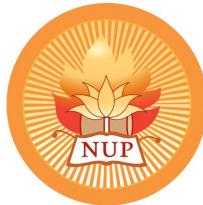


E S S E N C E
OF
Bhagavad
Gita
D E C O D E D

**satsanghs delivered to Swamis, Ananda Samajis,
Satsanghis and members of the
Nithyananda Sangha all over the world.**

ESSENCE
OF
Bhagavad
Gita
DECODED
by
His Holiness
Paramahamsa Nithyananda

with the original Sanskrit texts, transliteration,
English translation



NITHYANANDA
UNIVERSITY
PRESS

All meditation techniques, practices and procedures described or recommended in this book, are suitable for practice only under the direct supervision of an instructor, trained and ordained by Paramahansa Nithyananda. Further, you should consult with your personal physician to determine whether those techniques, practices and procedures are suitable for you in relation to your own health, fitness and ability.

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BHAGAVAD GĪTĀ: A BACKGROUND



*vasudeva sutam devam kamsa cānūra mardanam I
devakī paramānandam kṛṣṇam vande jagad gurum II*

‘I salute unto you Bhagavān Kṛṣṇa,

Guru (master) of the world,

son of Vasudeva, supreme bliss of Devakī,

destroyer of Kamsa and Cānūra’

Srīmad Bhagavad Gītā is the ultimate sacred scripture of yoga, *Yogaśastra* and the pristine glory of the Vedic culture, the eternal living tradition called *sanātana-dharma*. It belongs to the whole Universe for it is delivered to the Universe by the source and embodiment of Universe. We salute and bow down to Bhagavān Śrī Kṛṣṇa, who spoke the Bhagavad Gītā out of His infinite love and compassion for all beings.

Whenever unrighteousness, *adharma* becomes predominant and *dharma*, righteous living declines and the Yoga of Enlightenment is lost, *Parabrahma* Kṛṣṇa, the Supreme Consciousness appears again and again to revive this sacred yoga, to protect and to enrich the devoted beings; and destroys *adharma* to re-establish the pure and everlasting *dharma*—the Science of Enlightenment. *dharma saṁsthāpanārtha�a sambhavāmi yuge yuge*—this is Śrī Kṛṣṇa’s promise and the essence and spirit of the Gītā.

Gītā is also called *Brahmavidyā*—the Knowledge of Brahman,

the supreme absolute truth; it is *Jīvan Mukti Vijñāna*—the Science of Living Enlightenment. As with all scriptures, it is the knowledge and experience that is transmitted verbally as *Śri Krṣṇārjuna Saṁvād*, an intimate dialogue between Master of the world, *Jagadguru* Lord Śrī Krṣṇa and His dear devotee and disciple, Arjuna. It is called *śruti* in Saṁskṛit, meaning something that is heard.

Gītā, as Bhagavad Gītā is generally called, translates literally from Saṁskṛit as ‘Sacred Song of God’. Unlike the *Vedas* and *Upaniṣads*, which are stand alone expressions of Truth, the Gītā is written into the greatest Hindu epic, the Mahābhārat, called a *purāṇa*, an ancient historical happening. It is part of the recorded history of the greatest tradition, the paramount civilization in all its Divine grandeur and its human complexity.

As a scripture, Gītā is *Gītāśatra*, the essence and the most important part of the ancient knowledge base of the Vedic tradition, which is the expression of the experiences of great sages. *Vedas* and *Upaniṣads*, the foundation of *śruti* literature, arose from the insight, vision and the consciousness of completion of these great sages when they were raised into a no-mind state of *Advaita* (non-duality). These are as old as humanity, as eternal as truth, and the first and truest expressions in the journey of man’s search for truth.

Unlike the *Vedas*, which were revealed to the great Sages or the *Upaniṣads*, which were the teachings of these great Enlightened Eages, Gītā is part of the great Bhārata’s (India’s) history narrated by Śrī Veda Vyāsa or Śrī Krṣṇa Dvāipāyana Vyāsa, one of the great Enlightened Sages and the compiler of all scriptures and hymns. Gītā is scribed by Śrī Ganeśa, the elephant God who embodies pure wisdom and joyful spontaneity. It is narrated as the direct expression of the Divine Himself. It is because of Bhagavān Śrī Krṣṇa’s direct presence that the Mahābhārat and jeweled in it, the Bhagavad Gītā is the indisputable authority of the greatest revelation of Truth. The Gītā is the sacred text incarnation of the Absolute Divine.

INTRODUCTION TO BHAGAVAD GĪTĀ DECODED

Essence Of Bhagavad Gītā Decoded book is not a commentary or a modern interpretation on the *Bhagavad Gītā*. It is the re-speaking, the revival of the supreme secret of the Gītā from the consciousness of the rare living incarnation, Paramahamsa Nithyananda, who embodies the very science and experience of the Gītā. A pure, absolute revelation of the happening of Gītā presented in its original spirit and body language that only an Enlightened being can radiate through the inexpressible energy veiled within His expressed words. To read this book is to obtain an insight that is rare. It is not mere reading; it is an experience; it is meditation.

Paramahamsa Nithyananda takes the reader through an inner world tour while talking on each verse. Each verse of Gītā has seven levels of meaning. What is commonly rendered is the first-level meaning. Here, an Enlightened Master, an Incarnation takes us beyond the common into the uncommon, with equal ease and simplicity.

The power of the Living Master's words, the confidence and energy of Enlightenment, the space of Advaita that He radiates can directly become the experience in us, when we authentically study this book. The absolute truths of life are to be listened and internalized from the direct source, the living presence of those truths, who can also transmit the experience unto us.

The Great War was between 180 million (18 crore) people—110 million on the Kaurava side representing our negative root patterns and conflicting patterns (*sam-skāras*) and 70 million on the Pāṇḍava side representing our positive patterns. The War lasted 18 days and nights. The number eighteen (18) has a great mystical significance. It essentially signifies our ten (10) senses that are made up of five *jñānendriya*—the senses of perception like taste, sight, smell, hearing and touch, and five

karmendriya—the senses initiating action like speech, bodily movements, etc., added to our eight (8) kinds of thoughts like lust, greed, etc. All eighteen need to be dropped for self-realization, completion or liberation, *mokṣa*!

Mahābhārat is not just an epic history. It is not merely the fight between good and evil. It is the dissolution of both positive and negative *saṃskāras* (root patterns) that reside in our bio-memory or body-mind system, which must happen for the ultimate liberation. It is a tale of the path of *living advaita*, the process of powerfully living, radiating enlightenment and causing enlightenment for humanity.

This is a tremendous opportunity to resolve all your life questions, to complete with your root thought patterns and to clear all self-doubts by listening into the Master's words and allowing His energy to rewrite your future! This is an extraordinary possibility to awaken your true nature, to arise with your inner powers, and to cause your highest reality—with the Master driving your Self into the absolute victory of life—Living Enlightenment, *Living Advaita*.

Invocation Verses

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं
अम्ब त्वमनुसन्दधामि भगवद्गीते भवद्वेषिणीम्

*Oṁ pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayam
vyāsenā gratitāṁ purāṇa muninā madhye mahābhāratam /
advaītāmṛtavarmiṇīṁ bhagavatīṁ aṣṭāśdaśādhyāyīnīṁ
amba tvāṁ anusandadhāmi bhagavadgīte bhavadvemiṇīṁ //*

*Om, I meditate upon you, Bhagavad Gītā the affectionate Mother,
the Divine Mother showering the nectar of Advaita (non-duality)
and destroying rebirth, (who was)
incorporated into the Mahābhārat of eighteen chapters
by sage Vyāsa, the author of the purāṇas and
imparted to Arjuna by Lord Nārāyaṇa, Himself.*

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरम् ॥

*vasudeva sutāṁ devaṁ kamsa cāñūra mardanam /
devakī paramānandaṁ kr̄ṣṇam vande jagadgurum //*

*I bow down to you Lord Kṛṣṇa, Jagadguru (Master to the world),
son of Vasudeva, Supreme Bliss of Devakī,
destroyer of Kāṁsa and Cāñūra.*

CHAPTER

1

Arjunaviśāda Yogah

SĀSTRAS, STOTRAS, SŪTRAS

LIFE WILL ALWAYS BE A MIX OF THE GOOD

AND THE BAD, THE DIVINE AND THE EVIL.

CHOOSING ONE OVER THE OTHER DOES

NOT ENRICH. WE NEED TO COMPLETE AND

GO BEYOND BOTH!

अथ प्रथमोऽध्यायः
 अर्जुनविषादयोगः
Arjunaviṣāda Yogah

धृतराष्ट्र उवाच
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
 मामकाः पाण्डवाश्वैव किमकुर्वति सञ्जय ॥ १.१

dhṛtarāṣṭra uvāca
dharmaṅkṣetre kurukṣetre samavetā yuyutsavah ।
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya ॥ 1.1

1.1 Dhṛtarāṣṭra said: O Sañjaya, assembled on this righteous holy land of pilgrimage at Kurukṣetra, what did my sons and those of Pāṇḍu, eager and ready to fight, do?

सञ्जय उवाच
 दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
 आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ १.२

sañjaya uvāca
drṣṭvā tu pāṇḍavānikam vyūḍham duryodhanas tadā ।
ācāryam upasaṅgamya rājā vacanam abravīt ॥ 1.2

1.2 Sañjaya said: O king, looking at the Pāṇḍava army in full formation, Duryodhana went to his teacher and spoke.

पश्यैतां पाण्डुपुत्राणामाचार्य महर्तीं चमूम् ।
 व्यूढां द्वृपदपुत्रेण तव शिष्येण धीमता ॥ १.३

*pasyai 'tāṁ pāñḍuputrānām ācārya mahatīm camūm /
vyūḍhām drupada putreṇa tava śiṣyena dhimatā || 1.3*

1.3 O my teacher, behold the great army of the sons of Pāñḍu, arrayed for battle by your intelligent disciple, the son of Drupada

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ १.४

*atra śūrā maheṣvāsā bhīmārjunasamā yudhi /
yuyudhāno virātaś ca drupadaś ca mahā rathah || 1.4*

1.4 Here in this army there are many heroes wielding mighty bows, and equal in military prowess to Bhīma and Arjuna—Yuyudhāna, Virāṭa, and the great chariot warrior Drupada.

दृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुञ्जवः ॥ १.५

*dhrṣṭaketuś cekitānah kāśirājaś ca vīryavān /
purujit kuntibhojaś ca śaibyaś ca narapuñgavah || 1.5*

1.5 There are courageous warriors like Dṛṣṭaketu, Cekitāna, the courageous Kāśīrāja, Purujit, Kuntibhoja and Śaibya, the best of men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ १.६

*yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān /
saubhadro draupadēyāś ca sarva eva mahārathāḥ || 1.6*

1.6 There are the mighty Yudhāmanyu, the brave Uttamauja, Abhimanyu, the son of Subhadrā and the sons of Draupadī, all of them great chariot warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ १.७

*asmākam tu viśiṣṭā ye tān nibodha dvijottama /
nāyakā mama sainyasya samjnārthaṁ tān bravīmi te // 1.7*

1.7 O best of the brāhmaṇas, let me tell you, who are the powerful warriors on our side—the generals of my army; for your information, I mention them.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिज्जयः ।
अेशत्थामा विकर्णश्च सौमदत्तस्तथैव च ॥ १.८

*bhavān bhīṣmaś ca karṇaś ca kṛ paś ca samitiṁjayaḥ /
aśvatthāmā vikarṇaś ca saumadattis tathai 'va ca // 1.8*

1.8 Your goodself, Bhīṣma, Karṇa, Kṛpa, who are ever victorious in battle, an even so Aśvatthāma, Vikarṇa and the son of Somadatta.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ १.९

*anye ca bahavah śūrā mad arthe tyakta jīvitāḥ /
nānā śastra praharaṇāḥ sarve yuddha viśāradāḥ // 1.9*

1.9 Many other heroes there are who are prepared to lay down their lives for my sake; all are well-equipped with different weapons, and well experienced in warfare science.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १.१०

*aparyāptam tad asmākam balam bhīṣmābhi rakṣitam /
paryāptam tvidam eteṣām balam bhīmābhi rakṣitam // 1.10*

1.10 The strength of army of ours, protected by Bhīṣma, is invincible whereas the strength of their army carefully protected by Bhīma is limited.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षित्वा भवन्तः सर्व एव हि ॥ १.११

*ayaneṣu ca sarveṣu yathā bhāgam avasthitāḥ /
bhīṣmam evā bhirakṣantu bhavantāḥ sarva eva hi // 1.11*

1.11 Stationed in your respective divisions on all fronts, all of you must give full protection to Bhīṣma.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १.१२

*tasya sañjanayan harṣam kuru vṛddhaḥ pitāmahāḥ /
simha nādām vinadyoccaih śaṅkham dadhmau pratāpavān // 1.12*

1.12 Then Bhīṣma, the mighty patriarch of the Kuru dynasty, their glorious grandfather, roared like a lion and blew his conch, giving Duryodhana joy.

ततः शङ्खश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १.१३

*tataḥ śaṅkhāś ca bheryaś ca paṇavānaka gomukhāḥ /
sahasaivābhayahanyanta sa śabdas tumulo 'bhavat // 1.13*

1.13 Then, conches, bugles, trumpets, drums and horns were all suddenly sounded, and the combined sound was tumultuous.

ततः शङ्खश्च भेर्यश्च पणवानकगोमुखाः ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १.१४

*tataḥ śvetair hayair yukte mahati syandane sthitau /
mādhavah pāṇḍavaś caiva divyau śaṅkhau pradadhmatuh // 1.14*

1.14 Then, seated on a magnificent chariot drawn by white horses, both Mādhava (Kṛṣṇa) and Arjuna sounded their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १.१५

*pāñcajanyaṁ hrṣikeśo devadattam dhanañjayah /
paunḍram dadhmau mahā śaṅkham bhīma karmā vṛkodaraḥ // 1.15*

1.15 Then, Hṛṣikeśa (Kṛṣṇa) blew His conch, called Pāñcajanya; Dhanañjaya (Arjuna) blew his conch, called Devadatta; and Bhīma blew his mighty conch called Paunḍra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १.१६

*anantavijayaṁ rājā kuntī putro yudhiṣṭhiraḥ /
nakulaḥ sahadevaś ca sughoṣa maṇipuṣpakau // 1.16*

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १.१७

*kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahā rathāḥ /
dhṛṣṭadyumno virātaś ca sātyakiś cāparājitaḥ // 1.17*

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १.१८

*drupado draupadeyāś ca sarvaśaḥ pṛthivī pate /
saubhadraś ca mahābāhuh śaṅkhān dadhmuḥ pṛthak-pṛthak // 1.18*

1.16, 17, 18 King Yudhiṣṭha, the son of Kuntī, blew his conch, the Anantavijaya, and Nakula and Sahadeva blew theirs known as Sughoṣa and Maṇipuṣpaka. The excellent archer, the king of Kāśī, the great chariot-fighter Śikhaṇḍī, Dhṛṣṭadyumna, Virāta and the invincible Sātyaki, Drupada, the sons of Draupadī, and the mighty-armed Abhimanyu, son of Subhadrā, all of them, O king, blew their own conches.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
न भश्च पृथिवीं चैव तु मुलो व्यनुनादयन् ॥ १.१९

*sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat /
nabhaś ca pṛthivīm caiva tumulo vyanunādayan // 1.19*

1.19 The terrible sound echoing through the sky and the earth
rent the hearts of the sons of Dhṛtarāṣṭra.

अथ व्यवस्थितान्दृष्टा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्घस्य पाण्डवः ।
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥ १.२०

*atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajah /
pravṛtte śastrasampāte dhanur udyamya pāṇḍavah /
hṛṣīkeśam tadā vākyam idam āha mahīpate // 1.20*

1.20 Seeing the sons of Dhṛtarāṣṭra arrayed in the battle field,
Arjuna, the son of Pāṇḍu, who was seated in his chariot, bearing
the flag marked with Hanumān, took up his bow.

अर्जुन उवाच
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ।
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ॥ १.२१
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ १.२२

*arjuna uvāca
senayor ubhaylor madhye ratham sthāpaya me 'cyuta /
yāvad etān nirikṣe 'ham yoddhu kāmān avasthitān // 1.21
kair mayā saha yoddhavyam asmin raṇasamudyame // 1.22*

;1.21, 22 Arjuna said: O Acyuta (Infallible One), please place
my chariot between the two armies while I may observe these
warriors arrayed for battle and with whom I have to engage
in fight.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ १.२३

*yotsyamānān avekṣe 'ham ya ete 'tra samāgatāḥ /
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavah // 1.23*

1.23 Let me see these well wishers in this war of the evil-minded Duryodhana, who have come together here to fight.

सञ्जय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ १.२४
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थं पश्यैतान्समवेतान्कुरुनिति ॥ १.२५

*sañjaya uvāca
evam ukto hṛṣīkeśo guḍākeśena bhārata /
senayor ubhayor madhye sthāpayitvā rathottamam || 1.24
bhīṣma droma pramukhataḥ sarveṣām ca mahīkṣitām /
uvāca pārtha paśyaitān samavetānkurūniti || 1.25*

1.24, 25 Sañjaya said: O descendant of Bhārata, being thus addressed by Guḍākeśa (Arjuna), Hṛṣīkeśa (Kṛṣṇa) then drew up the fine chariot to the middle of both the armies in front of Bhīṣma, Droma and all the kings and said, ‘Arjuna, behold the Kauravas assembled here.’

तत्रापश्यत् स्थितान् पार्थः पितृनथं पितामहान् ।
आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ।
षवशुरान्सुहृदश्वैव सेनयोरुभयोरपि ॥ १.२६

*tatrā paśyat sthitān pārthaḥ pitṛ-n atha pitāmahān /
ācāryān mātulān bhrātṛ-n putrān paustrān sakhiṁs tathā /
śvaśurān suhṛdaś caiva senayorubhayorapi || 1.26*

1.26 There Arjuna saw, stationed there in both the armies his uncles, grand uncles, teachers, maternal uncles, brothers, sons, grandsons, and friends, as well as his fathers-in-law and well-wishers.

तान् समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाऽविष्टो विषीदन्निदमब्रवीत् । १.२७

*tān samīkṣya sa kaunteyāḥ sarvān bandhūn avasthitān /
kr̥payā parayā 'viṣṭo viṣidann idam abravīt // 1.27*

1.27 Seeing all those relatives present there, Arjuna was overwhelmed with deep pity and spoke in sadness.

अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ १.२८

*arjuna uvāca
dr̥ṣṭvemām svajanām kr̥ṣṇa yuyutsum samupasthitam /
sidanti mama gātrāṇi mukhaṁ ca pariśuṣyati // 1.28*

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वकचैव परिदह्यते ॥ १.२९

*vepathuś ca śarīre me romahaṛṣaś ca jāyate /
gāṇḍīvam sraṃsate hastāt tvak caiva paridahyate // 1.29*

1.28, 29 Arjuna said: Kṛṣṇa, seeing my friends and relatives present before me, eager to wage war, my limbs are giving way, my mouth is parching and a shiver is running through my body, my hair is standing on end.

न च शक्रोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥ १.३०

*na ca śaknomy avasthātum bhramatīva ca me manah /
nimittāni ca paśyāmi vipari tāni keśava // 1.30*

1.30 My bow gāṇḍīva is slipping from my hands and my skin is burning all over. My mind is whirling as it were, and I am now unable to stand here any longer.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

*na ca śreyo 'nupaśyāmi hatvā svajanam āhave /
na kāṅkṣe vijayaṁ krṣṇa na ca rājyaṁ sukhāni ca // 1.31*

1.31 I foresee only evil omens, O Kṛṣṇa, I do not see any good coming out of killing one's own kinsmen [svajanam] in this battle. I do not covet my dear Kṛṣṇa, victory or kingdom or pleasures.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥ १.३१
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ।
आचार्याः पितरः पुत्राः तथैव च पितामहाः ॥ १.३३
मातुलाः शशुराः पौत्राः श्यालाः संबन्धिनस्तथा ।
एतान्न हन्तुमिच्छामि घ्रतोऽपि मधुसूदन ॥ १.३४
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ।
निहत्य धार्तराष्ट्रान् का प्रीतिः स्याज्जनार्दन ॥ १.३५

*kim no rājyena govinda kim bhogair jīvitena vā /
yeśām arthe kāṅkṣitam no rājyam bhogāḥ sukhāni ca // 1.32*
*ta ime 'vasthitā yuddhe prāṇāṁs tyaktvā dhanāni ca /
ācāryāḥ pitaraḥ putrāḥ tathaiva ca pitāmahāḥ // 1.33*
*mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas tathā /
etān na hantum icchāmi ghnato 'pi madhusūdana // 1.34*
*api trailokyarājyasya hetoh kim nu mahikṛ te /
nihatya dhārtarāṣṭrān nah kā prī tiḥ syāj janārdana // 1.35*

1.32—1.36 Of what use will kingdom or happiness or even life be to us? For whose sake we desire this kingdom, enjoyment and happiness, they stand in battle staking their lives

and property. Teachers, fathers, sons as well as grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives. Madhusūdana (Kṛṣṇa), even if I am killed (by them) I do not want to kill these ones even to gain control of all three worlds, much less for the earthly lordship. What pleasure will we get by destroying the sons of Dhṛtarāṣṭra, Janārdana? Only sin will overcome us if we slay these wrong doers.

पापमेवाश्रयेदस्मान्हत्वैतानाततायिः
तस्मान्नार्हं वर्यं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ १.३७

*pāpam evāśrayed asmān hatvaitān ātatāyinah ।
tasmān nārha vayam hantum dhārtarāṣṭrān svabāndhavān ।
svajanaṁ hi katham̄ hatvā sukhinah syāma mādhava ॥ 1.37*

1.37 Therefore, it is not proper for us to kill the sons of Dhṛtarāṣṭra and our relations, for how could we be happy after killing our own kinsmen, Mādhava?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ १.३८

*yadyapyete na paśyanti lobhopahata cetasah ।
kulakṣayakṛtam̄ doṣam̄ mitradrohe ca pātakam ॥ 1.38*

1.38 O Janārdana, these men, blinded by greed, see no fault in killing one's family or being treasonable to friends, incur sin.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दनं ॥ १.३९

*katham̄ na jñeyam̄ asmābhiḥ pāpād asmān nivartitum ।
kulakṣaya kṛ tam̄ doṣam̄ prapaśyadbhir janārdana ॥ 1.39*

1.39 Why should we, who clearly see the sin in the destruction of a dynasty, not turn away from this crime?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्मधर्मोऽभिभवत्युत ॥ १.४०

*kulakṣaye pranaśyanti kuladharmaḥ sanātanāḥ ।
dharmaṁ naṣṭe kulaṁ kṛtsmaḥ dharmaḥ 'bhibhavatyutaḥ ॥ 1.40*

1.40 With the destruction of the dynasty, the age-old family traditions die and virtue having been lost, vice overtakes the entire race.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्ण्यं जायते वर्णसङ्करः ॥ १.४१

*adharmaṁ abhibhavat kṛṣṇa praduṣyanti kula striyah ।
striṣu duṣṭāsu vārṣṇeya jāyate varṇasamkaraḥ ॥ 1.41*

1.41 When non-righteous practices become common, O Kṛṣṇa, the women of the family become corrupt, and with the degradation of womanhood, O Descendant of Viṣṇu, ensues intermixture of castes.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ १.४२

*samkaro narakāyaiva kulaghnānām kulasya ca ।
patanti pitaro hyeṣām lupta piṇḍodaka kriyāḥ ॥ 1.42*

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्मश्च शोशताः ॥ १.४३

*doṣair etaiḥ kulaghnānām v arṇa samkarakārakaiḥ ।
utsādyante jātidharmaḥ kuladharmaś ca śāśvatāḥ ॥ 1.43*

1.42, 43 A mixture of blood damns the destroyers of race and the race itself. Deprived of offering of oblations of rice and water the departed souls of the race also fall, the age-long caste traditions and family customs of the killers of kinmen become extinct.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दनं ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ १.४४

*utsannakula dharmāṇāṁ manusyāṇāṁ janārdana /
narake 'niyataṁ vāso bhavatītyanuśruma // 1.44*

1.44 O Janārdana, we hear that those who have lost family traditions dwell in hell for an indefinite period of time.

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ १.४५

*aho bata mahat pāpaṁ kartum vyavasitā vayaṁ /
yad rājya sukha lobhena hantum svajanam udyatāḥ // 1.45*

1.45 Alas, we are prepared to commit greatly sinful acts of killing our kinsmen, driven by the desire to enjoy royal happiness.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ १.४६

*yadi mām apratīkāram aśastram śastrapāṇayaḥ /
dhārtarāṣṭrā raṇe hanyuḥ tan me kṣematarāṁ bhavet // 1.46*

1.46 It would be better if the sons of Dhṛtarāṣṭra, armed with weapons, killed me in battle while I am unarmed and unresisting.

सञ्जय उवाच
एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥ १.४७

*sañjaya uvāca
evam uktvārjunah saṅkhye rathopastha upāviśat /
visṛ jya saśaram cāpaṁ śokasaṁvignamānasaḥ // 1.47*

1.47 Sañjaya said: Arjuna, whose mind was agitated by grief on the battle field, having spoken thus, cast aside his bow along with the arrow and sat down at the rear portion of the chariot.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

*iti śrī mad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde arjuna visāda yogo nāma
prathamo 'dhyāyah ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is the first chapter named, *Arjunaviṣāda Yogah*, ‘The Yoga of Arjuna’s Dilemma.’



Srimad Bhagavad *Gītā* is the ultimate spiritual book that has penetrated human consciousness so deeply. No other book has prepared so many Enlightened Beings on Planet Earth. *Gītā* is directly from *Bhagavān*, God Himself, *Pūrnāvatār* – the perfect, complete Incarnation, Śrī Krṣṇa.

Spiritual literature can be classified into three categories: *Śāstras*, *Stotras*, *Sūtras*.

Śāstras give us clarity about the goal of human life and the Truth of man and God. *Śāstras* are the scriptures that guide us to have the right cognitions of life. *Stotra* is the expression of one who had the glimpse of divine love. When such a person expresses his joy, the expression is *stotras*. *Śāstras* give us intellectual understanding, *stotras* give emotional feeling connection, *sūtras* give the being level experience. Our cognition is not complete cognition till the *śāstras* of integrity, authenticity, responsibility and enriching become the basis of our cognition.

Learning *śāstras* means bringing integrity and authenticity to our mind. Going around and practicing *śāstras* is living authenticity and being responsible. Being in integrity with the Master or God is feeling connection and being enriched with Enlightenment.

Bhagavad Gītā is the only book that is a combination of *śāstras*, *stotras* and *sūtras*, and something more! *Gītā* is *śāstra*; it gives a clear intellectual understanding about life, death, soul, about the ‘*great why of life*’ as well as the ‘*what of life*’.

KRṢNA, THE PŪRNĀVATĀR

Among the Incarnations, Bhagavān Śrī Krṣṇa is *pūrṇa*, complete Incarnation. Still He is the one being ruling the whole Hindu consciousness and the largest worshipped being!

An Incarnation is someone who descends from Divine to express the bliss of that Divinity. Great Incarnations come down to Earth to make people realize that—they too are Divine, God.

Why is Kṛṣṇa a perfect Incarnation? He has all the qualities to push human beings to Divinity, to the space of completion. The science of living life out of completion and joy, without renouncing, this science is introduced to the world for the first time by Śrī Kṛṣṇa. The person who can push human beings to Divinity, to the space of completion is called *Jagadguru*, Guru who awakens. This science of completion is the most sacred secret revealed by Śrī Kṛṣṇa.

Let me define Completion.

Completion is nothing but reclaiming the bits and pieces you threw away in unconsciousness. Listen. The parts, pieces of you that you shared or threw into so many things and people in your life unconsciously; reclaiming all those parts back and becoming complete with you, is Completion.

ARJUNA'S DILEMMA AND FOUR IDENTITIES

We see Arjuna, the most courageous fighter amongst the Pāṇḍava princes, the close friend of Kṛṣṇa, in deep dilemma, deep incompleteness.

Arjuna is both the *yogi* and the *kṣatriya*. As a *yogi*, he is deeply spiritual, centered within himself, integrated to his ethical obligations. As the *kṣatriya*, Arjuna is the warrior leader, empowered with responsibility, ready to avenge for protecting and upholding *dharma*.

Arjuna's dilemma is such that he is now unable to be either a *yogi* or a *kṣatriya*; he loses his detachment as a *yogi*. He loses his space of completion and falls into deep grief. He sees his enemies and identifies himself with them. In front of him are his mentors, family and friends, his *svajanam*. They are his extension, his lineage, his inner identity. He can no longer pretend with his outer identity, that he is the ultimate warrior, *kṣatriya*, who can dispassionately dispatch them to death.

Arjuna's dilemma is the dilemma of humanity. It represents the collective root patterns of humanity. It is an internal conflict between *what we feel as us*, our inner identity—*mamakāra*; *what we project as us* to others, what we feel we want to do, our *outer identity or outer image—ahaṅkara*; *what others think and perceive as us—others' image or*

anyakāra; and what we think about life and others—our life image, svānyakāra.

Please listen. You don't have just one identity, as you imagine. You have four identities. **Living in your peak capacity in all the four identities—inner image, outer image, others' image and life image**, and aligning your life to all the four dimensions, and expressing your peak potential in all these four, is **Authenticity, Śraddha!**

It is the confusion, non-alignment between all these identities that is responsible for all our dilemmas, our inauthenticities, our sufferings.

Arjuna understood his *kṣatriya* responsibility very well. This code demanded that he cannot turn down a righteous challenge to fight. This *kṣatriya* code was not only his *aharikāra* or *outer image*—how he showed himself to others, but also the *anyakāra* or *others' image* also—how his clan expected him to be. However, his own feeling about him, his *mamakāra* was based on his deep-rooted attachment to his lineage that proved stronger than his *aharikāra*, what he projected to be his responsibilities. These doubtful feelings were far stronger than code of his conduct, and overpowered even his *outer image*, which he projected as the most powerful warrior on the face of Earth!

Arjuna's progress on this path of *dharma*, unto his self-discovery to re-establish himself in the space of Completion is the path of Bhagavad Gītā. That can also be our path of *dharma*, if we internalize the message of the *Gītā*. We can then be established in the space of completion, *Living Advaita*.

The science of completion and creation is the process of yoga, the *Yogaśāstra*, that Kṛṣṇa takes Arjuna through, in these eighteen chapters of *Bhagavad Gītā*. These teachings are meant not just for Arjuna, but for us also, so that we complete with our dilemmas, self-doubts and surrender to Existence, and experience liberation, *mokṣa*.

ON THE SACRED LAND OF CREATION, DHARMAKṢETRA

Dhṛtarāṣṭra refers to Kurukṣetra, the site of this world war, as a holy land of righteousness, *dharmakṣetra*.

Listen! Mahābhārat beautifully says, ‘Let the fight be in *kurukṣetra*!’ In Saṃskrit, *kurukṣetra* means space of creation. *Kuru* means doing. The whole place of fight should *not* be with the lowest realm, but with the highest realm!

Listen. Life is a fight till you are enlightened. But, let your fight be in *kurukṣetra*, the field of creation, not in the field of losing. Let *kurukṣetra* be the battlefield, *dharma* *kurukṣetra* (1.1). If the fight in your life, is in the field of creation, you are living in *dharma*. If it is in the field of failure, you are living in *adharma*. This is the meaning of this first *śloka* (verse) of the *Gītā*.

Shifting the battlefield itself is victory! The moment you change the battlefield from *adharma* to *dharma*, you may even become enlightened; because you *are* Enlightened! You just need to reclaim it. Enter the energy-field of *dharma*, controlled by Kṛṣṇa, immediately you will experience completion. Kṛṣṇa is the epitome of *dharma* and He was on the side of the Pāṇḍavas, then how could they lose? Wherever Kṛṣṇa is, that is where *dharma* prevails. Even in his confused state of self-doubt, Dhṛtarāṣṭra’s knew the supremacy of Śrī Kṛṣṇa.

Kauravas were always fighting with their insecurities and lost everything. Pāṇḍavas were always fighting to create *Indraprastha*, the land of creation. So, Pāṇḍavas were living *dharma*. Kauravas were living in their self-denial, self-hatred and self-destructive mentality, *adharma*.

BEFORE THE WAR...

Duryodhana was the crown prince, and for all practical purposes the king as well, since his father, Dhṛtarāṣṭra was both blind and powerless to stop him. Duryodhana saw the soldiers of the Pāṇḍava army arrayed in front of him.

Listen. Duryodhana is embodiment of self-denial. Duryodhana’s inner identity, *mamakāra* was rooted in deep fear and insecurity born from self-denial. Self-denial was Duryodhana’s root pattern. And his outer identity, *ahaṅkāra*, the image he projected to others, was greed to possess, which led to anger, hatred, violence, and ultimately his destruction.

Understand, I am defining incompletions. Incompletions are nothing but not looking at the fact and trying to pervert it, interpret it, manipulate it. All your plans to manipulate, pervert and exploit is incompletion.

Duryodhana was a coward by nature. Duryodhana's pattern of self-doubting, *ātma sañdeha* led to self-denial, *ātma droha*, leading to his self-destruction, *ātma hatyā*. Duryodhana tried to pervert, manipulate, push and pull as he wanted to possess and conquer everything. But victory remains as victory wherever *dharma* is, wherever Kṛṣṇa is.

THE WAR BEGINS...

Kaurava Commander-in-Chief and Duryodhana wanted to make sure that the entire Kaurava army was committed to Bhīṣma's leadership. Bhīṣma, the greatest warrior either side had known, was leading the Kaurava army.

Bhīṣma is the embodiment of *dharma*, righteousness; his integrity and authenticity were the standard for his era. He is Pitāmah, the greatfather of Mahābhārat, the grand sire of the Pāṇḍavas and Kaurava clan. Bhīṣma was of pure origin, born to Gaṅgā as Devavrata. It is one of the greatest ironies of Mahābhārat that wise men like Bhīṣma and Droṇa chose to be on Duryodhana's side, knowing well that Duryodhana's path was against *dharma*, the cosmic law.

Bhīṣma and Droṇa were not ordinary people, they were highly matured souls, adept in living the scriptural truths. Moreover, they were fully aware that Kṛṣṇa is a Divine Incarnation. In response to exaggerated claims of Duryodhana, Bhīṣma blew his conch. Bhīṣma's conch sounded like the roar of a lion, coming from the oldest, bravest warrior, affirmating the war to begin.

Kṛṣṇa sounded His *Pāñcajanya*, the conch of Viṣṇu, which drowned out all other sounds. It was the victorious announcement for all that the Divine was already present with the Pāṇḍava army.

It is significant that Bhīṣma's conch, sounded by him as the Commander-in-Chief of Kaurava army, to signify the war opening, was responded to by Kṛṣṇa, and not by Drṣṭadyumna, the Pāṇḍava

Commander-in-Chief, or any of the other Pāñdava princes. Kṛṣṇa's was a *response* of victory, not a *reaction* to the challenge issued by Bhiṣma.

LAW OF COSMOS IS RESPONSIBILISM

If you feel that you are not responsible, you react. If you feel that you are responsible, you respond. When all your actions are responses and not reactions, you are a *karma yogi*; no karma binds you. The cosmic vibrations of Kṛṣṇa's *Pañcajanya* conch were a declaration of His responsibility for everything in and around Him; a declaration that whatever was thrown at the Pāñdava army was being accepted by Him, Divinity Incarnate. Kṛṣṇa, as the Superconscious guide of the Pāñdavas, the five embodiments of *dharma*, absolves them of any incompletions, any guilt or wrongdoing, by taking upon Himself, the responsibility for everything.

Responsibility means living and responding to life from the truth that you are the Source of, and therefore responsible for all happenings in and around you. Listen. Cosmos functions on 'responsibilism.' The law of Cosmos, the natural law of Existence, *dharma* is responsibilism. Kṛṣṇa leads the whole war with this one truth, *satya* of 'responsibilism.'

The whole Mahābhārat war is Kṛṣṇa's expression of the power of His responsibilism, īśvaratva. Even though Kṛṣṇa is responsible for the war, He takes the responsibility even for others' inauthenticity and irresponsibility and reestablishes *dharma*, the cosmic law of responsibilism. This is the job of an Incarnation.

The rest of the Pāñdava army, including Arjuna, follow Kṛṣṇa's lead by blowing their divine conches.

PLANET EARTH IS A BATTLEFIELD

For the first time, Arjuna speaks. Arjuna is not the mere hero of Mahābhārat in this *Gītā* scripture. He is the embodiment of humanity. He is *Nara*, the human aspect of Nārāyaṇa, Lord Viṣṇu, who in turn is Kṛṣṇa. Kṛṣṇa and Arjuna, as Nārāyaṇa and *Nara*, as the Divine and human, is the theme that runs throughout *Bhagavad Gītā* and Mahābhārat. Kṛṣṇa is Arjuna's charioteer.

'Achyuta, O Infallible One,' said Arjuna to his friend and mentor,

'Please take me to a vantage point between the two armies so that I can see for myself who I am fighting with,' he says.

Kṛṣṇa drew up the chariot between the two armies so that Arjuna could have a good look at all those who had gathered. Arjuna is being called *Guḍakeśana Bhārata*, the one who has transcended sleep or the need to sleep.

ARJUNA'S INTEGRITY, THE POWER OF WORDS

Let me define Integrity, the first spiritual principle. Integrity is the key which unlocks the power of words, or *vākṣakti*.

Integrity is you fulfilling the word or thought you give to yourself and to others, and experiencing a state of completion, *pūrṇatva* with yourself and with life.

Integrity has two dimensions—honoring the words you give to yourself and honoring the words you give to others. When you honor the words you give to yourself, your confidence in yourself grows and your self-doubt melts away. You become powerful! When you honor the words you give to others, others' confidence in you grows. Your relationship with that person becomes powerful!

The words you utter are YOU! You become the words you speak to yourself and to others. By bringing integrity to his thinking and words, Arjuna had conquered his tiredness, his boredom. When we have integrity, when we give our life to fulfill our words, Cosmos intervenes to fulfill our words and makes them into reality. Because of Arjuna's integrity, the power of words or *vākṣakti* became available to him. To fulfill the words of Arjuna, Śrī Kṛṣṇa, the Cosmos Himself becomes his charioteer, leading him to his total surrender to Divine.

Kṛṣṇa has been called *Hṛṣīkeśa*, one who controls the senses from His powerful space of completion.

The relationship between Kṛṣṇa and Arjuna is the highest form of interaction between the Divine and the human. And The conflict between Arjuna and Duryodhana is the conflict that all humans face within themselves—a conflict between their possibility and patterns,

their deep unconscious desires, and the possibility of completion. Which part wins depends on one's ability to complete and surrender to the Superconscious Divine, Śrī Kṛṣṇa.

ARJUNAVIŚĀDA, ROOT PATTERN OF A THINKING MAN

Kṛṣṇa parked the chariot between the two armies and said to Arjuna, '*Here are the people you wished to see, Pārtha.*' Assembled in front of Arjuna were compatriots of his father Pāṇḍu, grandfathers, great grandfathers such as Bhīṣma, his own teachers such as Drona and Kṛpa, extended family, friends and well wishers. *Arjuna's dilemma starts here. The theme of Gitā is the story of Arjuna's dilemma, his incompleteness and its completion by Kṛṣṇa.*

OUR FOUR GREAT INNER POWERS

The four spiritual principles of integrity, authenticity, responsibility and enriching are the four *Vedas, caturveda* to experience surrender to the Cosmos and to have the power to simply manifest the reality of your choice!

Listen! Whether you know it or not, believe it not, you have four giant powers sitting inside you. These powers are related to the four major dimensions of your life—*your words, your thinking, your emotions, and your living.* When you awaken your peak possibility in each of these dimensions, it becomes a great power and support in your life.

Each of the four powers is guided by a spiritual principle known as *tattva*. The *tattva* is the key to unlock the corresponding power in you.

First tattva is Integrity. When you practice integrity, the power of words or vāk śakti will be available to you.

Second tattva is Authenticity. When you practice authenticity, the power of thinking or mano śakti will be open to you.

Third tattva is Responsibility. The power of feeling or prema śakti will be possible when you practice responsibility.

And the fourth tattva is Enriching. You will have access to the power of living or ātma śakti the moment you decide to

enrich others.

The foundation for these tattvas is pūrṇatva—Completion of all the patterns we carry.

When we live these spiritual principles and express these four great powers, the individual self merges with the Universal Self, and true compassion happens out of completion with the Cosmic Consciousness.

Arjuna now started expressing his doubts with clarity. Doubts need to be clear if they are to be resolved. Thoughts need to be integrated if they need to be complete.

Listen. A clearly expressed word is fulfillment. The word which constantly keeps you in completion and expands you is Integrity.

Though Arjuna was in a dilemma, it was a dilemma born out of intelligence, not out of ignorance. If you just keep this one question alive, ‘*Why am I doing what I am doing?*’ and are able to take this one question to the logical conclusion, I tell you, you will be enlightened.

‘*What is the purpose of my life, Kṛṣṇa?*’ wailed Arjuna.

RIGORS OF INCOMPLETIONS

There are two incompletions central to Arjuna’s dilemma.

The first incompleteness is that of relationship. The problem that Arjuna faced is one that we all face when asked to do unpleasant things to people we know. To be faceless is to be fearless. To face this incompleteness in one’s relationships, one must first develop detachment that allows action without worrying about the consequences. This detachment only comes from completion with every relationship—with oneself and with others. One follows the path of completion and drops the results. As long as the path is right, destination will also be right.

Let me define Completion.

Completion is removing the delusion of incompleteness, which makes you cognize that the other is separate from you. Incompleteness has no existence; it is only a delusive cognition that stands between you and the

Whole. Complete with everything.

