yogi, with the mind controlled, attains to the peace abiding in me, which culminates in liberation. (VI-15)

praśāntamanasam hy enam yoginam sukham uttamam  
upaiti śāntarajasam brahmabhūtam akalmaṣam

Supreme bliss verily comes to this yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman and who is free from sin. (VI-27)

yadā bhūtapṛthagbhāvam ekastham anupaśyati  
tata eva ca vistāraṁ brahma saṁpadyate tadā

When a man sees the whole variety of beings as resting in the One, and spreading forth from that alone, he then becomes Brahman. (XIII-30)

mām ca yo 'vyabhicāreṇa bhaktiyogena sevate  
sa guṇān samatīyai 'tān brahmabhūyāya kalpate

And he who serves me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman. (XIV-26)

tam eva śaraṇaṁ gaccha sarvabhāvena bhārata  
tatprasādāt parām śāntiṁ sthānaṁ prāpsyasi śāśvataṁ

Fly unto him for refuge with all thy being, O Arjuna; by his grace thou shalt obtain supreme peace and the eternal abode. (XVIII-62)

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ  
tatra śrīr vijayo bhūtir dhruvā nītir matir mama

Wherever there is Kṛṣṇa, the lord of yoga, wherever there is Arjuna, the archer, there are prosperity, victory, happiness and firm policy; such is my conviction. (XVIII-78)





## **The Practice of Yoga as Described in the Bhagavad Gita**

To those whose ignorance is destroyed by the knowledge of the self, like the sun, knowledge reveals that supreme (Brahman).

Those whose intellect is absorbed in That, whose self is That, whose establishment is That, whose supreme goal is That, — they, their sins dispelled by knowledge, go to whence there is no return (i.e., moksha).

With the self unattached to external contacts, one finds happiness in the self: with the self engaged in meditation on Brahman, he attains infinite happiness.

The enjoyments that are born of contacts are only parents of pain; for they have a beginning and an end, O son of Kunti. The wise do not rejoice in them.

He who is able, while still here (in this world), to withstand, even before leaving the physical body, the impulse born out of desire and anger, he is a yogi; he is a happy man.

He who is happy within, who rejoices within, who is illuminated within, — that yogi attains absolute freedom (moksha) in Brahman, himself becoming Brahman.

Rishis obtain absolute freedom (moksha) in Brahman — they whose sins have been destroyed, whose dualities (and doubts) are torn asunder, who are self-controlled, who are intent on the good of all beings.

Absolute freedom (moksha) in Brahman exists on all sides for those self-controlled yogis who are free from desire and anger, who have controlled their thoughts, and who have realised the self.

Shutting out all external contacts, and fixing the gaze (consciousness) between the eye-brows (i.e., in pure intelligence or universality of the self), equalising the outgoing and incoming breaths moving within the nostrils;

With senses, mind and intellect (ever) controlled, having liberation (moksha) as his supreme goal, free from desire, fear and anger, — such a man of meditation and wisdom is liberated for ever.

When one is not attached to sense-objects or to action, having renounced all creative willings (sankalpas), then he is said to have attained to yoga.

One should lift oneself by the self; one should not lower oneself, for the self alone is the friend of oneself, and the self alone is the enemy of oneself.

The self is the friend of the self for him who has conquered the self by the self; but to the unconquered self, this self shall exist as an enemy, like the (external) enemy.

The supreme self is the principle of constant realisation to him who is self-controlled and serene, in cold and heat, pleasure and pain, as also in honour and dishonour.

The yogi who is satisfied with wisdom and realisation, who remains unshaken, who has conquered the senses, to whom a lump of earth, stone and gold are the same, is said to be established in yoga.

Serene-minded, fearless, firmly grounded in the vow of a brahmachari, having controlled the mind, thinking on Me, one should sit in yoga, having Me as the supreme goal.

Thus, always keeping the mind steadfast in yoga, the yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in nirvana (moksha).