The other incompleteness that Arjuna faces is the problem of directness of action. In this war, Arjuna faced transparent results of his action. Arjuna did not have the luxury of remote destruction. He had to look the victim in the eye before releasing his arrow. He felt the destruction within himself when he killed someone else. Arjuna was affected by the combination of these two delusory incompletions: that of being connected by kinship to his enemies and the fact that he had to kill them directly and personally.

THE BREAKDOWN INTO POWERLESSNESS

Now, Arjuna was ready to give up on himself. He had collapsed both psychologically and physiologically. He was all set to run away from the battlefield and escape from the reality of his responsibility. He had convinced himself through his illusory arguments that what he had embarked upon was nothing but evil. He said, 'I am ready to lay down arms and be defenseless. Let Duryodhana and his men kill me.'

Arjuna, now being human, was a true example of mankind. He was torn between darkness and light, between patterns and possibility. The clarity that would come about with the grace of the Master, would be his *Enlightenment*, his *complete Completion*. He then would become a spiritual warrior, a pure instrument of Kṛṣṇa and go about powerfully radiating responsibility, enriching himself and the world with Divine purpose.

Listen. The process of *Inner Awakening* at the hands of the greatest Master was about to begin. If we become integrated and authentic to that process, and internalize it carefully over the eighteen chapters that the Master takes His disciple through, we too can become awakened, complete and blissful.

The *Gitopaniṣad*, the science of Kṛṣṇa Consciousness, is the science of completion, *pūrṇatva*, which is the science of Eternal Bliss, *Nityānanda*.



YOU ARE GOD

MAKE NO MISTAKE, YOU ARE DIVINE!

WHATEVER STATE YOU ARE IN NOW, YOU ARE

STILL DIVINE WITHIN! LET KRŚNA TELL YOU

HOW TO LIVE AND RADIATE YOUR DIVINE

POTENTIAL.

अथ द्वितीयोऽध्यायः

सांख्य योगः

Sāṅkhya Yogaḥ

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २.१ ॥

*sañjaya uvāca
tam tathā-kṛpayāvīṣṭam-aśrūpūrṇā-kulekṣaṇam /
viṣidantamidam vākyam uvāca madhusūdanah ॥ 2.1*

2.1 Sañjaya said: As Arjuna's eyes overflowed with tears of pity and despair, Madhusūdana (Krṣṇa) spoke to him thus.

श्री भगवानुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्गमकीर्तिकरमर्जुन ॥ २.२

*śrībhagavānūvāca
kutastvā kaśmalamidam viṣame samupasthitam /
anārya-juṣṭam asvargyam akīrti-karam arjuna ॥ 2.2*

2.2 Bhagavān Krṣṇa says: Where from has this impurity, dejection descended on you at this critical time, Arjuna! You behave unlike a noble man and this will keep you away from realization.

क्लैब्यं मा स्म गमः पार्थं नैतत्त्वयुपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २.३

*klaibyam mā sma gamah pārtha naitattvayupapadyate /
kṣudram hṛdayadaurbalyam tyaktvottisṭha parantapa ॥ 2.3*

2.3 Do not yield to fear, Pārtha! It does not befit you. Drop this powerlessness of the heart and stand up, O Parantapa,

destroyer of enemies!

अर्जुन उवाच
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदनं ।
इषुभिः प्रतियोत्स्यामि पूजाहर्वरिसूदनं ॥ २.४

arjuna uvāca
katham bhīṣmamahaṁ saṅkhye dronam ca madhusūdana /
iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana // 2.4

2.4 Arjuna said: O Madhusūdana (killer of Madhu), how can I oppose, in battle, Bhīṣma and Drona who are worthy of my worship?

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वाऽर्थकामांस्तु गुरुनिहैव भुजीय भोगान् रुधिरप्रदिग्धान् ॥ २.५

gurūnahatvā hi mahānubhāvān
śreyo bhoktum bhaikṣyam apīha loke /
hatvārtha-kāmāṁs tu gurūnihaiva
bhuñjiya bhogān rudhira-pradigdhān // 2.5

2.5 I would rather beg for my food in this world than kill the most noble of teachers. If I kill them, all my enjoyment of wealth and desires will be stained with blood.

न चैतद्विद्यः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम- स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६

na caitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ /
yān eva hatvā na jīvīṣāmas
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ // 2.6

2.6 I cannot say which is better; their defeating us or us defeating them. We do not wish to live after slaying the sons of Dhārtarāṣṭra who stand before us.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७

kārpaṇya-doṣopahata-svabhāvaḥ

*pṛcchāmi tvāṁ dharma-saṁmūḍha-cetāḥ ।
yacchreyah syānniścitam brūhi tan me
śiṣyaste’ham śādhi māṁ tvāṁ prapannam ॥ 2.7*

2.7 My heart is overwhelmed with pity and my mind is confused about what my duty is. I beg of you, please tell me what is best for me. I am your disciple. Instruct me as I seek refuge in you.

न हि प्रपश्यामि ममापनुद्यादयच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २.८

*na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām ।
avāpya bhūmāva-sapatnam-rddham
rājyaṁ surāṇām api cādhipatyam ॥ 2.8*

2.8 Even if I were to attain unrivalled dominion and prosperity on earth or even lordship over the Gods, how would that remove this sorrow that burns my senses?

सञ्जय उवाच
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दमुक्त्वा तृष्णीं बभूव ह ॥ २.९

*sañjaya uvāca
evamuktvā hṛṣīkeśāṁ guḍākēśah parantapa /
na yotsya iti govinda muktvā tūṣṇīṁ babhūva ha ॥ 2.9*

2.9 Sañjaya said: Gudākeśa (Arjuna) then said to Hṛṣīkeśa (Kṛṣṇa), ‘Govinda, I shall not fight,’ and fell silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २.१०

*tam uvāca hṛṣīkeśah prahasanniva bhārata /
senayor ubhayor madhye viṣīdantamidaṁ vacaḥ ॥ 2.10*

2.10 Kṛṣṇa, Hṛṣīkeśa, smilingly spoke the following words to the grief-stricken Arjuna, as they were placed in the middle of both armies.

श्री भगवानुवाच ।
 अशोच्यानन्वशोचस्त्वं प्रज्ञावादाश्च भाषसे ।
 गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः ॥ २.११

*śrībhagavānuvāca
 aśocyān anvaśocas tvaṁ prajñāvādāś ca bhāṣase /
 gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ ॥ 2.11*

2.11 Bhagavān says: You grieve for those that should not be grieved for and yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२

*na ttevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ /
 na caiva na bhaviṣyāmaḥ sarve vayam atah param ॥ 2.12*

2.12 It is not that at anytime in the past I did not exist. So did you and these rulers exist, and we shall not ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
 तथा देहान्तरप्राप्तिरिस्तत्र न मुह्यति ॥ २.१३

*dehino'sminyathā dehe kaumāraṁ yauvanam jarā /
 tathā dehāntara prāptir dhīras tatram na muhyati ॥ 2.13*

2.13 Just as the spirit in this body passes through childhood, youth and old age, so does it pass into another body; the man centered in himself does not fear this.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्यास्तांस्तिक्षस्व भारत ॥ २.१४

*mātrā-sparśāśtu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ /
 āgamāpāyino'nityās tāṁs titikṣasva bhārata ॥ 2.14*

2.14 O Kaunteya (son of Kuntī), contact with sense objects causes heat and cold, pleasure and pain, and these have a beginning and an end. O Bhārata, these are not permanent; endure them bravely.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभं ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २.१५

*yam hi na vyathayanty ete puruṣam puruṣarṣabha /
samaduḥkhasukham dhīram so'mṛtatvāya kalpate || 2.15*

2.15 O Puruṣarṣabha, chief among men, the brave person to whom all these are not distressing, for whom sorrow and happiness are equal, is fit for liberation.

नासतो विद्यते भावो नाभावो विद्यते सतःः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६

*nāsato vidyate bhāvo nābhāvo vidyate sataḥ /
ubhayorapi dṛṣṭontas tv anayos tattva-darśibhiḥ || 2.16*

2.16 The nonexistent has no being; that which exists never ceases to exist. This truth about both is perceived by those who know the Truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्यस्यास्य न कश्चित्कर्तुमर्हति ॥ २.१७

*avināśi tu tadviddhi yena sarvamidam tatam /
vināśamavyayasyāsyā na kaścitkartumarhati || 2.17*

2.17 Know It to be indestructible by which all this body is pervaded. Nothing can destroy It, the Imperishable.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २.१८

*antavanta ime dehā nityasyoktāḥ śarīriṇāḥ /
anāśino 'prameyasya tasmād-yudhyasva bhārata || 2.18*

2.18 These bodies of the material energy are perishable. The energy itself is eternal, incomprehensible and indestructible. Therefore, fight, O Bhārata.

य एनं वेति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९

*ya enāṁ vetti hantāraṁ yaścainaṁ manyate hatam /
ubhau tau na vijānīto nāyam hanti na hanyate || 2.19*

2.19 Neither understands; he who takes the Self to be the slayer nor he who thinks he is slain. He who knows the truth understands that the Self does not slay, nor is It slain.

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शोश्तोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२०

*na jāyate mriyate vā kadācit nāyam bhūtvā bhavitā vā na bhūyah /
ajo nityah śāsvato 'yam purāṇo na hanyate hanyamāne śarīre || 2.20*

2.20 The Self is neither born nor does It ever die. After having been, It never ceases not to be. It is unborn, eternal, changeless and ancient. It is not killed when the body is killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थं कं घातयति हन्ति कम् ॥ २.२१
*vedāvivināśinam nityam ya enamajamavyayam /
kathaṁ sa puruṣah pārtha kām ghātayati hanti kam || 2.21*

2.21 O Pārtha, how can man slay or cause others to be slain, when he knows It to be indestructible, eternal, unborn, and unchangeable?

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २.२२

*vāsāṁsi jīrnāni yathā vihāya navāni grhṇāti naro 'parāṇi /
tathā śarirāṇi vihāya jīrṇā nyanyāni samyāti navāni dehī || 2.22*

2.22 Just as man casts off his worn out clothes and puts on new ones, the Self casts off worn out bodies and enters newer ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २.२३

*naināṁ chindanti śastrāṇi naināṁ dahati pāvakaḥ /
na caināṁ kledayantyāpo na śoṣayati mārutaḥ || 2.23*

2.23 Weapons do not cleave the Self, fire does not burn It, water does not moisten It and wind does not dry It.

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २.२४

*acchedyo'yamadāhyo'yam akledyo'soṣya eva ca /
nityaḥ sarvagataḥ sthāṇur acalo'yam sanātanaḥ ॥ 2.24*

2.24 The Self cannot ken nor burnt nor dissolved nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयं अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २.२५

*avyakto'yamacintyo'y amavikāryo'yamucyate /
tasmādevaṁ viditvaināṁ nānuśocitumarhasi ॥ 2.25*

2.5 The Self is said to be unmanifest, unthinkable and unchangeable and able. Knowing this to be such, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २.२६

*atha cainaṁ nityajātaṁ nityaṁ vā manyase mrtam /
tathāpi tvāṁ mahābāho naivāṁ śocitum arhasi ॥ 2.26*

2.26 O mighty-armed, even if you should think of the soul as being constantly born and constantly dying, even then, you should not lament.

जातस्य हि ध्रुवो मृत्यु ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्योऽर्थं न त्वं शोचितुमर्हसि ॥ २.२७

*jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca /
tasmādaparihārye'rthe na tvāṁ śocitumarhasi ॥ 2.27*

2.27 Indeed, death is certain for the born and birth is certain for the dead. Therefore, you should not grieve over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८

avyaktādīni bhūtāni vyaktamadhyāni bhārataḥ /
avyakta-nidhanāny eva tatra kā paridevanā || 2.28

2.28 O Bhārata, being intangible in the beginning, being intangible again in their end, seemingly tangible in the middle, what are we grieving about?

आश्वर्यवत्पश्यति कश्चिदेनं आश्वर्यवद्वदति तथैव चान्यः ।
आश्वर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २.२९

āścaryavatpaśyati kaścidēnam māścaryavadvadati tathaiva cānyaḥ /
āścaryavaccainaṁ manyaḥ śṛṇoti śrutvāpyenaṁ veda na caiva kaścit ||
2.29

2.29 One sees It as a wonder, another speaks of It as a wonder, another hears of It as a wonder. Yet, having heard, none understands It at all.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३०
dehī nityamavadyo 'yam dehe sarvasya bhārata /
tasmātsarvāni bhūtāni na tvam śocitumarhasi || 2.30

2.30 O Bhārata, this that dwells in the body of everyone can never be destroyed; do not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यतक्षत्रियस्य न विद्यते ॥ २.३१
svadharmamapi cāvekṣya na vikampitumarhasi /
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate || 2.31

2.31 You should look at your own responsibility [svadharma] as a kṣatriya. There is nothing higher for a kṣatriya than a righteous war. You ought not to hesitate.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २.३२
yadrcchayā copapannam svargadvaramapāvṛtam /
sukhinah kṣatriyāḥ pārtha labhante yuddhamīdṛśam || 2.32

2.32 O Pārtha, happy indeed are the ksatriyas who are called to fight in such a battle without seeking. This opens for them the door to heaven.

अथ चेत्तमिमं धर्म्य सङ्गामं न करिष्यसि ।
ततः स्वधर्मं कीर्ति॑ं च हित्वा पापमवाप्स्यसि ॥ २.३३

*atha cettvamimam dharmyam saṅgrāmam na kariṣyasi /
tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi || 2.33*

2.33 If you will not fight this righteous war, then you will incur sin having abandoned your own responsibility [svadharma], and you will lose your reputation.

अकीर्तिश्चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ २.३४

*akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām /
saṁbhāvitasya cākīrtir maraṇādatiricyate || 2.34*

2.34 People too will remember your everlasting dishonor and to one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २.३५

*bhayādṛanādūparatam mānsyante tvām mahārathāḥ /
yeṣām ca tvarām bahumato bhūtvā yāsyasi lāghavam || 2.35*

2.35 The great generals will think that you have withdrawn from the battle because you are a coward. You will be looked down upon by those who had thought much of you and your heroism in the past.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २.३६

*avācyavādāṁśca bahūn vadīṣyanti tavāhitāḥ /
nindantastava sāmarthyam tato duḥkhatarām nu kim || 2.36*

2.36 Many unspeakable words would be spoken by your enemies reviling your power. Can there be anything more

painful than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २.३७

*hato vā prāpsyasi svargam̄ jitvā vā bhokṣyase mahīm̄ /
tasmāduttisṭha kaunteya yuddhāya kṛtaniścayah ॥ 2.37*

2.37 Slain, you will achieve heaven; victorious, you will enjoy the earth. O Kaunteya (son of Kuntī), stand up determined to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८

*sukhaduḥkhe same kṛtvā lābhālābhau jayājayau /
tato yuddhāya yujyasva naivam pāpamavāpsyasi ॥ 2.38*

2.38 Pleasure and pain, gain and loss, victory and defeat—treat them all the same. Do battle for the sake of battle and you shall incur no sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २.३९

*eṣā tebhīhitā sāṅkhye buddhīryoge tvimāṁ śrṇu /
buddhyā yukto yayā pārtha karmabandham̄ prahāsyasi ॥ 2.39*

2.39 Thus far, what has been taught to you concerns the wisdom of Sāṅkhya. Now, listen to the wisdom of yoga [buddhiyoga]. Having known this, O Pārtha, you shall cast off the bonds of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २.४०

*nehābhikrama-nāśo 'sti pratyavāyo na vidyate /
svalpamapya yasya dharmasya trāyate mahato bhayāt ॥ 2.40*

2.40 There is no wasted effort or dangerous effect in this path of yoga. Even a little knowledge of this, even a little practice of this dharma, protects and releases one from very great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २.४१

*vyavasāyātmicā buddhir ekeha kurunandana /
bahuśākhā hyanantāś ca buddhayovyavasāyinām ॥ 2.41*

2.41 Joy of the Kurus, on this path (of yoga), the intelligence is resolute with a single-pointed determination. Thoughts of the irresolute are many, branched and endless.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥ २.४२

*yāmimāṁ puṣpitāṁ vācam pravadantyavipaścitaḥ /
vedavādaratāḥ pārtha nānyadastīti vādinaḥ ॥ 2.42*

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैशर्यगति प्रति ॥ २.४३

*kāmātmānaḥ svargaparā janmakarmaphalapradām /
kriyā-višeṣa-bahulāṁ bhogaiśvarya-gatiṁ prati ॥ 2.43*

2.43 Men of little knowledge, who are very much attached to eulogizing the flowery words of the Vedas, O Pārtha, argue that, ‘there is nothing else’; these advocates of Vedas (vādīna) look upon and recommend various fruitful actions for elevation to heavenly planets, resulting in high birth, power, and so forth. Thus being desirous of sense gratification and opulent life, they say that there is nothing more than this to living.

भोगैशर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २.४४

*bhogaiśvarya-prasaktānāṁ tayāpahṛtacetasām /
vyavasāyātmicā buddhiḥ samādhau na vidhīyate ॥ 2.44*

2.44 Those whose minds are attached to sense pleasures and lordship, who are diverted by such teachings, for them, the determination for steady meditation and samādhi, fixed intelligence does not happen.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २.४५

*traigunyavisiyā vedā nistraiguṇyo bhavārjuna /
nirdvandvo nityas-attva-stho niryogakṣema ātmavān || 2.45*

2.45 O Arjuna! Be you above the three guṇas (attributes) that the Vedas deal in: free yourself from the pairs-of-opposites and be always in satva (goodness), free from all thoughts of acquisition (yoga) or preservation (kṣema), and be established in the Self.

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २.४६

*yāvānartha udapāne sarvataḥ samplutodake /
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ || 2.46*

2.46 The Brāhmaṇa (sage), who has known the Self, has little use for the vedic scriptures, as these are like a pool of water in a place that is already in flood, overflowing with a great water reservoir.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७

*karmanye vādhikāraste mā phaleṣu kadācana /
mā karmaphala heturbhūr mā te saṅgo 'stvakaरmaṇi || 2.47*

2.47 You have a right only to work, but never to the fruits (outcome) of action. Never let the fruit of action be your motive; and never let your attachment be to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २.४८

*yogasthah kuru karmāṇi saṅgam tyaktvā dhanañjaya /
siddhyasiddhyoḥ samo bhūtvā samatvam yoga ucyate || 2.48*

2.48 O Dhanañjaya! Do your actions dropping all attachment to the outcome, being centered and complete in Yoga. Be balanced in success and failure. Such evenness of mind is Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्वनज्जय ।
बुद्धौ शरणमन्विच्छ कृपणः फलहेतवः ॥ २.४९

*dūreṇa hyavaram karma buddhiyogād dhanañjaya /
buddhau śaraṇamanviccha krpanāḥ phalahetavaḥ ॥ 2.49*

2.49 O Dhanañjaya, beyond the action with selfish motive is Yoga (of action) in wisdom [buddhiyoga]. Wretched are those whose motive is the fruit (outcome); Surrender yourself fully to the wisdom of completion.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २.५०

*buddhiyukto jahātīha ubhe sukṛtaduṣkṛte /
tasmādyogāya yujyasva yogāḥ karmasu kauśalam ॥ 2.50*

2.50 Endowed with the wisdom of evenness of mind, move away from both good and evil deeds in this life. Devote yourself to yoga. Authenticity in action is yoga.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २.५१

*karmajān buddhiyuktā hi phalam tyaktvā manīṣināḥ /
janmabandhavinirmuktāḥ padam gacchantyanāmayam ॥ 2.51*

2.51 The wise, having abandoned the outcome of their actions and possessed of knowledge of completion, are freed from the cycle of birth and death. They go to the state that is beyond all sorrow.

यदा ते मोहकलिलं बुद्धिव्यतितारिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २.५२

*yadā te mohakalilāṁ buddhirvyatitariṣyati /
tadā gantāsi nirvedāṁ śrotavyasya śrutasya ca ॥ 2.52*

2.52 When your wisdom takes you beyond delusion, you shall be indifferent to what has been heard and what is yet to be heard.

श्रुतिविप्रतिन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २.५३

śrutivipratipannā te yadā sthāsyati niścalā /
samādhāvacalā buddhis tadā yogavāpsyasi || 2.53

2.53 When you are not confused by what you have heard and your wisdom stands steady and unmoving in the Self, you shall attain Self-realization.

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २.५४

*arjuna uvāca
sthitaprajñasya kā bhāṣā samādhisthasya keśava /
sthitadhiḥ kim prabhāṣeta kimāśīta vrajeta kim || 2.54*

2.54 O Keśava! What is the description of one who stays in the space of completion in present moment and is merged in the restful awareness of truth and wisdom? How does one of steady wisdom speak, how does he sit, how does he walk?

श्री भगवानुवाच ।
प्रजहाति यदा कामान्सर्वान्पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५

*śrībhagavānūvāca
prajahāti yadā kāmān sarvānpārtha manogatān /
ātmanyevātmanā tuṣṭah sthitaprajñastadocyate || 2.55*

2.55 Śrī Bhagavān says: O Pārtha, a man who casts off completely all the desires of the mind and is satisfied in the Self by the Self, He is said to be Sthitaprajña, one of steady wisdom in completion.

दुःखेष्वनुद्विग्मनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २.५६

*duḥkheṣv anudvigna-manāḥ sukheṣu vigataspr̥haḥ /
vitarāgabhayakrodhaḥ sthitadhiṁ munirucyate || 2.56*

2.56 He whose mind is not disturbed by adversity and who, in prosperity, does not go after other pleasures, he who is free from attachment, fear or anger is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५७

*yah sarvatrānabhisnehas tat tat prāpya śubhāśubham /
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā || 2.57*

2.57 His wisdom is fixed who is everywhere without attachment, meeting with anything good or bad and who neither rejoices nor hates.

यदा संहरते चायं कूर्मोऽज्ञानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८

*yadā saṁharate cāyam kūrmo 'ngānīva sarvaśah /
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā || 2.58*

2.58 As the tortoise withdraws its limbs from all sides, when a person withdraws his senses from the sense-objects, his wisdom becomes steady in completion.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २.५९

*viṣayā vinivartante nirāhārasya dehinah /
rasavarjam raso'pyasya param drṣṭvā nivartate || 2.59*

2.59 From the body, the sense objects turn away, but the desires remain; his desires also leave him on seeing the Supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २.६०

*yatato hyapi kaunteya puruṣasya vipaścitaḥ /
indriyāṇi pramāthīni haranti prasabhām manah || 2.60*

2.60 O Kaunteya (son of Kuntī), the turbulent senses carry away the mind of a wise man, though he is striving to be in control.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६१

*tāni sarvāṇi samyamya yukta āśīta matparaḥ /
vaśe hi yasyendriyāṇi tasya prajñāpratiṣṭhitā // 2.61*

2.61 Having restrained them all, he should sit steadfast, intent on Me. His mind is steady in the present whose senses are under control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२

*dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate /
saṅgātsañjāyate kāmaḥ kāmāt krodhobhijāyate // 2.62*

2.62 When a man thinks of objects, it gives rise to attachment for them. From attachment, desire arises; from desire, anger is born.

क्रोधाद्ववति संमोहः संमोहात्सृतिविभ्रमः ।
सृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २.६३

*krodhād bhavati sarimohaḥ sarimohāt smṛtivibhramah /
smṛtibhrāmād buddhināśo buddhināśāt praṇasyati // 2.63*

2.63 From anger arises delusion, from delusion, loss of memory, from loss of memory, the destruction of discrimination, from destruction of discrimination, he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विर्घेयात्मा प्रसादमधिगच्छति ॥ २.६४

*rāgadveṣavyuktaistu viṣayānindriyaiścaran /
ātmavaśyairvidheyātma prasādamadhibigacchati // 2.64*

2.64 The self-controlled man, moving among objects with his senses under control, free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २.६५ ॥

*prasāde sarvaduḥkhānām hānirasyopajāyate /
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate // 2.65*

2.65 All pains are destroyed in that peace, for the intellect of

the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २.६६ ॥
nāsti buddhirayuktasya na cāyuktasya bhāvanā /
na cābhāvayataḥ śāntir aśāntasya kutah sukham // 2.66

2.66 A person not in self awareness cannot be wise or happy or peaceful. How can there be happiness to one without peace?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
 तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥ २.६७ ॥
indriyāṇāṁ hi caratāṁ yanmano 'nuvidhīyate /
tadasya harati prajñāṁ vāyurnāvamivāmbhasi // 2.67

2.67 He loses his awareness of the present moment when his mind follows the wandering senses, just as the wind carries away a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.६८ ॥
tasmādyasya mahābāho nigr̄hitāni sarvaśaḥ /
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā // 2.68

2.68 O Mahābāho (mighty-armed one), his knowledge is therefore steady whose senses are completely detached from sense objects.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २.६९ ॥
yā niśā sarvabhūtānāṁ tasyāṁ jāgarti saṁyamī /
yasyāṁ jāgrati bhūtāni sā niśā paśyato muneḥ // 2.69

2.69 The self-controlled man lies awake in that which is night to all beings. That in which all beings are awake is the night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वल्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २.७० ॥

āpūryamāṇ amacala-pratiṣṭhaṁ samudramāpah praviśanti yadvat /
tadvatkāmā yam̄ praviśanti sarve sa sāntimāpnoti na kāmakāmī //

2.70

2.70 Just as all waters enter the ocean, he attains peace into whom all desires enter, which when filled from all sides, remains unmoved; not the desirer of desires.

विहाय कामान्यः सर्वन् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २.७१ ॥

*vihāya kāmānyah sarvān pumāṁścarati nihspṛhah /
nirmamo nirahañkārah sa sāntimadhibigacchati // 2.71*

2.71 The man who moves about abandoning all desires, without longing, without the sense of I and mine, attains peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २.७२ ॥

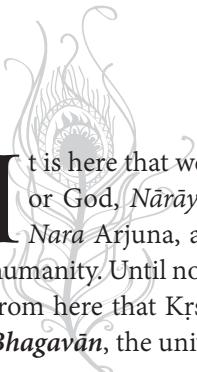
*esā brāhmī sthitih pārtha naināṁ prāpya vimuhyati /
thitvāsyāmantakāle'pi brahmanirvāṇamṛcchati // 2.72*

2.72 O Pārtha, this is the state of Brahman, Brāhmī-sthiti; none is deluded after attaining this. Even at the end of life, one attains Brahmanirvāṇa, oneness with Brahman when established in this state.

इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

*iti śrī mad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde sāṅkhya yogo nāma
dvitīyo'dhyāyah //*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, the Supreme Absolute, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is the second chapter named, *Sāṅkhya Yogoḥ*, ‘The Yoga of Knowledge of Completion.’



It is here that we enter into the real *Gītā*. It is from here that Bhagavān or God, *Nārāyaṇa* starts speaking *Gītopaniṣad* into the listening of *Nara* Arjuna, and through Arjuna into the listening of the whole of humanity. Until now Kṛṣṇa was speaking as *Vāsudeva Kṛṣṇa*, but it is only from here that Kṛṣṇa sings as *Parabrahma Kṛṣṇa*, in His divine state as *Bhagavān*, the universal Kṛṣṇa.

LISTENING MAKES YOU GOD

Listen! Integrity, *the power of words* starts and continues with listening. We miss life when we miss listening. In *Vedānta*, the first principle is *Śravana*—Integrated Listening; the second principle is *Manana*—Intranalyzing, meaning analyzing the truth for the sake of internalizing it, not for rejecting it; and the third principle is *Nididhyāsana*—Living and radiating the truth!

Any transmission of energy or experience happens between a Master and disciple only when the disciple gives his or her listening! Here, Kṛṣṇa is giving His integrated listening to Arjuna! He is interested in the real problem and not in expressing what He knows.

Let me define what Right Listening is, *Śravana*.

Right listening means allowing the words to enter your inner space automatically; letting them cognize, without you constantly interfering with your incompletions, is Listening. When you listen, you understand, you become God. Listening makes you God! Only God can make you God.

Understand, sitting in completion with listening is *Upaniṣad*. This is the subtlest, most powerful of all communications. The essence of all the *Vedic* scriptures is called *Upaniṣad* or ‘just sitting.’ When you sit with the Master, the *Upaniṣad*, ‘the sitting’ happens.

Here Kṛṣṇa allows Arjuna to verbalize, He allows him to speak into His pure listening, so that Arjuna himself gives integrated listening to himself and understands his problem. Once Arjuna cognizes and

expresses his confusion, he can relapse into silence and commune with the Master of completion, in the space of *Upaniṣad*.

DROP THE POWERLESSNESS AND STAND UP (2.1-2.3)

Arjuna had collapsed in his chariot. Kṛṣṇa allowed Arjuna to exhaust himself, physically, emotionally and spiritually. He listened to Arjuna completely giving him time to open his being to Him, so that His answers would penetrate Arjuna's very being.

Then He spoke for the first time, as if opening His being directly. *Bhagavān Kṛṣṇa* says, 'My dear Arjuna, how have you acquired these impurities? They do not at all befit a man who knows the value of life. They lead not to higher planes but to infamy, *akīrti karam arjuna* (2.1).'

This verse is connected to the next one. 'O Pārtha! Do not yield to this degrading impotence. Give up such petty powerlessness of heart and arise, O Parantapa, destroyer of enemy.'

Kṛṣṇa gives direction to the whole *Gītā* with this one Truth to awaken Arjuna from his delusory incompletions. Kṛṣṇa is the true Master. He addresses the dilemma of Arjuna straightforwardly.

KRṢNA HITS ARJUNA'S ROOT PATTERN (2.4-2.8)

Kṛṣṇa knows Arjuna's root thought pattern. Arjuna is not depressed because of a spiritual search. He does not want a solution; he wants only support. Kṛṣṇa addresses Arjuna's deep fear, powerlessness straightforwardly, and asks him to give up his foolish weakness, and get up and fight—*tyaktvottīṣṭha parantapa* (2.2). He offers no consolation, just a straightforward scolding, a slap to awaken him!

All our depression, worry patterns are nothing but root pattern of a deep fear of life, a deep self-doubt, fear of expansion and fear of losing something. You need to stand up and complete with your root thought patterns to be rid of them. Understand, all your fears are directed only in one line—*fear of your possibilities!* Your bigness frightens you. If you are told that you are Divine, you are powerful, complete, your whole identity starts trembling with fear! Arjuna trembles and collapses, fearing his bigness.

Kṛṣṇa straightaway addresses the root pattern where Arjuna is stuck, that is his need for name and fame or *rajas*. Here, Kṛṣṇa tries the first method of sudden enlightenment, the immediate liberation, but Arjuna is not mature enough to receive it. So Kṛṣṇa now starts the process of explaining step- by-step.

TAKE DECISIONS OUT OF COMPLETION

Arjuna is now pleading Kṛṣṇa, ‘Oh Lord, leave me! I will beg and eat becoming a *Sannyāsi*. I am confused as to which would be better, for them to slay me or for me to slay them, *yadvā jayema yadivā no jayeyuh* (2.6). How can we live after slaying our kinsmen and elders?, *yān eva hatvā na jīvīṣāmas*’.

Listen. Bhagavān is not against Arjuna’s *Sannyāsa*. He does not want Arjuna to take *Sannyāsa* out of powerlessness. To become a *Sannyāsi*, Śrī Kṛṣṇa says, ‘Go to *Sannyāsa* out of completion. Out of completion, take any decision!’ He accepts Arjuna’s decision to fight, because he took the decision out of powerfulness, completion!

Here begins the *śāstras*. Kṛṣṇa, fully aware of Arjuna’s dilemma, moves forward in his mission to destroy Arjuna’s identity, the root pattern. The Guru, Master is a surgeon who removes the cancer of ego, the root thought pattern. To give Arjuna credit, he stays through this surgery. Many weaker men would have run away from the operation theatre, this battlefield, with no desire to let go of their identities. Arjuna’s greatness lies in his integrity, his decision to listen to his Master and be guided by Him.

WE NEVER CEASE TO EXIST (2.9-2.13)

Having lamented, Arjuna sits down saying, ‘Govinda, I am not going to fight, *na yotsya iti govindam* (2.9).’ Kṛṣṇa says to him gently and smilingly, ‘While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead—*gatāsūn agatāsūmīś ca nānuśocanti pañditāḥ* (2.11).’

A truly enlightened person will never worry for the living or the dead.’ If you worry for somebody living or dead, you cannot be an intelligent person. What is death and life after all? There are thousands,

rather millions, who have lived and gone.

Kṛṣṇa's FIRST ENRICHING WORDS ARE SĀNKHYA

Śrī Kṛṣṇa is soaked in the space of completion. The first truth that comes out from Him is Sāṅkhyā Yoghā. Kṛṣṇa is the greatest follower of Sāṅkhyā Yoghā.

The first idea with which Kṛṣṇa is sorting out Arjuna's problem is Sāṅkhyā Yoga. This means Kṛṣṇa Himself was practicing Sāṅkhyā Yoga. He is established in the knowledge of Completion!

Kṛṣṇa continues: 'Never was there a time when I did not exist, nor you and all these kings, and never in the future shall any of us cease to be (2.12)'. With this verse begins the essence of Gītā. This is ātmajñāna, Self-Realization, the knowledge of completion. We were there before our birth and will remain after death. It is not true that any of us will not be in the future.

Listen. You existed in the past, exist in the present and will exist in the future. Your body may change but you continue to exist. Then why do we think we will die and why do we fear death?

The past, present and future, all the three put together are eternal, Nitya or Ātman. Only when you come to the present moment do you experience Ātman, your true Self, but as of now you are constantly moving between the past and future. Kṛṣṇa says beautifully, 'Whatever dies, can never live. Whatever lives can never die.' When Kṛṣṇa says, 'You are the eternal soul,' He means that as a being, you are beyond time.

COMPLETION, THE ETERNAL SPACE IN THE PRESENT

Here, your deep consciousness says that something is living in you. This quality you wrongly attribute to your body and mind. The moment you come to the present moment, you are in the eternal space of completion.

So, the first thing you need to do in life is bring completion. Kṛṣṇa does not mean that we existed in this form now, or that He was present always as Kṛṣṇa in the form with a flute and a peacock feather. He means that our spirits, which are eternal, always existed and will always exist. In

our spiritual state, we are one with the universal energy, Brahman.

The essence of the second chapter, Sāṅkhyā Yogeḥ is that you are the Soul, that you are Complete, that you are Divine, God. In Sāṅkhyā, Completion itself is given the place of God. Completion is God!

Completion is the only methodology where you can complete with your past and future incompletions. When you do completion now, don't think that only your future will be in completion and complete. No! Even your past gets altered and complete! The moment you create the space of completion, what Kṛṣṇa declares, 'you are the eternal soul, beyond your body and mind,' becomes reality in your life.

THE ONLY REALITY IS IMPERMANENCE (2.14-2.18)

Kṛṣṇa says here that the sensory experiences are all temporary. Feelings of hot and cold, śītoṣṇa, sweet and sour, wet and dry, experiences of pain and pleasure, sukha-duḥkha are all temporary, anityāḥ. These experiences do not affect the centered person who is qualified to be enlightened, so amṛtatvāya kalpate (2.15). Such a person is qualified and ready for Enlightenment.

Kṛṣṇa says first that the spirit pervades the body—*avināśi tu tad viddhi yena sarvam idam tatam*. His definition of body is the body-mind system. Second, the body and mind are destroyed at death—*antavanta ime dehā nityasyoktāḥ śarīriṇāḥ* (2.18). Third, the spirit does not die at death—*vināśam avyayasyāya na kascit kartum arhati*. Fourth, He explains that the spirit is beyond our mental comprehension—*anāśino 'prameyasya* (2.18).

Kṛṣṇa urges Arjuna to fight, to open his eyes and see with **pure patternless perception**; that what he is about to do will only destroy that, which is going to perish anyway. There is no such thing as death, *nābhāvo vidyate sataḥ*. What dies or seems to perish is unreal, *nāsato vidyate bhāvo* (2.16); it had no permanent existence. What does have existence, what is truly Real, exists *now*, has always existed and will exist forever!

Look in! When you drill with integrity and authenticity, normal perception itself is nothing but perception of God! Because any perception will directly lead you to the space of the root of all actions,

including perception! You will see that the ultimate perception, what Kṛṣṇa declares as your true nature of eternal existence and indestructible energy, becomes your reality!

Sāṅkhyā is reality. What exists as Reality is perceived by you without the interference, perversions created by your powerless patterns. Sāṅkhyā is the philosophy of reality, ultimate existentialism. Completion will lead you to experience that Sāṅkhyā, the reality, existential reality—*Tattva Satya, Satya Tattva!*

THERE IS NO DEATH IN REALITY (2.19-2.21)

The first thing that comes from Kṛṣṇa is *Sāṅkhyā Yogoḥ*. The moment Bhagavān is opening His mouth, you are given an amazing introduction about *you*! In Sāṅkhyā, you are recognized as a Soul. Kṛṣṇa is one of the greatest followers of Kapila, the celebrated Incarnation of Mahādeva and Viṣṇu. Kapila is the first thinking man on the planet who experienced completion.

Kṛṣṇa explains to Arjuna that there is no death in reality. What is seen as death is the destruction of the impermanent body. No one therefore can kill or be killed by the another. Kṛṣṇa denies the concept of death. He is not saying: be good, and you will be taken care of when you die and if you are bad, you will suffer. He says there is no death, that's all.

DO NOT FEAR DEATH, YOU ARE IMPERISHABLE (2.22-2.30)

Kṛṣṇa continues with Sāṅkhyā, the knowledge of completion:

Just as man casts off his worn-out clothes and puts on new ones, the Self casts off worn-out bodies and enters newer ones, *anyāni sarvāyāti navāni dehī* (2.22). Weapons do not cleave the Self, fire does not burn It, water does not moisten It, and wind does not dry It. The Self can neither be broken, nor burnt, nor dissolved, nor dried up. It is eternal, all pervading, stable, immovable and ancient.

*nainam chindanti sastrāṇi nainam dahāti pāvakah /
na cainam kledayanty āpo na śoṣayati mārutah || 2.23*

Here, in very few words, Kṛṣṇa expounds upon the entire truth of

life and death. He clarifies why we should accept death gladly, instead of grieving over it.

An understanding of the truth that Kṛṣṇa unveils here is the key to immortality. It is the key to liberation from the bondage of life and death.

‘Do not fear death, *nānuśocitum arhasi* (2.25).’ Kṛṣṇa says, ‘neither yours nor that of others. It is the disappearance of this material body. Even if the body perishes, you live on, so you do not have to worry or fear.’

What survives death is the sacred spirit in you that can never be destroyed. It is unchanging, eternal and all pervading. ‘*When you are that spirit, that energy,*’ asks Kṛṣṇa, ‘*what is there to grieve about? When you are the Divine yourself, what can you fear? What more can you ask for?*’

Once you understand what Kṛṣṇa says, that death is like changing a worn-out garment, your fears will disappear. In fact you will celebrate death.

FEAR OF UNFULFILLED DESIRES

It is not death that frightens us. It is leaving our incomplete desires and unlived life that frightens us. The hangover of that past incomplete desire continues to chase us as a pattern in the present. We do not know how to be complete, joyful.

Listen. Completion means feeling empowered, feeling powerful, without any hangover, without feeling powerless, during and after every situation in your life! If you are powerful, you won’t be violent. You will not be in guilt, fear or carry incomplete desires.

Kṛṣṇa reveals that to be truly complete, joyful, is to cognize the truth that you are indestructible, and that life and death are but a mere passage. When you cognize this truth and start living it with integrity and authenticity, you will be living death. If not, you will be dead living.

TO FIGHT IS YOUR RESPONSIBILITY, O ARJUNA (2.31-38)

Kṛṣṇa works on Arjuna at two levels. At one level He talks to Arjuna at the Super-conscious plane about the ultimate Truth. He talks about how the undying and indestructible spirit lives on. Here, Kṛṣṇa addresses

Arjuna's fears about killing his *svajanam*, his kinsmen; what he considers as the end of life for these people is just one step in their journey.

Kṛṣṇa then descends to the practical level at which Arjuna exists and begins addressing his *svadharma*, Arjuna's own *dharma*, the natural path of his responsibility. Kṛṣṇa says, 'Fight! You are a *kṣatriya*. By fighting as your own responsibility demands, *svadharmaṁ api cāvekṣya* (2.31), you earn merits and go to heaven. If you run away from this war, you commit a sin of being out-of-integrity with your responsibility, *hitvā pāpam avāpsyasi* (2.33). You will also be termed a coward, and for a *kṣatriya*, dishonor is far worse than death, *sambhāvitasya cākīrtir marañād atiricyate* (2.34).

'Do not worry about victory or defeat. Defeated, slain you will ascend to heaven. Victorious, you will enjoy material benefits in this world itself. Therefore, O Kaunteya, fight as it is your responsibility—*yuddhāya kṛta-niścayah* (2.37)' Kṛṣṇa says to treat pain and pleasure, gain and loss, victory and defeat all the same. He says to fight without worrying about the outcome. You shall incur no sin.'

When the *Paramātma*, Supreme Soul says this, it means that Arjuna does not have to worry about right and wrong, sin or merit. Kṛṣṇa's exhortation is beyond human rationale. It is *not what you do* that matters; it is *who you are being* that matters. It is your space of completion that matters.

EXPERIENCE MATTERS NOT KNOWLEDGE (2.39-2.46)

Kṛṣṇa begins His teachings of *Karma Yoga* to Arjuna now. He says here, 'Forget the *Vedas*. Do not quote to Me what the scriptures say.' He says, 'All the knowledge contained in the *Vedas* is of as much use as water in a flood to one who has realized himself.' The *Vedas* are limiting. 'Move beyond them to the single-pointed determination of *yoga* that I shall teach you,' Kṛṣṇa says, 'and be established in a state where you are no longer concerned about creation, preservation and destruction. You will be beyond these and reach the state of *Parabrahman*'.

Only the Master of the Universe can speak with such authority. Kṛṣṇa is casting away the divinely transmitted scriptures, the *Vedas*, to

instill the Truth in the inner space of Arjuna. Kṛṣṇa shows Arjuna how meaningless his borrowed intellectual knowledge is. He now leads him into experiential knowledge.

ACT WITHOUT WORRY ABOUT RESULTS (2.47-2.48)

The entire essence of Bhagavad Gītā can be summarized in these two verses. The sheer brilliance of the Universal Master! He says, ‘You have the right and responsibility to work. You have no right to the results of that work. Do not focus on the result and make it either a pattern of greed to chase or fear to stay away from. Do what you have to do with a centered mind, a complete inner space without worrying about whether you will succeed or fail.’

*karmaṇy evādhikāras te mā phaleṣu kadācana /
mā karmaphala hetur bhur mā te saṅgo’stv akarmani || 2.47*

*yoga-sthaḥ kuru karmāṇi saṅgaṁ tvaktvā dhanañjaya /
siddhy-asiddhyoḥ samo bhūtvā samatvam yoga ucyate || 2.48*

What beautiful wisdom! Nothing more can be said or ever needs to be said about why and how one should perform.

Kṛṣṇa says, ‘Stop! Who do you think you are? You are here to do My work. You have no right to take the results that are Mine.’ Do what you have to do as your responsibility, without worrying about the results. Do not act with hopes of a certain reward. Do not stop doing what you need to do because you are afraid of what may lie ahead.

Constantly bring integrity to your thinking, authenticity to your feeling, responsibility to your actions, enriching to your lifestyle! You will see, you will realize an extraordinary space in your life, what Kṛṣṇa calls as being balanced in success and failure and being complete in yoga, *2siddhy-asiddhyoḥ samo bhūtvā samatvam yoga ucyate* (2.48).

BE STEADY WITH AUTHENTICITY IN ACTION (2.49-2.59)

Kṛṣṇa again emphasizes, ‘Act without attachment. Center yourself in wisdom of completion that takes you beyond action and the desire for

fruits of action. Kṛṣṇa now begins initiating Arjuna into *Yoga* with the second *tattva* of authenticity or *śraddha*. Kṛṣṇa is the greatest strategist of life. Here, He begins revealing authenticity, the strategy of life, the strategy that will make Arjuna succeed and expand!

Kṛṣṇa declares, ‘*yogaḥ karmasu kauśalam* (2.50), **Yoga is Authenticity in action.**’ Kṛṣṇa gives the ultimate winning strategy of Life to Arjuna—to stand up with the courage of authenticity in all his actions, *yogaḥ karmasu kauśalam*. He urges Arjuna to devote himself to *yoga*, to bring authenticity in his action. Arjuna can complete his root pattern of fear, only when he raises and expands himself fighting as a *kṣatriya* warrior. Only then Arjuna will be authentic.

Listen. With integrity you experience the space of positivity. With authenticity you experience the space of possibility. Only a man who lives authenticity is a liberated one, a *Yogi*, the one devoted to authenticity in action. Only when you surrender yourself to practice integrity in thinking and authenticity in action—*yogaḥ karmasu kauśalam*, you will realize that you are responsible for success and failure, for everything you experience. You drop your attachments and fear patterns, and experience self-realization—*tadā yogam avāpsyasi* (2.53).

BE STEADY IN WISDOM OF COMPLETION (2.60-2.67)

Kṛṣṇa continues to explain how difficult it is to control the turbulent senses. The only way is to integrate and fix one’s mind on *Him*. The mind, thoughts cannot be stopped as long as the body exists. You can bring integrity to your thinking completing with your root patterns. Once the mind discovers the bliss of this completion, it will never want to stray again.

Kṛṣṇa says that from attachment springs desire, from desire arises anger, delusion; from delusion comes loss of memory, discrimination, which then leads to one’s destruction. The only way to stop this, the Lord says, is to control one’s senses, complete with oneself and surrender to Him, the Universal energy, and achieve everlasting peace.

Kṛṣṇa reveals two very important truths in the last two verses. One, you can never be peaceful unless you are complete. The other, you

cannot be complete if you are led by your senses. Therefore, as long as your senses lead you into what you think is a pleasurable journey; you cannot really be happy or peaceful. Kṛṣṇa says, ‘Get away from your senses; ground yourself in the completion. How can there be happiness for one without peace, *aśāntasya kutaḥ sukham?* (2.66).’

WAKE UP (2.68-2.72)

Kṛṣṇa clarifies how to reach liberation, oneness with *Brahman*, one's true and natural awakened state. We are truly awake, when we are in the space of completion. A person in such a space of completion is whom Kṛṣṇa calls a ‘*Muni*;’ a realized being living in the present. Such a person is always awake when other's are asleep and is in sleep when others are awake. For such a *Muni*, *Advaita*, the space of oneness with Brahman, becomes a living reality.

Listen! Completion can make you experience *Advaita* (non-duality), the ultimate space of Consciousness, immediately. Then, true surrender to the Universe and identification with one's true nature happens. You then become God!

Kṛṣṇa concludes by saying that a person steeped in yoga is complete in reality and is in oneness with Brahman, *eṣā brāhmī sthitih pārtha*. This person is liberated even if he were to reach that state at the end of his life, *brahma-nirvānaṁ ṛcchati* (2.72).

Listen to the Truth. The science of completion is the essence of *Sāṅkhya Yoga*. Completion makes you experience the Sāṅkhya of life. In this second chapter of *Gītā* on *Sāṅkhya Yogāḥ* or Transcendental Knowledge of Completion, Śrī Kṛṣṇa who is the space of completion Himself, sets Arjuna on the path of completion. May all of you travel that path too!

Let us pray to the ultimate Existence, *Parabrahma Kṛṣṇa*, to give us all the experience of eternal bliss, *Nityānanda*. Thank you!



CHAPTER

3

Karma Yogah

BEAUTY OF PURPOSELESSNESS

LIFE IS TO ENJOY LIVING IN COMPLETION AND ACTING WITH AUTHENTICITY IN ACTION; NOT TO CHASE GOALS. THERE IS NO REAL PURPOSE TO LIFE; LIFE IN FACT IS PURPOSELESS. ONCE WE CREATE GOALS TO REACH, WE CREATE SORROW TO FOLLOW. COMING TO TERMS WITH THE REALITY OF LIFE IS COMPLETION.

अथ तृतीयोऽध्यायः
कर्मयोगः
Karma Yogah

अर्जुन उवाच
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ ३.१

*arjuna uvāca
jyāyasī cetkarmaṇaste matā buddhirjanārdana /
tatkim karmaṇi ghore mām niyojayasi keśava || 3.1*

3.1 Arjuna says: O Janārdana, O Keśava, Why do You make me engage in this terrible war if You think that knowledge is superior to action?

व्यामिश्रेणेव वाक्येन बुद्धि मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ ३.२

*vyāmiśreṇeva vākyena buddhiṁ mohayasīva me /
tadekaṁ vada niścitya yena śreyo 'hamāpnuyām || 3.2*

3.2 My intelligence is confused by Your conflicting words. Tell me clearly what is best for me.

श्रीभगवानुवाच
लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३.३

*śrībhagavānūvāca
loke'smindvividhā niṣṭhā purā proktā mayānagha /
jñānayogena sāṅkhyānām karmayogena yoginām || 3.3*

3.3 The Lord says, ‘O sinless Arjuna, as I said before, in this world there are two paths; Self knowledge for the intellectual and the path of action of the knowing.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽशुते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ३.४

*na karmaṇām anārambhān naiskarmyam puruṣo'snute /
na ca sannyasanādeva siddhim samadhibacchatī // 3.4*

3.4 A person does not attain freedom from action by abstaining from work, nor does he attain fulfillment by giving up action.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३.५

*na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt /
kāryate hyavaśaḥ karma sarvah prakṛtijairguṇaiḥ // 3.5*

3.5 Surely, not even for a moment can anyone stand without doing something. He is always in action, despite himself, as this is his very nature.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३.६

*karmendriyāṇi saṁyamya ya āste manasā smaran /
indriyārthaṁ vimūḍhātmā mithyācāraḥ sa ucyate // 3.6*

3.6 He who restrains the sense organs, but who still thinks of the objects of the senses is deluded and is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ३.७

*yastvindriyāṇi manasā niyamyārabhate 'rjuna /
karmendriyaiḥ karmayogam asaktaḥ sa viśisyate // 3.7*

3.7 He who begins controlling the senses by the mind and performs selfless work through the sense organs is superior, O Arjuna.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३.८

*niyatam kuru karma tvam̄ karma jyāyo hyakarmaṇaḥ /
śarīrayātrāpi ca te na prasiddhyed akarmaṇaḥ // 3.8*

3.8 Do your prescribed work, as doing work is better than being

idle. Even your own body cannot be maintained without work.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ३.९

*yajñārthātkarmano'nyatra loko'yam karmabandhanah /
tadarthaṁ karma kaunteya mukta saṅgah samācara // 3.9*

3.9 Work has to be performed selflessly; otherwise, work binds one to this world. O son of Kuntī, perform your work for Me and you will do it authentically, liberated and without attachment.

सहयज्ञाः प्रजाः सृष्टा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ ३.१०

*sahayajñāḥ prajāḥ sṛṣtvā purovāca prajāpatih /
anena prasavिष्यध्वam esa vo'stvिष्टakāmadhuk // 3.10*

3.10 Brahma, the lord of creation before creating human kind as selfless sacrifice said, ‘By this selfless enriching, be more and more prosperous and let it bestow all the desired gifts.’

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ३.११

*devān bhāvayatā'nena te devā bhāvayantu vah /
parasparam bhāvayantah śreyah paramavāpsyatha // 3.11*

3.11 The celestial beings, being pleased by this sacrifice, will also nourish you; with this mutual nourishing of one another, you will achieve supreme prosperity.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुइक्ते स्तेन एव सः ॥ ३.१२

*iṣṭānbhogān hi vo devā dāsyante yajñabhāvitāḥ /
tair dattān apadrāyaibhyo yo bhunkte stena eva saḥ // 3.12*

3.12 Satisfied with the selfless enriching service, the celestial beings certainly award you the desired necessities of life. He who enjoys the things given by them without offering to the celestial beings is certainly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुज्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ ३.१३

*yajñaśiṣṭāśinah santo mucyante sarvakilbiṣaiḥ ।
bhuñjate te tvagham pāpā ye pacantyātmakāraṇāt ॥ 3.13*

3.13 Those who eat food after selfless enriching service are free of all sins. Those who prepare food for sense enjoyment do grievous sin.

अन्नाद्ववन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्ववति पर्जन्यो यज्ञः कर्मसमुद्ववः ॥ ३.१४

*annādbhavanti bhūtāni parjanyād anna-sambhavaḥ ।
yajñādbhavati parjanyo yajñah karma-samudbhavaḥ ॥ 3.14*

3.14 All beings grow from food grains, from rains the food grains become possible, the rains become possible from selfless sacrifice of enriching.

कर्म ब्रह्मोद्ववं विद्धि ब्रह्माक्षरसमुद्ववम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३.१५

*karma brahmodbhavam viddhi brahmāksara-samudbhavam ।
tasmat-sarvagatam brahma nityam yajñe pratiṣṭhitam ॥ 3.15*

3.15 Know that work is born of the Creator and He is born of the Supreme. The all-pervading Supreme is eternally situated in sacrifice of enriching.

एवं प्रवर्तितं चक्रं नानुवर्त्यतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थं स जीवति ॥ ३.१६

*evam pravartitam cakram nānuvartayatīha yaḥ ।
aghāyurindriyārāmo mogham pārtha sa jīvati ॥ 3.16*

3.16 O Pārtha, he who does not adopt the prescribed, established cycle lives a life full of sins. Rejoicing in sense gratification, he lives a useless life.

यस्त्वात्मरतिरेव स्यादात्मतृपश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७

*yastvātmaratireva syād ātmatrptaśca mānavah /
ātmanyeva ca santuṣṭas tasya kāryam na vidyate // 3.17*

3.17 One who takes pleasure in the Self, who is satisfied in the Self and who is content in one's Self, for him certainly, no work exists.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८

*naiva tasya kṛtenārtho nākṛteneha kaścana /
na cāsyā sarvabhūteṣu kaścid artha-vyapāśrayah // 3.18*

3.18 Certainly, he never has any purpose for doing his duty or for not doing his duty in this world. He does not depend on any living being.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्रोति पूरुषः ॥ ३.१९

*tasmādasaktaḥ satataṁ kāryam karma samācara /
asakto hyācaran karma paramāpnoti pūruṣah // 3.19*

3.19 Therefore, one should work always without attachment. Performing work without attachment, certainly, man achieves the Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ ३.२०

*karmaṇaiva hi saṁsiddhim āsthitā janakādayah /
lokasaṁgraham evāpi sampaśyan kartumarhasi // 3.20*

3.20 King Janaka and others attained perfection by selfless enriching. To guide others you too must act selflessly.

यद्यदाचरति श्रेष्ठस्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१

*yad yad ācarati śreṣṭhas tat tad evetaro janah /
sa yatpramāṇam kurute lokas tadanuvartate // 3.21*

3.21 Whatever action is performed by a great person, others

follow. They follow the example set by him.

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवास्मवास्वं वर्त एव च कर्मणि ॥ ३.२२

*na me pārthāsti kartavyam̄ triṣu lokeṣu kiñcana ।
nānavāptamavāptavyam̄ varta eva ca karmaṇi ॥ 3.22*

3.22 O Pārtha, there is nothing that I must do in the three worlds. Neither am I in want of anything nor do I have anything to gain. Yet, I am always in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ३.२३

*yadi hyaham̄ na varteyam̄ jātu karmaṇyatandritah ।
mama vartmānuvartante manuṣyāḥ pārtha sarvaśah ॥ 3.23*

3.23 If I did not engage in work with care, O Pārtha, certainly, people would follow My path in all respects.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ ३.२४

*utsīdeyurime lokā na kuryām̄ karma cedaham ।
sakarasya ca kartā syām upahanyāmimāḥ prajāḥ ॥ 3.24*

3.24 If I do not work, then these worlds would be ruined. I would be the cause of creating confusion and destruction.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसंग्रहम् ॥ ३.२५

*saktāḥ karmaṇyavidvāṁso yathā kurvanti bhārata ।
kuryād vidvāṁs tathāsaktaś cikīrṣur lokasāṅgraham ॥ 3.25*

3.25 As the ignorant do their work with attachment to the results, O Bhārata, the wise do so without attachment, for the enrichment (welfare) of people.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६

*na buddhi bhedāṁ janayed ajñānāṁ karmasaginām /
joṣayetsarvakarmāṇī vidvānyuktah samācaran || 3.26*

3.26 Let not the wise disturb the minds of the ignorant who are attached to the results of work. They should encourage them to act without attachment.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्त्तहिमिति मन्यते ॥ ३.२७

*prakṛteḥ kriyamāṇāni gunaiḥ karmāṇī sarvaśaḥ /
ahakāravimūḍhātmā kartāhamiti manyate || 3.27*

3.27 People, confused by ego, think they are the doers of all kinds of work while it is being done by the energy of nature.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८

*tattvavittu mahābāho guṇakarmavibhāgayoḥ /
guṇā guṇeṣu vartanta iti matvā na sajjate || 3.28*

3.28 One who knows the Truth, O mighty-armed one, knows the differences between the attributes of nature and work. Knowing well about the attributes and sense gratification, he never becomes attached.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्सनविदो मन्दान्कृत्सनविन्न विचालयेत् ॥ ३.२९

*prakṛterguṇasarīmūḍhāḥ sajjante guṇa karmasu /
tānakṛtsnavido mandān kṛtsnavinna vicālayet || 3.29*

3.29 Fooled by the attributes of nature, those people with less wisdom or who are lazy become engaged in actions driven by these attributes. But, the wise should not unsettle them.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३०

*mayaḥ sarvāṇi karmāṇi sanīyasyādhyātma-cetasā /
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ || 3.30*

3.30 Dedicating all actions to Me, with consciousness filled with spiritual knowledge of Self, without desire for gain and without sense of ownership, without being lazy, fight.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३.३१

*ye me matamidam nityam anutiṣṭhanti mānavāḥ ।
śraddhāvanto ’nasūyanto mucyante tepi karmabhiḥ ॥ 3.31*

3.31 Those persons who execute their duties according to My teaching and who follow these teachings faithfully with authenticity, without envy, become free from the bondage of fruitive actions.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३.३२

*ye tvetad abhyasūyanto nānutiṣṭhanti me matam ।
sarvajñānavimūḍhāṁs tān viddhi naṣṭānacetasah ॥ 3.32*

3.32 But those who do not regularly perform their duty according to My teaching, are ignorant, senseless and ruined.

सदृशं चेष्टते स्वस्याः प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३.३३

*sadr̥śam ceṣṭate svasyāḥ prakṛterjñānavānapi ।
prakṛtim yānti bhūtāni nigrahah kim kariṣyati ॥ 3.33*

3.33 Even the wise person tries to act according to the modes of his own nature, for all living beings go through their nature. What can restraint of the senses do?

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३.३४

*indriyasyenendriyasyarthe rāgadveṣau vyavasthitau ।
tayorna vaśamāgacchet tau hyasya paripanthinau ॥ 3.34*

3.34 Attachment and repulsion of the senses for sense objects should be put under control. One should never come under their control as they certainly are the stumbling blocks on the

path of self-realization.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५

*śreyānsvadharmo viguṇah paradharmāt svanuṣṭhitāt /
svadharme nidhanam śreyah̄ paradharmo bhayāvahah || 3.35*

3.35 Better it is to do one's own responsibility, even if it is in a faultily, than to do someone else's responsibility perfectly. Death in the course of performing one's own responsibility is better than doing another's responsibility, as this can be dangerous.

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६

*arjuna uvāca
atha kena prayukto'yaṁ pāpaṁ carati pūruṣah̄ /
anicchannapi vārṣneya balādiva niyojitaḥ || 3.36*

3.36 Arjuna says, 'O descendant of Vṛṣṇi, then, by what is man forced to sinful acts, even without desiring, as if impelled by force?'

श्री भगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशानो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७

*śrībhagavānuvāca
kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ /
mahāśano mahāpāpmā viddhyenamiha vairiṇam || 3.37*

3.37 The Lord says, 'It is lust and anger born of the attribute of passion, alldevouring and sinful, which is one's greatest enemy in this world.'

धूमेनाव्रियते वह्निर्थादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८

*dhūmenāvriyate vanhir yathādarśo malena ca /
yatholbenāvṛto garbhas tathā tenedamāvṛtam || 3.38*

3.38 As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, so also, the living being is covered by lust.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९

*āvṛtam jñānametena jñānino nityavairinā /
kāmarūpeṇa kaunteya duṣpūreṇānalena ca // 3.39*

3.39 The knowledge of the knower is covered by this eternal enemy in the form of lust, which is never satisfied and burns like fire, O son of Kuntī

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४०

*indriyāṇi mano buddhir asyādhiṣṭhānam ucyate /
etairvimoḥayatyēṣa jñānam āvṛtya dehinam // 3.40*

3.40 The senses, the mind and the intelligence are the locations of this lust, which confuses the embodied being and covers the knowledge.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ३.४१

*tasmāttvamindriyānyādau niyamya bharatarṣabha /
pāpmānam prajahi hyenam jñānavijñānanāśanam // 3.41*

3.41 Therefore, O Bharatarṣabha, chief amongst the descendants of Bhārata, in the very beginning, control the senses and curb the symbol of sin, which is certainly the destroyer of knowledge and consciousness.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२

*indriyāṇi parāṇyāhur indriyebhyah param manah /
manasastu parā buddhir yo buddheḥ paratastu sah // 3.42*

3.42 It is said that the senses are superior to the body. The mind is superior to the senses. The intelligence is still higher than

the mind and the consciousness is even higher than intelligence.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ३.४३

*evarīm buddheḥ pararī buddhvā saṁstabhyātmānam ātmanā /
jahi śatruṁ māhābāho kāmarūpam durāsadam || 3.43*

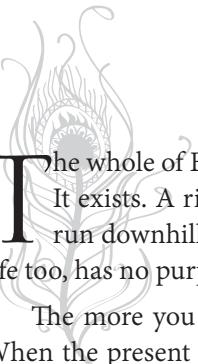
3.43 Knowing the Self to be superior to mind and intelligence, by steadying the mind by intelligence, conquer the insatiable enemy in the form of lust, O Mahābāho, mighty-armed one.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

*iti śrī mad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde karmayogo nāma
tṛtīyo'dhyāyaḥ ||*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is third chapter named,

Karma Yogh, ‘The Yoga of Action.’



The whole of Existence, the whole Universe, is purposeless. It just is. It exists. A river runs towards the ocean because it is its nature to run downhill; not because it has a purpose to meet the ocean. Our life too, has no purpose.

The more you run towards the goal, the more you miss Life itself! When the present moment is taken care of with completion, the future gets resolved on its own. The right path defines its own destination. However, we postpone happiness, constantly worrying about the future, and past. Happiness is *where we are*, not where we think *we should be*. We do not understand what it is to relax.

ONLY A COMPLETE BEING CAN RELAX

The more you run, the more titles you receive. You are called a 'multi-dimensional personality.' Only a person who is complete in himself, who rests in himself, who experiences inaction in action can be multidimensional. Only a Kṛṣṇa, a complete being can be a multidimensional personality.

Life is purposeless. Whatever you think of as the goal of your life, even if it were fulfilled, you will only look for the next goal. There is always discontentment, incompleteness. With Completion starts Life. Otherwise you are running out of compulsion.

Coming to terms with reality is Completion. Reality should not make you powerless. Arjuna is being inauthentic by shifting responsibility away from him, not facing his own reality. Kṛṣṇa initiates him into *the science of authentic action* to powerfully take responsibility for his highest reality and be a complete, blissful being.

TO ACT OR NOT TO ACT (3.1-3.4)

Your whole life is purposeless, whether it is material or spiritual life. The so-called goals in material life or spiritual life continuously make you feel that you are not good enough.

A man who can't sit with himself misses one of the major dimensions of his being. The moment you accept the beauty of purposelessness, you will realize the meaning of living.

Kṛṣṇa says, let your inner space not be contaminated by the purpose of life. When I say inner space, I mean your mind and how you feel about yourself, about things and life inside you. He says, 'Let your inner space not be disturbed or filled with purposes or incompletions.'

By nature, your inner space is the space of completion, it is filled with energy, blissful energy. The more you empty yourself of goals or incompletions, the more the space for completion and bliss fills you.

Let your inner space be empty. Of course then, it will never be empty. It will be filled with completion, *pūrnatva*. It will be filled with bliss! That is what Kṛṣṇa means by saying, 'Don't be attached to results.'

KARMA YOGI WORKS WITH COURAGE OF AUTHENTICITY (3.5-3.8)

Kṛṣṇa knows the techniques to achieve success in the inner world and the outer world, both! He is the only Master who is an enlightened being and a king as well. He shows you how to furnish your outer space with Enriching, and how to keep your inner space empty with Completion. That is Life in totality.

The entire Gitā is only about this one idea: how to furnish your outer space with the ultimate luxuries and how to keep your inner space in the ultimate bliss.

Here Kṛṣṇa says, 'Not merely by abstaining from work can one achieve freedom from action. Nor can fulfillment come by giving up action (3.4).' He says, 'Just by outer renunciation, authenticity in action, *karma yoga* can never be achieved.'

What is authenticity? Building your own identity to the peak possibility and renouncing the identity built on purpose. Renouncing your identity in the inner space, and *creating the space of completion and creation* is the real thing to be achieved. That is *yogaḥ karmasu kauśalam*, authenticity in action! Once you have renounced in the inner space, it doesn't matter what you do in the outer world. Nothing will touch

you. Let your body-mind work without disturbing your inner space of completion. You don't have to sell your inner space to enjoy the outer place.

Here, Kṛṣṇa assures you, “*sarvah prakṛti-jair-guṇaiḥ*—by your very nature, your body and mind will work. They know the right thing to do. If you just keep quiet, it is enough.’ You never trust your body and mind. You trust your ego and it finally dumps you! Your body and mind will do their work. All you need to do is keep quiet and relax from your ego.

Śrī Kṛṣṇa says, ‘A *karma yogi*, one who lives the path of authenticity in action, is a man who relaxes and works from the space of completion.’

Just relax into your inner space and be complete, you will automatically be guided. Don’t bother about the goals, just drop them. The moment you understand the *beauty of purposelessness*, all wounds in your inner space will be healed. A man who keeps his senses under control but is unable to keep his inner space under control, is called a hypocrite, *indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate* (3.6), says Kṛṣṇa.

The quality of your life will be judged only based on the quality of your inner space, not the quality of your outer space. If you want inner space, you need to work towards creating it.

DO WORK WITH DEVOTION, DROP EXPECTATION

Kṛṣṇa says very beautifully, ‘By nature, the senses are tuned to be extrovert.’ ‘Extrovert’ is not something negative. Extrovert senses will always be alive, creative and contributing. Kṛṣṇa says, your senses, by nature are programmed to go out, to work. Going out can happen only in two ways: *either to enrich or to swindle!* Only enriching others is going to transform you.

Here, Kṛṣṇa says to perform work with devotion, with authenticity in our actions, only to enrich, and without attachment to the results, *karmendriyaiḥ karma-yogam asaktaiḥ sa viśiṣyate* (3.7). Work without unnecessarily bothering about the results you expect. Kṛṣṇa says, ‘Drop the very desire, drop the very expectation.’ He says, ‘One who does devotional work with authenticity, without attachment, controlling the

senses, is superior to one who merely pretends to be in control of his senses and acts in renunciation, *karmendriyaiḥ karma-yogam asaktah sa viśiṣyate* (3.7)?

Listen. The senses are extrovert, flowing naturally, *purposelessly*. It means that you are programmed by nature to be successful. By your very nature, you will act. Be aware that when you are in action, it is the senses acting. Then you will not get attached to the action or its result. Then you are liberated from the bondage of action. Action binds you only when you consider yourself '*the doer*' and have expectations about things being a certain way.

SELFLESS ENRICHING LIBERATES (3.9-3.12)

There are two techniques by which one can liberate oneself from attachment to work.

One is by telling oneself, 'I am not the doer.' By reminding yourself that it is the senses and not you who is doing something, you distance yourself from the action. This is what Kṛṣṇa explains in the previous verses. *The other way is by surrendering the fruits of one's work to the Divine, to the ultimate life force that is conducting this Universe.*

Bhagavān says, 'O Kaunteya, perform your work for Me and you will do it with authenticity, liberated and without attachment, *tad-arthaṁ karma kaunteya mukta-saṅgah samācara* (3.9)? When you do work as a sincere, humble offering to the Divine, the very attitude of this surrender will make you do the job authentically and you will be liberated. When you are excessively bothered about the results, you actually think that '*you are the doer*' of the action!

SURRENDER, THE ULTIMATE RELAXATION

When you see that Existence is purposeless and you are living in the loving, caring arms of Existence, you will relax and surrender to that very Existence. When you are in this relaxed mood, you function at your best without feeling '*the doer*' and therefore not worrying about making mistakes. Real surrender happens when this understanding becomes your experience. Utmost integrity and authenticity is enough for

surrender. Surrender has tremendous power, tremendous energy.

Understand, Existence loves you and understands you better than you understand yourself. Have simple trust in Existence, in the intelligence of the life force that is keeping you alive.

ENRICH OTHERS BECAUSE THEY ARE PART OF YOU

The sacrifice that Kṛṣṇa refers to comes from a true sense of surrender to the Universe. When we enrich others what we can afford to give, it is no sacrifice. When we enrich others by denying ourselves, then it is a sacrifice. When you enrich others, you function at the level of the Universal energy; you function with the principle of *Vasudaiva kuṭumbakam* meaning ‘The whole world is my family’; you operate out of compassion. There is no expectation.

Enrich others. Anything you see, anything you experience is extension of you. Kṛṣṇa says that enriching should be practiced because everyone is part of us. Nobody is separate from us. Only then does enriching become a selfless sacrifice, *yajña bhāvitah*. There is a joy, a bliss that enters your being when you act out of sacrifice, selflessly to enrich others.

ENRICHING SACRIFICE OR SIN (3.12-3.16)

Kṛṣṇa explains enriching beautifully to Arjuna,

‘Satisfied with the selfless enriching, the celestial beings bestow upon you the desired enjoyments. He who enjoys things given by them without offering anything to the celestial beings is certainly a thief, *yo bhuṅkte stena eva saḥ* (3.12).’ Bhagavān Kṛṣṇa says, ‘If you don’t do *yajña* and give back to the divine energy, you are certainly a thief!’

Kṛṣṇa talks about proper authentic action. Constantly enriching the source and keeping it alive for the next generation is *yajña*. Do not touch anything which you can’t replace. That is part of enriching *yajña*. Kṛṣṇa is very clear. If you are not enriching, but only taking and enjoying, you are a thief. Enriching is where life happens to you. I can say that enriching means infusing all the three *tattvas* of integrity, authenticity, responsibility into *satya*, truth.

ENRICH TO RELATE WITH EXPRESSED AND UNEXPRESSED GOD

Enriching is the way in which you relate with the expressed component of God. Integrity and Authenticity are the ways in which you relate with the unexpressed, *avyakta* part of God. Responsibility and Enriching are the ways in which you relate with *vyakta*, the expressed part of God.

When we perform a sacrifice, we perform invocations to higher energies. So, we attract corresponding effects for our actions. Our actions are like offerings in a sacrifice. When the actions are in tune with *tattvas* of integrity, authenticity, responsibility and enriching, which is the flow of Existence, it is like offering *ghee* (clarified butter) into the fire. When we do not flow with Existence, it is like offering mud into the fire.

Integrity and Authenticity are the right ways to relate with the unexpressed part of God, *avyakta*. Responsibility and Enriching are the right ways to relate with the expressed part of God, the world, *vyakta*. If you do not enrich, you actively create a selfish pattern and your offerings bring that same result. Be very clear, either you give or you swindle. There is no middle.

Kṛṣṇa says that rains become possible from the enriching sacrifice, *yajñād bhavati parjanyo* and the enriching sacrifice is born of actions, *yajñāḥ karma-samudbhavaḥ* (3.14).

Rain is a grosser form of energy activated by the subtler unexpressed energies, our authenticity in actions and integrity in words, thoughts and vibrations. Rain is the cause for the growth of food grains; food is the enrichment for bodies and minds, which give rise to further authentic action and integrated thinking. So, you see this cycle now, how the subtle energy, *avyakta*, the unexpressed part of God, manifests itself in the grosser world as *vyakta*, the expressed part of God, and how the actions in the grosser world affect the subtler elements.

If we just understand this, we will realize that everything we do and experience is caused by our own actions. We realize that we are the source of everything, and therefore responsible for everything.

POWER OF CREATING THE SPACE OF ENRICHING

When you take the responsibility to bring integrity and authenticity to your thinking and actions, the individual consciousness aligns and expands to affect the collective consciousness. So we can even influence the weather by our thoughts. This is what Kṛṣṇa means when He says that rains are caused by sacrifice—*yajñād bhavati parjanyo* and enriching sacrifice is born of actions—*yajñah karma-samudbhavaḥ* (3.14). It is an ultimate statement that proves the power of enriching, the power of living.

When people collectively integrate their thoughts and align their actions to enrich others with full faith in the abundance of Universe, It responds. Rain falls, grains grow, and abundance results. The Universe is a huge wave of ‘*Tathāstu!*—so be it’! Kṛṣṇa now refers to the endless cycle—that work originates with the Creator, who in turn originates from the Supreme Existence, and therefore all sacrifices are from the Supreme to the Supreme.

SELFLESS, UNATTACHED ENRICHING (3.17-3.20)

You are eternal bliss itself. You are enough unto yourself; you are completely satisfied. Nothing exists for you to achieve because you are already the ultimate that you can achieve!

Existence is taking care of you every moment. The very fact that you are alive proves that Existence wants you here, now. This is the ultimate cause for celebration! Your suffering, your incompleteness is only because you don’t trust that you are being provided for; because you carry a deep self-doubt and consider yourself separate from Existence.

Here Kṛṣṇa gives a beautiful example of King Janaka, a true *karma yogi*, a man of selfless authenticity in action. He was a king and yet was unattached, liberated.

RESPONSIBILITY, THE SPACE OF LEADERSHIP (3.21-3.25)

Here, Kṛṣṇa talks about the practical aspects of why a leader needs to act, responsibly. With responsibility, you experience the space of leadership consciousness, *Īśvaratva*.

A leader with the *status* remains only as a slave. A leader with the *state* takes the responsibility to create more and more responsible leaders. Nothing else is required to be a leader; just leadership consciousness is enough.

It is leadership consciousness that brings not just success, but fulfillment in you. The state of responsibility, leadership consciousness, *Īśvaratva* has to be achieved first. *Īśvaratva* is an independent intelligence; it cannot be hidden from others. Once you have it, the whole world will know it and simply listen to you! Even if you walk on the street, you will stand tall, as a man among men.

NOTHING BINDS ME, YET I ENGAGE IN RESPONSIBLE WORK

Kṛṣṇa, who owns responsibility, the space of leadership consciousness, *Īśvaratva*, is making Arjuna own responsibility. Kṛṣṇa beautifully explains, ‘Whatever action is performed by a great person, others follow.’

Out of compassion, He enriches by showing the path of responsibility to reach His state. He has nothing to gain or lose, yet He is constantly engaged in action, enriching the three worlds. Why? Because people look up to Him as God. People’s *anyakāra*, the expectation that world has from Kṛṣṇa is that He is God, *Bhagavān*. If He did not engage in action to make others’ responsible, people would follow His example and fall into irresponsibility, inaction or *akarma*. He is responsible to fulfill even others’ image about Him for leading them. That is Bhagavān’s authenticity and responsibility!

ROLE OF THE WISE (3.26-3.29)

An ignorant man says, ‘I shall do this action, *karma* and thereby enjoy its result.’ A wise man should not unsettle this belief. If the wise man condemns the actions performed with attachment, the ignorant person may neglect his responsibilities.

Karma is nothing but the unfulfilled or incomplete patterns and desires, which are inside your being, that constantly make you travel in the same path again and again, trying to give the experience of completion in your inner space.

When you do not take responsibility for actions, the very actions and their effects bind you into further incomplete actions or desires.

ŚRADDHA, YOUR PEAK POSSIBILITY (3.30-3.32)

Next, Kṛṣṇa says: Those who execute their duties according to My injunctions and with authenticity, without envy, become free from the bondage of actions. He says, ‘according to My instructions, My words, *ye me matam idam nityam* (3.31)’. When He says My instructions, He means instructions from the *ātman*, the being.

When you complete and drop the goals and fall into your being, the Divine will guide you and you will become an instrument in His hands.

This is the first time Kṛṣṇa says ‘śraddha’. Śraddhā means faith plus the courage of authenticity to execute the highest level of possibility.

The courage of being established in the peak of your capability, and responding to life from—who you perceive to be for yourself, who you project yourself to be for others, what others expect you to be for them and what you expect them to be for you, is what is called śraddhā, Authenticity.

Here Kṛṣṇa says, ‘śraddhāvanto ‘nasūyanto,’ the man who executes the teachings with śraddhā, with authenticity, without envy, *anasūyanto*.

Comparison or jealousy is the root from which inauthenticity justifies itself and continues to exist in you! All your joy, the very bliss of living is swallowed by this one illusion called comparison. Jealousy and comparison have no absolute existence, they are delusory patterns.

A *karmi* is an inauthentic person who rejects his highest possibility. A *karma yogi* is one established in authenticity in action, empowered to live his highest possibility. The man who is driven by inauthenticity, his lowest possibility, jealousy is a *karmi*, and the man who allows authentic action, his highest possibility, Consciousness to drive him is a *karma yogi*.

UNATTACHED WORK LIBERATES YOU (3.33-3.43)

When you take responsibility, when you start expressing authenticity, you get a thousand times more benefit than what you calculate through

your small logic. To the unattached worker, all duties are equally good. He takes responsibility for every act with the same enthusiasm. He is authentic to his authenticity and does the action to his peak capability.

Arjuna then asks Kṛṣṇa why even a centered person is led to commit sinful acts, as if forced by unknown powers. Arjuna's question is the eternal dilemma of expression or suppression.

Just like smoke veils the fire, just as dust on the mirror masks your reflection, we are not able to see our true nature of bliss because we are caught in base emotions like lust.

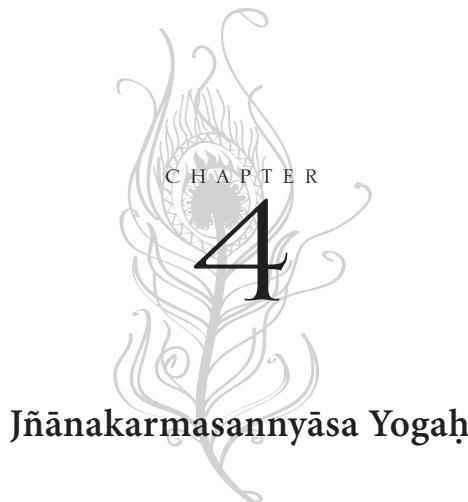
Kṛṣṇa closes his dialogue with these words, 'Use intelligence to control your senses and curb your lust, which is your most dangerous enemy, on the path to completion.' Kṛṣṇa guides Arjuna to lead a purposeless life, free from obsession for the final goal and be detached from the result of action. 'Authentic action is our nature,' He says, 'not inaction. Act, work, but surrender the result of action to Me.'

Now, Kṛṣṇa says clearly, 'Control your senses, be complete and give up lust.' Lust, here, not only refers to sexual desire but also to all desires related to the outer world. It is our sense of identity, possession that drives us to acquire and enjoy.

To be blissful we need to keep our inner space clean and empty. Only then can bliss fill that space. As long as the outer material space is filled without attachment, the inner space remains empty. We drop expectations. We move into the space of completion.

This is the whole essence of *Karma Yoga*. Be complete and drop your attachment to the goal and the fruit of your actions, and live an enriching life with integrity in words, with authenticity in thinking and action, and with responsibility in feeling.

Live life blissfully. Kṛṣṇa says, 'You will achieve the Supreme' You will achieve the eternal consciousness, *Nityānanda*, eternal bliss.



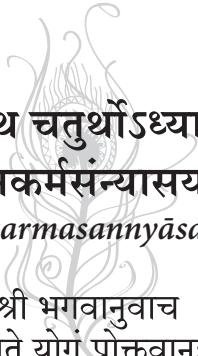
CHAPTER

4

Jñānakarmasannyāsa Yogah

THE PATH OF KNOWLEDGE

LOGIC CAN NEVER LEAD YOU TO SELF-REALIZATION. THE ULTIMATE TRUTH IS BEYOND LOGIC. THE QUALIFICATION TO RECEIVE THE TRUTH IS DEVOTION. KRŚNA BEGINS REVEALING THE MYSTERIOUS SUPREME SCIENCE OF ENLIGHTENMENT TO HIS DEVOTEE AND FRIEND, ARJUNA.


**अथ चतुर्थोऽध्यायः
ज्ञानकर्मसंन्यासयोगः
*Jñānakarmasannyāsa Yogaḥ***

श्री भगवानुवाच ।
 इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
 विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१
*śrībhagavānuvāca
imam vivasvate yogam proktavānaham avyayaṁ /
vivasvānmanave prāha manurikṣvākave'bṛavīt ॥ 4.1*

4.1 Bhagavān says: ‘I taught the sun god, Vivāsvān, the imperishable science of yoga and Vivāsvān taught Manu, the father of mankind and Manu in turn taught Ikṣvāku.’

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
 स कालेनेह महता योगो नष्टः परन्तप ॥ ४.२
*evam paramparāprāptamimam rājarṣayo viduḥ /
sa kālēnēha mahatā yogo naṣṭaḥ parantapa ॥ 4.2*

4.2 The supreme science was thus received through the chain of master-disciple succession and the saintly kings understood it in that way. In the course of time, the succession was broken and therefore the science as it was, appears to have been lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ४.३
*sa evāyam mayā te'dya yogah proktah purātanaḥ /
bhakto 'si me sakhā ceti rahasyam hyetaduttamam ॥ 4.3*

4.3 That ancient science of Enlightenment, or entering into eternal bliss, is today taught by me to you because you are

my devotee as well as my friend. You will certainly understand the supreme mystery of this science.

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४.४

*arjuna uvāca
aparam bhavato janma paraṁ janma vivasvataḥ ।
katham etad vijānīyām tvamādau proktavāniti ॥ 4.4*

4.4 Arjuna says: ‘Oh Kṛṣṇa, you are younger to the sun god Vivasvān by birth. How am I to understand that in the beginning you instructed this science to him?’