When the perfectly controlled mind rests in the self alone, free from longing for all (objects of) desire then it is said, 'he is united' (i.e., he is in the state of yoga).

As a lamp placed in a windless place does not flicker — such is the comparison used for the yogi of controlled mind, practising yoga in the self (or absorbed in the yoga of the self).

Where the mind, restrained by the practice of yoga, attains quietude, and where seeing the self by the self, he is satisfied in his own self;

Where he (the yogi) experiences that infinite bliss which can be grasped by the (pure) intelligence, and which transcends the senses, wherein established he never moves from the reality;

Having obtained which, he thinks no other gain as superior to it, wherein established, he is not moved even by heavy sorrow;

That should be known by the name of yoga, the severance from union with pain. This yoga should be practised with determination and with undespending mind.

Abandoning without reserve all desires born of sankalpa (creative imagination or willing) and completely restraining the group of senses by the mind, from all sides;

Little by little, one should attain quietude by the intellect held in firmness; having made the mind get established in the self, one should not think of anything (else).

From whatever cause the restless and unsteady mind wanders away, from that respectively, one should restrain it and bring it under the control of the self alone.

Supreme bliss, verily, comes to this yogi, whose mind is quite peaceful, whose passions are quieted, who has become Brahman, who is free from sin.

The yogi, always engaging the mind, thus, in the practice of yoga, freed from sins, easily enjoys the infinite bliss of contact with Brahman (the Eternal).

With the mind harmonised by yoga, he sees the self abiding in all beings, and all beings in the self; he sees the same (Brahman) everywhere.

He who sees Me everywhere, and sees everything in Me, he never becomes separated from Me, nor do I become separated from him.

He who being established in oneness, worships Me who dwells in all beings, that yogi abides in Me, whatever be his mode of living.

He who, through the likeness of (quality with) the self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest yogi.

Whoso meditates on the omniscient, the ancient, the supreme ruler, minuter than the atom, the supporter of all, of inconceivable form, effulgent like the sun, and beyond the darkness (of ignorance);

At the time of death, with unshaken mind endowed with devotion, and by the power of yoga, fixing the whole prana (vital energy) in the middle of the eyebrows (i.e., fixing one's consciousness in the universality of the self), he reaches that supreme resplendent purusha.

That which is declared to be imperishable by the knowers of the Veda, That which the self-controlled and passion-free ascetics (yogis) enter, That, desiring which, people practise brahmacharya, that goal I shall declare to thee, in essence.

Having closed all the gates (of the senses), having restrained the mind in the heart (i.e., without objectivity in consciousness), having fixed one's prana (life-energy) in the head (i.e., fixing the consciousness in the universal Self), engaged in the practice of the yoga of meditation;

Uttering the one-syllabled OM—the Brahman, and remembering Me, he who departs, leaving the body, attains the supreme goal.

When one sees the separate existence of all beings as rooted in the One, and spreading from That (One) alone, he then becomes Brahman.

Fix thy mind in Me alone; place thy intellect in Me; (then) thou shalt, no doubt, live in Me alone, hereafter.

If thou art unable to fix thy mind steadily on Me, then, by the yoga of constant practice, do thou seek to reach Me, O Dhananjaya.

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire (tapas) of wisdom, many have attained my being.

The man who rejoices in the self alone, who is satisfied in the self who is content in the self alone, for him, verily, there is nothing to do.

For him there is here no purpose (interest) or object to be achieved whatsoever in what is done or what is not done; nor has he any dependence on any being for any object.

He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he, by renunciation, attains the supreme state of freedom from action.

Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects, abandoning attachment and hatred,

Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in the yoga of meditation, taking refuge in dispassion,

Having abandoned egoism, power, arrogance, desire, anger and covetousness; free from the notion of 'mine', and peaceful, he is fit for becoming Brahman.

Om Shanti! Shanti!! Shantih!!!