श्री भगवानुवाच
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ४.५

*śribhagavānuvāca
bahuni me vyatitāni janmāni tava cārjuna ।
tānyaham veda sarvāṇi na tvam vettha parantapa ॥ 4.5*

4.5 Bhagavān says: Many many births both you and I have passed. I can remember all of them, but you cannot, O Parantapa!

अजोऽपि सन्नव्ययात्मा भूतानामौशरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६
*ajo 'pi sannavyayātmaṁ bhūtānām iśvaro 'pi san ।
prakṛtim svāmadhiṣṭhāya saṁbhavāmyātmmāyayā ॥ 4.6*

4.6 Although I am unborn, imperishable and the lord of all living entities, by ruling my nature I reappear by my own māyā.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४.७
*yadā yadā hi dharmasya glānirbhavati bhārata ।
abhyutthānam adharmasya tad ātmānām sṛjāmyaham ॥ 4.7*

4.7 Whenever positive consciousness declines, when collective negativity rises, O Bhārat, again and again, at these times, I happen Myself.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थयि संभवामि युगे युगे ॥ ४.८

*paritrāṇāya sādhūnām vināśāya ca duṣkṛtām /
dharma-saṁsthāpanārthāya saṁbhavāmi yuge-yuge // 4.8*

4.8 To protect the pious and to annihilate the wicked, to re-establish righteousness I Myself appear, age after age.

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।
त्यक्त्वा देहं पुर्नजन्म नैति मामेति सोऽर्जुन ॥ ४.९

*janma karma ca me divyamevam yo vetti tattvataḥ /
tyaktvā deham punarjanma naiti māmeti so 'rjuna // 4.9*

4.9 One who knows or experiences My divine appearance and activities does not take birth again in this material world after leaving the body but attains Me, O Arjuna.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४.१०

*vītarāgabhyakrodhā manmayā māmupāśritāḥ /
bahavo jñānatapasā pūtā madbhāvamāgatāḥ // 4.10*

4.10 Being freed from attachment, fear and anger, being filled with me and by taking refuge in me, many beings in the past have become sanctified by the knowledge of me and have realized me.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मनुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ४.११

*ye yathā mām prapadyante tāṁstathaiva bhajāmyaham /
mama vartmānuvartante manuṣyāḥ pārtha sarvaśah // 4.11*

4.11 I reward everyone, I show Myself to all people, according to the manner in which they surrender unto me, in the manner that they are devoted to me, O Pārtha!

काङ्क्नतः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ४.१२

*kāṅkṣantah karmaṇām siddhim yajanta iha devatāḥ ।
kṣipram hi mānuṣe loke siddhirbhavati karmajā ॥ 4.12*

4.12 Men in this world desire success from activities and therefore they worship the gods. Men get instant results from active work in this world.

चातुर्वर्ण्य मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४.१३

*cāturvarṇyam mayā srṣṭam guṇakarma vibhāgaśah ।
tasya kartāram api mām viddhyakartāramavyayam ॥ 4.13*

4.13 Depending upon the distribution of the three attributes or guṇas and action, I have created the four castes. Yet, I am to be known as the non-doer, the unchangeable.

न मां कर्मणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ ४.१४

*na mām karmāṇi limpanti na me karmaphale sprhā ।
iti mām yo'bhijanāti karmabhirna sa badhyate ॥ 4.14*

4.14 I am not affected by any work; nor do I long for the outcome of such work. One who understands this truth about me also does not get caught in the bondage of work.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्चं पूर्वैः पूर्वतरं कृतम् ॥ ४.१५

*evaṁ jñātvā kṛtam karma pūrvairapi mumukṣubhiḥ ।
kuru karmaiva tasmāttvam pūrvaiḥ pūrvataram kṛtam ॥ 4.15*

4.15 All the wise and liberated souls of ancient times have acted with this understanding and thus attained liberation. Just as the ancients did, perform your duty with this understanding.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ ४.१६

*kim karma kimakarmeti kavayo'pyatra mohitāḥ /
tat te karma pravakṣyāmi yaj jñātvā mokṣyase'subhāt || 4.16*

4.16 What is action and what is inaction, even the wise are confused. Let me explain to you what action is, knowing which you shall be liberated from all ills.

**कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४.१७**

*karmaṇo hyapi boddhavyam boddhavyam ca vikarmaṇah /
akarmaṇaśca boddhavyam gahanā karmaṇo gatiḥ || 4.17*

4.17 The complexities of action are very difficult to understand. Understand fully the nature of proper action by understanding the nature of wrong action and inaction.

**कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८**

*karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ /
sa buddhimān manusyeṣu sa yuktaḥ kṛtsnakarmakṛt || 4.18*

4.18 He who sees inaction in action and action in inaction, is wise and a yogi, Even if engaged in all activities.

**यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं ब्रुधाः ॥ ४.१९**

*yasya sarve samārambhāḥ kāmasaṅkalpavarjitaḥ /
jñānāgnidagdhakarmaṇam tam āhuḥ paṇḍitam budhāḥ || 4.19*

4.19 He who is determined and devoid of all desires for sense gratification, he is of perfect knowledge. The sages declare such a person wise whose actions are burnt by the fire of knowledge.

**त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४.२०**

*tyaktvā karmaphalasaṅgam nityatṛpto nirāśrayaḥ /
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ || 4.20*

4.20 Having given up all attachment to the results of his action, always satisfied and independent, the wise man does not act, though he is engaged in all kinds of action.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४.२१

*nirāśī ryatacittātmā tyaktasarvaparigrahah /
śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam || 4.21*

4.21 The person who acts without desire for the result; with his consciousness controlling the mind, giving up all sense of ownership over his possessions and body and only working, incurs no sin.

यदुच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४.२२

*yadṛcchālābhasantuṣṭo dvandvātīto vimatsarah /
samah siddhāvasiddhau ca kṛtvāpi na nibadhyate || 4.22*

4.22 He who is satisfied with profit which comes of its own accord and who has gone beyond duality, who is free from envy, who is in equanimity both in success and failure, such a person though doing action, is never affected.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४.२३

*gatasaṅgasya muktasya jñānāvasthitacetasaḥ /
yajñāyācarataḥ karma samagram pravilīyate || 4.23*

4.23 The work of a liberated man who is unattached to the modes of material nature and who is fully centered in the ultimate knowledge, who works totally for the sake of sacrifice, merges entirely into the knowledge.

ब्रह्मार्पणं ब्रह्महर्विर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४.२४

*brahmārpaṇam brahmahavir brahmāgnau brahmaṇā hutam /
brahmaiva tena gantavyam brahmakarmasamādhinā || 4.24*

4.24 The offering, the offered butter to the supreme in the fire of the supreme is offered by the supreme. Certainly, the supreme can be reached by him who is absorbed completely in action.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ ४.२५

*daivamevāpare yajñam yoginah paryupāsate /
brahmāgnāvapare yajñam yajñenaivopajuhvati || 4.25*

4.25 Some yogis worship the gods by offering various sacrifices to them, While others worship by offering sacrifices in the fire of the supreme.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ ४.२६

*śrotrādī nīndriyāṇyanye saṁyamāgniṣu juhvati /
śabdādī nviṣayānanya indriyāgniṣu juhvati || 4.26*

4.26 Some sacrifice the hearing process and other senses in the fire of equanimity and others offer as sacrifice the objects of the senses, such as sound in the fire of the sacrifice.

सर्वाणीन्द्रियकर्मणि प्राणकर्मणि चापरे ।
आत्मसंयमयोगात्मौ जुह्वति ज्ञानदीपिते ॥ ४.२७

*sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare /
ātmasamyamayogāgnau juhvati jñānadī pite || 4.27*

4.27 One who is interested in knowledge offers all the actions due to the senses, including the action of taking in the life breath into the fire of Yoga and is engaged in the yoga of the equanimity of the mind.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८

*dravyayajñāstapoyajñā yogayajñāstathāpare /
svādhyāyajñānayajñāśca yatayah samśitavratāḥ || 4.28*

4.28 There is the sacrifice of material wealth, sacrifice through penance, sacrific through yoga and other sacrifices while there is sacrifice through self-study and through strict vows.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ ४.२९

*apāne juhvati prāṇam prāṇe 'pānam tathāpare /
prāṇāpānagatī ruddhvā prāṇāyāmaparāyānāḥ ॥ 4.29*

4.29 There are others who sacrifice the life energy in the form of incoming breath and outgoing breath, thus checking the movement of the incoming and outgoing breaths and controlling the breath.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ४.३०

*apare niyatāhārāḥ prāṇānprāṇeṣu juhvati /
sarve'pyete yajñavido yajñakṣapitakalmaṣāḥ ॥ 4.30*

4.30 There are others who sacrifice through controlled eating and offering the outgoing breath, life energy. All these people know the meaning of sacrifice and are purified of sin or karma.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ४.३१

*yajñasiṣṭāmṛtabhujo yānti brahma sanātanam /
nāyam loka'styayajñasya kuto'nyah kurusattama ॥ 4.31*

4.31 Having tasted the nectar of the results of such sacrifices, they go to the supreme eternal consciousness. This world is not for those who have not sacrificed. How can the other be, Arjuna?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ४.३२

*evaṁ bahuvidhā yajñā vitatā brahmaṇo mukhe /
karmajānviddhi tānsarvānevarī jñātvā vimokṣyase ॥ 4.32*

4.32 Thus, there are many kinds of sacrifices born of work mentioned in the Vedas. Thus, knowing these, one will be liberated.

श्रेयान्द्रव्यमयाद्यज्ञाज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ॥ ४.३३

*śreyān-dravya-mayād yajñāj jñāna-yajñāḥ parantapa /
sarvam karmā'khilam pārtha jñāne parisamāpyate || 4.33*

4.33 O Parantapa (conqueror of foes), the sacrifice of wisdom is superior to the sacrifice of material wealth. After all, all activities totally end in wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४

*tadviddhi pranipātena paripraśnena sevayā /
upadekṣyanti te jñānam jñāninastattvadarśinah || 4.34*

4.34 Understand these truths by approaching a spiritual Master, by asking him your questions, by offering service. The enlightened person can initiate the wisdom unto you because he has seen the Truth

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४.३५

*yajñātvā na punar moham evam yāsyasi pāṇḍava /
yena bhūtāny aśeṣena drakṣyasy ātmanyatho mayi || 4.35*

4.35 O Pāṇḍava, knowing this you will never suffer from desire or illusion, you will know that all living beings are in the supreme, in Me.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ४.३६

*api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ /
sarvam jñānaplavenaiva vṛjinam santariṣyasi || 4.36*

4.36 Even if you are the most sinful of all sinners, you will certainly cross completely the ocean of miseries through the boat of knowledge.

यथैधांसि समिद्दोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७

*yathaidhāṁsi samiddho'gnir bhasmasātkurute'rjuna /
jñānāgnīḥ sarvakarmāṇī bhasmasātkurute tathā || 4.37*

4.37 Just as a blazing fire turns firewood to ashes, O Arjuna, so does the fire of wisdom burn to ashes all actions, all your karma.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८

*na hi jñānenena sadṛśam pavitramiha vidyate /
tatsvayam yogasamisiddhah kālenātmani vindati || 4.38*

4.38 Truly, in this world, there is nothing as pure as wisdom. One who has matured to know this enjoys in himself in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४.३९

*śraddhāvāllabhate jñānam tatparah samyatendriyah /
jñānam labdhvā paraṁ śāntimacireñādhigacchati || 4.39*

4.39 A person with śraddhā (courageous faith) achieves wisdom and has control over the senses. Achieving wisdom, without delay, he attains supreme peace.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४.४०

*ajñaś cāśraddadhānaś ca saṁśayātma vinaśyati /
nāyam loko 'sti na paro na sukham saṁśayātmanah || 4.40*

4.40 Those who have no wisdom and faith, who always have doubts, are destroyed. There is no happiness in this world or the next.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४.४१

*yoga-sannyasta-karmāṇam jñānas-amchinna-saṁśayam /
ātmavantam na karmāṇi nibadhnanti dhañanjaya || 4.41*

4.41 O Dhanañjaya (winner of riches), one who has renounced the fruits of his actions, whose doubts are destroyed, who is well-situated in the Self, is not bound by his actions.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४.४२

*tasmād ajñāna sambhūtaṁ hṛtsthām jñānāsinātmanah /
chittvainari sariśayari yogam ātiṣṭhottiṣṭha bhārata ॥ 4.42*

4.42 O descendant of Bhārata, therefore, stand up, be situated in yoga. Armed with the sword of knowledge; cut the doubt born of ignorance that exists in your heart.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

*iti śrī mad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrī kṛṣṇārjuna saṁvāde jñānakarmasannyāsa yogo nāma
caturtho'dhyāyaḥ ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is fourth chapter named,
Jñānakarmasannyāsa Yogaḥ,
'The Yoga of Action in Knowledge and Renunciation.'



I TAUGHT THIS SCIENCE TO SUN (4.1-1.3)

Kṛṣṇa is just thirty-two years old when He makes this statement! But He says, ‘I gave this imperishable knowledge to Sūrya, the Sun god—*imam vivasvate yogam proktavān aham avyayam* (4.1).’

With logic, you cannot understand this statement. Next, He says: *The supreme science, this yoga as it was, appears to have been lost in course of time.* The truth is not new. It is eternal; neither new nor old. Eternal means it is there forever, beyond time and space. This *yoga* is imperishable as Kṛṣṇa declares, *avyayam*. Anything created out of the space of completion stands eternally. Completion is eternal, *Nitya*.

The science of *Karma Yogaḥ* is being explained further in this chapter, *Jñana-karma-sannyāsa Yogaḥ*. If you allow these words to penetrate you, then straightaway they can give you the first glimpse of Enlightenment.

Five thousand years ago, Kṛṣṇa said, ‘I gave this science to Sūrya, the Sun god and the Sun god, Vivasvān instructed Manu, the father of mankind, who passed this wisdom onto Ikṣvāku. Here, Kṛṣṇa gives the succession, the Master-disciple lineage. ‘In course of time, the science of yoga was lost, *sa käleneha mahatāyogo naṣṭaḥ parantapa*’, He says.

LEARN ONLY FROM A LIVING ENLIGHTENED MASTER

Understand why this *yoga* was lost? When a disciple is not in the space of completion, not ready to listen, naturally the technique becomes a ritual.

‘In course of time, the science was lost.’ Kṛṣṇa uses a beautiful phrase, ‘the supreme science was taught by Me, *imam vivasvate yogam* and the supreme science was received through lineage, *evam paramparā prāptam*.’ Even a single unenlightened disciple is enough to destroy the whole science. One who creates a spiritual movement, creates it only out of the energy of *Enriching with Enlightenment*, from his love and compassion. Our *Vedic* Masters transmitted the truths through the oral tradition. The disciple sits in *Upaniṣad* at the feet of the Master.

Upaniṣad means sitting with the Master. *Upaniṣad* is nothing but a Master, who gets into a space, and lets the disciples sit around and mirror his neuron activity in their brains. *Upaniṣad* is the best way to transmit the experiential expression of the great *tattvas*. This is how Bhagavān Kṛṣṇa transmits *Bhagavad Gītā* to the Sun god, Vivasvān and now to Arjuna. That is why our *Upaniṣads* insist upon going to a Living Enlightened Master, if you want the ultimate experience. All our books are only manuals. *Vedas* are the *only* books, courageous enough to declare that they cannot give you Enlightenment.

Here Kṛṣṇa uses the words, ‘*rājarṣayo viduh*,’ meaning, this science is given to *kingly saints*, to kings and Enlightened Masters, not just to any saint. Only they can preserve the science as it is. Only a rich man who has seen the outer world, enjoyed the material wealth, can realize its emptiness and enter the inner world. Only a king can enter into Enlightenment, because he knows there is nothing in the outer space that can fulfill him.

BECAUSE YOU ARE MY DEVOTEE AND FRIEND

Kṛṣṇa says: ‘I am telling you this very ancient science of the ultimate Enlightenment, *Yoga* and being My devotee, my friend, you will understand the supreme mystery of this science.’

The person who does not have feeling connection with Kṛṣṇa, cannot receive the ultimate truth. You can't talk to God through logic. Here, the qualification to receive the truth is devotion. He says that You are my own, *bhakto'si me sakhā ceti rahasyam hy etad uttamam* (4.3).’ *Sakhā* means friend.

So, now let us enter into the science as it is revealed by Śrī Kṛṣṇa. Just sit with a complete, open, relaxed being in the space of listening. Let us meditate on Śrī Kṛṣṇa, the greatest Enlightened Master, *JagadGuru*. Let us pray to Him to allow His words to penetrate our being. Let Him reside in our inner space and enlighten our Consciousness.

I MYSELF APPEAR AGE AFTER AGE (4.4-4.8)

Kṛṣṇa starts His message as a response to Arjuna's question. Arjuna asks, ‘The Sun god is so much senior to you. How am I to understand that

in the beginning you instructed this science to him?' Arjuna and Kṛṣṇa are almost of the same age. Suddenly, Kṛṣṇa says He gave this science to the Sun god thousands of years ago! So now, it is very difficult for Arjuna to believe Kṛṣṇa's words.

For the first time Kṛṣṇa declares His Divinity! *Gītā* is delivered to *only* one person. To express the truth, the quality of the person is important, not the quantity. Now, the disciple is ready. So Kṛṣṇa opens up.

Kṛṣṇa declares so clearly, 'I am unborn, *ajopi*. I never take birth. I am *Parabrahma*, the ultimate energy. 'I am God, *bhūtānām īsvaro'pi san*. You can always relate with Me. I am unborn and I never die.' I am the Lord of all living entities—*ajo'pi sann avyayātmā bhūtānām īsvaro'pi san* (4.6).

I still happen in every millennium in my original form. Using My *māyā*, I assume the body and incarnate Myself, *sambhavāmy ātma-māyayā*'. He happens on the planet Earth again and again in so many forms to enrich the whole humanity. Humans are in the clutch- es of *māyā* or illusion due to which they take birth. But Kṛṣṇa has *māyā* itself under His control and takes birth on His own wish! But again and again we miss Him. We are all conquerors of Buddha, Kṛṣṇa, Rāmakṛṣṇa, Ramaṇa Mahārishi. That is why again and again He has to happen on planet Earth to lift us, to enrich us with Enlightenment.

Kṛṣṇa Promises to Happen Again and Again

The next two verses are the essence of not only the whole *Gītā* but all the spiritual scriptures. Here He declares:

*yadā yadā hi dharmasya glānir bhavati bhārata /
abhyutthānam adharmasya tadātmānaṁ sṛjāmyaham || 4.7*

*paritrāṇāya sadhūnāṁ vināśāya ca duṣkṛtām /
dharma saṁsthāpanārthāya sambhavāmi yuge yuge || 4.8*

Whenever there is a decline in consciousness, whenever the collective unconsciousness increases, to establish the *dharma*, cosmic law or righteousness of the eternal consciousness, the science of eternal bliss, *dharma saṁsthāpanārthāya*, I Myself appear, age after age, *sambhavāmi yuge yuge*.

Kṛṣṇa declares, 'I come down again and again, to set right the wrong.' He keeps the generation of enlightened Masters open for the future, the possibility, the science of enlightenment open for the future generations on planet Earth. Only a courageous being, a complete Incarnation like Kṛṣṇa can declare this truth; *sambhavāmi yuge yuge*.

This verse is a promise; it is deliverance to all of humanity. This one single idea, when understood, can straightaway make you enlightened. There is a cycle of positivity and negativity, up and down, over time. *Dharma*, righteousness is restored eventually. This is Kṛṣṇa's promise.

TO KNOW ME IS TO BE LIBERATED (4.9-4.12)

A very strange statement. Kṛṣṇa says, 'One who understands the nature of My appearance and activities will be liberated from this birth and death cycle.' He says, 'Understand my transcendental nature of birthlessness and deathlessness. and you will also achieve the same transcendental nature.' If you understand that I don't take the body, you will not take the body either. If you understand I am liberated, you will realize that you are also liberated.' How can it be?

He says, *bhūtānām īsvaro'pi*—I am the Lord of all living beings! A mere cowherd boy from Brīḍavān says this! Kṛṣṇa lived such an ecstatic, spontaneous life, it is not easy to realize who He is! Kṛṣṇa is revealing His truth to all of us. When He says, 'I am God, I am the Ultimate,' He shows us the possibility, 'When I can achieve, why can't you? It is like a seed is always afraid of rupturing to become a tree. But the tree tells the seed, 'Unless you open, I cannot happen.' It is necessary to give courage to the seed. Same way, Kṛṣṇa gives the courage of authenticity to us, 'You can also can experience the Truth and become God, like Me.'

THE SECRET OF BIRTH AND DEATH

Kṛṣṇa is giving the ultimate teaching.

*janma karma ca me divyam evam yo vetti tattvataḥ /
tvaktvā deham punar janma naiti mām eti so 'rjuna // 4.9*

It means: if you understand the secret of My birth and death, you will

be liberated from birth and death, Arjuna. How? Let us see the secret of the birth and death of Kṛṣṇa.

Now, just as Kṛṣṇa made the statement, now I am making the same statement to you all again. I am going to speak on something beyond logic. It is pure experience. Before speaking, I take an oath: With integrity and authenticity, whatever I speak is the truth.

Whenever the ultimate truth is uttered, something beyond our logic is uttered, we never receive it completely. If you can, receive it.

The moment the physical body dies and relaxes, that very moment the soul leaves the body. At that time, what you perceived as the highest pleasure in your life surfaces, and you decide your next birth based on that desire. Nobody else decides your birth. It is simply *you* who chooses. It is clearly the conscious decision of your soul.

The whole secret is this. Ordinary man takes birth based on fear and greed. That is why his whole life is driven by fear and greed. Enlightened Masters, Incarnations assume the body out of love and compassion. That is why Kṛṣṇa beautifully says, ‘ātma māyayā, because of My own energy, I take birth. Out of My love and compassion, I land on this planet Earth.’

The next question is: How can we be liberated by knowing this truth? Understand, when I say the words ‘birth or death’, I don’t mean just dying at the end of life. I mean, every night’s sleep is your birth and death. Every night when you go to sleep, you die! When you come back in the morning, you take birth one more time. That moment, when you take the body matters. These are basic, subtle, mysterious secrets of altering the whole consciousness.

INCARNATION HAPPENS OUT OF LOVE AND COMPASSION

An Incarnation assumes the body out of love and compassion. He comes back every morning just to pour His compassion out to the whole world. If you alter your thoughts at the time of waking up, you will alter your whole consciousness.

When you get up, let the first thought be of love and compassion. Get up only to express your life in bliss. Don’t think Life is your

birthright. Birth itself is not your right; it is a pure gift. So every day is a blessing. When you get up, assume the body with this gratitude to the Divine. The quality of your whole consciousness will change.

Here I am giving you the straight technique to become Kṛṣṇa, an Incarnation. If you assume the body out of greed or fear, you are a man. If you assume the body out of love and compassion, you are an Incarnation, you are Divine. Kṛṣṇa gives us a technique to attain Him, to experience *janma karma ca me divyam* (4.9). If we are able to live, free from the attachments, then we can be absorbed in Him, and attain Him. Kṛṣṇa gives a technique to cut these *kārmic* bonds and realize the reality.

Kṛṣṇa offers a way to be in His space of completion. He says, ‘Be drowned in Me, *man-mayā mām upāśritah*; you will have no anger, no fear. In this manner, you can be purified and realize Me, *pūtā mad-bhavām āgatih* (4.10).’ He gives the assurance that having followed this path, many have achieved Realization. He is not saying, ‘if you do this, maybe something good will happen.’ No! ‘Do it, you will achieve! Many people have done so and have realized Me, *bahavo jñāna tapasā* (4.10).’ Completion directly liberates you from the *karmas*; completion directly leads you to experience the truth, the reality of life!

Here, Kṛṣṇa reaffirms what He has promised earlier, that—*He will take care of the need of every one of His devotee*. Only the most compassionate being who cares and loves all, will make this statement.

BE UNAFFECTED BY ACTION (4.13-4.16)

Now we come to the community system. Kṛṣṇa says, ‘I have created the four communities as per the distribution of the three *guṇas* or attributes.’ *Guṇa* means ‘attribute’ or ‘quality’ that we are born with. There are three basic *guṇas*: *satva* or purity, *rajas* or activity and *tamas* or inactivity. Listen, Kṛṣṇa uses the words, ‘the distribution of the three *guṇas*.’ He does not say, ‘depending upon birth.’ He says, ‘Based on the *guṇa*, I decide his *varṇa*, his community.’ The *varṇa system* was four-fold. Brāhmaṇas, the scholars and priests. Kṣatriyas, the soldiers and kings. Vaiśyas, the business community. Śudras, the workers.

Kṛṣṇa states that only the one who transcends these three *guṇas* can reach His state, the higher levels of consciousness. To reach Kṛṣṇa one has to be a *triguṇa rahita*, beyond the three *guṇas*. Then, one becomes a non-doer, no-attribute person.

ACTION IN INACTION AND INACTION IN ACTION (4. 17-4.20)

Here, Kṛṣṇa says that the person who sees inaction in action and action in inaction has attained Completion, *karmaṇy akarma yah paśyed akarmanī ca karma yah* (4.18).

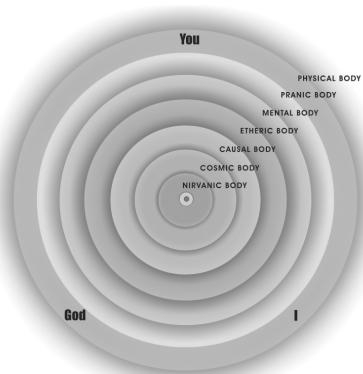
When you see that it is not the 'I' in you that is doing the activities, but the senses following their nature, then you have attained Completion. So naturally, you are liberated and you can do actions beautifully without expecting any result. That is what Kṛṣṇa means by action, *karmaṇi* and inaction, *akarmaṇi*. You cannot be inactive by nature. You can be seemingly active and busy, but totally useless. The real *Self* in you is eternal, unchanging. The *Self* in you, in me, is all the same. When everything is you, where is the question of jealousy, fear or greed? Everything is *you*. Enjoy this world in its many forms, without getting caught in attachment.

Kṛṣṇa says here: Be involved completely in the action yet be detached, independent and satisfied within. Then you can function spontaneously, flowing with Existence. Every single thing you do is an act of joy, because you are *complete in yourself*.

YOUR INNER SPACE IS CONNECTED TO THE UNIVERSE (4.21-4.25)

Create the space of completion. Complete with your patterns! There is no shortcut; this is the shortest cut! Complete and create the space of integrity and authenticity.

The inner space you carry is such a powerful space! It is *hiranyagarbha*, the space where the planets get created or destroyed. You may be an individual, but your inner space is not individual; it is well-connected with the whole Universe. This is what I call the 'collective consciousness.' So, anything you decide in your inner space becomes a reality in the Cosmos, in Life.



at the innermost *nirvānic layer*, the ultimate consciousness, where *God*, *you* and *I* are one.

Once you realize that you are a part of the collective consciousness, you go beyond pain, suffering, and diseases. As long as you are individually conscious, you will be continuously suffering.

With collective consciousness you unify, but with individual consciousness you cut things into pieces. At the spiritual level, when you understand you are deeply connected to the whole Universe, you start really *Living Advaita*, the space of oneness and open many dimensions of your being. See, just with this body you can think, enrich and enjoy so much. If you disappear into the collective consciousness, you will experience so many possibilities.

THE ESSENCE OF LIFE IS ‘ENRICHING’

The purpose of life is to enrich Life with Completion; to enrich others and yourself with Completion. The person who realizes the purposelessness of life can have the strength to enrich himself and others, only he can go beyond duality and surpass envy, only he can be satisfied in any action with whatever profit comes, what Kṛṣṇa calls—*yadrcchā lābha santuṣṭo dvandvātīto vimatsaraḥ* (4.22). When you realize this, you relax into the space of completion, unaffected by success or failure,

The next truth: Your body is not just *one* body. There are seven layers or bodies. The first layer is the physical body. The second, *prānic* body. These energy layers can be represented as concentric circles, with the physical layer as outermost circle and the seventh layer, *nirvānic body* as innermost layer. At the physical layer, *you*, *God* and *I* are at three different points in the outermost circle. As you go deeper, these three entities finally merge into one

although doing actions, as Kṛṣṇa says beautifully, ‘*samah siddhāv asid-dhau ca kṛtvāpi na nibadhyate* (4.22)’.

Kṛṣṇa says here, ‘One who works for the sake of enriching sacrifice, merges into the knowledge, *yajñāyācarataḥ karma samagraṁ pravilīyate* (4.23).’ Enrich just for the sake of enriching.

KNOW SACRIFICE AND BE PURIFIED (4.26-4.32)

In these verses, Kṛṣṇa talks about many forms of sacrifices—of material wealth, yoga, penance—a combination of material, physical, mental and spiritual sacrifices. ‘Sacrifice’, it is not just the *act* of giving, but the *attitude* of giving. The true meaning of sacrifice lies in the space from which it is done. When you offer something you cannot afford to give, it is a true enriching sacrifice. When one sacrifices whatever is dear or difficult to give away, he enters a completely different plane of sacrifice, of true non-attachment, leading to liberation.

EXPERIENCE BY SURRENDERING TO A MASTER (4.33-4.36)

Sacrificing knowledge is far more difficult than sacrificing wealth. Kṛṣṇa advises the seeker to sacrifice one’s knowledge and one’s intellect at His feet, at the feet of the Master, to experience the ultimate Truth. Beautifully He says, ‘*tad viddhi pranipātena paripraśnena sevayā* (4.34).’ A Master is one who has experienced the Truth and who can simply transfer his experience of Truth to you. He communes with you. A teacher is one who imparts knowledge through communication.

Masters have no vested interest, no *karma* to exhaust. A Master does not differentiate between good and bad, merit or sin as the society does. Here, Kṛṣṇa says beautifully, ‘Even if you are the most sinful of all sinners—*sarvebhyāḥ pāpa-kṛt-tamah*, you will certainly cross the ocean of miseries with the boat of knowledge—*sarvam jñāna-plavenaiva vṛjinām santariṣyasi* (4.36).’

ŚRADDAH ENRICHES YOU WITH JÑĀNA, KNOWLEDGE (4.37-4.42)

What a beautiful verse, ‘*śraddhāvān labhate jñānam*, the one established in authenticity is enriched with knowledge.’ Actually,

śraddha means faith plus the courage of authenticity to live to your highest possibility. Kṛṣṇa declares the power of authenticity here, ‘śraddhāvān labhate jñānam’ (4.39)—Only the authentic one is enriched with knowledge.’ When you have the knowledge and courage of authenticity to live the teachings, then you can achieve the ultimate knowledge, the knowledge of Enlightenment.

With *śraddha*, authenticity, you conquer your senses, and direct your mind towards the truth. The state of fear can be born in you only when you are inauthentic. Only a man living authenticity, is a liberated one enriched with the ultimate knowledge, *śraddhāvān labhate jñānam* (4.39).

Kṛṣṇa says that there is no happiness for those who always have self-doubts, who doubts the *Self*, either in this world or the next. Self-doubt destroys you—*samśayātmā vinaśyati* and the one who has the self-doubt is never happy anywhere—*na sukham śamśayātmakah* (4.40).

First, understand what self-doubt is! When you convince others with your strong outer image (what you project to others) and your inner image (what you feel as you) starts questioning you, that is self-doubt; where root of unhappiness grows, *na sukham śamśayātmakah* (4.40). Listen. In any field if you carry self-doubt, you will continue to be powerless. In any field if you complete with your self-doubt, you are educated. **Education is nothing but completing with self-doubts.**

Arjuna is not ready to surrender to Kṛṣṇa completely. He doesn't know that much deeper self-doubts need to be completed, through the experience of the Truth. That is why Kṛṣṇa gives over 700 verses to first convince him that 'he does not know.' When Arjuna finally gives up saying 'I don't know' then Kṛṣṇa reveals Himself!

So, let the divine *Parabrahma* Kṛṣṇa guide us all to the right energy, to the right path of knowledge and the right experience. Let Him shower eternal bliss, *Nityānanda*.



CHAPTER

5

Sannyāsa Yogah

LIVE ALL YOUR POSSIBILITIES

SEEKING MORE AND MORE DOES NOT
LEAD TO HAPPINESS. IT LEADS TO
DEPRESSION. THEN WHAT LEADS TO
HAPPINESS THAT IS ETERNAL?.

अथ पञ्चमोऽध्यायः
 सन्न्यासयोगः
Sannyāsa Yogaḥ

अर्जुन उवाच ।
 सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५.१

arjuna uvāca
sannyāsam karmaṇām kṛṣṇa punaryogaṁ ca śamsasi ।
yacchreya etayorekam tanme brūhi suniścitam ॥ 5.1

5.1 Arjuna says: Oh Kṛṣṇa, you asked me to renounce work first and then you asked me to work with devotion. Will you now please tell me, definitely, which of the two will be more beneficial to me?

श्री भगवानुवाच ।
 सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
 तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥ ५.२

śrībhagavānuvāca
sannyāsaḥ karmayogaś ca niḥśreyasakarāvubhau ।
tayostu karma-sannyāsāt karmayogo viśiṣyate ॥ 5.2

5.2 Bhagavān says: The renunciation of work [sannyāsa] and work in devotion [karmayoga] are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३

jñeyah sa nityasannyāsī yo na dveṣṭi na kāṅkṣati ।
nirdvandvo hi mahābāho sukham bandhātpramucyate ॥ 5.3

5.3 He who neither hates nor desires the fruits of his activities has renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, Oh Arjuna!

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्युभयोर्विन्दते फलम् ॥ ५.४

*sāṅkhyayogau prthagbälāḥ pravadanti na paṇḍitāḥ ।
ekamapyāsthitaḥ samyag ubhayorvindate phalam ॥ 5.4*

5.4 Only the ignorant, not the wise, speaks of the path of action [karma-yoga] to be different from the path of renunciation [sāṅkhya yoga]. Those who are actually learned say that one who is firmly established in either of the paths, achieves the fruit of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५.५

*yat sāṅkhyaiḥ prāpyate sthānam tad yogairapi gamyate ।
ekam sāṅkhyam ca yogam ca yah paśyati sa paśyati ॥ 5.5*

5.5 He who knows, knows that the state reached by renunciation [sāṅkhya] and action [karma] are one and the same. State reached by renunciation can also be achieved by action, know them to be at same level and see them as they are.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६

*sannyāsastu mahābāho duḥkhamāptumayogataḥ ।
yogayukto munirbrahma na cireñādhigacchati ॥ 5.6*

5.6 Renunciation without devotional service afflicts one with misery, Oh mighty-armed one. The wise person engaged in devotional service attains the Supreme without delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५.७

yogayukto viśuddhātma vijitātma jitendriyah ।

sarva-bhūtātmā-bhūtātmā kurvannapi na lipyate // 5.7

5.7 The person engaged in devoted service, beyond concepts pure and impure, self-controlled and who has conquered the senses is compassionate and loves everyone, although engaged in work, he is never entangled.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्रुणवन्स्पृशज्जिग्रन्थनाच्छन्स्वपञ्चेसन् ॥ ५.८

*naiva kiñcitkaromīti yukto manyeta tattvavit /
paśyan śṛṇvan sprśañ jighrann aśnan gacchan svapañ śvasan // 5.8*

प्रलपन्विसृजनृङ्गन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९

*pralapan visṛjan grhṇann unmışannimiṣannapi /
indriyāṇīndriyārtheṣu vartanta iti dhārayan // 5.9*

5.8, 9 One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, going, dreaming, and breathing, always knows within himself that—'I never do anything at all.' While talking, letting go, receiving, opening, closing, he considers that the senses are engaged with their sense objects.

ब्रह्मण्याधाय कर्मणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाभसा ॥ ५.१०

*brahmañādhaaya karmāṇi saṅgam tyaktvā karoti yaḥ /
lipyate na sa pāpena padma-patram ivāmbhasā // 5.10*

5.10 He, who acts without attachment, giving up and surrendering to the eternal consciousness, He is never affected by sin, in the same way that the lotus leaf is not affected by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११

*kāyena manasā buddhyā kevalairindriyairapi /
yogināḥ karma kurvanti saṅgam tyaktvātmaśuddhaye // 5.11*

5.11 The yogis, giving up attachment, act with the body,

mind, intelligence, even with the senses for the purpose of self-purification.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५.१२

*yuktah karmaphalam tyaktvā śāntimāpnoti naiṣṭhikīm /
ayuktaḥ kāma-kāreṇa phale sakto nibadhyate || 5.12*

5.12 One who is engaged in devotion, gives up attachment to outcome of one's actions and is centered, is at peace. One who is not engaged in devotion, attached to the outcome of one's action becomes entangled.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३

*sarvakarmāṇi manasā sannyasyāste sukham vaśi /
navadvārē pure dehī naiva kurvanna kārayan || 5.13*

5.13 One who is controlled, giving up all the activities of the mind, surely remains in happiness in the city of nine gates (body), neither doing anything nor causing anything to be done.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५.१४

*na kartrtvam na karmāṇi lokasya sṛjati prabhuḥ /
na karmaphalasanyogam svabhāvas tu pravartate || 5.14*

5.14 The master does not create activities nor makes people do nor connects with the outcome of the actions. All this is enacted by the material nature.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५

*nādatte kasyacitpāpaṁ na caiva sukṛtam vibhuḥ /
ajñānenāvṛtam jñānam tena muhyanti jantavaḥ || 5.15*

5.15 The Lord, surely, neither accepts anyone's sins nor good deeds. Living beings are confused by the ignorance that covers the knowledge.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५.१६

*jñānenena tu tadajñānam yeṣāṁ nāśitamātmanah /
teṣāmādityavajjñānam prakāśayati tatparam || 5.16*

5.16 Whose ignorance is destroyed by the knowledge, their knowledge, like the rising sun, throws light on the supreme consciousness.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५.१७

*tadbuddhayas tad-ātmānas tan-niṣṭhās tat parāyanāḥ /
gacchantly apunar-āvṛttim jñāna-nirdhūta-kalmaṣāḥ || 5.17*

5.17 One whose intelligence, mind, faith are in the Supreme and one who has surrendered to the Supreme, his misunderstandings are cleansed through knowledge and he goes towards liberation.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैवेशपाके च पण्डिताः समदर्शिनः ॥ ५.१८

*vidyā-vinaya-saṁpanne brāhmaṇe gavi hastini /
śuni caiva śvapāke ca paṇḍitāḥ samadarśināḥ || 5.18*

5.18 One who is full of knowledge and compassion sees equally the learned brāhmaṇa, the cow, the elephant, the dog and the dog-eater.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ ५.१९

*ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitam manah /
nirdoṣam hi samam brahma tasmād brahmaṇi te sthitāḥ || 5.19*

5.19 In this life, surely, those whose minds are situated in equanimity have conquered birth and death. They are flawless like the Supreme and therefore, are situated in the Supreme.'

न प्रहृष्टेत्रियं प्राप्य नोद्विजेतप्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्विह्वाणि स्थितः ॥ ५.२०

*na prahṛṣyetpriyam prāpya nodvijet prāpya cāpriyam /
sthirabuddhir asaṁmūḍho brahmavid brahmaṇi sthitah || 5.20*

5.20 One who does not rejoice at achieving something he likes nor gets agitated on getting something he does not like, who is of steady intelligence, who is not deluded, one who knows the Supreme, is situated in the Supreme.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५.२१

*bāhyasparśeṣvasaktātmā vindatyātmanī yatsukham /
sa brahma-yoga-yuktātmā sukhamakṣayamaśnute || 5.21*

5.21 One who is not attached to the outer world sense pleasures, who enjoys in the Self, in that happiness, he, having identified with his Self by engaging in the Supreme [brahma-yoga], enjoys unlimited happiness.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२

*ye hi saṁsparśajā bhogā duḥkhayonaya eva te /
ādyantavantaḥ kaunteya na teṣu ramate budhah || 5.22*

5.22 The intelligent person surely does not enjoy the sense pleasures, enjoyments which are sources of misery and which are subject to beginning and end.

शक्नोतीहैव यः सोदुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५.२३

*śaknotīhaiva yah sodhum prākśarīravimokṣaṇāt /
kāma-krodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ || 5.23*

5.23 Before leaving this present body, if one is able to tolerate the urges of material senses and check the force of desire and anger, he is well situated and he is happy in this world.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ५.२४

*yo'ntaḥsukho'ntarārāmas tathāntar-jyotir eva yaḥ ।
sa yogī brahma-nirvāṇam brahmabhūto'dhigacchati ॥ 5.24*

5.24 One who is happy from within, active within as well as illumined within, surely, is a Yogi and he is liberated in the Supreme [brahma-nirvāṇa], is Self-realized and attains the Supreme.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्पाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ ५.२५

*labhante brahma-nirvāṇam ṛṣayaḥ kṣīṇakalmaśāḥ ।
chinn-advaidhā yatātmānāḥ sarvabhūtahite ratāḥ ॥ 5.25*

5.25 Those, whose sins have been destroyed, who have dispelled the dualities arising from doubts, whose minds are engaged within, and who are working for the welfare of other beings, attain the eternal liberation in the Supreme [brahma-nirvāṇa].

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५.२६

*kāmakrodhaviyuktānāṁ yatīnāṁ yatacetasām ।
abhitō brahma-nirvāṇam vartate vidiṭātmanām ॥ 5.26*

5.26 They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain liberation [brahma-nirvāṇa].

स्पर्शान्कृत्वा बहिर्बह्यांशक्षुश्वैवान्तरे भूवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७

*sparśān kṛtvā bahir bāhyāṁś cakṣuś caivāntare bhruvoḥ ।
prāṇāpānau samau kṛtvā nāsābhyanṭara-cāriṇau ॥ 5.27*

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५.२८

*yatendriya-mano-buddhir munir mokṣaparāyaṇah /
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ // 5.28*

5.27,28 Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils and thus controlling the mind, senses and intelligence, the transcendental who is aiming at liberation, becomes free from desire, fear and the by-product of desire and fear, anger all three. One who is always in this state is certainly liberated.

भोक्तारं यज्ञतपसां सर्वलोकमहेशरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५.२९

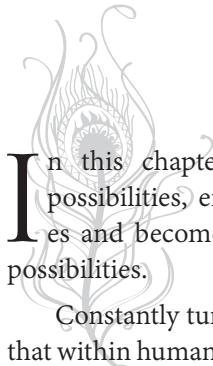
*bhoktāram yajñatapasām̄ sarva-loka-maheśvaram /
suhr̥dam sarvabhūtānām̄ jñātvā mām̄ śāntimṛcchati // 5.29*

5.29 One who knowing Me as the purpose of sacrifice and penance, as the lord of all the worlds and the benefactor of all the living beings, achieves peace.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे संचासयोगो नाम पञ्चमोऽध्यायः ॥
*iti śrīmad bhagavadgītāśupaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde sannyāsayogo nāma
pañcamo ‘dhyāyah //*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is fifth chapter named,

Sannyāsa Yогah,
‘The Yoga of Renunciation.’



In this chapter, *Sannyāsa Yogah*, Śrī Kṛṣṇa, the Master of all possibilities, enriches us on how to break away from our bondages and become multi-dimensional to realize and express our peak possibilities.

Constantly turning many impossibilities into possibilities by playing that within human laws, rules and regulations is the job of an Incarnation. *Bhagavān Kṛṣṇa*, who is the possibility of all Incarnations, teaches us how to reach our true state. This is what the word *Samādhi* means—to go back to our true nature.

Kṛṣṇa constantly turns what Arjuna thinks as ‘impossible’ into ‘possible’ by making His peak possibilities to express through Arjuna within the laws of human realm, within the Kurukṣetra warfield. Kṛṣṇa Himself does not use a single weapon throughout the Mahābhārat war, but becomes the cause for Arjuna to live and express his own peak possibilities. It is through the multi-dimensional space awakened by Śrī Kṛṣṇa in the Pāñḍavas, that they stand victorious.

Throughout the Gītā, Kṛṣṇa talks about yoga. Each chapter refers to one type of yoga or another. Yoga is the same as *samādhi*. Yoga means ‘uniting’. It means uniting with our true nature. When we unite with our true Self, we become multi-dimensional, we become the space of possibilities. We can be material and spiritual. There are no constraints and no limitations. We are free.

KARMA OR SANNYĀSA, WHAT IS MY PATH? (5.1-5.9)

After all the explanations given by Kṛṣṇa, Arjuna continues to ask, ‘Oh Kṛṣṇa, first you asked me to renounce work and then you recommend work with devotion. Now, will you tell me certainly, which one of the two is more beneficial?—*yac chreya etayor ekam tanme brūhi su-niścītam* (5.1)?’

We will never get an answer or solve a problem if we start thinking what would be more beneficial.

Here, Arjuna asks: ‘Kṛṣṇa! Which of the two: *karma*, action or *Sannyāsa*, renunciation is more beneficial? Keeping track of accounts is good in business but not in life. The mind is in dilemma! Our mind will be alive as long as we are caught between any two extremes. The moment we come to any single conclusion, we will be liberated.

Listen! Life has no separate benefit. Life itself is a benefit. When you stop calculating for getting benefits, you will start tasting the fruit of life. Listen! Enriching is enjoying and sharing the fruit of life!

Kṛṣṇa uses at least 100 verses to explain this one concept of *Karma-Sannyāsa yoga*, the paths of responsibility and renunciation. He does this without losing His patience. He is embodiment of compassion. He comes down to the plane of Arjuna and gradually transforms him.

The question concerning *Karma* and *Sannyāsa*—responsibility and renunciation—has been asked from time immemorial, and each time it has been answered. Yet this question remains.

SURRENDER TO EXPERIENCE KARMA-SANNYĀSA AS ONE

Karma and *Sannyāsa*. *Karma* is normally out of greed and desires. *Sannyāsa* is always invariably out of fear, *bhaya*. When you are not ready to take the risk, you renounce everything. The fear of getting hurt is the first reason for *Sannyāsa*. *Sannyāsa* is a way of escapism, turning away from the responsibilities that life presents. In the name of renunciation, one covers the deep fears. This is not true *Sannyāsa*. Then we have people running after material wealth in the name of *karma*. Both categories of people are not going to achieve eternal bliss or consciousness.

In the entire world, only three types of human beings exist: One is surrendered to greed, one is surrendered to fear, and one who is surrendered to the Supreme intelligence, Divine Consciousness. Here, Kṛṣṇa explains that we are caught between fear and greed. Either we constantly surrender ourselves to fear or to greed. Very rare individuals surrender to intelligence, to Divine Consciousness.

People ask me, ‘Why should I surrender to the Divine? If I surrender, what will I get?’ Listen. If you don’t surrender to the Divine, you will be

surrendering to your fear or greed. When it comes to life, profit and loss doesn't work. Life is beyond calculation.

Let your inner space be the space of completion. Listen! When you are in incompleteness, you constantly feel powerless and anything you do comes out of powerlessness. Anything done out of incompleteness, be it *Karma Yoga* or *Sannyāsa yoga*, leads you to more incompleteness. Anything done out of completion, leads you to more completion.

All we need to know is this—it doesn't matter if we are a *karma yogi* or a *sannyāsa yogi*. It is the attitude, the space from which we live life that is most important.

I am defining Sannyāsa. Sannyāsa is you living in the space of completion and constantly enriching everyone to be in the space of completion.

Again, Kṛṣṇa is placing emphasis on the space of completion, on the *being*. If we don't know the root cause of our actions, why we are living with *karma* or why we pick up *Sannyāsa*, we will not be able to solve our problems. Our suffering is neither because of *karma* nor because of *Sannyāsa*. Suffering is because of our wrong attitude of incompleteness. With the right space of completion, any path will feel like a true blessing for you and for others.

Kṛṣṇa says—*sāṅkhyya yogou pṛthagbālāḥ pravadanti na pañditaḥ* (5.4). Only the ignorant man says that *karma yoga* is different from *sāṅkhyya yoga*, *Sannyāsa*. Here, the words *karma* and *sannyāsa* are equated to *Karma Yoga* and *Sāṅkhya Yoga*. If we complete with the pattern of greed in *karma yoga* and complete with the pattern of fear in *Sannyāsa Yoga*, we will drop into eternal consciousness. The whole idea is now reduced to a one-line message.

Let all our feelings, let all our mental thoughts, let all our physical deeds be directed towards gratitude to the Divine.

DROP GREED AND FEAR, LIVE POWER AND JOY

Understand, you have enough energy and strength to maintain yourself without fear and greed. All you need is trust that you don't need

energy from fear or greed to run your life. When you come down to this planet, you have already brought enough fuel. You don't need fuel from fear or greed.

Kṛṣṇa beautifully says—‘*yah paśyati sa paśyati*’. The man who is beyond the pull of fear and greed is the only one who can see things *as they are*. If you are caught in fear or greed, you will see things only as you want, never *as they are*.

Decide, you will not fuel yourself with fear and greed. Remove the tremendous stress from your inner space. You will suddenly feel a new energy coming up from your being—pure enthusiasm and causeless auspicious energy. Causeless auspicious energy is what we call Śiva.

You see, renunciation, *Sannyāsa* is going beyond desires, including ‘desirelessness.’ ‘*Seeing this Reality as It exists*’ is what Kṛṣṇa beautifully calls—*yah paśyati sa paśyati*. The real, the present, can never be perceived by the mind because it is beyond logic.

In the Mahābhārat, Kṛṣṇa drives Arjuna’s chariot. The horses represent the senses held beautifully in control by the Divine charioteer. He drives the *being* represented by the warrior, in the *body* represented by the chariot towards victory, towards *bliss*. When the individual consciousness surrenders control to the Divine, the Divine controls the body-mind-spirit and steers one towards one’s true nature, *bliss*.

These verses of Kṛṣṇa are very powerful, but often misinterpreted.

‘One who knows the truth, though engaged in seeing, hearing, touching, smelling, eating, dreaming, breathing knows that he never does anything (5.8-9)’ Not being ‘*the doer*’ does not mean we give up responsibility for our actions. No! When we are so involved in the action, we are overflowing, and we just do out of the blissful energy in us.

Listen. When we are complete in what we do, our whole intelligence, energy will be behind the act; we become the action. Existence is energy. It can never repeat itself. Every moment is unique. Have the courage to live life with intelligence, with consciousness and completion. When the energy behind the action is total, whatever we do will always radiate the blissful energy that is behind the action.

CONTROLLING THE MIND (5.10-5.13)

Again, Kṛṣṇa talks about detachment. This is the whole essence of the *Gītā*. This detachment is renunciation. Renunciation of attachment is true renunciation. You can give up all material possessions and move into a forest or an ashram, but if the mind still hankers for possessions, renunciation has not happened. And, one can still be in the material world, busy with wheeling and dealing, and yet be totally detached from the outcome.

Kṛṣṇa says here, ‘*saṅgam tyaktvā karoti yaḥ* (5.10)—Action without attachment is renunciation.’ Only this renunciation leads to liberation.

The basic truth behind creating the space of completion is really this: Existence is a loving Mother caring and providing for us every moment. When this understanding happens, we surrender to Existence. The wave drops into the ocean, blissfully aware that it is a part of the ocean. It no longer feels it is a separate entity trying to fight Existence, thinking that the ocean, the Whole, is its enemy.

Listen. To whom or to what we surrender is not important. What is important is the surrender itself. Having the wisdom or *buddhi* to understand that Existence cares for us, and surrendering to Existence is the ultimate intelligence. Realizing that Existence is not just a brute force or power, it is intelligent energy, is the key to a life of bliss.

WITNESS AND BE COMPLETE

Kṛṣṇa is repeating a single point: *action without attachment—saṅgam tyaktvā karoti yaḥ* (5.10). He emphasizes that life happens only when we live as a witness to everything, when we do not identify and attach with external incidents. The moment we catch this thread and start living life in the space of completion, our incompletions simply disappear.

Here, Kṛṣṇa gives us a technique to realize who we are. By giving up attachment to the sense objects, by dropping all false identifications with the body, senses and mind, we can live life with intelligence and this leads us to self-purification, self-completion.

Kṛṣṇa tells us that our job is only to do the work, not to be concerned

about the results. He beautifully says, ‘*brahmaṇy ādhāya karmāṇi* (5.10)—do the work surrendering to the eternal consciousness.’ We need to keep doing things because we have so much loving energy inside us. Then, we don’t even know to expect results because we are continuously expressing our blissful inner energy, that’s all.

Just live life in a simple way. Be complete every moment, enjoying every thing that Existence has created. Start witnessing simple yet wonderful things like the sunrise in the morning; chirping of the birds. Look deeply into a flower and you will find God. Just these few moments will show us a whole new dimension of our Being. They will show us what it is to enjoy life without a reason, without running behind or away from something. They will teach us how to relax into the welcoming, embracing arms of Existence.

THE CITY OF NINE GATES

In these verses, Kṛṣṇa refers to the body, which has nine gates to the external world: the two eyes, two nostrils, two ears, mouth and the two organs of evacuation.

Here, Kṛṣṇa does not refer to not doing anything out of laziness and indulgence. We are in the midst of intense activity and yet are not doing anything. The mind separates the doer from the action. It is the mind that defines ‘who the doer is’ and ‘what the action is’.

Kṛṣṇa is talking of being so completely involved in something that we become the very action itself. First, we become the witness to the action, only then we can be completely involved in it. It is not the action that gives us the joy, but the experience of bliss within us through the action, that actually gives us happiness.

CLEANSING IGNORANCE WITH KNOWLEDGE (5.14-5.17)

Kṛṣṇa gives a deep understanding. He says, ‘I do not create activities or make people do or connect with the fruits of the actions. All this is done by the material nature of humans (5.14).’

Kṛṣṇa is talking about the creation of the Universe itself here, not just about individuals. Nothing in this Universe can be created or

destroyed. When I say, nothing, I mean nothing. Everything that exists has always existed in some form or the other. It will continue to exist in some form or the other.

The game of life is all about man trying to realize the Divine in him and the Divine trying to express itself through man.

Kṛṣṇa gives us another technique to liberate ourselves. He says surrender leads to liberation, and happens when one's intelligence is focused on Him. When we cognize that there is a life force that is conducting this Universe and is taking care of us, we relax. When we relax, we can live at our peak potential. We experience liberation. This is surrender. This is true knowledge too. This is the knowledge that cannot be taught or picked up. The Master can simply transmit it when our being is ready to receive it.

THE DOG AND THE DOG-EATER (5.18-5.19)

Kṛṣṇa explains the neutrality and equanimity of Existence. Existence has no favorites. All comparative definitions are manmade. Kṛṣṇa says there is no difference between a human and an animal, between saints and sinners. Even more dramatically, He says that one in full knowledge sees the dog and the dog-eater as the same—*śuni caiva śva-pāke ca panditāḥ sama-darśināḥ* (5.18).

When we go beyond all three, the subject, object and verb, all disappear. The eater and the eaten merge. We reach the source. There are no thought, no mind. That is the true you, the Supreme. Existence continuously showers bliss on us. Existence sees everyone as part of the same Existence.

EVERY ATOM IS DIVINE

External appearances are ephemeral. Every atom on Earth is Divine. When we realize this very life is a divine gift to us, our attitude changes from taking life for granted to one of gratitude to Existence for everything! The Divine is far wiser and knows what we really need. Just try living with gratitude, with love for everything, with a deep completion. Automatically, you will experience every person and every happening as

a unique creation of Existence, as a reflection of the Divine.

Kṛṣṇa says, when you look every single thing without differentiation, without fear or favoritism, without attachment, then you are a true renunciate, a true *Sannyāsi*.

STEADY YOUR INTELLIGENCE, GO BEYOND OPPOSITES (5.20-5.29)

Kṛṣṇa explains the characteristics of the Supreme. He says that one who is of steady intelligence, *sthira buddhir asammūḍho*; one who does not get caught in the play of opposing emotions like pleasure and pain, happiness and misery, is truly not deluded and is established in the truth, in the Supreme, *brahma-vid brahmanī sthitah* (5.20). He is Supreme himself.

This is actually a *sūtra*, a technique that Kṛṣṇa gives. If we put our attention neither on pleasure nor on pain, but between the two, we actually go beyond both. Instead of trying to hold onto pleasure or running away from pain, just be with it, just witness it. Using this technique, we can transcend this nature of the mind.

Listen. Karma is nothing but unfulfilled desire that makes us repeat the same experience again and again, simply because we do not have the intelligence to enter into that experience with complete awareness.

Once we experience the situation with awareness and complete with it, we will not be *the doer, the deed or the doing*. We will transcend all three; we will transcend *karma*. We will be Supreme.

Kṛṣṇa tells us to turn inwards. Move away from your senses, move into your Source, He says. When we are situated in the core of our being, we are not shaken by the emotions at the periphery. The happiness arises from our very being. It is eternal bliss because it cannot be stopped by any external agent, thus says Kṛṣṇa—*sukham akṣayam aśnute* (5.21).

Kṛṣṇa says that sensory pleasures are bound to end; they do not last. We always attach our happiness to something external to us. If these things are taken away from us, we are left with sadness. The event and the person do not cause happiness and sorrow. It is caused by our sensory perception and by the judgment based on this perception.

JUST BE HAPPY FROM WITHIN

Here is a beautiful *sūtra*, a technique from Kṛṣṇa to enter into the Supreme Consciousness: ‘Just be happy, restful and complete from within’, says Kṛṣṇa, ‘yo’ntah sukho antar-ārāmas tathāntar-jyotir eva yah (5.24).’

Just be happy from within. Let your smile be a deep expression of the love in your being. When you are in the space of completion with full enthusiasm, you are in a state of bliss. The self-realized one is complete, powerful, active and happy because he is completely in the present moment, living in Reality.

WHY TO FEEL RESPONSIBLE?

Kṛṣṇa says: When we are tuned fully inwards, we no longer have any attachment to what happens outside; we are one with the All, the Existence, and we have transcended all *karma*. We are then in *brahma nirvāṇa*—the ultimate liberation, one with Existence.

When we feel genuine love for others, we feel responsible for everyone, and we take up more responsibility. With responsibility, we harness the power of feeling. Responsibility can happen to you only after completion. I’ll now tell you why you need to feel responsibility. Listen. Whatever happens in and around you—you are the Source! That is why you need to take responsibility.

Live this principle of responsibility. Then you will understand that all your decisions will be out of the experience—‘I am the Source.’ Only when we go beyond the incompletions of the mind, beyond duality, we see the absolute oneness and synchronicity of the entire Existence and we start *Living Advaita*.

Let you learn the science of how to connect yourself with the Divine energy, how to be driven by the Divine Consciousness. Let you live all your possibilities. Let you function through the Eternal Consciousness.



CHAPTER

6

Dhyāna Yogaḥ

LOOK IN, BE COMPLETE BEFORE ANY CONCLUSION

YOU ARE YOUR BEST FRIEND AND YOU ARE
YOUR WORST ENEMY. WHETHER YOU WISH TO
DEGRADE YOURSELF OR RAISE YOURSELF BY
YOURSELF IS IN YOUR HANDS. Kṛṣṇa GIVES
THE TECHNIQUE TO UNITE WITH HIM IN
YOGA, THE SUPREME CONSCIOUSNESS BY
BECOMING A YOGI.

CHAPTER

6

अथ षष्ठोऽध्यायः
 ध्यानयोगः
Dhyāna Yogaḥ

श्री भगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
 स सन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१

*śrībhagavānuvāca
 anāśritah karmaphalam kāryam karma karoti yaḥ ।
 sa sannyāśī ca yogī ca na niragnirna cā'kriyah ॥ 6.1*

6.1 Bhagavān says: One who performs his actions without being attached to the fruit (outcome) of his work is a Sannyāsi, and he is truly an ascetic; a Yogi also; not the one who renounces to light the fire and performs no action.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
 न ह्यसंन्यस्तसङ्कल्पे योगी भवति कश्चन ॥ ६.२

*yam sannyāsamiti prāhur yogam tam viddhi pāṇḍava ।
 na hyasannyastasaṅkalpo yogī bhavati kaścana ॥ 6.2*

6.2 O Pāṇḍava, what is called renunciation, or sannyāsa, you must know to be the same as yoga, or uniting oneself with the Supreme., for never can anyone become a yogī, until he renounces the desire for self-gratification [saṅkalpa].

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
 योगारुद्धस्य तस्यैव शमः कारणमुच्यते ॥ ६.३

*ārurukṣormuner yogam karma kāraṇamucyate ।
 yogārūḍhasya tasyaiva śamah kāraṇamucyate ॥ 6.3*

6.3 A one desirous of achieving the state of yoga or no-mind state, action is said to be the means and for the one who is already elevated in yoga, cessation from all actions is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६.४
yadā hi nendriyārtheṣu na karmasvanuṣajjate / sarvasankalpasannyāsī yogārūḍhastadocyate || 6.4

6.4 Any one is said to have attained the state of yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in result focused activities.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५
uddhared ātmanātmaṇi natmānam avasādayet / ātmaiva hyātmano bandhur ātmaiva ripurātmanah || 6.5

6.5 You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६
bandhur ātmātmanas tasya yenātmaivātmanā jitah / anātmanastu śatruutve vartetātmaiva śatruvat || 6.6

6.6 For him who has conquered the Self, the Self is the best of friends; for one who has failed to do so, his Self will remain the greatest enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६.७
jitātmanah praśāntasya paramātmā samāhitah / ūtisōṣṇa-sukha duḥkheṣu tathā mānāpamānayoh || 6.7

6.7 For one who has conquered the self, who has attained tranquility, the Supreme is already reached. Such a person

remains in this state in happiness or distress, heat or cold, honor or dishonor.

ज्ञानविज्ञानतुप्रात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाशमकाश्चनः ॥ ६.८

*jñāna-vijñāna-tṛptātmā kūṭastho vijitendriyah /
yukta ityucyate yogī sama-loṣṭāśma-kāñcanaḥ // 6.8*

6.8 A person whose mind is contented because of spiritual knowledge, who has subdued his senses and to whom stone and gold are same and who is satisfied with what he is having, is said to be established in Self-realization and is called an enlightened being.

सुहन्मित्रार्युदासीन मध्यस्थदेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥ ६.९

*suhṛṇ-mitrāry-udāsīna madhyastha-dvesya bandhuṣu /
sadhuṣvapi ca pāpeṣu sama-buddhir viśisyate // 6.9*

6.9 A person is considered truly advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

योगी युज्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६.१०

*yogī yuñjīta satatam ātmānam rahasi sthitah /
ekākī yatachittātmā nirāśraparigrahah // 6.10*

6.10 A Yogi should always try to concentrate his mind on the Supreme Self; situated in a secluded place, he should carefully control his mind without being attracted by anything and should be free from the feeling of possessiveness.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६.११

*śucau deśe pratiṣṭhāpy sthiram āsanam ātmanah /
nātyucchritam nātinīcam cailājina-kuśottaram // 6.11*

6.11 On a clean and pure place, one should establish his seat by laying kuśa grass, a deer skin and a cloth, one over another, neither too high nor too low.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युज्ज्याद्योगमात्मविशुद्धये ॥ ६.१२

tatraikāgram manah kṛtvā yata-cittendriya-kriyāḥ ।
upaviṣyāsane yuñjyād yogamātmavisiṣuddhaye ॥ 6.12

6.12 Sitting firmly on that pure seat, the yogi should practice the purification of the self by controlling the activities of mind and the senses

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthirāḥ ।
samprekṣya nāsikāgram svam̄ diśaścānavalokayan ॥ 6.13

6.13 Holding the body, head and neck steady, look at the tip of your nose without looking in any other direction.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिवते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६.१४

praśāntātmā vigatabhīr brahmacārivrate sthitāḥ ।
manah samyamya maccitto yukta āśī ta matparāḥ ॥ 6.14

6.14 Sit with an unagitated mind, free from fear and in tune with Existence, controlling the mind, focusing it on Me and make Me the supreme goal.

युज्ज्वेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६.१५

yuñjannevaṁ sadātmānaṁ yogī niyatamānasāḥ ।
śāntim nirvāṇa paramām mat-saṁsthām adhigacchati ॥ 6.15

6.15 Always practising control over the mind and situated in the Self, the Yogī attains peace, the supreme liberation and My kingdom.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्वतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६.१६

*nātyaśnatstu yogosti na caikāntamanaśnataḥ /
na cāti svapnaśilasya jāgrato naiva cārjuna // 6.16*

6.16 Yoga is neither eating too much nor eating too little; it is neither sleeping too much nor sleeping too little, Oh Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७

*yuktāhāra vihārasya yuktaceṣṭasya karmasu /
yukta-svapnāvabodhasya yogo bhavati duḥkhahā // 6.17*

6.17 One who is regulated in food, rest, recreation and work, sleep and wakefulness, can reduce misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६.१८

*yadā viniyataṁ cittam ātmanyevāvatiṣṭhate /
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā // 6.18*

6.18 When the mind is disciplined and one is situated in the Self, free from all desires, then one is said to be situated in yoga.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युज्जतो योगमात्मनः ॥ ६.१९

*yathā dīpo nivātastho neṅgate sopamā smṛtā /
yogino yatacittasya yuñjato yogamātmanah // 6.19*

6.19 As a lamp in a place without wind does not waver, so also the yogī, whose mind is controlled remains steady, engaged in yoga, in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६.२०

*yatroparamate cittam niruddham yogasevayā /
yatra caivātmanātmānam paśyannātmani tuṣyati // 6.20*

6.20 In yoga, the mind becomes quiet and the Self is satisfied by the Self in the Self.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्वलति तत्त्वतः ॥ ६.२९

*sukhamātyantikam yat tad buddhigrāhyamatīndriyam /
vetti yatra na caivāyam sthitaścalati tattvataḥ || 6.21*

6.21 Supreme bliss is grasped by intelligence transcending the senses. The person who knows this is based in reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२

*yam labdhvā cāparam lābhaṇ manyate nādhikam tataḥ /
yasminsthitō na duḥkhena gurūṇāpi vicālyate || 6.22*

6.22 By attaining that Supreme, one does not consider any other gain as being greater. By being situated in the Supreme, one is not shaken by the greatest of misery.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६.२३

*tam̄ vidyād duḥkhasam̄ yogaviyogaṁ yoga-samjñitam /
sa niścayena yoktavyo yogo'nirviṇṇacetasā || 6.23*

6.23 When yoga is practiced with determination without deviating, the misery by contact with material senses is removed.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४

*saṅkalpa-prabhavān kāmāṇ̄s tyaktvā sarvānaśeṣataḥ /
manasaivendriya-grāmaṇ̄ viniyamya samantataḥ || 6.24*

6.24 Giving up completely all the fantasies born of the mind, one can regulate all the senses from all the sides by the mind.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदर्पि चिन्तयेत् ॥ ६.२५

*śanaiḥ śanairuparamed buddhyā dhṛtigṛhitayā /
ātmasaṁsthām manah kṛtvā na kiñcidapi cintayet // 6.25*

6.25 Gradually, step by step, one should become established in the Self, held by the conviction of intelligence, with the mind not thinking of anything else.

यतो यतो निश्चरति मनश्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६

*yato yato niścarati manaś cañcalamasthiram /
tatas tato niyamyaitad ātmanyeva vaśam nayet // 6.26*

6.26 From wherever the mind becomes agitated due to its wandering and unsteady nature, from there, one must certainly bring it under the control of the Self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्पषम् ॥ ६.२७

*praśānta-manasam hy enam yoginam sukhamuttamam /
upaiti śāntarajasaṁ brahma-bhūtam akalmaṣam // 6.27*

6.27 The yogi whose mind is peaceful attains the highest happiness; his passion is pacified and he is free from sins as he is liberated by the Supreme.

युञ्जन्नेवं सदात्मानं योगी विगतकल्पषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६.२८

*yuñjannevaṁ sadātmānam yogī vigatakalmaṣah /
sukhenā brahma-saṁspars̄ amatyantam sukhamaśnute // 6.28*

6.28 The yogi always engaged in the Self and free from material contamination, is in touch with the Supreme and attains the highest happiness.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९

*sarvabhūtastham-ātmānam sarvabhūtāni cātmanī /
ikṣate yogayuktātmā sarvatra samadarśanah // 6.29*

6.29 The Yogī sees the Supreme situated in all beings and also all beings situated in the Supreme. One established in the Self sees the Supreme everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६.३०

*yo mām paśyati sarvatra sarvam ca mayi paśyati /
tasyāham na prāṇaśyāmi sa ca me na prāṇaśyati // 6.30*

6.30 For one who sees Me everywhere and who sees everything in Me, for him I am never lost nor is he lost to Me.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६.३१

*sarvabhūtasthitam yo mām bhajatyekatvamāsthitah /
sarvathā vartamānopi sa yogī mayi vartate // 6.31*

6.31 He who is in oneness with Me in all respects, worships Me situated in all beings and remains present in Me.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२

*ātmaupamyena sarvatra samam paśyati yorjuna /
sukham vā yadi vā duḥkham sa yogī paramo mataḥ // 6.32*

6.32 One who, by comparision to his own Self, sees the true oneness of all beings, in both their happiness or misery, is Supreme Yogi in My opinion, Arjuna.

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६.३३

*arjuna uvāca
yoyam yogastvayā proktah sāmyena madhusūdana /
etasyāham na paśyāmi cañcalatvātsthitiṁ sthirām // 6.33*

6.33 Arjuna says: O Madhusūdana, I am not able to see this system of yoga as told by You in the situation of the mind

being restless and not steady.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवददृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४

*cañcalam hi manah krṣṇa pramāthī balavad dṛḍham /
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram // 6.34*

6.34 O Kṛṣṇa, the wavering mind is agitated, strong and firm. I think it is difficult to control the mind like it is difficult to control the wind.

श्री भगवानुवाच
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्णते ॥ ६.३५

*śrībhagavānuvāca
asamśayam mahābāho mano durnigrahaṁ calam /
abhyāsenā tu kaunteya vairāgyeṇa ca grhyate // 6.35*

6.35 Bhagavān says: O mighty-armed Kaunteya (son of Kuntī), it is undoubtedly difficult to control the wavering mind but by practice and detachment, it can be controlled.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ६.३६

*asamyatātmanā yogo duṣprāpa iti me matih /
vaśyātmanā tu yatata śakyo vāptum upāyataḥ // 6.36*

6.36 For one whose mind is uncontrolled, it is difficult to attain yoga in My opinion. But, it is practical to achieve control over the mind by appropriate means.

अर्जुन उवाच
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६.३७

*arjuna uvāca
ayatiḥ śraddhayopeto yogāc calita mānasah /
aprāpya yoga-saṁsiddhiṁ kām gatim krṣṇa gacchati // 6.37*

6.37 Arjuna says: O Kṛṣṇa, if a person is engaged in yoga with faith but does not attain yoga because of the wavering mind, what destination does he achieve

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६.३८

*kaccinnobhayavibhraṣṭaś chinnābhramiva naśyati /
apratistho mahābāho vimūḍho brahmaṇah pathi || 6.38*

6.38 O mighty-armed Kṛṣṇa, does the person who deviated from the path perish, torn like a cloud without any position?

एतन्मे संशयं कृष्ण छेत्तुर्महस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६.३९

*etanme samśayam krṣṇa chettumarhasyaśesataḥ /
tvadanyah samśayasyāsyā chettā na hyupapadyate || 6.39*

6.39 This is my doubt, O Kṛṣṇa and I request You to dispel it completely. Certainly, there is no one to be found other than You who can remove this doubt.

श्री भगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६.४०

*śrībhagavānuvāca
pārtha naiveha nāmutra vināśastasya vidyate /
na hi kalyāṇakṛtkaścid durgatim tāta gacchati || 6.40*

6.40 Bhagavān says: O Pārtha, the person engaged in activities for good does not meet with destruction either in this world or the next life; he never faces degradation.

प्राप्य पुण्यकृतां लोकानुषित्वा शोशतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६.४१

*prāpya puṇyakṛtāṁ lokān uśitvā śāśvatih samāḥ /
śucinām śrī matām gehe yogabhraṣṭo 'bhijāyate || 6.41*

6.41 The person who has fallen from yoga {yogabṛasta} after many

years of living in the planets of the pious and doing virtuous deeds, takes birth in the house of the virtuous and prosperous.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्वि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६.४२

*athavā yogināmeva kule bhavati dhī matām /
etaddhi durlabhataraṁ loke janma yadīdrśam ॥ 6.42*

6.42 Or the Yogī certainly takes birth in a family of wise people. Certainly, such a birth is rare in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३

*tatra tam buddhisanyogam labhate paurva dehikam /
yatate ca tato bhūyah samsiddhau kurunandana ॥ 6.43*

6.43 O son of Kuru, on taking such a birth, he revives the intelligence, consciousness of the previous body, and tries again to attain complete success [yoga].

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४

*pūrvābhyyāsenena tenaiva hriyate hyavaśo'pi saḥ /
jijñāsurapi yogasya śabda-brahmātivartate ॥ 6.44*

6.44 Due to the practice in his previous life, he certainly gets attracted automatically to yoga and he is inquisitive about yoga and transcends the scriptures.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६.४५

*prayatnādyatamānastu yogī samśuddhakilbiṣaḥ /
aneka-janmasaṁ-siddhas tato yāti parāṁ gatim ॥ 6.45*

6.45 And when the Yogī engages himself with sincere endeavour in progressing further, being cleansed of all incompletions, then ultimately, achieving perfection [saṁsiddhi] after many births of practice, he attains the highest state [parām-gati].

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६.४६

*tapasvibhyodhiko yogī jñānibhyo'pi mato 'dhikah /
karmibhyaścādhiko yogī tasmādyogī bhavārjuna // 6.46*

6.46 A Yogī is greater than the ascetic [tapasvi], greater than the wise [jñāni] and greater than the fruitive worker. Therefore, Arjuna, do become a Yogī.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६.४७

*yogināmapi sarveṣām madgatenāntarātmanā /
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ // 6.47*

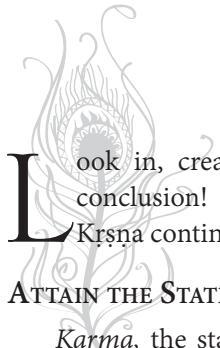
6.47 Of all Yogīs, one who always lives in Me, thinking of Me within himself, who worships Me in full faith, he is the most intimately united with Me in Yoga and is the highest of all Yogīs; that is My opinion.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrikṛṣṇārjuna samvāde dhyānayogo nāma
saṣṭho'dhyāyah //*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is sixth chapter named,

Dhyāna Yогah,
'The Yoga of the Path of Meditation.'



Look in, create the space of completion before coming to any conclusion! This is the message of this chapter, *Dhyāna Yogah*. Kṛṣṇa continues His answers from the previous chapter.

ATTAIN THE STATE OF YOGA (6.1-6.4)

Karma, the state of action, or *Sannyāsa*, the state of renunciation, is not related to your *doing*. It is directly related to your *being*. Being a *Sannyāsi*, a renunciate monk, is not a status, it is a state. Whether you are doing *karma yoga* or you remain a *Sannyāsi* is in no way going to affect you. One's inner space, one's *being* alone matters.

Kṛṣṇa says, 'Just renouncing the sacred fire and not performing one's duty does not mean one is an ascetic or a *Sannyāsi*.' In those days, fire was the basis for everything; for cooking or for spiritual practice. I can replace the word 'fire' with 'cell phone' for today's age. We can say, 'Don't think that by sacrificing the cell phone and laptop you become a *Sannyāsi* or a great *karma yogi*.'

To truly renounce, the mind has to renounce thoughts. **Renunciation of the past and the future, by bringing our mind into the present space of completion, is true renunciation.**

We may think that we are in control of our mind. But actually, our mind controls us. This is what Kṛṣṇa means by *sañkalpa*, self-interest, because the mind wishes to satisfy the senses that it controls. Only when we renounce the mind's control by going beyond the senses can we become a true renunciate.

When Kṛṣṇa talks about 'self', it is the small 'self', the external identity that we confuse with our Self, the real inner core. When we renounce this so-called identity, which is not the true Self, then we perceive our self as the Supreme Self, our true identity.

Listen. I am defining Yoga. Renunciation of the fantasies that we feel we need for self-satisfaction is Yoga. Yoga is the state when our desires, expressed through sensual pleasures, dissolve. We unite with our true

Self in this state. In this state, there is no gap between the Divine and us.

YOGA—UNITING THE BODY AND MIND

This is the state of yoga that Kṛṣṇa talks about—*yogarūḍhasya tasyaiva śamah kāraṇam ucyate* (6.3), the state of true renunciation where there is no suppression. Instead, there is transformation into completion. The path is no longer towards self or sensory satisfaction. In fact, there is no ‘towards’ or ‘goal’. The goal is the path itself. When we lead our life with no expectations, the mind cannot speculate or control us.

Kṛṣṇa says next, ‘A person who initially wants to start practicing a yoga system laid down by the sages, should carry out all activities in line with that system. Activities for all other reasons will then cease.’

Discovering your root pattern and completing it is the first step towards yoga. *Aṣṭāṅga Yoga* by Patañjali is a parallel system, not a sequential system. When each of its parts is acted upon with awareness, every single thing that we do will be in completion with Nature. We will automatically surrender to Nature and attain the true yogic state of *samādhi*.

Learning yoga means bringing integrity to your body. ‘Yoga’ in Samskrit means ‘uniting’ or to become one with. When we reach the state of yoga, we are in a meditative state of bliss.

ARE YOU YOUR FRIEND OR YOUR ENEMY (6.5-6.9)

You are your own friend; you are your own enemy. Evolve yourself through the Self and do not degrade yourself.

*uddhared ātmanātmānam nātmānam avasāyadet /
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanah // 6.5*

I can say, this single verse is the essence of the whole *Gītā*. Kṛṣṇa says:

You are your own friend and you are your own enemy. If you know the technique of how to lift yourself by yourself, you will become a friend of your Self. If you let yourself down, you will become an enemy of yourself.

Kṛṣṇa is saying, ‘May you raise yourself by yourself’ If we don’t, we will be our worst enemy. If you have fallen, if you have failed while practicing these words, these teachings, if you have forgotten, don’t worry. Again and again, lift yourself. Don’t feel depressed and don’t have guilt. Don’t get dejected thinking you will not be able to do it. Don’t doubt your self. Again and again, lift yourself.

Internalize this important truth: do not give up on yourself and people! Even if people fail a hundred times, continue to work with them. When you are frustrated at other people’s failure, understand, it is your frustration towards your own failure.

Kṛṣṇa says, ‘May you liberate yourself by yourself. Nobody else can liberate you; *uddhared ātmanātmānam nātmānam avasāyadet*. If you help yourself, you will your greatest friend. If you don’t, you will be your worst enemy—*ātmaiva hy ātmāno bandhur ātmaiva ripur ātmanaḥ*.’

CONQUER YOUR SENSES, SELF IS ALREADY ACHIEVED

When we conquer the mind, happiness and distress are both one and the same and we are not touched by it. Now, Kṛṣṇa says, ‘One who has conquered his Self, has already attained the supreme bliss, *jitātmanah prasāntasya paramātmā samāhitah*, for him happiness and distress, heat and cold, honor and dishonor are all the same, *śitōṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ* (6.7).’

Throughout this chapter Kṛṣṇa emphasizes this one idea, *senses, indriya*. How can happiness and distress, heat and cold, honor and dishonor be the same for a man?

First thing, when our senses do the work, we decide ‘yes’ or ‘no’ only based on our past experiences, with which we have conditioned our mind and memory. Our intelligence decides based on our root thought patterns.

Whenever our mind is caught in dualities, again and again we fall back to our dilemma, to our instinct level. Here Kṛṣṇa says the person who has achieved bliss is not affected by heat or cold and joy or sorrow—*śitōṣṇa-sukha-duḥkheṣu*. How do we reach that state? Conquering

the senses is not controlling or destroying the senses. If we try to control or destroy the senses, we will only struggle and suffer more. If we try to control our body, that is not going to work either.

Kṛṣṇa says beautifully, ‘For one who has conquered the Self, *jītātmanah*.’ When He says Self, He means the whole cognition where the decision-making happens. Mind-Intelligence-Ego is the spot where the decision-making is happening.

We need the science of creating the space of completion to conquer the senses. If we try to work from the wrong side out of incompleteness, from the side of the senses, we will never be able to succeed. If we try to create more pressure on the cooker we cannot open the cooker lid. First, we need to put out the fire, the energy supply. Putting out the fire is doing completion with our root patterns. The ego or root patterns or the intelligence, the place from where we make decisions, is continuously supplying energy to our senses. So all we need to do is to work at the level of the mind, not at the level of the senses to become *jītātmanah*.

By *jītātmanah*, He means one has learned the right cognition of completion. A man whose senses are complete, has the ability to make decisions for life with clarity. Such a being is *jītātmanah*, the conqueror of the mind and the self. We don’t need to achieve bliss. It is always there within us. If it has to be achieved, there is every possibility it can be lost. Anything, if it has to be specially achieved, is not worth achieving. We don’t need to achieve anything because the Self has been already achieved. All we need is completion with our Self.

WINNER OF SENSES IS THE SELF-REALIZED ONE

Kṛṣṇa says, ‘A person whose mind is content because of spiritual knowledge, who has subdued his senses and to whom stone and gold are the same, is said to be established in Self-realization and is called an Enlightened being (6.8).’

Kṛṣṇa is speaking of qualities of a Master, which are techniques. If we practice them we will reach the same enlightened state. Kṛṣṇa says repeatedly, ‘*Vijitendriyah*’, one who has won his senses. All we have to do is understand where our incompletions, root patterns lie. Beyond the ego

or root patterns we have *ātman*, Self. Just the presence or the light of the *ātman* radiates.

BRING INTEGRITY TO CONTROL YOUR SENSES (6.10-6.14)

Kṛṣṇa gives directions for the practitioner of Yoga, the Yogī. These are practical guidelines to help us with how to sit and meditate. These are not essential qualifications for Enlightenment. For this path, looking inwards is the only way.

Controlling the senses requires controlling the mind. Controlling the mind requires control of thoughts. Controlling the thoughts requires integrity. When we continuously live integrity, we will become aware of the thoughts happening in our inner space.

Constantly listening to our own inner space is the beginning of integrity. If our inner space says that there is nothing more to listen, if only silence is there, we have achieved integrity. We need to stay in the present moment by refusing to move to the past and future and we need to disconnect thoughts. *I call this Unclutching.*

To facilitate this, Kṛṣṇa stipulates the conditions. We should go to a secluded place to ‘look in’, just to be away from disturbances. The most important thing is to be relaxed. *Sthira* (stable) and *sukha* (pleasurable) are the basic essentials of any meditation posture. Finally, Kṛṣṇa says, ‘Focus on Me, *manah samyamya mac-chitto*. Make Me the Supreme goal, *yukta āśita mat-parah* (6.14).’ He means our true Self.

NEITHER TOO MUCH NOR TOO LITTLE (6.15-6.19)

To reach the Ultimate, the goal and the path is the practice of Yoga.

We have two lives in us. One is the life we want to live—the dream. The other is the life in reality—the life that we are living. The meeting of these two lives is what I call Yoga.

Yoga manuals will not tell us what Kṛṣṇa tells Arjuna here. Guidelines on sleeping or eating too much or too little is in no way a prescribed method for yoga. Kṛṣṇa talks about *āhāra*, meaning food that is taken in through our five senses, not just the mouth. *Pratyāhāra*, one of the

eight limbs of yoga, is the control of sensory inputs. It means going beyond these *āhāra*, beyond the sense objects, so that the higher levels of Consciousness can be awakened. The main aim of all Yoga is to reach the level of our *being*.

SELF IS SATISFIED IN THE SELF BY THE SELF (6.20-6.24)

Kṛṣṇa talks about two important things: practice with determination and practice without deviating from the prescribed way. Both are key elements to experience Yoga. After a few days of practice it is easy to fall into inertia, *tamas*. Our mind has been programmed with our old routine. Determination driven by the quest to experience the Truth is what will give us the energy to practice Yoga.

Next, Kṛṣṇa emphasizes that yoga should be practiced in the prescribed way. All eight parts of Yoga need to be practiced, simultaneously. Even one part of Patañjali's *Aṣṭāṅga Yoga* will take many lifetimes to achieve, given the modern man's mindset.

Please listen! Yama is Integrity. Niyama is Authenticity. Āsana, Prāṇāyama, Prayāhara, Dhārana are Responsibility. Dhāyana and Samādhi are Enriching.

That is why Kṛṣṇa says, 'Self is satisfied by the Self in the Self, *yatra caiva ātmanātmanam paśyann ātmani tuṣyati* (6.20)'. All of this has to happen together, not part by part. When one aspect is complete, all others also become complete. This is the state of *pūrṇa*, *complete completion*. Nothing can be taken away or added to its state of completeness. No joy can make it more blissful, no sorrow can make it less blissful. One becomes centered in bliss.

BE IN THE SELF AND SEE THE SUPREME IN EVERYTHING (6.25-6.29)

We need conviction and intelligence to be established in the Self. Intelligence cannot happen without a strong intellectual base. Śāstras help us get rid of these doubts intellectually. Now, Kṛṣṇa emphasizes on an important spiritual quality, *perseverance*. We need to be more patient and persevere in our efforts for the real change to happen. Kṛṣṇa says the true Yogi reaches the state of ultimate bliss, Divine

Consciousness by his identification with the Absolute.

REALIZED ONE SEES THE SUPREME EVERYWHERE

Kṛṣṇa says that the realized person, *yoga-yuktātmā* (6.29), sees the Supreme in everyone and everything. He sees everything situated in the Supreme and all beings situated in the Supreme. The Yogi is in touch with the higher Self and is in bliss.

When we experience the Truth, we see everything in ourselves and ourselves in everything. The moment we understand that we are deeply, totally connected to the whole Universe, we really start living in the space of completion, *Living Advaita*.

BE IN THE SELF AND SEE THE SUPREME (6.30-6.35)

Here, Kṛṣṇa gives a promise. He says that for anyone who sees Him in everything and who sees everything in Him, He is always available. Neither Kṛṣṇa is lost to him nor he is ever lost to Kṛṣṇa (6.30). See the Divine in everything and automatically, you will relax. You will no longer fight because you will see everything around you as Divine, including yourself. What is there to fight with then? You will simply relax.

The root of God is love. The root of God lies in seeing Him in everything. Have the courage to go deep inside and love. We will start feeling the common thread of Existence in all that we see.

DETACHMENT, THE PATH TO SELF-REALIZATION

Kṛṣṇa further explains the state of an enlightened person, who is one with the Divine Consciousness. Arjuna introduces the word ‘difficult or *su-duṣkaram*’. He says that the mind is wavering and difficult to control like the wind, *vāyor iva sa su-duṣkaram* (6.34). Arjuna is actually asking about problems of future generations also.

Here, Kṛṣṇa has to answer from the same plane that Arjuna asks the question. Just as one thorn is used to remove another thorn, Kṛṣṇa has to give Arjuna a technique—practice and detachment; to support the idea that it is difficult to control the mind. Masters give meditation techniques so that we try them and ultimately realize that meditation, *dhyāna* is our

natural state, and there is nothing to be achieved.

Understand the word ‘detachment’. Whether we say ego or mind, it is just the collection of thoughts. In the present, we cannot have thoughts because the very moment we think, the present has slipped into the past. Either we fear losing the carefully constructed *inner image* in our own eyes or we are greedy to develop a better *outer image* in the eyes of society.

Listen. Any identity or image that we create about ourselves that is less than the idea of our being God, is a false identity. If we have the courage to detach ourselves from the certificates of society and drop these images, then we can embrace the Divine.

Detachment is the direct technique that Kṛṣṇa is giving here. Detachment at the root level will lead to detachment from everything else. Detachment from the ego or the images will lead to detachment from desires. This is detachment from the past and future. This is being ‘*Unclutched*’.

WHERE DO I GO WITHOUT YOGA (6.36-6.40)

Kṛṣṇa declares that it is possible to achieve Self-realization by stilling the mind, if one intensely practices completion. Here, Arjuna asks, what happens if we start with faith but somewhere, we fail in controlling the mind? This situation will happen. When we start off, we will face failure in our attempts to complete with the mind.

Arjuna wants Kṛṣṇa to give an assurance that Enlightenment is possible for all kinds of people; that even if a person starts practicing intensely but fails due to the wavering mind, it is still possible to attain the Divine Consciousness, *Brahman*.

Kṛṣṇa assures Arjuna that there is no destruction either in this life or the next life for one who is on the right path, *the path of Yoga*. Even a small amount of practice of this yoga will save us from the cycle of birth and death. Any yoga practiced will give us tremendous benefit.

Listen, any movement of the body with a strong intention will cause that intention to get deeply inscribed into our bio-memory and muscle-memory. If we move our body with the thought of bliss, the bliss

emotion gets recorded in our system. If it is anger that moves our body, the anger emotion gets recorded. This is such an important and beautiful Truth. Don't miss it!

RARE BIRTH OF A YOGI (6.41-6.47)

Kṛṣṇa talks about how we choose everything in our lives, including our birth, when and where we are born and our parents. Our birth is not just an accident; it is an incident that we choose. Whatever we choose at the moment of death will become reality in the next birth. Here, Kṛṣṇa gives the assurance and promise to Arjuna, to the humanity that a person who has performed virtuous activities takes birth in a family of wise people or in a prosperous family. His pious activities will earn him a place among the higher worlds.

Kṛṣṇa promises that whatever we have learned in one life does not get wasted. We start from where we left off. Our *vāsanas*, our mind-set in one birth, continues into another. He also promises that if we keep practicing, trying, we will be cleansed of all sins and reach the highest state. *Such a person, Kṛṣṇa promises, will reach Him.*

Kṛṣṇa implies: We need to practice yoga, the path that leads to self-completion, the path that leads to Kṛṣṇa, with dedication, perseverance, with integrity and authenticity. There is no other way, no short cut. Once you do your bit, the Master promises deliverance. He promises that you will be one with Him.

Just look in, be complete you will experience the eternal bliss, *Nitya-ānanda*. Let us pray to that Ultimate Energy, *Parabrahma Kṛṣṇa* to give us all the Eternal Bliss, *Nityānanda*.



LISTEN, COGNIZE AND RADIATE

ALL LIVING BEINGS ARE CAUGHT IN THE
DUALITY OF ATTACHMENT AND AVERSION.
THE GREATEST MASTER, Kṛṣṇa EXPLAINS
HOW TO MOVE OUT OF THIS BONDAGE. HE
REVEALS THE KNOWLEDGE OF ASSOCIATING
WITH THE DIVINE TO RADIATE THE DIVINE.

अथ सप्तमोऽध्यायः

ज्ञानविज्ञानयोगः

Jñānavijñāna Yogah

श्री भगवानुवाच ।

मय्यासक्तमनाः पार्थं योगं युज्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यासि तच्छृणु ॥ ७.१

śrībhagavānuvāca

*mayyāsaktamanāḥ pārtha yogam yuñjanmadāśrayah /
asamśayam samagraṁ mām yathā jñāsyasi tacchṛṇu || 7.1*

7.1 Bhagavān Krṣṇa says, Arjuna, Listen to Me, you can know Me completely and without doubt by practicing yoga in true consciousness of Me, with your mind attached to Me.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ञातव्यमविशिष्यते ॥ ७.२

*jñānam te'ham savijñānam idam vakṣyāmyaśeṣataḥ /
yajjñātvā neha bhūyo'nyaj jñātavyamavaśisyate || 7.2*

7.2 Let Me explain to you in detail this phenomenal and absolute knowledge along with its realization; by knowing which, there shall remain nothing further to be known.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३

*manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye /
yatatāmapi siddhānāṁ kaścinmāṁ vetti tattvataḥ || 7.3*

7.3 Out of many thousands of men, hardly one endeavors or strives to achieve perfection of self-realization; of those so endeavoring, hardly one achieves the perfection of self-realization and of those, hardly one knows Me in truth or reaches that

state of oneness with Me.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४

*bhūmirāpo'nalo vāyuh kham mano buddhireva ca
ahankāra itīyam me bhinnā prakṛtiraṣṭadhā* || 7.4

7.4 Earth, water, fire, air, ether, mind, intelligence and false ego all together these eight constitute My separated external energies.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो यथेदं धार्यते जगत् ॥ ७.५

*apare'yamitastvanyām prakṛtiṁ viddhi me parām /
jīvabhūtām mahābāho yayedam dhāryate jagat* || 7.5

7.5 Besides these external energies, which are inferior in nature, O mighty-armed Arjuna, there is a superior energy of Mine. This comprises all the embodied souls of all the living entities by which this material world is being utilized or exploited.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६

*etadyonī ni bhūtāni sarvāṇītyupadhāraya /
aham kr̄tsnasya jagataḥ prabhavaḥ pralayastathā* || 7.6

7.6 Know for certain that everything living is manifested by these two energies of Mine. I am the Creator, the Sustainer and the Destroyer of them.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७

*mattah parataram nānyat kiñcidasti dhanañjaya /
mayi sarvamidam protam sūtre manigañā iva* || 7.7

7.7 O Dhanañjaya (conqueror of wealth), there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८

*raso'hamapsu kaunteya prabhāsmi śaśisūryayoh ।
pravaṇah sarvavedeṣu śabdaḥ khe pauruṣam nr̥ṣu ॥ 7.8*

7.8 O Kaunteya (son of Kuntī), I am the taste of water, the radiance of the sun and the moon, the sacred syllable ‘Om’ in the vedic mantras. I am the sound in ether and ability in man.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९

*puṇyo gandhaḥ pṛthivyām ca tejaścāsmi vibhāvasau ।
jīvanaṁ sarvabhūteṣu tapaścāsmi tapasviṣu ॥ 7.9*

7.9 I am the original fragrance of the earth, and I am the heat in fire. I am the life of all living beings, and I am the penances of all ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७.१०

*bījam mām sarvabhūtānām viddhi pārtha sanātanam ।
buddhirbuddhimatāmasmi tejastejasvināmaham ॥ 7.10*

7.10 O Pārtha (son of Prithā), I am the eternal source of all creatures, the intelligence of the intelligent, and the brilliance of all those who are brilliant.

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११

*balam balavatām cāham kāmarāgavivarjitaṁ ।
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ॥ 7.11*

7.11 I am the strength of the strong, and I am procreative energy in living beings, devoid of lust and in accordance with religious principles, O Bharatarṣabha (Lord of Bhārata).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ७.१२

*ye caiva sāttvikā bhāvā rājasāstāmasāśca ye /
matta eveti tānviddhi na tvaham teṣu te mayi // 7.12*

7.12 All states of being—be they of goodness, passion or ignorance—all emanate from Me. I am independent of them but they are dependent on Me.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ ७.१३

*tribhirguṇamayair bhāvairebhīḥ sarvamidam jagat /
mohitam nābhijānāti māmēbhyaḥ paramavyayam // 7.13*

7.13 The whole world is deluded by the three modes (goodness, passion and ignorance), and thus does not know Me. I am above the modes and unchangeable

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४

*daivī hyeṣā guṇamayī mama māyā duratyayā /
māmeva ye prapadyante māyāmetām taranti te // 7.14*

7.14 My divine energy, consisting of the three modes of material nature, is difficult to overcome. But those who surrender unto Me can cross beyond it with ease.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ ७.१५

*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamaḥ /
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ // 7.15*

7.15 Those miscreants who are foolish, lowest among mankind, whose knowledge is stolen by māyā (that which is not real), and who have taken shelter in demonic nature, do not surrender unto Me.

चतुर्विंश्च भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरथर्थी ज्ञानी च भरतर्षभ ॥ ७.१६

*caturvidhā bhajante mām janāḥ sukṛtino’rjuna /
ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 7.16*

7.16 O Bharatarṣabha, best among Bhārata, four kinds of pious men begin to render devotional service unto Me. They are: the distressed, the desirer of wealth, the inquisitive, and those searching for knowledge of the Absolute.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ ७.१७

*teṣāṁ jñānī nityayukta eka-bhaktir viśiṣyate /
priyo hi jñānino’tyartham aham sa ca mama priyah || 7.17*

7.17 Of these, the wise one who is in full knowledge and ever united with Me through single-minded devotion is the best. I am very dear to him, and he is dear to Me

उदाराः सर्व एवैते ज्ञानीत्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७.१८

*udārāḥ sarva evaite jñānītvātmaiva me matam /
āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim || 7.18*

7.18 All these devotees are indeed noble; one who knows Me, dwells in Me. Being engaged in My mission, he attains Me.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९

*bahūnāṁ janmanāṁ ante jñānavānmāṁ prapadyate /
vāsudevah sarvamiti sa mahātmā sudurlabhaḥ || 7.19*

7.19 After many births and deaths, he who knows Me surrenders to Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ ७.२०

*kāmais tais tair hṛta-jñānāḥ prapadyante’nyadevatāḥ /
tam tam niyamamāsthāya prakṛtyā niyatāḥ svayā || 7.20*

7.20 Those whose discrimination has been distorted by various desires, surrender unto deities. They follow specific rules and regulations of worship according to their own nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७.२१

*yo yo yām yām tanum bhaktaḥ śraddhayārcitumicchati /
tasya tasyācalām śraddhām tāmeva vidadhāmyaham || 7.21*

7.21 I am in everyone's heart as the Super Soul. As soon as one desires to worship some deity, I make his faith steady so that he can devote himself to that particular deity.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैवविहितान्हि तान् ॥ ७.२२

*sa tayā śraddhayā yuktas tasyāradhanamīhate /
labhate ca tataḥ kāmān mayaiva vihitānhi tān || 7.22*

7.22 Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires; In reality, these benefits are granted by Me alone.

अन्तवत्तु फलं तेषां तद्वत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७.२३

*antavattu phalam teṣāṁ tadbhavatyalpamedhasām /
devāndevayajo yānti madbhaktā yānti māmapi || 7.23*

7.23 Men of limited intelligence worship the demigods and their fruits are limited and temporary. Those who worship the demigods go only to the planets of the demigods, but My devotees reach My supreme planet.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ ७.२४

*avyaktam vyaktimāpannam manyante māmabuddhayaḥ /
param bhāvamajānanto mamāvyayam anuttamam || 7.24*

7.24 Unintelligent men, who do not know Me perfectly, think that I, the Supreme Divinity, Bhagavān, who was unmani-

fest before, have assumed an embodied form now. They do not know that I am imperishable and Ultimate, even when I assume the body.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ ७.२५

*nāham prakāśah sarvasya yogamāyāsamāvṛtaḥ /
mūḍhoyaṁ nābhijānāti loko māmajamavyayam || 7.25*

7.25 I am never revealed to the foolish and unintelligent, covered as I am by My divine power [yogamāyā]; the ignorant do not know Me, the unborn and eternal.

वेदाहं समतीतानि वर्तमानानि चाऽर्जुन ।
भविष्याणि च भूतानि मां तु वेद न कथ्न ॥ ७.२६

*vedāham samatī tāni vartamānāni cārjuna /
bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana || 7.26*

7.26 O Arjuna, as the Supreme Divinity, I know all that has happened in the past, all that is happening in the present, and all that is to happen in the future. I also know all living entities; but no one knows Me.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोह सर्गे यान्ति परन्तप ॥ ७.२७

*icchādveṣasamutthena dvandvamohena bhārata /
sarvabhūtāni saṁmoham sarge yānti parantapa || 7.27*

7.27 O scion of Bhārata (Arjuna), all living entities are born into delusion, overcome by the dualities of attachment and aversion, Parantapa, conqueror of foes.

येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ ७.२८

*yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām /
te dvandvamohanirmuktā bhajante mām dṛḍhavratāḥ || 7.28*

7.28 Persons who have acted virtuously, whose sinful actions are completely eradicated and who are freed from the duality

of reality and unreality, engage themselves in My worship with firm resolve.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ ७.२९

*jarāmarāṇa mokṣāya māmāśritya yatanti ye /
te brahma tadviduḥ kṛtsnam adhyātmaṁ karma cākhilam || 7.29*

7.29 Persons, who are striving for liberation from the cycle of birth, old age and death, take refuge in Me. They are actually Brahman, Consciousness, because they entirely know everything about conscious activities that transcend these.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ७.३०

*sādhibhūtādhidaivam mām sādhiyajñam ca ye viduḥ /
prayāṇakāle 'pi ca mām te vidur yuktacetasaḥ || 7.30*

7.30 Those who know Me as the Supreme Lord, as the governing principle of the material manifestation [adhībhūtam], who know Me as the one essence of all Gods [adhidaivam] and as the one sustaining all enriching sacrifices [adhiyajñam], can with mind engaged in me, understand and know Me, even at the time of death.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṃvāde jñānavijñāna yogo nāma
saptamo'dhyāyah ||*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṃvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is seventh chapter named,

Jñānavijñāna Yogah,
The Yoga of Knowledge and Conscious Realization.



Listen! Let us see why Kṛṣṇa has given us this chapter. Again and again Kṛṣṇa speaks the same Truth. Understand, if you have already listened even once, Kṛṣṇa will not repeat it. Anything you listen from Kṛṣṇa, understand you are listening *now*, for the first time!

If you have done *śravana*, listening authentically and *manana*, intranalyzing, you *will* be radiating authentically. When Arjuna listens to himself, he becomes a *disciple*; when Kṛṣṇa speaks into the listening of Arjuna, Arjuna becomes enlightened, *Radiating Enlightenment!*

First thing you need to learn to *radiate*, *nididhyāsana* is: Learn to think and speak with the same *cognition* you arrive at by intranalyzing.

Authentic listening, *śravana* leads to clarity. And intranalyzing, *manana* leads to cognitive shift. If you don't live that cognitive shift powerfully, you will lose it. Powerfully living the cognitive shift is what I call radiating, *nididhyāsana*.

Śrī Kṛṣṇa is the personification of all these three—*śravana*, *manana*, *nididhyāsana*. Because Śrī Kṛṣṇa is the complete Incarnation, He directly transmits the space of radiating, *nididhyāsana* to Arjuna without the need for *manana*, intranalyzing. When you are in the space of authentic listening to an Incarnation, who is also your Master, He can directly transmit the energy and experience of Enlightenment into you. *Parabrahma* Kṛṣṇa does this transmission in *Vibhūti Yogaḥ* and *Viśvarūpa Darśana Yogaḥ* to Arjuna.

In this chapter, *Jñānavijñāna Yogaḥ*, Kṛṣṇa speaks so we now learn to listen, *śravana*, we intranalyze to have the cognitive shift, *manana*, and we radiate the space of completion, *nididhyāsana*. He takes the complete responsibility for all three—*śravana*, *manana*, and *nididhyāsana*.

ONE IN A BILLION REACHES ME (7.1-7.5)

Kṛṣṇa says, 'Listen Arjuna, by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, without doubt.' In this statement, Kṛṣṇa uses the word 'Me' three times. Again and again,

He declares, ‘Surrender to Me. I am Everything.’ He is expressing His glory. The person who hates Kṛṣṇa, thinking He is egoistic, misses the truth of *Gītā*. People who love Kṛṣṇa are caught in His form and think they should surrender to the embodied personality called Kṛṣṇa. Only a person who experiences Kṛṣṇa, realizes the *Gītā*.

APPROACH DIVINE THE RIGHT WAY

This chapter is about how human beings approach the Divine, why they approach the Divine, and at what level they approach the Divine. At what level do we approach the Divine? How do we grow in maturity? Kṛṣṇa gives the answers to these questions in this chapter.

‘Among millions of men, one man may endeavor for perfection, and out of those who achieve perfection, hardly one knows Me in truth (7.3).’

Beautiful! Out of His deep compassion Kṛṣṇa says, ‘Please listen to Me and realize your Self and be liberated.’ Remember that He is talking about Self-realization, about understanding who we are.

Kṛṣṇa explains who He is. Kṛṣṇa explicitly separates Himself from His manifested energies in these verses. What we perceive as manifested energies—the five natural elements that are earth, water, fire, air and ether, and the three inner elements of mind, intelligence and ego—are His energies no doubt, yet they are not Him.

THE MANIFEST AND THE UNMANIFEST

Puruṣa and *prakṛti* are the operative principles of the Universe in the Hindu philosophical systems of *Sāṅkhya* and *Vedānta*. *Puruṣa* and *prakṛti* are unmanifest energy sources, *puruṣa* being inactive and *prakṛti* capable of being active. Everything else arises from these two elements when they operate together.

Prakṛti gives rise to the Cosmic and individual intelligence and the five natural elements. The *Taittreyī Upaniṣad* explains that the Cosmic energy gave rise to the energy of space, *ākāśa*, which pervades the Universe. This is the largest and subtlest quantum of energy that pervades the Universe. From etheric energy the energy of air arises. It is this energy of air, or *vāyu*, that sustains us in our body-mind system as the carrier of

pranic or life energy.

Meditation is the key to imbibe the etheric energy of the Cosmos, the largest, subtlest energy source. *Vedic* fire rituals are mass meditation processes—meditation for dummies! We just need to be there to absorb the energy, even if we do not have the capacity to meditate.

The Cosmic intelligence is reflected in the human as the mind. The mind in turn uses the senses to access the external world. Each of the senses, sight, hearing, smell, taste and touch are related to the natural elements. Ether is linked to sound or the ears; air is linked to touch and the skin; fire is linked to color and form, and hence to sight and the eyes; water is linked to taste and the tongue; earth is linked to smell or the nose.

I AM THE THREAD, SŪTRA (7.6-7.9)

‘I am the thread,’ He says. ‘I am the thread, the *sūtra*, the technique on which all Existence is strung.’

‘O Dhanañjaya, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.’ He declares powerfully—‘*mayi sarvam idam protam*—In Me is strung everything. *sūtre mani gaṇā iva* (7.7)—Everything rests on Me as pearls strung on a thread?’ He declares with complete clarity that He is the thread of everything.

He says He is the unseen ultimate energy without which there can be no Universe—*mattah parataram nānyat kiñcid asti dhanañjaya* (7.7).

What a beautiful analogy! That is why He is the *sūtradhāra*, the controller and director of the Cosmic play! Nothing moves, nothing can move without Him. Nothing can be created, sustained or destroyed in the absence of His energy.

Kṛṣṇa, the great Master says, I am not what you see. I am not the energy that is manifested. It is not this six-feet Kṛṣṇa with a flute that makes things happen. It is the formless energy beyond *Vāsudeva* Kṛṣṇa. It is *Parabrahma* Kṛṣṇa (the Cosmic energy).

Life, any form of life in this and any other planet, cannot exist without this energy of *Cosmic Kṛṣṇa*. But living within this energy field we lose sight of this energy. We become energy-unconscious. It is for us

that Kṛṣṇa goes into such depths to explain that He is everything and above everything. He is the Creator–Brahma, the Sustainer–Viṣṇu and the Rejuvenator–Śiva. He is not either or; He is all and above all.

I AM ETERNAL (7.10-7.15)

I am the procreative energy,' says the Lord. 'I am the seed of all living beings (7.11).' He makes no excuses, no apologies. Kṛṣṇa talks about the *gunas*, the natural attributes.

Prakṛti, the energy that manifests in the Universe, has three elements called *gunas*. When *prakṛti* is in equilibrium, it is pure potential energy. When it is disturbed, the *gunas* come into operation. They combine in many ways and create, sustain and destroy. The three *gunas* that Kṛṣṇa refers to are *satva*, *rajas* and *tamas*. The interplay of these *gunas* creates the functioning of the mind and activity.

Remember that *Bhagavad Gītā* is by *Parabrahma* Kṛṣṇa, the Cosmic Kṛṣṇa. So He boldly says, I am beyond the *gunas*. He says, I am the *Param Purusa*, the supreme being, who sets *prakṛti* into play, and I am beyond its influence. Kṛṣṇa is the creator of Nature, which is even beyond *prakṛti*, and is therefore beyond the plays of Nature.

FOUR PIOUS MEN (7.16-7.19)

Kṛṣṇa now goes deeper. He talks about the Indian community system. I bow down to the system created by the *Rsis* (perfected sages), which has made the whole spiritual science a reality. I bow down to the community system, which kept our scriptures alive, the spiritual science alive.

Let me describe the spirit with which the whole system was created. First, the whole system is *not* based upon our birth. It is based upon our character or *guna*. The *Vedic Rsis* created the community system based on intelligence and wisdom. In other cultures, the community system was created based upon money and power. in India, the more wisdom a person carries, the more spiritual he is, the more he is respected. The whole social system was created based upon sharing from an Enriching Consciousness.

Kṛṣṇa says again and again that it is based upon our *gunas* (nature).

A person who works driven by fear, is *śūdra*. A person who works out of greed, belongs to the merchant or business class, *vaiśya*. A person who works to get attention, belongs to the *kṣatriya* community. A person who works out of gratitude from the Enriching Consciousness, expressing his bliss, is a *brāhmaṇa*.

Everybody must contribute something to enrich the society. This division is completely based upon our role in the community. In no way is it related to our birth. Here nobody is higher and nobody is lower.

‘Four kinds of pious men begin to render devotional service unto Me, *caturvidhā bhajante mām*—the distressed, the desirer of wealth, the inquisitive, and he who searches for knowledge of the Absolute (7.16).’ Here, Kṛṣṇa talks about those who approach the Divine and the ways in which they approach the Divine. He explains the four types as four communities, who experience Him in different ways, according to their maturity.

HE IS VERY DEAR TO ME

‘*The person who approaches Me out of love and gratitude, is the best person, for I am dear to him and he is dear to Me* (7.17).’ By this one verse, Kṛṣṇa ends the whole conversation.

Kṛṣṇa says, ‘Starting at different levels is ok, but don’t stop there.’ We can start or take off from any level. However we should not stop and stagnate there.

Kṛṣṇa says: *aham sa ca mama priyah* (7.17)—He is dear to Me, and I am dear to him. He is in Me and I am in him. The moment you understand this ultimate Truth, the moment you approach the Divine with the right attitude, you become the Divine. All you need to do is change your attitude. Over! Change your inner space.

The Master or the Divine is in you only when you engage yourself in enriching service to Him. When you devote yourself to the Divine mission, you become a devotee. That is when you become dear to Him. Your worship is no longer selfish. It is towards the mission of the Divine, in whatever form. Here Kṛṣṇa says clearly, ‘one who knows Me, dwells in Me. Being engaged in My mission, he attains Me, *āsthitaḥ sa hi yuktātmā*

mām evānuttamāṁ gatim (7.18)?

Kṛṣṇa says: *sa mahātmā sūdurlabhaḥ* (7.19)—indeed, very rare is it to see such great souls who have achieved that maturity. Connecting with dead Masters is easy because they don't demand our ego. We don't need to surrender. But with a Living Enlightened Master, we need to transform our life. He will not let us sleep or rest. He will haunt us until we realize the Truth. Living Masters are nightmares. Only a person who has understood, after many, many births and deaths, who has matured, surrenders to Me, surrenders to the living Master, says Kṛṣṇa.

Kṛṣṇa says, 'One who understands that the cause of all causes is Me, realizes the ultimate divine. 'The person who has understood, who has knowledge of this truth, surrenders unto Me, surrenders to the Master, *jñānavān mām prapadyate*, knowing Me to be the cause of all causes and all there is. Such a great soul is rare—*vāsudevaḥ sarvam iti sa mahātmā sūdurlabhaḥ* (7.19).'

Only if you go with an attitude of love and gratitude, with maturity, only then do you *see* a living Enlightened Master. The moment you see an Enlightened being *as He is*, you *will* become enlightened. There's no doubt about it.

I AM IN YOUR HEART (7.20-7.23)

Kṛṣṇa says: I am in everyone's heart as the *Paramātman* (super soul). As soon as one desires to worship a particular deity, I make his faith steady so that he can devote himself to that particular deity.

When He says 'deity' or 'demigod', He doesn't mean the Supreme. Even if you approach Kṛṣṇa out of fear or greed, you approach only a demigod. With the right approach, even if you approach a demigod, he will be Supreme! He will give you Enlightenment. With the wrong approach, even if you approach Kṛṣṇa, you will have only material benefits.

Here Kṛṣṇa says, 'Because I reside in everyone's heart as the Super Soul, when somebody desires to worship a demigod, I make his faith steady, so that he can devote himself to that particular deity.' When you approach the Divine, He enriches you without doubt. You may give up on yourself, but He never gives up on you. One of the biggest qualities of an

Incarnation is that He never gives up on you!

Kṛṣṇa says, ‘Even if you approach Me with fear or greed, I fulfill your needs. It is My own energy which fulfills them, so that you grow, and you come up to the next level of completion.’

If you receive boons through demigods, do not think that those deities are responsible for granting your prayers. All these are granted by the Ultimate energy, Existential energy. But you are not expected to stop with these boons. You are expected to grow further levels of completion.

I always tell people, when you approach the Divine, first all your dreams, desires will become reality. The Divine will bless you. Later on, the Divine will give you the understanding that the reality you perceive is itself a dream! First God gives the *śakti* (energy) to turn your dreams into reality. Then, He gives the *buddhi* (intelligence) to realize that reality itself is a dream! That is what Kṛṣṇa says here: I bless you, according to your maturity, as per your level of completion, based on the way you approach the Divine; I give everything.

Because we don't have *buddhi*, wisdom, we ask God to give us *śakti*, energy. If we get *śakti* without *buddhi*, it will only be temporary. That is what Kṛṣṇa says: If we get *śakti* without *buddhi*, it is temporary. It will not remain with us. That is why He says that boons derived from demigods are temporary, not permanent.

He makes one more statement: *madbhaktā yānti mām api* (7.23)—My devotees attain Me. If you approach Me with the ultimate attitude of love and gratitude, you achieve Me. If you approach Me with gratitude, you experience Me.

NO ONE KNOWS ME (7.24-7.27)

Kṛṣṇa declares His Divinity openly, ‘Unintelligent men, think I am just this form. Only an intelligent man understands that I am immortal. Even when I assume this form, I am that Consciousness. I have not become a human by assuming a human form.’

This statement is made to declare His enlightenment. He makes a

clear statement again, so that Arjuna understands. Understand two important truths. First, the formless energy of Kṛṣṇa defines His Divinity. Second, in whatever form the formless is expressed, it is Divine. It is the awareness of that Divinity in Him that makes Kṛṣṇa Divine, the Supreme Master. If that awareness happens in you, you will be in Kṛṣṇa Consciousness, immersed in Him; and you will be Divine too. And, only when we are aware of our Divinity, we appreciate the Divine.

How To RECOGNIZE DIVINITY?

Kṛṣṇa asks: *How can you recognize Divinity when you are covered in ignorance?* In Mahābhārat, the Pāṇḍava princes could recognize the reality, the Divinity of Kṛṣṇa. No one needed to coach them for it. On the other hand, their cousins, the Kaurava, denied Kṛṣṇa.

‘No one knows Me, *mām tu veda na kaścana* (7.26)’, says the Master. How true! ‘Don’t take me for granted,’ says Kṛṣṇa. ‘Do not put Me in a frame for I shall not stay there,’ He says. The compassion of the Master is beyond our frames of time and space. That is our delusion that leads us away from Him. Attachment and aversion, *rāga* and *dveṣa*, form the duality, the polarity of human life. Shedding attachment and aversion is the first step to completion.

IT IS NEVER TOO LATE TO REACH ME (7.28-7.30)

Kṛṣṇa ends this chapter with the prescription for how to know and understand Him and reach Him.

Even at the time of death, He says, even if all your life you lived a dissolute life, if you realize the futility of the psychodrama that you have enacted, that is enough to liberate you. The mere recognition of that can save you. His compassion is unlimited. He promises: Knowing me at the time of death, will lead you to Me.

If we want to die with the thought of the Divine uppermost in our mind, we must be remembering Him *now*. We should start knowing and understanding Him, *now*. Then and only then will understand Him at the time of death.

Kṛṣṇa is not talking about the physical Kṛṣṇa or even the Cosmic

Consciousness that He is. He speaks about our knowing ourselves, *who we are*. The ultimate Master resides within us, not anywhere else. The external Master, be He Kṛṣṇa or Nityānanda, is a guide to make us know the Master within us. Kṛṣṇa in His deep compassion says, ‘Even if that happens at the point of death, I shall redeem you.’ He does not rule out the possibility, even if we have not been seeking all our lives.

Meditation is a technique for surrendering one’s identity. Completion is the process of surrendering one’s root patterns. Throughout the *Gītā*, Kṛṣṇa gives Arjuna the techniques and process, *sūtras* that lead to liberation.

Dropping one’s identity requires a deep cognition, and completion which brings the merger of the *Self*, *World* and *God*. Simply put, we accept our Divinity and become one with the Divine. We become complete, whole! So, it is not the mere intellectual understanding of what we read in the verses, but the authentic listening, *śravana*, authentic intranalyzing, *manana* and powerfully living and radiating, *nididhyāsana* of what Kṛṣṇa speaks into our listening, that can complete us.

So, let us pray to the Ultimate Kṛṣṇa to give us the intelligence and awareness to cognize, realize the truth about ourselves, to give us this experience of eternal bliss, *Nityānanda*

May you reach Kṛṣṇa consciousness and realize eternal bliss,
Nityānanda!

CHAPTER

8

Akṣarabrahma Yogah

THE ART OF LEAVING

DEATH IS OUR ULTIMATE FEAR.
ANYONE WHO CLAIMS NOT TO BE DISTURBED BY THE THOUGHT OF DEATH IS ONLY LYING. THE MOMENT WE UNDERSTAND DEATH, OUR LIFE BECOMES A CELEBRATION.

Kṛṣṇa REVEALS THE SECRET OF DEATH, UNDERSTANDING WHICH, WE CAN LIVE EVEN OUR DEATH.

अथ अष्टमोऽध्यायः

अक्षरब्रह्मयोगः

Akṣarabrahma Yogaḥ

अर्जुन उवाच ।

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८.१

arjuna uvāca

kim tadbrahma kimadhyātmaṁ kim karma puruṣottamaḥ / adhibhūtaṁ ca kiṁ proktam adhidaivam̄ kimucyate // 8.1

8.1 Arjuna says: O my Lord, O Supreme person, what is Brahman? What is the Self? What are result-based actions? What is this material manifestation? And what are the demi-gods? Please explain all this to me.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदनं ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८.२

adhiyajñāḥ kathām̄ ko'tra dehe'smin madhusūdanaḥ / prayāṇakāle ca kathām̄ jñeyo'si niyatātmabhiḥ // 8.2

8.2 How does this Lord of sacrifice live in the body, and in which part does He live, O Madhusūdana? How can those engaged in devotional service know You at the time of their death?

श्री भगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३

*śrībhagavānuvāca
akṣaram brahma paramam̄ svabhāvo'dhyātma-mucyate / bhūta-bhāvodbhava-karo visargah̄ karmasañjñitah̄ // 8.3*

8.3 Bhagavān says: The indestructible, transcendental living entity is called ‘Aksara Brahma’ and his eternal nature is called the Self [adhyātma]. Action pertaining to the development of the material bodies is called karma, or result based activities.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ८.४

*adhibhūtam kṣaro bhāvah puruṣaś cādhidaivatam /
adhiyajño'ham evātra dehe dehabhṛtām vara // 8.4*

8.4 Physical nature [adhibhūtam] is known to be endlessly changing. The universe is the cosmic form [adhidaivam] of the Supreme Lord [puruṣa], and I alone am that Lord represented as the Super Soul [adhiyajñam], dwelling in the heart of every being that dwells in a body.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ८.५

*antakāle ca māmeva smaranmuktvā kalevaram /
yah prayāti sa madbhāvam yāti nā'styatra saṃśayah // 8.5*

8.5 Whoever, at the time of death, quits his body, remembering Me alone, attains My nature immediately. Of this there is no doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६

*yam̄ yam̄ vāpi smaranbhāvam tyajatyante kalevaram /
tam̄ tam̄ evaiti kaunteya sadā tadbhāvabhāvitah // 8.6*

8.6 Whatever state of being one remembers when he quits his body, it is that state one will attain without fail.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममैवैष्यसंशयम् ॥ ८.७

*tasmāt sarveṣu kālesu mām anusmara yudhya ca /
mayy arpita-mano-buddhir mām evaiṣy asyasaṃśayam // 8.7*

8.7 Arjuna, think of Me in the form of Kṛṣṇa always, while continuing with your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८.८

*abhyāsa yoga yuktena cetasā nānyagāminā /
paramam puruṣam divyam yāti pārthānucintayan // 8.8*

8.8 He who meditates on the Supreme Person [parama puruṣa], his mind constantly engaged in remembering Me, not deviating from the path, O Pārtha, He is sure to reach Me.

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ८.९

*kavim purāṇam anuśāsitāram
anoraṇī yām sam anusmared yah /
sarvasya dhātāram acintya-rūpam
ādityavarṇam tamasah parastat // 8.9*

8.9 One should meditate on the Supreme as the one who knows everything, as He is the most ancient, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person.

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ८.१०

*prayāṇakāle manasācalena
bhakt्या yukto yogabalena caiva /
bhruvor madhye prāṇam āveśya samyak
sa tam param puruṣam upaiti divyam // 8.10*

8.10 One, who at the time of death, fixes his mind and life air between the eyebrows without being distracted, by the power of yoga and in full devotion, engages himself in dwelling on Me, He will certainly attain Me.

यदक्षरं वेदविदो वदन्ति
विशान्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तते पदं संग्रहेण प्रवक्ष्ये ॥ ८.११

*yad aksaram vedavido vadanti
viśanti yadyatayo vītarāgāḥ ।
yad icchanto brahmacaryam caranti
tatte padam sangrahenā pravakṣye ॥ 8.11*

8.11 Persons who are learned in the Veda and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices brahmacarya. I shall now explain to you this process by which one may attain liberation.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूर्धन्यधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८.१२

*svā-dvārāṇi samyamya mano hṛdi nirudhya ca ।
mūrdhny ādhāyātmanah prāṇam āsthito yogadhāraṇām ॥ 8.12*

8.12 Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३

*om ity ekākṣaram brahma vyāharan mām anusmaran ।
yah prayāti tyajandeham sa yāti paramām gatiṁ ॥ 8.13*

8.13 Centered in this yoga practice and vibrating the sacred syllable Om̄, the supreme combination of letters, if one dwells in the Supreme and quits his body, he certainly achieves the supreme destination [parama gati].

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८.१४

*ananyacetāḥ satatam yo mām smarati nityaśaḥ ।
tasyāham sulabhah pārtha nityayuktasya yoginah ॥ 8.14*

8.14 I am always available to anyone who remembers Me constantly Pārtha, because of his constant engagement in devotional service.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसद्धिं परमां गताः ॥ ८.१५

*māmupetya punarjanma duḥkhālayam aśāśvataṁ ।
nāpnuvanti mahātmānah saṃsiddhim paramāṁ gatāḥ ॥ 8.15*

8.15 After attaining Me, the great souls who are devoted to Me in yoga are never reborn in this world. This world is temporary and full of miseries and they have attained the highest perfection.

आब्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८.१६

*ā-brahma-bhuvanāl lokāḥ punarāvartinorjuna ।
māmupetya tu kaunteya punarjanma na vidyate ॥ 8.16*

8.16 From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. One who reaches My abode, O Kaunteya, is never again reborn.

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८.१७

*sahasrayuga-paryantam aharyad brahmaṇo viduḥ ।
rātrīm yuga-sahasrāntām te’ho-rātravido janāḥ ॥ 8.17*

8.17 By human calculation, a thousand ages taken together is the duration of Brahma's one day. His night is just as long.

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागम ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८.१८

avyaktād vyaktayah sarvāḥ prabhavanty aharāgame / rātryāgame pralīyante tatraivāvyakta-samjñake // 8.18

8.18 From the unmanifest all living entities come into being at the beginning of Brahma's day. With the coming of Brahma's night they dissolve into the same unmanifest.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थं प्रभवन्त्यहरागमे ॥ ८.१९

bhūtagrāmaḥ sa evāyam bhūtvā bhūtvā pralīyate / rātryāgame'vaśah pārtha prabhavaty aharāgame // 8.19

8.19 Again and again the day comes, and this host of beings is active; and again the night falls, O Pārtha, and they are automatically annihilated.

परस्तस्मात् भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ ८.२०

paras tasmāttu bhāvo'nyo 'vyakto'vyaktātsanātanah / yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati // 8.20

8.20 Yet there is another nature, which is eternal and is beyond this manifested and unmanifested matter. It is Supreme and is never annihilated. When all in this world is annihilated, that remains the same.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्वाम परमं मम ॥ ८.२१

avyakto'kṣara ity uktas tamāhuḥ paramām gatim / yan na prāpya na nivartante tad dhāma paramam mama // 8.21

8.21 That Supreme abode is said to be unmanifest and indestructible and is the Supreme destination [param gati]. When one gains this state one never comes back. That is My supreme abode [param dhām].

पुरुषः स परः पार्थ भक्तया लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८.२२

*puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā /
yasyāntah sthāni bhūtāni yena sarvam idam tatam // 8.22*

8.22 O Pā尔tha, the Supreme person [puruṣa], who is greater than all, is attainable by undeviating devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ ८.२३

*yatra kāle tv anāvṛttim āvṛttim caiva yoginah /
prayātā yānti tam kālam vaksyāmi bharatarṣabha // 8.23*

8.23 O Bharatarsabha, I shall now explain to you the different times when passing away from this world, one returns or does not return.

अग्निर्जीविरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८.२४

*agnir-jyotiḥ ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam /
tatra prayātā gacchanti brahma brahmavido janāḥ // 8.24*

8.24 Those who pass away from the world during the influence of the fire god, during light, at an auspicious moment, during the fortnight of the waxing moon [śuklah] and the six months when the sun travels in the north [uttarāyaṇam], and who have realized the Supreme Brahman do not return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८.२५

*dhūmo rātristathā krṣṇaḥ ṣaṇmāsā daksiṇāyaṇam /
tatra cāndramasam jyotiḥ yogī prāpya nivartate // 8.25*

8.25 The Yogi who passes away from this world during the smoke, the night, the fortnight of the waning moon

[kr̥ṣnah], or the six months when the sun passes to the south [dakṣināyaṇam], having done good deeds, go to the Cosmic layer and returns again.

शुक्लकृष्णे गती ह्येते जगतः शोशते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८.२६

śukla kr̥ṣne gati hy ete jagataḥ śāśvate mate /
ekayā yāty anāvr̥ttim anyayāvartate punah // 8.26

8.26 According to the Vedas, there are two ways of passing from this world—one in the light [śukla] and one in darkness [kr̥ṣna]. When one passes in light, he does not return; but when one passes in darkness, he returns again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ ८.२७

naite sṛtī pārtha jānan yogī muhyati kaścana /
tasmātsarveṣu kāleṣu yogayukto bhavārjuna // 8.27

8.27 O Pārtha, the devotees who know these different paths are never bewildered. O Arjuna, be always fixed in devotion.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ ८.२८

vedesu yajñeṣu tapaḥsu caiva
dāneṣu yat puṇyaphalam pradiṣṭam /
atyeti tat sarvam idaṁ viditvā
yogī param sthānam upaiti cādyam // 8.28

8.28 A person who accepts the path of devotional service is not denied the results derived from studying the Vedas, performing austerities and sacrifices, giving charity or pursuing pious and result based activities. At the end he reaches the Supreme and Primal abode.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmaividyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde akṣarabrahmayogo
nāma aṣṭamo’dhyāyah ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmaividyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is eighth chapter named,
Akṣarabrahma Yogah,
‘The Yoga of Imperishable Brahma.’



Kṛṣṇa speaks on death. The moment we understand death, it becomes a liberation and celebration.

KNOWING HIM AT THE TIME OF DEATH (8.1-8.2)

Here, Arjuna asks beautifully, 'O Lord! What is Brahman? What is Self? What are result-based actions? What is this material manifestation? What are demi-gods? How do You live in the body, and how can those engaged in devotion, know You at the time of death?'

*arjuna uvāca
kim tad brahma kim adhyātmam̄ kim karma puruṣottama l̄
adhibhūtam̄ ca kim proktam̄ adhidaivam̄ kim ucyate // 8.1*

However, the main question to Kṛṣṇa is: *How does a person who is engaged in practicing Your teachings know You at the time of death?* Here starts the whole teaching of Kṛṣṇa. He reveals the secrets of death.

The West has spent all its energy to understand life. The East has put all its energy to understand death. Nobody has gone so deeply into, or achieved such deep experiences of death, as our Ṛsis, sages have. These masters have done a great service by bringing the knowledge of death to the living beings.

Understand death, intellectually. Your whole thinking will change. Your whole way of living, your very being will be transformed. Your core can be touched. Kṛṣṇa explains the secrets of death.

YOUR LAST MEMORY FOLLOWS YOU (8.3-8.6)

Let us first understand how we assume the body, how we live through it and leave it. We create our whole body out of our fear, greed, guilt and our engraved memories, called root thought patterns (*samskāras*). Whatever *samskāras* we have, we create the body to work them out, experience them and enjoy them. Once we have created the body and live our life, we do not live out only the root thought patterns (*samskāras*) that created this body, we also acquire more *samskāras*, more patterns.

When we came down to planet Earth, God never sends us empty handed. He sends us with everything. He sends us with our inner powers, but we have forgotten that we even have these great powers. Whatever *samskāras* or desires we bring, we bring enough energy to live them out and enjoy them also.

Listen: you can fulfill your desires that you bring and live an enriching life of completion! You actually have the power to simply manifest the reality of your choice! You have the potential to enrich every aspect of your life; bringing you everything, from health to wealth to meaningful relationships to lasting happiness.

Please listen! *Karma* refers to the unfulfilled desires that we create over many births, which pull us back again to take birth and fulfill them. We have three types of *karma*—*sañcita*, *prārabdha* and *āgāmya*.

Sañcita karma is our complete bank of unfulfilled *karmas* like our safety deposit or the files archived in our office vault. *Prārabdha karma* are those *karmas* that we have brought and come in this life, like files in filing cabinets which we access and work on regularly. *Āgāmya karma* are like the new files on our table that we keep creating—new *karma* that we create in every life.

We must exhaust all three types of *karmas* to experience enlightenment. *Sañcita karma* is all that we have accumulated over many births. *Prārabdha karma* is *karma* that we brought with us to work out in this life. *Āgāmya karma* is what we acquire newly in this birth.

Prārabdha karma is like our opening bank balance in this life. We have enough energy to exhaust this *prārabdha karma*. Then why do we feel that this life is not sufficient? Why do we feel unfulfilled?

The problem is that after coming down, we forget what we came down for, the *samskāras* and desires that we brought to live out and complete. Instead we accumulate more desires from society.

Kṛṣṇa says here, ‘O best of embodied beings! The physical nature that is constantly changing is called *adhibhūta*, Universal form of the Lord, which includes all the demi-gods. The nature of the Sun and Moon is *adhidaiva*. As the Supreme Lord represented as the Super Soul in the

heart of every embodied being, I am called *adhiyajña* (8.4).’

This gives us a background to understand the secret of death. When we understand why we take birth, it is easier to understand what happens when we leave the body. If we understand this deeply, our desire to ‘possess’ automatically drops.

Everything that we call matter is energy and it constantly changes. This truth was given by inner scientists or *Rṣis* thousands of years ago in *Upaniṣads*. Kṛṣṇa clearly says it. All physical matter is energy and it keeps changing.

When we look at something, we think of it as only matter, as a physical object. We think we can possess and take ownership of that physical object. We fail to understand that—it is all energy and energy cannot be kept in one place. It is Universal. The physical object is a manifestation of the Universal energy. We then understand the futility of holding onto something or running after something. Understand that everything and everyone is created out of the same underlying energy.

Kṛṣṇa says clearly in this verse: Everything, whether living or non-living, is an embodiment of the Supreme Soul—*adhiyajño aham evātra dehe deha-bhṛtāṁ vara* (8.4). The same Supreme Soul lives in everything. When we understand this, we see the Truth that we are a part of everything around us and we complete with everything. There is no difference between *you* and *me*. There is no difference between this *chair* and *me* or this *tree* and *me*. We see ourselves in everything.

Please listen! This is what I mean when I say, ‘Enriching others enriches you.’ Enrich yourself and enrich everyone. Then, experientially you understand that you are *one* with others, others are one with you. This completely changes the way we perceive our desires, our fantasies. Kṛṣṇa answers all the questions with a single *sūtra*, a single technique.

THE SECRET OF DEATH

Now, Kṛṣṇa reveals the secrets of death.

He says, ‘Whoever dies remembering Me alone at the time of death will attain Me at once.’ What does He mean when He says,

'remembering Me alone?' He says, 'Whoever, at the end of his life, quits his body remembering Me alone, at once attains My nature. Of this there is no doubt.'

Why should He say the words—*nāsty atra samśayah* (8.5)—there is no doubt? He emphasizes, 'this is the truth.' Kṛṣṇa is going to speak something that is beyond logic. When we want to understand the outer world, we need logic. When we want to know the inner world, we need a Master who takes us beyond logic.

Karma or *samskāra* means any desire that is not completely experienced by you. By nature you are a fulfilled complete being. But whenever you do not fulfill any action completely, with totality, you create a hangover, a recorded memory of that action, a *samskāra*. But if you have completed with that pattern by living a single *samskāra* totally, completely, that *samskāra* leaves you! It drops from your being. Completion directly liberates you from karma.

Please listen! Every birth is your declaration of completion and you start the whole thing anew. But during your birth, when you fall from the space of completion, you bring some of your past incompletions back. That is what is *prārabdha karma*.

Karma that you bring back from the past incompletions is *prārabdha karma*. If you don't fall at all and continue to be in the space of completion, you don't become incomplete at all, then, you are an Incarnation!

WHAT YOU REMEMBER AT DEATH, SO YOU ATTAIN

Kṛṣṇa says, '*yam yam vāpi smaran bhāvam*'—whatever state of being one remembers when he quits his body, O Kaunteya, that state he will attain without fail (8.6). If we are unconscious at the time of leaving the body, we naturally take lower level bodies in our next birth; we come back as beings, which do not have a high level of consciousness.

After the first four layers, the three inner layers where all our blissful memories are stored are called heaven. Even if we are stuck there, we need to move on. Even our *punya*, merits, are *karma*, which will not allow us to be enlightened. This is the path on which a man can easily

leave and liberate himself, and also the path on which he can suffer and destroy himself. Both ways are now shown by Kṛṣṇa. These are the major obstructions when we leave the body.

BE SURE TO REACH ME (8.7-8.10)

Kṛṣṇa says, ‘Arjuna, you should always think of Me. You should always be in My state of Consciousness even in your activities. Let your mind and intelligence be fixed in My Consciousness. You will attain Me without doubt.’ Again He uses the words, ‘without doubt, you will achieve Me, *mām evaisyasy asamśayah*. (8.7)’

Whatever we think during our whole life, the same thought will come to us in the end also. At the time of death, we will not be able to remember what we want to remember. Our Consciousness will *not* be under our control at that time. The totality of our whole life will come up. That is why He says, ‘Even when you do your duty, may you be absorbed in Me—*mayy arpita mano buddhir* (8.7).’ This means that when we live, we should continuously be in the witnessing consciousness, Kṛṣṇa consciousness.

THE SUPREME WITNESS

The next question: ‘How can I be in the witnessing mode when I live my regular life?’ Start in a simple way. When you drive, when you sit, when you talk, see what is happening inside and outside you. If we just witness the body and mind, we will automatically come back for that experience, for that peace, again. Go into the consciousness of your being. Experience *Samādhi* so that all hindrances disappear. You will experience the ultimate, eternal consciousness.

While in the body, if we have experienced thoughtless awareness, Universal consciousness, for a single moment without the body and mind, that is what I call *Samādhi*. Sometimes, if we decide to take birth, we can even take a conscious birth, like the great Masters!

Kṛṣṇa says *yogabrahma*. We take birth in a family that will be conducive to our spiritual growth, which will not create obstacles to our spiritual practices. Kṛṣṇa says that only very rarely do souls take birth in this type of family.

REMEMBER ME CONSTANTLY (8.11-8.14)

Kṛṣṇa gives different ways to attain *Brahman* or God or Ultimate consciousness. He says that people learned in the Vedas attain Brahman. This does not mean that we need to just read the vedas and then forget about them. Kṛṣṇa speaks at a far deeper level.

Remember what Kṛṣṇa says in the last verse. He says that whatever we think of at the time of death is directly related to our next birth. If someone is completely immersed in the scriptures, his thoughts will continuously be along those lines. That is what Kṛṣṇa means by His words ‘Immerse yourself in the scriptures’. Keep reading some scripture or the other and imbibe its truth. This is what Kṛṣṇa wants!

When our thoughts are always directed towards Self-realization, our thoughts will be of Enlightenment at the time of death also. Kṛṣṇa continuously tells Arjuna the importance of the last thought before death. It is a powerful technique. People have used these words and left their bodies gracefully, understand that! They merged with the Ultimate Consciousness by practicing these techniques.

When we direct our thoughts to the Divine, greed and fear are completely wiped out. Our whole being is filled with gratitude to the Divine. Our thoughts, our devotion to the Divine should be out of pure gratitude to Existence.

ONE WHO ATTAINS MY CONSCIOUSNESS, IS NEVER REBORN (8.15-18)

Now He says, ‘After attaining Me, the great souls who are steeped in yoga never return to this temporary world, which is full of miseries, because they have attained the highest perfection. (8.15)

He says, ‘Let Existence take care.’ All his responsibilities are handed over to Existence. There is a great relief inside when that state of surrender happens. We suddenly light up in joy. We consider something as misery because we think we control it. That is why, when something does not happen according to our expectations, we see it as misery.

But an Enlightened being is not like that. He simply flows. Whatever comes, he accepts it and surrenders it to Existence.

Kṛṣṇa now talks about the misery-filled world and we see how good deeds cannot get us out of the cycle of birth and death.

‘From the highest planet of Brahmaloka down to the lowest, all are places of misery of repeated birth and death. But one who attains Me, one who attains My being, one who attains My Consciousness, never takes birth again—*punar janma na vidyate* (8.16).’

Even if we reach the Cosmic layer of Brahmaloka, the land of the Divine, we must come back and take birth again. It means that even if we are full of good deeds, we must come back into a body.

When we live in the body, at least once, by meditating or by surrender, experience one glimpse of thoughtless, restful awareness. Work intensely for it, for at least one glimpse of the witnessing consciousness, the space of completion. The Enlightened Master’s initiation, the *Inner Awakening* is the torch of Consciousness that guides us through this path, through our living and leaving.

EXPERIENCE HIS LILĀ, COSMIC PLAY

Throughout this chapter Kṛṣṇa conveys the single message:

Experience His Consciousness, thoughtless, witnessing consciousness in which Kṛṣṇa stays and plays the whole game of life, how He lives through the whole of Life. That is why Kṛṣṇa’s life is called *lilā*, Cosmic play, *Kṛṣṇa lilā*.

Kṛṣṇa conveys one thing: All we need to do is work to achieve a glimpse of thoughtless awareness, the space of completion. In the next few chapters, He speaks deeply on how to open every layer, how to clean and complete with every layer and how to achieve the Conscious glimpse or the thoughtless awareness. He says further:

‘By human calculation, the thousand ages taken together form the duration of Brahma’s one day and such also is the duration of his night.’

One year for us is one day for the devatas, demigods. For Brahma, a thousand ages are taken as one day. Only when we achieve the consciousness of *nirvāṇa*—thoughtless awareness, will we not take rebirth.

MY SUPREME ABODE (8.19-8.22)

Kṛṣṇa explains how transient this material world is. During a single ‘blink of Brahma’—the Lord of creation, so many things change. In our concept of time, we see things as permanent, but when we operate in a different space and time, all this becomes temporary.

Our ignorance makes us think that all that we see is real and permanent. When we understand that at higher dimensions, all that we see is destroyed and created continuously, we realize the futility of holding onto things, even our own body.

Kṛṣṇa says that in all this creation and destruction, only one thing is neither created nor destroyed and that is the ‘Ultimate Consciousness’!

What we think of as an age is a fraction of a second to Brahma and everything we see as permanent is being made and destroyed every time Brahma blinks. Do not analyze the literal meaning of this. Kṛṣṇa refers to the concept of time and space as it exists in the Ultimate Consciousness it.

The spirit travels through the seven layers at the time of death. The first four layers are related to the physical body-mind system. They store emotional memories: patterns related to desires, guilt and pain experienced during that lifetime. The fifth layer is experienced during deep sleep and when leaving the body. The sixth layer is associated with happy memories and the seventh layer is beyond sorrow and happiness; it is the Ultimate consciousness.

THE ABODE OF NO RETURN

The secret to liberation is what Kṛṣṇa gives here—‘One who attains My abode will never return, *yam prāpya na nivartante tad dhāma paramām mama* (8.21).’

The abode where one will not return to refers to the state of the *being* when it transcends joys and sorrow. Kṛṣṇa again and again talks about focusing one’s thoughts on the Divine. The only way to think of the Divine at the time of our death is by thinking about Him all the time. At that time, we suddenly cannot think of God. In such pain and suffering, we suddenly can’t think of God if we have always been thinking about

money and food in our life. It is impossible.

That is why Kṛṣṇa insists upon continuous devotion to the Supreme—*bhaktyā labhyas tv ananyayā* (8.22). When we live in a state of continuous devotion, our last thought will be of the Divine. There is no doubt about it. When we are immersed in thoughts of God, our inner space is purified and transforms into the space of completion. Completion is God! We are preparing our *Self*. At the time of death, these thoughts will liberate us. Constantly thinking about God enriches us when our soul passes through the energy layers at the time of death.

PASSING IN LIGHT (8.23-8.26)

Kṛṣṇa describes at what time and how one can achieve Enlightenment. He also talks about how people come back into this cycle of birth and death.

He says: Those who know the Supreme Divine attain that Supreme by passing away from the world during the influence of *Agni*, the fire-god, during light or at an auspicious moment, also during the fortnight of the waxing moon or during the six months that the sun travels in the north, referred to as *uttarāyaṇam*.

Understand, these are not chronological calendars. When He says *uttarāyaṇam*, Kṛṣṇa means when our mind is totally balanced and unagitated. In Mahābhārat, Bhīṣma Pitāmah waits for *uttarāyaṇam* to leave the body. Don't think he waited for January. He waited until his mind settled down from the incompletions, and he establishes himself in the space of completion. It is a pure conscious choice.

So, when Kṛṣṇa says *agnir jyotir ahaḥ śuklaḥ*, He means if we are conscious...*agnir jyotir...* means when your being is conscious... when your being is fully alive, awakened, naturally you go up. (*śuklaḥ* means going above, *kṛṣṇa* means going down).

Kṛṣṇa says *brahma brahmavido janāḥ*. He means that if we have always lived with our attention towards higher consciousness, we will travel in that path and disappear into *Brahman*.

According to the *Vedas*, there are two ways to pass from this world:

one in light and one in darkness—*śukla-kṛṣṇa gatī hy ete jagataḥ śāśvate mate*. When one passes in light, he does not return, but when one passes in darkness, he comes back again—*ekayā yāty anāvṛttim ananyāvartate punah* (8.26).

BE FIXED IN DEVOTION (8.27-8.28)

Kṛṣṇa summarizes the essence of the whole chapter.

He says, ‘O Pārtha, the devotees who know these different paths are never bewildered. Therefore O Arjuna, at all times, be always fixed in devotion, yoga-yukto bhavārjuna (8.27).

A person who understands the different paths that a spirit can take while leaving the body will always be prepared for death. He immerses himself in devotion, *yoga* throughout his life for liberation. The last thought while leaving the body governs the path that the spirit chooses when entering the next body. Again and again He emphasizes that this thought cannot be Divine unless we spend our entire lives in devotional service. Kṛṣṇa says, if one engages in activities with devotion, then He will be there at the time of one's death.

He has given intellectual knowledge, *śāstra* until now. In the following chapters, He gives deeper level techniques, *sūtras* to experience this Truth.

Let us pray to that Ultimate Energy, *Parabrahma Kṛṣṇa*, to give us intelligence and the experience of thoughtless awareness, witnessing consciousness, *ātma jñāna*, the eternal bliss, *Nityānanda*. Thank you.



CHAPTER

9

Rājavidyā Rājaguhya Yogaḥ

SECRET OF ALL SECRETS

THE WHOLE UNIVERSE IS INTELLIGENCE. IT RESPONDS TO OUR THOUGHTS. KRŚNA TRANSMITS THE KING OF ALL KNOWLEDGE AND ALL SECRETS, WHICH IS ETERNAL, EASY, AND JOYFULLY DONE. TO THE ONE WHO IS NON-ENVIOUS AND TRUSTS HIM, KRŚNA PROMISES YOGA (SUCCESS) AND KSEMA (PROTECTION).

अथ नवमोऽध्यायः
राजविद्याराजगुह्यायोगः

Rājavidyā Rājaguhya Yogah

श्री भगवानुवाच
इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥ ९.१

*śrī bhagavānuvāca
idam tu te guhyatamaṁ pravakṣyāmy anasūyave /
jnānam vijnāna-sahitam yajjnātvā mokṣyase'subhāt || 9.1*

9.1 Kṛṣṇa says: Dear Arjuna, because you trust Me and you are not envious of Me; I shall therefore impart to you this profound and secret wisdom and experience; This will free you of all miseries of material existence.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२

*rājavidyā rājaguhyaṁ pavitram idam uttamam /
pratyakṣāvagamam dharmyam su-sukham kartum avyayam || 9.2*

9.2 This knowledge is king of all knowledge and the most secret of all secrets. It is the purest knowledge, sacred, and because it gives direct perception of the Self by Self-realization, it is the perfection of religion, dharma. It is eternal, easy and it is very joyfully performed.

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्त्तन्ते मृत्युसंसारवर्त्मनि ॥ ९.३

*aśraddadhanāḥ puruṣā dharmasyāsyā parantapa /
aprāpya mām nivartante mṛtyu-saṁsāra-vartmani || 9.3*

9.3 Those who have no faith in this knowledge cannot attain Me, O Parantapa, conqueror of foes. They will return to the path of birth and death in this material world.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४

*mayā tatam idam sarvam jagadavyakta mūrtinā ।
matsthāni sarvabhūtāni na caharī teṣv-avasthitāḥ ॥ 9.4*

9.4 By Me, the entire Universe is pervaded in My formless form. All beings are based in Me, but I am not in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृत्र च भूतस्थो ममात्मा भूतभावनः ॥ ९.५

*na ca matsthāni bhūtāni paśya me yogam aiśvaram ।
bhūtabhṛṇna ca bhūtastho mamātmā bhūtabhāvanah ॥ 9.5*

9.5 And yet everything that is created does not rest in Me. Look at My mystic powers! Although, I am the Creator and Sustainer of all living entities, I do not depend the Cosmic manifestation; for My Self is the very source of all creation.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९.६

*yathākāśasthito nityam vāyuḥ sarvatrago mahān ।
tathā sarvāṇi bhūtāni matsthānīty upadhāraya ॥ 9.6*

9.6 As the mighty wind, blowing everywhere, always rests in eternal space, all beings rest in Me.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९.७

*sarvabhuṭāni kaunteya prakṛtim yānti māmikām ।
kalpakṣaye punas tāni kalpādau visrjāmyaham ॥ 9.7*

9.7 O Kaunteya (son of Kuntī), at the end of every age all beings merge into Me, at the beginning of every new age I create them again.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्मवशं प्रकृतेर्वशात् ॥ ९.८

*prakṛtim svāmavaṣṭabhyā visrjāmi punah punah ।
bhūtagrāmam imam kṛtsnam avaśām prakṛtervaśāt ॥ 9.8*

9.8 The whole Cosmic order is under Me and My material nature creates the beings again and again, and it is controlled by My material nature.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९.९

*na ca mām tāni karmāṇi nibadhnanti dhanañjaya ।
udāśīna-vad āśinam asaktam teṣu karmasu ॥ 9.9*

9.9 O Dhanañjaya, all this work does not bind Me. I am ever unattached from these activities, seated as though neutral.

मयाध्यक्षेण प्रकृतिः सूयते सच्चराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१०

*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram ।
hetunānena kaunteya jagad viparivartate ॥ 9.10*

9.10 The material nature or prakṛti works under My direction, O Kaunteya, and creates all moving and unmoving beings through My energies. By its cause, this manifestation is created and annihilated again and again.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेशरम् ॥ ९.११

*avajānanti mām mūḍhā mānuṣīm tanumāśritam ।
param bhāvam ajānanto mama bhūta-maheśvaram ॥ 9.11*

9.11 Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord [maheśvara] of the entire creation.

मोघाशा मोघकर्मणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९.१२

*moghāśā moghakarmāṇo moghajñānā vicetasah /
rākṣasimāsurīm caiva prakṛtim mohinīm śritāḥ || 9.12*

9.12 Those who are thus deluded are demonic and atheistic. In their deluded condition, their hopes for liberation, their result oriented actions and their culture of knowledge become false and useless.

**महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ ९.१३**

*mahātmānastu māṁ pārtha daivīm prakṛtimāśritāḥ /
bhajanty ananya-manaso jñātvā bhūtādim avyayam || 9.13*

9.13 O Pārtha (son of Prithā), the great souls, who are not deluded, are under the protection of My Divine nature. They are fully devoted to Me with a single-pointed mind as they know Me as the origin of all creation, the unchangeable.

**सततं कीर्तयन्तो मां यतन्तश्च दृढब्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९.१४**

*satataṁ kīrtayanto māṁ yatantaśca dṛḍhavratāḥ /
namasyantaśca māṁ bhakt्या nityayuktā upāsate || 9.14*

9.14 Always chanting My names and glories, fully striving with great determination, bowing down onto Me, these great devotees of firm resolve, perpetually worship Me with devotion.

**ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विशतोमुखम् ॥ ९.१५**

*jñānayajñena cāpyanye yajanto māmupāsate /
ekatvena pr̄thaktvena bahudhā viśvatomukham || 9.15*

9.15 Some worship Me by acquiring and spreading wisdom of the Self [jñāna-yajñā]. Others worship Me in My non-dual form in oneness, in My infinite form as many, and in My Universal form.

**अहं क्रतुरहं यज्ञः स्वधाहमहौषधम् ।
मन्त्रोऽहमहमवाज्यमहमग्निरहं हुतम् ॥ ९.१६**

*aham kraturahaṁ yajñah svadhāham ahamauṣadham /
mantro ḥamahamevājyam aham agnir ahaṁ hutam || 9.16*

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कारं क्रक्षाम यजुरेव च ॥ ९.१७

*pitāhamasya jagato mātā dhātā pitāmahah /
vedyam pavitram omkāra ṛksāma yajureva ca || 9.17*

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९.१८

*gatirbhartā prabhuh sākṣī nivāsaḥ śaraṇam suhṛt /
prabhavah pralayah sthānam nihānam bijamavyayam || I 9.18*

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९.१९

*tapāmy aham aham varṣam nigrhṇāmy utsrjāmi ca /
amṛtam caiva mr̄tyuśca sadasac cāham arjuna || 9.19*

9.16, 17, 18, 19 I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter, I am the fire, and I am the oblation. I am the supporter of the universe, the father, the mother, and the grandfather. I am the object of knowledge, the sacred syllable “OM”, and also the Rg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Eternal and the temporal, O Arjuna.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकं मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ ९.२०

*traividyā māṁ somapāḥ pūtapāpā
yajñairiṣṭvā svargatiṁ prārthayante /
te punyam āśādya surendra-lokam
aśnanti divyāndivi devabhogaṁ || 9.20*

9.20 Those who practice the vedic rituals and drink the soma juice worship Me indirectly seeking the heavenly pleasures. They go to heaven and enjoy sensual delights.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ ९.२१

*te tam bhuktvā svargalokam viśālam
kṣīne puṇye martyalokam viśanti |
evam trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante || 9.21*

9.21 Once they have thus enjoyed heavenly sense pleasure, they are reborn on this planet again. By practicing vedic rituals as result oriented actions, they are bound by the cycle of birth and death.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२

*ananyāścintayanto māṁ ye janāḥ paryupāsate |
teṣāṁ nityābhiyuktānāṁ yogakṣemam vahāmy aham || 9.22*

9.22 When you reside in My consciousness, always fixed in undivided remembrance, whatever you lack I give [yoga]. And whatever you have, I preserve [kṣema].

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९.२३

*ye'pyanyadevatā bhaktā yajante śraddhayā'nvitāḥ |
te'pi mām eva kaunteya yajanty avidhipūrvakam || 9.23*

9.23 Even those who worship other deities, they too worship Me, O Kaunteya, but without true understanding.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९.२४

*aham hi sarvayajñānām bhoktā ca prabhureva ca /
na tu mām abhijānanti tattvenātaścyavanti te || 9.24*

9.24 I am the only enjoyer [bhokta] and the only Lord [prabhu] of all sacrifices. Those who do not recognize My true transcendental nature are born again and again.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोपि माम् ॥ ९.२५

*yānti devavratā devān pitṛān yānti pitṛ vrataḥ /
bhūtāni yānti bhūtejyā yānti madyājino'pi mām || 9.25*

9.25 Those who worship the deities will take birth among the deities; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; those who worship Me will live with Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्वामि प्रयतात्मनः ॥ ९.२६

*patram puṣpam phalam toyam yo me bhaktyā prayacchati /
tad aham bhakty-upahṛtam aśnāmi prayatātmanah || 9.26*

9.26 Whoever offers Me with love and devotion a leaf, a flower, fruit or water, I will accept and consume what is offered by the pure-hearted.

यत्करोषि यदश्वासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९.२७

*yat karosi yad aśnāsi yaj juhoṣi dadāsi yat /
yat tapasyasi kaunteya tat kuruṣva madarpaṇam || 9.27*

9.27 O Kaunteya (son of Kuntī), all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, give them as an offering to Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९.२८

śubhāśubha-phalair evam mokṣyase karma-bandhanaiḥ ।
sannyāsa-yoga-yuktātmā vimukto māmupaiṣyasi ॥ 9.28

9.28 You will be freed from all reactions to good and evil deeds by this renunciation, You will be liberated and come to Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ ९.२९
*samo'ham sarvabhūteṣu na me dveṣyo'sti na priyah ।
ye bhajanti tu mām bhaktyā mayi te teṣu cā'pyaham ॥ 9.29*

9.29 I am equal to all beings. No one to Me is hateful or dear. But, whoever worships, offers enriching service onto Me in devotion, is in Me and I am also indeed in him.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९.३०
*api cet sudurācāro bhajate māmananyabhāk ।
sādhureva sa mantavyaḥ samyag vyavasito hi saḥ ॥ 9.30*

9.30 Even if the most sinful person engages himself in devotional service, He is to be considered saintly because he is properly situated in his determination.

क्षिप्रं भवति धर्मात्मा शेशच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९.३१
*kṣipram bhavati dharmātmā śaśvacchāntim nigacchatī ।
kaunteya pratijānīhi na me bhaktah praṇasyati ॥ 9.31*

9.31 He quickly becomes righteous and attains lasting peace. O Kaunteya (son of Kuntī), declare it boldly that My devotee never perishes.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ९.३२
*mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayah ।
striyo vaiśyāstathā śūdrās te'pi yānti parām gatim ॥ 9.32*

9.32 O Pārtha (son of Prithā), anyone who takes shelter in Me, women, traders, workers or even sinners can approach the Supreme destination.

किं पुनब्राह्मणः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ९.३३

*kim punar brāhmaṇāḥ puṇyā bhaktā rājarśayas tathā /
anityam asukhaṁ lokam imam prāpya bhajasva mām || 9.33*

9.33 How easier then it is for the learned, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ९.३४

*manmanā bhava madbhakto madyājī mām namaskuru /
māmeviṣyasi yuktvavam ātmānam matparāyaṇaḥ || 9.34*

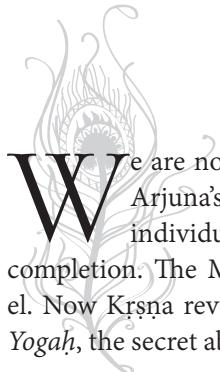
9.34 Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrikṛṣṇārjuna sarīvāde rājavidyā rājaguhyayogo nāma
navamo’dhyāyah ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gitā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna sarīvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is ninth chapter named,

*Rājavidyā Rājaguhyā Yogah,
“The Yoga of Supreme Knowledge and Supreme Secret.”*



We are now at the halfway mark of *Bhagavad Gītā*. Kṛṣṇa feels Arjuna's inner violence and conflict is clearing up and his individual Consciousness is opening to the space of completion. The Master is ready to take the dialogue to the next level. Now Kṛṣṇa reveals the greatest of all secrets—*Rājavidyā Rājaguhyā Yogah*, the secret about Himself.

ETERNAL, EASY AND JOYFULLY DONE (9.1-9.3)

Here Kṛṣṇa says, ‘Because you are never envious of Me—*pravakṣyāmy anasūyave*, I will give you the ultimate secret—*idam tu te guhyatamam* (9.1).’ Once we know this secret, then there is no difference between the Divine and us. He decides, ‘I am giving you this secret because you have trust in me, you are never envious of Me—*pravakṣyāmy anasūyave*.’

Again and again I repeat, ‘Whether you believe it or not, realize it or not, you are God. You are Divine. Here, Kṛṣṇa says, ‘Because you never try to achieve My status, I am trying to give you My state?’ First, *state* comes; then *status* follows.

RĀJAVIDYĀ, KING OF ALL KNOWLEDGE

Yoga means achieving. *Kṣema* means protecting. Both are miseries. Kṛṣṇa says that the miseries of having wealth and not having wealth, both miseries are caused by material existence that disappear by knowing this secret. This is the ultimate secret that needs to be understood. Knowledge of this secret liberates you.

He says, ‘This knowledge is the king of all knowledge. The greatest secret of all secrets, it is the purest knowledge and because it gives direct perception of the Self by realization, it is the perfection of religion. It is everlasting and it is joyfully performed.’

See, spiritual path should have three characteristics. First, it should clearly describe the goal of life. Next, it should clearly give you the path to achieve the goal. Third, it should make you happy to travel in that path. The path itself should be joyful, blissful.

So here, Kṛṣṇa says, ‘It is eternal—*avyayam*’, meaning everlasting. He uses all the advertising terms! And it is joyfully performed—*su-sukham kartum*. It is easy. Kṛṣṇa declares, ‘this king of secrets is the king of knowledge—*rājavidyā rājaguhyam* (9.2).’

Kṛṣṇa says, ‘I am not even God; I am something more than God. Whatever you think of as God rests in Me. All created beings rest in Me.’ He declares, ‘I am God.’ Kṛṣṇa reveals the secret only to qualified people. These secrets can be told only to a person who is really integrated, really intimate, and who really desires to know.

ŚRADDHA, AUTHENTIC FAITH IN MASTER

He says, ‘I am going to tell a great truth. It is a secret that I am revealing to you.’ Now He lets Arjuna know what kind of people can know the secret. He says people who do not have *śraddha*, faith in *dharma* or His teachings go back to the path of rebirth without Enlightenment, without attaining Him. Whenever an Enlightened Master speaks, every word he utters is Absolute Truth. So, you must have *śraddha*, faith in me to understand what I speak.

Kṛṣṇa talks about faith in *dharma*, His teaching. Human being has the power, the free will to follow *dharma*, to live with integrity, authenticity, responsibility, and enriching. He has free will to do or not do, to live or not live. When Kṛṣṇa says *dharma*, He means anything that leads us to a higher level of Consciousness.

Kṛṣṇa clearly says: if we do not have faith in *dharma-aśraddadhānāḥ puruṣā dharmasyāsyā*, we go back to the cycle of birth and death, *mṛtyu-samsāra-vartmani* (9.3). So, Kṛṣṇa gives a technique. He says, ‘Have *śraddha*, authentic faith in *dharma* and it will lead you to the Ultimate.’

ALL REST IN ME (9.4-9.8)

It is time to reveal the secrets.

Śrī Kṛṣṇa starts: ‘By Me, in my formless form, this entire Universe is pervaded—*jagad avyaktamūrtinā* (9.4). All beings are in Me, but I am not in them.’

This is the Truth! The whole Universe is pure intelligence; not dead matter. It responds to our thoughts. The whole Universe—earth, air, oceans, rivers, fire, or the space, sun, moon—is intelligence.

Kṛṣṇa declares, ‘By My formless form, this entire Universe is pervaded. All beings are in Me—*mayā tatam idam sarvam jagad avyaktamūrtinā*.’ He speaks of Cosmic intelligence. Kṛṣṇa says, ‘Understand that as the mighty wind blowing everywhere rests in the sky, all created beings rest in Me.’

Understand, ākāśa (space or ether) is energy. We do not know the power of ākāśa, because it does not directly create effects in our lives. Ākāśa is disturbed by our collective negative thoughts, collective poison. The collective energy of the Universe is Ākāśa. Because ether is so subtle, we cannot feel the happenings in it. The subtler it becomes, the more powerful and energetic it becomes.

Kṛṣṇa says, ‘How the wind rests in the space, in the same way the Universe rests in Me, *tathā sarvāṇi bhūtāṇi matsthāṇīty upadhāraya*.’ Don’t think space is emptiness. It is energy. Just as the air rests in the space, our being, the whole Universe including our being, we all rest in the Divine. Kṛṣṇa says, ‘All beings rest in Me, *mat-sthāni*’.

Kṛṣṇa is talking about the creation and destruction of the Universe. Only an Incarnation can make such bold statements because He speaks from experience.

In the first verse Kṛṣṇa says, ‘The whole material manifestation enters into Him when the Universe is destroyed and He projects it again to create the Universe.’ At the end of each age, a *kalpa*, the materially manifested Universe with all its creations merges back into Him. This whole Universe was created from ākāśa, ether and it goes back into ether again.

When Kṛṣṇa says, ‘All material manifestation enters Me,’ He means, it enters the Universal Consciousness. Everything we see and feel using our senses is part of the Universal Consciousness. This whole Universe is a manifestation or a projection of our own Self. Only an Enlightened being sees the real Truth, as it IS.

How To Be UNATTACHED (9.9-9.12)

Kṛṣṇa says that He is not bound to this Universe. This is the reason, He says, that keeps Him unaffected when the Universe is created and when it is destroyed. The whole Universe is being born out of Him and it is getting destroyed. Even then He is not affected because He is not bound to the Universe. It is because He is a mere spectator.

When we understand this truth, we feel a great sense of liberation. You see, we become attached or bound to what we have. We think that all we have is ours.

Here Kṛṣṇa says He is neutral. He is in the space of complete Completion, the eternal Completion! Being neutral means being a spectator. When we become a spectator to our thoughts and emotions, we feel a great sense of liberation. All we have to do is break the shaft that we create between different unconnected thoughts and emotions. We have to ‘Unclutch.’ When we see thoughts like passing clouds in the sky, we stop associating ourselves with them. We are no longer controlled by them.

Kṛṣṇa says that although He is a mere spectator, everything happens under His supervision. Here He shows His authority. He says the material world is created and annihilated according to His will through the power of *prakṛti*, Nature and the energy of *māyā*, Illusion.

POWER OF OUR INNER SELF

Kṛṣṇa says, ‘I am the Supreme power. The material nature of *prakṛti* works under My direction—*māyā adhyakṣena prakṛtiḥ sūyate sa-carācaram* (9.10).’ Everything happens under His supervision. Whatever happens is a drama of creation and annihilation. Kṛṣṇa, the director of this cosmic drama, stands unmoved as a spectator.

This truth is reflected within us, too. We create and destroy ourselves. Everything, our happiness, our pains, our fantasies, our sorrows, our relationships are created by us. If we see from a higher level, we influence the whole Universe. Kṛṣṇa shows how powerful we are, how powerful our inner Self is. We create everything that we see, feel and hear. That is the power of our inner Self.

FOOLS DERIDE AN INCARNATION

Next, Kṛṣṇa says, ‘Fools deride Me when I descend in the human form—*vajānanti māṁ mūḍhā mānuśin tanum āśritam*. They do not know My ultimate nature, eternal nature, as the Supreme Lord of all that is—*mama bhūta maheśvaram* (9.11)’

Here Kṛṣṇa uses a strong word: ‘Fools, *mūḍhā*’. He gives a jolt to the ego. Incarnations, Enlightened Masters don’t edit their words. They speak the Truth as it is. When an Incarnation lives in His body, people do not accept Him, and some even abuse Him. People stay away from the Living Master. And, when the Master is no longer in the body, people visit his final resting place, offer flowers, and do all kinds of things. Kṛṣṇa does not ask us to follow His form; He asks us to follow His energy.

Meeting an Enlightened Master is the best happening that can happen to us. Now it is up to us to enrich ourselves with Enlightenment or miss it. Kṛṣṇa tells everyone: if you miss an Enlightened Master, you are a fool.

WORSHIP ME IN ANY FORM BUT WITH DEVOTION (9.13-9.15)

Kṛṣṇa speaks about *bhakti* or devotion. Devotion can be one of the most powerful ways to reach God. All great devotees of Kṛṣṇa and Rāma showed complete gratitude and love. When devotion reaches that state, they reach the Ultimate Consciousness.

Now, He talks about the path of *jñāna*, knowledge. Mere accumulation of knowledge only increases ego. It does not give Enlightenment. There are many different ways people worship the Divine. He gives options among the different paths; *satatam kīrtayanto māṁ* (9.14)—worshipping through singing the glories of the Lord or *jñāna-yajñena cāpy anye yajanto māṁ upāsate* (9.15)—cultivation of knowledge and offering everything at the feet of God. Actually, all paths are one and the same.

I AM IMMORTALITY AND DEATH (9.16-9.19)

Kṛṣṇa says in specific terms what He is. He is the creation of the act, the actor and the action. He tells Arjuna that everything we do, see, feel,

everything we know is because of Him. He is the seed of everything. Everything that we see is Parāśakti or Universal energy. This is Kṛṣṇa's message here.

We are all Brahman; we are all Divine. Divine energy fills and overflows everywhere. This is what Kṛṣṇa says in these verses. When we worship some idol or form, we actually worship the formless energy behind that idol. Universal Energy is everywhere, in everything; and is within us also. Only the form in which everything exists is different. When I say everything, I mean everything is Kṛṣṇa, everything is Brahman.

RESIDE IN ME, I GIVE AND PRESERVE (9.20-9.24)

Now, please come to the space of listening.

The next verse is the main core that reveals the secret of secrets. Kṛṣṇa tells Arjuna and all of us:

'Those who always worship Me, those who always reside in Me, those who have *ananyāś cintayanto*—means the non-dual mood, the space of *Advaita*, means those who have become Me, those who have experienced and who reside in Eternal Consciousness—to them, I carry what they lack and I preserve what they have. I personally take care of them.'

No other Incarnation has revealed this Truth so clearly. He says, 'If you reside in Eternal Consciousness, I take care of you in all ways.'

Yoga and kṣema: I give them whatever they want spiritually and materially and I take care that it stays with them. This is a beautiful statement, an assurance, a promise.

Kṛṣṇa gives a promise, 'If you reside in My consciousness, whatever you lack will be given and whatever you have will be preserved.' He says we will have everything and nothing will be lost. It is difficult to believe!

Please listen. Existence responds to our thoughts. We are part of this whole Existence. If we think we are alone, we will continuously fight with Existence. The part can never see the whole as enemy. Only a person who understands that the Whole is his own being, realizes tremendous

relaxation and bliss.

Kṛṣṇa says beautifully:

'When you reside in My Consciousness, whatever you lack, I give and whatever you have, I preserve.'

*ananyāś cintayanto mām ye janāḥ paryupāsate |
teṣāṁ nityābhīyuktānāṁ yogakṣemāṁ vahāmyahāṁ || 9.22*

The moment we bring integrity into our thinking and complete with all our incomplete thoughts, and our inner space changes into the space of completion, automatically we attract good things. When you create the space of completion in you, so much of unimaginable, auspicious things happen that are incomprehensible. Just start experimenting with creating the space of completion. I declare from my own authority, this verse is the solid truth. This is a promise by the Divine. Nine years I lived in utter insecurity. I know Kṛṣṇa still proves His words—*yogakṣemāṁ vahāmyahāṁ*, He does!

Trust that your Consciousness is connected to the Universe. Continuously, the Universe cares for you. The Divine waits for you. It responds to your thoughts. Your consciousness, your inner space has the quality to create miracles in your lives. When we reside in eternal consciousness, we automatically attract the power to cause our reality. When we understand, that the whole Universe is pervaded by the Existential energy of Viṣṇu, we attract Lakṣmi, Viṣṇu's Consort who represents wealth!

When we take care of our inner space, automatically, the outer space showers on us. We become a blessing for Earth and it blesses us by showering on us. Existence responds to our inner bliss and blesses us. Never think that Existence is mere matters; not alive. It is live Intelligence. Understand this secret. Once we decide to lead a spiritual life, all our worldly things are taken care of by the Divine. It responds to whatever we *need* and it takes care of whatever we *have*.

From experience I tell you, we never perish. We continue to exist, in some form, somewhere. Even if we become enlightened, we become a

pure conscious energy. We will be there, everywhere. We never die when we understand that Existence is intelligence.

IN SIMPLICITY LIES GREATNESS (9.25-9.28)

Kṛṣṇa says next: 'If one offers Me with love and devotion, a leaf, flower, fruit or water, I will accept it. (9.26)' He says, 'The Existence, the Divine is so alive that It responds to even simple things.'

Listen, He doesn't say, I accept only big things. He says, even simple things, I accept. The greatness of the Divine is that He is simple. To be big, you don't need intelligence. Simplicity is the great quality of the Divine. He says, 'Just a leaf, a flower, a fruit, a little water... simple things are enough. I accept it. I am pleased. I respond to it.'

First thing Kṛṣṇa reveals is: He proves that the whole Cosmic energy, the whole Universe is intelligence. Next, the moment we understand it is intelligence, we relax from all tension, worry, fear and insecurity. He makes us understand that He is next to us and we can relate with Him easily.

See, as long as we think the world is material, matter, we feel like protecting ourselves from it. We fight with the Whole. That is why we feel deeply uprooted. The moment we understand we are part of the Whole, the Whole is the intelligence that responds to our thoughts, to our being, we relax into Enlightenment, we enter Divine Consciousness.

Next, He says, 'When you drop yourself into the Eternal Consciousness, I take care of your *yoga* and *kṣema*. I take care of whatever you lack. I will supply what you lack and preserve what you have.'

Kṛṣṇa asks Arjuna to surrender everything to Him. I tell you, surrendering to an Enlightened Master, an Incarnation, the Universal energy is the easiest way to become enlightened. If we can surrender every action to the Supreme Self, we experience a great liberation. By *letting go*, by surrendering to the Existential energy, we will be completely free. All our burdens will be gone.

MY DEVOTEE NEVER PERISHES (9.29-9.34)

Now Kṛṣṇa says, 'If one is engaged in devotional service, then even

if he commits the most abominable actions, he is saintly. He quickly becomes eternal and attains Eternal consciousness. He goes on to say that His devotee never perishes. He says, ‘Not only I am declaring to you, you declare to the whole world boldly that My devotee never perishes, *na me bhaktaḥ pravaśyati* (9.31).’

Understand that Existence is intelligence. You will never perish, you will never die because you will be in Existence in some form. When we understand the whole Cosmic energy is intelligence, our whole life will be blessed with what we want. Whatever we lack will be supplied and whatever we have will be preserved.

Consciously decide, ‘From today I will live in the space of completion, blissfully, in utterly relaxed consciousness.’ I promise you will attract Lakṣmī (goddess of wealth). You will create much more than a goldsmith. When we really, intensely understand this truth—the whole Universe is energy, the whole Existence is energy, *yoga* (success) and *kṣema* (protection) happen in our life.

When we understand this truth, not only in this world, wherever we go, we are protected. We relax into the Consciousness that Existence continuously protects us, takes care of us.

This chapter reveals this single secret, that is—the Cosmic energy, the whole Universe is intelligence. It responds to our thoughts and our very Consciousness.

When devotion matures, Consciousness flowers. Devotion is not simply offering worship daily to Kṛṣṇa’s photo. When one is a true devotee of Kṛṣṇa, he becomes Kṛṣṇa. He experiences Kṛṣṇa consciousness, where no good, bad, evil or virtue exists.

Devotion, knowledge and wisdom appear to be different when they are not ripe. When they mature, they become the same. One experiences true wisdom at the peak of devotion or peak of knowledge.

Irrespective of caste, a person who has faith and devotion to Him can attain Him. Even if a person does not lead the life of a *brāhmaṇa*, he can reach and experience the ultimate Consciousness.

ALWAYS THINK OF ME

In the last verse, Kṛṣṇa says, ‘Engage your mind, always thinking of Me, *man-manā bhava mad-bhakto* (9.34).’ The whole Universe is Intelligence and It responds to our thoughts. So, we must be integrated to what we think.

Listen, the commitment you make to others is *Word*, the commitment you make to yourself is *Thought*. See, our inner space reflects the outer incidents. The entire Universe responds beautifully to each and every thought. That is why it is so important to keep our inner space cleansed and complete. Listen! Take the words you utter in your inner space very seriously. The most powerful being in your life is telling you, ‘*tathāstu (so be it)!* YOU! He is sitting inside you as the *antaryāmi* (inner being) and saying ‘*tathāstu!* to whatever you utter.

When Kṛṣṇa says, ‘Engage your mind in always thinking of Me,’ He speaks about cleansing the inner space. When our mind is engaged in thinking of the Divine, we become Divine. The moment we understand this, we relax into eternal bliss. The moment we relax into eternal bliss, the Divine takes care of us. Whatever we lack is brought to us and whatever we have is preserved for us. Naturally, we will experience, enjoy and enrich both the inner space and the outer space. This is the ultimate secret that Kṛṣṇa reveals to Arjuna.

Let us pray to the *Parabrahma* Kṛṣṇa, the Divine consciousness, the Cosmic intelligence to make us understand this *rājavidyā rājaguhya*, the secret of all secrets and experience the outer space and the inner space with eternal bliss, *Nityānanda*.



CHAPTER

10

Vibhūti Yogah

YOU ARE THE ULTIMATE

I AM THE CREATOR, THE CREATED AND
THE CREATION. I AM THE BEGINNING,
THE MIDDLE AND THE END. ALL ELSE
IS ILLUSION. HE WHO KNOWS THIS
GLORY AND POWER OF MINE, IS FULLY
UNITED IN ME. KNOW ME AND BE
LIBERATED.

अथ दशमोऽध्यायः
विभूतियोगः

Vibhūti Yogah

श्री भगवानुवाच ।
भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ &

*śrībhagavānuvāca
bhūya eva mahābāho śṛṇu me paramāṁ vacaḥ ।
yatte�haṁ priyamānāya vakṣyāmi hitakāmyayā ॥ 10.1*

10.1 Lord Kṛṣṇa says: Listen carefully again, Oh mighty-armed Arjuna! Because you are My dear friend, I shall speak further on the Supreme knowledge for your welfare.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २

*na me viduh suraganāḥ prabhavaṁ na maharṣayah ।
ahamādirhi devānāṁ maharṣināṁ ca sarvaśah ॥ 10.2*

10.2 Neither the hosts of deities nor the great sages know My origin, My opulence. I am the source of the deities and the sages.

यो मामजमनादिं च वेत्ति लोकमहेशरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३

*yo māmajamanādīm ca vetti lokamaheśvaram ।
asaṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ॥ 10.3*

10.3 He who knows Me as the unborn, without beginning, and supreme Lord of all the worlds, Only he, who has this

clarity, is wise and freed from all bondage.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुख दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४

*buddhirjñānam asamīmohaḥ kṣamā satyam̄ damah śamah ।
sukham̄ duḥkham̄ bhavo 'bhāvo bhayam̄ cābhayameva ca ॥ 10.4*

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५

*ahimśā samatā tuṣṭis tapo dānam̄ yaśo 'yaśah ।
bhavanti bhāvā bhūtānām̄ matta eva prthagvidhāḥ ॥ 10.5*

10.4,5 Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind, happiness, distress, birth, death, fear, fearlessness, non-violence, equanimity, satisfaction, austerity, charity, fame and infamy, all these various qualities of living beings are created by Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६

*mahaṛṣayah sapta pūrve catvāro manavastathā ।
madbhāvā mānasā jātā yeṣām̄ loka imāḥ prajāḥ ॥ 10.6*

10.6 The seven great sages and before them, the four great Manus, endowed with My power, They arose from My mind and all the living beings populating the planet descend from them.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पैन योगेन युज्यते नात्र संशयः ॥ ७

*etām vibhūtiṁ yogam̄ ca mama yo vetti tattvataḥ ।
so 'vikampaiṇ yogena yujyate nātra saṁśayaḥ ॥ 10.7*

10.7 He who knows all this glory and powers of mine, truly, he is fully united in Me; Of that there is no doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८

*aham sarvasya prabhavo mattah sarvam pravartate /
iti matvā bhajante mām budhā bhāvasamanvitāḥ ॥ 10.8*

10.8 I am the source of all the spiritual and material worlds. Everything arises from Me. The wise who know this are devoted to Me and surrender their heart to Me.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९

*maccittā madgataprāṇā bodhayantah parasparam /
kathayantaśca mām nityam̄ tuṣyanti ca ramanti ca ॥ 10.9*

10.9 With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०

*teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam /
dadāmi buddhiyogaṁ tam̄ yena māmupayānti te ॥ 10.10*

10.10 To those who are always engaged in Me with love, I give them enlightenment by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११

*teṣāṁ evānukampārtham aham ajñānajam tamah /
nāśayāmy ātma-bhāvastho jñānadīpena bhāsvatā ॥ 10.11*

10.11 Out of compassion to them, I destroy the darkness born out of their ignorance by the shining lamp of knowledge.

अर्जुन उवाच
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शोशतं दिव्यमादिदेवमजं विभुम् ॥ १२

*arjuna uvāca
param brahma param dhāma pavitram paramam bhavān /
puruṣām śāśvataṁ divyam ādidevamajām vibhum // 10.12*

10.12 Arjuna says: You are the supreme truth, supreme sustenance, supremely purifier, the primal, eternal and glorious Lord.

आहुस्त्वामृषयः सर्वे देवर्षिनर्दस्तथा ।
असितो दैवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३

*āhustvāmr̥ṣayah sarve devarṣiṇāradastathā /
asito devalo vyāsaḥ svayam caiva bravīṣi me // 10.13*

10.13 All the sages like Nārada, Asita, Devala, and Vyāsa have explained this. Now you are personally explaining to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४।

*sarvametadṛtam manye yanmām vadasi keśava /
na hi te bhagavan-vyaktim vidurdevā na dānavāḥ // 10.14*

10.14 Oh Keśava, I accept all these truths that You have told me. Oh Lord, neither he gods nor the demons know You.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५

*svayam evātmanātmānam vettha tvam puruṣottama /
bhūta-bhāvana bhūteśa devadeva jagatpate // 10.15*

10.15 Surely, You alone know Yourself by Yourself, Oh Perfect One, the origin of beings, Oh Lord of beings, Oh God of gods, Oh Lord of the world.

वकुमहस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिलोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६

*vaktum arhasy aśeṣena divyā hy ātma-vibhūtayah /
yābhīr vibhūtibhir lokān imāṁstvam vyāpya tiṣṭhasi // 10.16*

10.16 Only You can describe in detail Your divine glories by which You pervade this universe.

कथं विद्यामहं योगिंस्त्वा॑ं सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७

*kathām̄ vidyām̄ahām̄ yogīm̄ tvām̄ sadā paricintayan /
keṣu keṣu ca bhāvēṣu cintyo'si bhagavanmayā // 10.17*

10.17 How may I know You by contemplation? In which forms should I contemplate on You, Oh Lord?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मे॒मृतम् ॥ १८

*vistarenātmano yogam̄ vibhūtim̄ ca janārdana /
bhūyah kathaya tṛptirhi śr̄ṇvato nāsti me'mṛtam // 10.18*

10.18 Tell me in detail of your powers and glories, Oh Janārdana. Again, please tell for my satisfaction as I do not tire of hearing your sweet words.

श्री भगवानुवाच ।
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९

*śrībhagavānuvāca
hanta te kathayiṣyāmi divyā hyātmavibhūtayah /
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me // 10.19*

10.19 Kṛṣṇa says, ‘Yes, Oh Kuruśreṣṭha, I will talk to you surely of My Divine glories; but only of the main ones as there is no end to the details of My glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २०१

*ahamātmā guḍākeśa sarvabhūtāśayasthitah /
ahamādiśca madhyam ca bhūtānāmanta eva ca // 10.20*

10.20 I am the Spirit, Oh Guḍākeśa, situated in all living beings. I am surely the beginning, middle and end of all beings.

आदित्यानामहं विष्णुज्योतिः रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१

*ādityānāmahaṁ viṣṇur jyotiṣāṁ ravirāṁśumān /
maricirmarutāmasmi nakṣatrāṇāmahaṁ śāśī ॥ 10.21*

10.21 Of the Ādityas, I am Viṣṇu. Of the luminaries, I am the bright sun. Of the Maruts, I am Marīcī. Of the Nakṣatras, I am the moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२

*vedānām sāmavedo'smi devānāmasmi vāsavah /
indriyāṇām manaścāsmi bhūtānāmasmi cetanā ॥ 10.22*

10.22 Of the Vedas, I am the Sāma Veda. Of the gods, I am Indra. Of the senses, I am the mind and in living beings, I am the consciousness.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३

*rudrāṇām śaṅkaraścāsmi vitteśo yakṣarakṣasām /
vasūnām pāvakaścāsmi meruḥ śikhariṇāmahaṁ ॥ 10.23*

10.23 Of the Rudras, I am Śaṅkara and of the Yakṣas and Rākṣasas, I am Kubera, god of wealth. Of the Vasus, I am fire and of the peaks, I am Meru.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४

*purodhasāṁ ca mukhyam māṁ viddhi pārtha bṛhaspatim /
senānīnāmahaṁ skandah sarasāmasmi sāgarah ॥ 10.24*

10.24 Of the priests, understand, O Pārtha, that I am the chief Brihaspati. Of the warriors, I am Skanda. Of the water bodies, I am the ocean.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५

*maharṣīṇāṁ bhṛgurahaṁ girāmasmyekamakṣaram /
yajñānāṁ japa-yajño'smi sthāvarāṇāṁ himālayaḥ || 10.25*

10.25 Of the great sages, I am Bhrigu. Of the vibrations, I am the OM. Of the sacrifices, I am the chanting of holy names. Of the immovable objects, I am the Himālayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६

*aśvatthāḥ sarvavṛkṣāṇāṁ devarṣīṇāṁ ca nāradah /
gandharvāṇāṁ citrarathāḥ siddhānāṁ kapilo muniḥ || 10.26*

10.26 Of all the trees, I am the Banyan tree and of all the sages of the gods, I am Nārada. Of the Gandharvas, I am Chitraratha. Of the realized souls, I am the sage Kapila.

उच्चैःश्वसमेशानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७

*uccaiḥśravas amaśvānāṁ viddhi mām amṛtodbhavam /
airāvataṁ gajendrāṇāṁ narāṇāṁ ca narādhipam || 10.27*

10.27 Of the horses, know me to be Ucchaiśravas born of the nectar generated from the churning of the ocean; Of the elephants, Airāvata and of men, the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पणामस्मि वासुकिः ॥ २८

*āyudhānāmaḥ vajraṁ dhenūnāma-smi kāmadhuk /
prajanaścāsmi kandarpaḥ sarpaṇāma-smi vāsukiḥ || 10.28*

10.28 Of the weapons, I am the thunderbolt. Of the cows, I am Kamadhenu; For begetting children, I am the god of love. Of the snakes, I am Vasuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९

*anantaścāsmi nāgānām̄ varuṇo yādasām̄ aham̄ ।
pitṛṇāmaryamā cāsmi yamah̄ saṃyamatāmaham̄ ॥ 10.29*

10.29 Of the serpents, I am Ananta. Of the water deities, I am Varuṇa. Of the ancestors, I am Aryama and of the ones who ensure discipline, I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३०

*prahlādaścāsmi daityānām̄ kālaḥ kalayatāmaham̄ ।
mr̄gānām̄ ca mr̄gendro'haṁ vainateyaśca pakṣiṇām̄ ॥ 10.30*

10.30 Of the Daitya (demons), I am Prahlad and of the reckoners, I am time. Of the animals, I am the king of animals (lion) and of the birds, I am Garuda.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झाषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१

*pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham̄ ।
jhaṣāṇām̄ makaraścāsmi srotasāmasmi jānhavī ॥ 10.31*

10.31 Of the purifiers, I am the wind. Of the wielders of weapons, I am Rāma. Of the water beings, I am the shark and of the flowing rivers, I am Jahnavi (Gaṅgā).

सर्गाणामादिरन्तश्च मध्यं चैवाहर्मर्जुन ॥
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२

*sargāṇāmādirantaśca madhyam̄ caivāhamarjuna ।
adhyātmavidyā vidyānām̄ vādah̄ pravadatāmaham̄ ॥ 10.32*

10.32 Of all creations, I am surely the beginning and end and the middle, O Arjuna. Of all knowledge, I am the spiritual knowledge of the Self. Of all arguments, I am the logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विशतोमुखः ॥ ३३

*akṣarāṇāmakāro'smi dvandvah sāmāsikasya ca /
ahamevākṣayah kālo dhātāham viśvatomukhah // 10.33*

10.33 Of the letters, I am the ‘A’. Of the dual words, I am the compounds and surely I am the never-ending time. I am the Omniscient who sees everything.

मृत्युः सर्वहरश्चाहं उद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४

*mṛtyuḥ sarva-haraś cāham udbhavaśca bhaviṣyatāī /
kīrtih śrīrvākca nāriṇām smṛtirmedhā dhṛtiḥ kṣamā // 10.34*

10.34 I am the all-devouring death and I am the creator of all things of the future. Of the feminine, I am fame, fortune, beautiful speech, memory, intelligence, faithfulness and patience.

ब्रह्मत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहं ऋतूनां कुसुमाकरः ॥ ३५

*bṛhatsāma tathā sāmnām gāyatrī chandasām aham /
māsānām mārgaśīrṣo'ham ṛtūnām kusumākarah // 10.35*

10.35 Of the Sāma Veda hymns, I am the Bṛhat Sāma and of all poetry, I am the Gāyatrī. Of the months, I am Mārgaśīrṣa and of the seasons, I am Spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६

*dyūtam chalayatām asmi tejas tejasvinām aham /
jayo'smi vyavasāyo'smi sattvam sattvavatām aham // 10.36*

10.36 Of all the cheating, I am Gambling. Of the effulgent things, I am the Effulgence. I am Victory, I am Effort, I am the Goodness (sattva) of those who are with satva (good) quality.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७

vṛṣṇināṁ vāsudevo'smi pāñḍavānāṁ dhanañjayaḥ /
muṇīnāmapyaham vyāsaḥ kavīnāmuśanā kaviḥ // 10.37

10.37 Of the descendants of Vṛṣṇi, I am Vāsudeva Kṛṣṇa. Of the Pāñḍavas, I am Arjuna. Of the sages, I am also Vyāsa and of the seer, I am Uśāna.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८॥

*daṇḍo damayatām asmi nītirasmī jīgīṣatām /
maunāṁ caivāsmi guhyānāṁ jñānāṁ jñānavatāmaham // 10.38*

10.38 Of rulers, I am their Sceptre. Of the victorious, I am Statesmanship. Of all secrets, I am also Silence. Of the wise, I am Wisdom.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९॥

*yaccāpi sarvabhūtānāṁ bijam tadahamarjuna /
na tadasti vinā yat syān mayā bhūtam carācaram // 10.39*

10.39 Also, of whatever beings exist, I am the seed, O Arjuna. There is nothing that exists without Me in all creations, moving and unmoving.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तृदेशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४०॥

*nānto'sti mama divyānāṁ vibhūtināṁ parantapa /
eṣa tūddeaśataḥ prokto vibhūtervistaro mayā // 10.40*

10.40 There is no end to My Divine glories, Oh Parantapa. What have been says by Me are examples of My detailed glories.

यद्यद्विभूतिमत्सत्त्वं श्रीमद्बूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥ ४१॥

*yad yad vibhūtimat sattvaiḥ śrīmad ūrjitameva vā /
tat tad eva'vagaccha tvarī mama tejomīśa saṁbhavam // 10.41*

10.41 You should know that whatever glories exist or whatever beautiful and glorious exists, all that surely is born of just a portion of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२

*athavā bahunaitena kīm jñātena tavārjuna /
viṣṭabhyāhamidam kṛtsnam ekāṁśena sthito jagat ॥ 10.42*

10.42 Of what use is to know about the many manifestations of this kind, O Arjuna? I pervade this entire world with just a part of Myself.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगा नाम दशमोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde vibhūtiyogo nāma
daśamo’dhyāyah ॥*

‘In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogasāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is tenth chapter named, *Vibhūti Yoghā*, ‘The Yoga of Divine Manifestations.’



Kṛṣṇa now explains His glories, Yoga of Divine manifestations, *Vibhūti Yogah*. In the last chapter, Kṛṣṇa gave the technique or the cognition of feeling deeply connected with the Whole, with Existence. Now He goes in great detail explaining how He is the Ultimate and how He expresses Himself.

When Kṛṣṇa, the Ultimate Master, talks about Himself, He talks as *Parabrahma Kṛṣṇa*, the Cosmic Kṛṣṇa. In this chapter especially, He is at the peak of His Cosmic Consciousness, before He reveals Himself as that Consciousness to Arjuna in the next chapter.

Every word that the great *Jagadguru*, the Universal Master utters here, is a gift to Arjuna and to humanity. The verses in this chapter are the authority on which *Bhagavad Gītā* rests, that make it a sacred scripture.

BECAUSE YOU ARE MY DEAR FRIEND (10.1)

A Master's relationship with his disciple is in many forms. Usually it is described in five forms. Here, Kṛṣṇa refers to the fourth relationship, *sakha bhāva*, as His friendship with Arjuna. He is the Master to His disciple Arjuna as well as Arjuna's friend.

Usually, as an individual ego, we see the Whole as our enemy. We are like small waves in a big ocean. However, suddenly, the wave starts thinking that the ocean is its enemy. When it is created, while it exists or when it drops, the wave is connected to the ocean. However, the wave thinks that it is in some way different from the ocean. Not only that, the wave starts fighting with the ocean. For the wave to realize that it is fully connected to the ocean, it must be consumed by the ocean. The ego must dissolve. The individual identity of the wave must disappear. This is the first step to Enlightenment.

EXISTENCE IS YOUR FRIEND!

There are two ways of living. First, we can embrace and welcome Reality, in which case our root pattern must dissolve because only then

can we face reality. This Reality is God. God is not some entity hidden in some remote corner of Universe. He is the Reality around us. God is not remote, He is immediate. Divine is immediate!

The second way of living is how most of us live: We create a shell, a dream world around ourselves to defend a false ego which has no substance in Reality. This is what is meant by *māyā*—illusion.

If you live with the attitude of enmity with the Whole, even when you live, you will constantly be tortured. When you live with the feeling of friendliness or *sakha bhāva*, with the attitude that Existence is your friend, your own, you feel a deep easiness.

Listen! The first thing Kṛṣṇa teaches as *rājavidya rājaguhyam* (secret of all secrets), is that Existence is *not* your enemy. It responds to your thoughts. It continuously cares for you. It is Intelligence.

The ultimate secret that Kṛṣṇa wants to reveal is that Existence, Parāśakti, Brahman, is your friend, not your enemy. It is Intelligence.

Next, in this chapter, Kṛṣṇa says, ‘I am That.’ He says, ‘I am the Whole of Existence.’ He says, ‘I am the same energy. Not only you don’t need to have enmity, you can have *deep love*.’ Now, He explains how to feel connected to Existence. In the next chapter, *Viśvarūpa Darśana Yoga*, He gives the Cosmic experience to Arjuna that He is the Whole, the Cosmic Consciousness.

First, He removes enmity, then, He creates the feeling of connection, deep friendliness. Finally, He gives the *advaitic* (non-dual) experience, establishing Arjuna in *Living Advaita*. These three chapters elevate Arjuna step-by-step.

Let us study this scripture, Yogaśāstra, with intense devotion and deep sincerity. Along with Arjuna, we will grow into Completion.

Kṛṣṇa says, ‘For your benefit, because you are My dear friend, I shall speak to you further, giving knowledge that is better than what I have already explained.’ Kṛṣṇa explains His glory not for His own sake but for Arjuna’s sake. When Kṛṣṇa declared, ‘I am God,’ Arjuna became enlightened. How? What do you need to create this experience?

TRUST GOD HAS INTELLIGENCE, AND SURRENDER

See, the experiences of Kṛṣṇa, Śiva, Buddha and Mahāvīra, are all one and the same. When they express the Enlightenment, why are there different reactions? When they express their Enlightenment and declare their Divinity, some become enlightened and some run away.

How can we also become enlightened when we listen to Kṛṣṇa's words? How can we listen? With what mood are we supposed to receive the words?

Arjuna, Kṛṣṇa's disciple, is totally in love with Kṛṣṇa. He has totally surrendered to Kṛṣṇa. He is not ready to suspect anything. By now, he is clear. His head, his logic has stopped analyzing.

This Truth should be declared only to a person who is totally, intimately, feeling connected to the Divine. Arjuna has completely surrendered to Kṛṣṇa. What is surrender?

When you truly surrender, when you offer yourself at the feet of the Master, your ego disintegrates, and you will be bubbling with joy and bliss. If you understand that Existence is your friend and it deeply cares for you, you will not feel the need to live according to a script for life. Instead, you will have tremendous courage and trust in yourself to live life spontaneously.

Existence constantly cares for you. Trust the Intelligence in you. Be Complete and welcome life as it flows. Kṛṣṇa says, 'If you continuously merge in Me, I will take care of all your needs and necessities. You will be My responsibility.' Just understand. When we surrender ourselves to Existence, it carries us in Its very arms. We won't feel the pain of life.

FEEL DEEPLY CONNECTED TO KRṢNA

Kṛṣṇa says, Because you are My dear friend, you are deeply connected to Me, I am revealing this truth to you. Now, all we need is the mood of deeply in love with Kṛṣṇa. If we can open ourselves to Kṛṣṇa when He describes His glories, His *vibhūti*, it will not be words. We will feel it.

First, Kṛṣṇa removed the enmity between *jivātma* (Self) and *paramātma* (supreme Self). Arjuna is the *jivātma*. Kṛṣṇa is the

paramātma. We may not be aware but we continuously maintain enmity with *paramātma*, Existence. That is why we suspect life. We don't trust Existence. When we have the deep love—the connection with Existence, even when we die, we know that He knows where to keep us. We will be utterly relaxed as we know He will protect and guide us. So now itself, our mind should be prepared to fall in tune with this energy; to obey, to surrender to the Ultimate will.

First, Kṛṣṇa removes the enmity between the individual Self and Existence. Now, He explains the *glory of Existence*. Next, He gives the experience that the individual Self, *jivātma* and the Supreme Self, *paramātma* are the same.

Step-by-step, He leads Arjuna from *viśiṣṭādvaita* (a school of thought which says that the individual self is a *part* of Existence, with its own attributes to *dvaita*, duality), to *Advaita* (non-duality, truth that the individual self is Existence), to beyond *advaita* into *anubhūti*, experience.

Listen! Completion makes us understand that we are connected with the whole Universe—this is the essence of *viśiṣṭādvaita*. Completion makes us understand that we are deeply connected to the *paramātma* (supreme Self)—this is the essence of *dvaita*. Completion makes us understand that we are *not* one, but we are the Ultimate *infinity*, with each one infinitely powerful, which is the essence of *Advaita*.

I am asking you to trust Existence, not based upon my intellectual knowledge but from my personal experience. If you trust my words, when you trust Existence and relax from your tensions and problems, be sure that you will be taken care of. Miracles will happen in your life. When you put your energy totally on trust, an alchemy takes place in you. Here, if we can relax and feel deeply connected to what Kṛṣṇa says, we will experience the state that Kṛṣṇa is now going to express about His glories.

I AM THE SOURCE, I AM EVERYTHING (10.2-10.3)

Kṛṣṇa says, 'Neither the *devatās* (gods) nor the *r̥sis* know Me.' He means that neither people who work in the line of comforts and luxury nor the people who work in the line of religion and tapas (penance) know

Him. ‘But, I am their origin, *aham ādiḥ* (10.2).’

Whether we live a spiritual or a materialistic life, our root is our Consciousness. Understand, whenever Kṛṣṇa says, ‘Me, Me, Me, *aham, aham, aham*.’ He is referring to the Enlightened Consciousness.

I know, I can see how this whole scene of the *Gītā* between Arjuna and Kṛṣṇa happened. After Kṛṣṇa’s teachings Arjuna completely and totally melted in front of Kṛṣṇa. Kṛṣṇa explains, ‘Oh my dear! Understand, I am everything—*vetti loka maheśvaram* (10.3). I have come down. I have happened in this body to liberate you.’

The moment the Master says He is God, if you are centered on greed, you catch him and beg him to give you all the boons. If you are centered on fear, again, you catch him and say, ‘Please protect me from this or that.’

The moment we demand, Divinity disappears because we have brought in the business mind. Parāśakti, the Cosmic Energy does Her job using the forms of people who have surrendered their form to Her. Because I vacated, She is lives in my body. **All you need to do is—just get out of your system. The Divine will get in.**

Listen. When you feel connected, the Cosmic energy will guide you. Only if we have trust in the Master can the ultimate gain happen to us. Kṛṣṇa emphasizes that feeling connection to the Master is the basic need to understand this Truth. That is why the East gave so much importance to the Living Guru.

I AM EVERYTHING, COMPLETE WITH EVERYTHING (10.4-10.7)

Kṛṣṇa says, ‘Whatever you have, a good name or a bad name, it is created by Me.’ Then be certain that whatever you have is a gift from the Divine.

Kṛṣṇa asks us to complete with Life as it is. Only when we accept ourselves as we are, can we accept others. Only then we will feel deep friendliness with others. Deep friendliness with others is spirituality. Whether we believe it or not, we have a deep enmity towards others and ourselves. We live in constant self-doubt, self-hatred and self-denial.

The first thing you need to do is—*Completion with yourself and*

accept yourself as you are. When Kṛṣṇa says, ‘Happiness and distress, birth and death, fear and fearlessness, non-violence and equanimity, austerity, charity, name and fame...all these various qualities of living beings are created by Me alone,’ He means be complete with Life as it is, be authentic to all aspects of your life: your inner image, outer image, others’ image and life’s image. If all the four images reach their peak possibility, it is Enlightenment.

The moment we create the space of completion and complete with life as it is, we experience Divinity in everything. We don’t exclude anything. The moment we complete, a cognitive shift happens in us. As of now our mind is centered on enmity. The moment we declare completion with ourselves and with life, we become centered on bliss.

Kṛṣṇa explains His glory. He says, ‘I am everything.’ He declares, ‘I am the Universal Consciousness. The person who truly knows My glories and powers, engages in *yoga*, the union of individual consciousness with the Divine consciousness, and undoubtedly attains liberation. (10.7)’

Listen! When you are complete with you, the Universe will be complete with you. When you are incomplete with you, the Universe will be incomplete with you. Completion with you is *satori*. Completion with the Cosmos is *samādhi*.

One needs to do nothing except understand and accept what Kṛṣṇa is. The Master says that understanding and completing alone liberates us.

EXPERIENCE THE LIGHT OF KNOWLEDGE (10.8-10.11)

Now, instead of understanding these statements intellectually, try experiencing them. Let us feel connected to the *Parabrahma* Kṛṣṇa, to our very Life source.

Let us enter into meditation, because all the following verses in this chapter must be experienced.

We may think, ‘Why does He explain His glory in a detailed way?’ He makes us understand, wherever we see the glory, wherever we see the Divine radiating, there lies the greatness. We experience life as Divine and a blessing. It happens when we trust Divine, when we don’t have vested

interests and when we do not beg for anything from life.

Only when we understand, ‘I want just Him, nothing else’; ‘I want the pure experience of the Divine, nothing else,’ we experience the whole of Existence in a totally different way. The cognitive shift starts happening in us.

I can imagine how Arjuna felt when Kṛṣṇa revealed these glories for the first time. ‘Oh Arjuna, I am that. I am this. I am everything.’ Arjuna surely must have felt that he was expanding. When Kṛṣṇa reveals His glories and expands, Arjuna also expands. When we deeply feel connected to the Master and He expresses His glory, we expand. Here, Arjuna is enjoying the same mood that Kṛṣṇa enjoys.

Arjuna asks, ‘Oh Lord! It is so beautiful. I never feel bored. Please tell me again and again, all of your glories.’

ALWAYS ENGAGE IN ME

Kṛṣṇa reveals who He is and how He is shining. He talks about *Līlā dhyāna*, meditating on the Divine play of the Lord. What the eyes see intensely gets registered in the mind. What gets registered in the mind, the eyes see intensely. When the mind is engaged in the Divine, when the heart is captivated by the Divine, we automatically live every moment remembering the Divine. We enjoy talking to each other about the Divine glories because all around us, we see these glories. We are so full of Divine ecstasy and bliss, so fully complete and not wanting anything, because we see life overflowing with Divine bliss and glory.

Kṛṣṇa says, ‘With mind and lives absorbed on Me, always enlightening one another and talking about My glories, the wise are content and blissful. To those who are always engaged in Me with love, I give them enlightenment for which they come to Me, *yena mām upayānti te* (10.10).’

Kṛṣṇa here talks about satsang, the collection of people whose hearts, minds and bodies are immersed in Him. They are filled with bliss and love for their Lord and Master. He promises He will provide them the intelligence to enlighten them and bring them to Him.

MASTER DESTROYS IGNORANCE (10.12-10.18)

The Master defines Himself in the last verse: ‘I destroy the darkness of ignorance within them, with the shining lamp of wisdom, *jñāna-dīpena bhāsvata* (10.11) through My compassion.’

The Saṃskṛit word ‘Guru’, meaning Master, has two syllables: *gu* refers to darkness and *ru* to light. The Master leads the disciple from darkness into light with compassion. This darkness of ignorance is the identification that one has with one’s self, one’s material attachments, which surely leads to sorrow.

Arjuna becomes the perfect disciple. All that Arjuna seeks is that his Lord and Master tells him more about Himself, His glories, ‘I just need to know how I should approach You, how I should see You. Tell me more, I can never tire of listening to Your words.’

Arjuna is in love with His Master. When you are in such deep love as Arjuna is now, and as the Gopīs were with Kṛṣṇa in Brindāvan, there is nothing to be said. Arjuna knows that there is no need for Kṛṣṇa to say anything now. Yes, he would be delighted if Kṛṣṇa were to speak of His glories, His *līlā*. However, Arjuna is in such a state of meditation, ready for his ultimate experience, that whatever his Master says or does would not matter to him.

Anything that he can listen about his Master is nectar to his ears. He is in a state of complete immersion. You too, as the reader, make your plea to *Parabrahma Kṛṣṇa*, the *Jagadguru*, so that He may tell you about His glory, and you may meditate upon His glory. As He promised, He will provide the light of wisdom for you to be enlightened.

I AM THE BEGINNING, MIDDLE AND END (10.19-10.38)

Divine pervades every bit of this entire Universe. When It exists in every atom, when it is the essence of all that exists, how can we describe or comprehend it in its entirety? So Kṛṣṇa explains the main manifestations that give a glimpse of the unfathomable Divine.

Kṛṣṇa declares that He is everything that really matters. He is the ultimate consciousness in all beings and He is the beginning, middle and

end of all beings. He declares that He pervades the entire space and time and beyond (10.20).

Kṛṣṇa is both the macrocosm and the microcosm: the *Brahmāṇḍa*, Cosmos and the *pindāṇḍa*, individual being. His energy permeates all living and non-living entities and He decides upon their nature. He is the Creator. He is the Created. He is also the Creation.

Among the gods, Kṛṣṇa says He is Vasava (Indra), the king of gods. Of the Rudras, Kṛṣṇa says He is Śaṅkara, *rudrāṇāṁ śankaraś cāsmi* (10.20). Of the water bodies, Kṛṣṇa says He is the mighty ocean, infinite in expanse and essential to all life forms. Of the great sages, Kṛṣṇa says He is Bhṛgu, one of the *Saptarṣis*. Of the vibrations, Kṛṣṇa says He is the transcendental OṂ—*girāṁ asmy ekam akṣaram* (10.25). OṂ is the primal sound from which the Universe manifested itself. It is the *praṇava*, the mystic symbol.

Of the different types of sacrifices, Kṛṣṇa says He is the *japa* or chanting of holy names—*yajñānāṁ japa-yajño asmi* (10.25). Of the immovable objects, He is the mighty and majestic Himalayas, the abode of snow, *sthāvarāṇāṁ himālayaḥ* (10.25).¹

Kṛṣṇa says among the trees He is the banyan tree, *aśvatthāḥ sarva vṛkṣānāṁ* (10.26).

I AM THE COMPLETE BEING

Among the Siddhas, the Self-realized persons, Kṛṣṇa says He is Kapila, the complete sage. Kapila is the author of the *Sāṅkhya Yoga* system of philosophy. He is also the founding father of *Mahānirvāṇi Piṭha*—*Kapila Sarvajña Piṭha*.

Listen. Śrī Kṛṣṇa is the greatest follower of *Sāṅkhya Yoga* of *Mahānirvāṇi Piṭha*, the oldest apex body of *sanātana-dharma*. So, here Bhagavān introduces Himself saying, ‘Among the perfect complete beings, I am Kapila—*siddhānāṁ kapilo muniḥ* (10.26).’

Of the purifying elements, Kṛṣṇa says He is the formless and pure wind—*pavanāḥ pavatām asmi* (10.31). Of the various branches of knowledge, He is the ultimate spiritual knowledge, Self-realization, *adhyātma vidyā vidyānāṁ* (10.32). He is never-ending time and Creator

of this Universe, Brahma. Kṛṣṇa says He is the Creator and Destroyer.

THERE IS NO END TO MY GLORIES (10.39-10.42)

Kṛṣṇa says to Arjuna, 'Enough has been said. You can take no more. Whatever I have said, whatever more I can say, will only be a drop in the ocean, a small fragment of what I am. There is nothing that is not Me, nothing that can exist outside of Me, and nothing that has not been created from and by Me.'

He has given the background to Arjuna, so that he is prepared to see His formless form. Arjuna is now in total surrender and in deep gratitude.

Relax. Drop yourself and let the Divine, let this Cosmic energy prevail. Let Him be. Let the Divine be. This surrender mood can transform your Whole consciousness. It can make you experience the ultimate truth that Kṛṣṇa explains: His *vibhūti*, His Divine glory.

When you are blissful, whatever you see looks Divine and glorious. May you reach that bliss. Let us pray to *Parabrahma Kṛṣṇa*, the Universal energy, Existence, to guide us all and to give us all the experience of eternal bliss, *Nityānanda*.



CHAPTER

11

Viśvarūpa DarśanYogaḥ

Kṛṣṇa: THE COSMIC WINDOW

HOW DOES ONE EXPERIENCE UNIVERSAL
CONSCIOUSNESS? WHAT EXACTLY
HAPPENS? WHAT BASIC QUALIFICATION
DOES ONE NEED FOR THIS EXPERIENCE?
Kṛṣṇa EXPLAINS AND GIVES THE DIRECT,
PURE EXPERIENCE WITH HIS VERY COSMIC
PRESENCE!

अथ एकादशोऽध्यायः
विश्वरूपदर्शनयोगः
Viśvarūpa Darsan Yogaḥ

अर्जुन उवाच

मदनुग्रहाय परम गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्त वचस्तेन मौहोऽयं विगतो मम ॥ १

arjuna uvāca

*madanugrahāya paramāṁ guhyāṁ adhyātma-samjñitam ।
yat tvayoktaṁ vacas tena moho'yaṁ vigato mama ॥ 11.1*

11.1 Arjuna says: ‘O Lord! By listening to Your wisdom on the supreme secret of Existence and your glory, I feel that my delusion has disappeared.’

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २

*bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।
tvattah kamalapatrākṣa māhātmyamapi cāvyayam ॥ 11.2*

11.2 O Lotus-eyed Kṛṣṇa! I have listened from You in detail about the creation and destruction of all living beings, also Your inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेशर ।
द्रष्टुमिच्छामि ते रूपमैशरं पुरुषोत्तम ॥ ३

*evametadyathāttha tvam ātmānam parameśvara ।
draṣṭumicchāmi te rūpam aiśvaram puruṣottama ॥ 11.3*

11.3 O Parameśvara, Lord Supreme, though You are here before Me as You have declared Yourself, I wish to see the Divine Cosmic Form of Yours, Puruṣottama, Supreme Being.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेशर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४

*manyase yadi tacchakyam maya draṣṭumiti prabho /
yogeśvara tato me tvam̄ darśayātmaṇamavyayam || 11.4*

11.4 O Prabhu, my Lord, if You think it is possible for me to see Your Cosmic Form, then please, O Yogeśvara, Lord of Yoga and all mystic power, kindly show me that Imperishable Universal Self.

श्री भगवानुवाच
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ५०

*śrībhagavān uvāca
paśya me pārtha rūpāṇi śataśo'tha sahasraśah /
nānāvidhāni divyāni nānāvarṇākṛtīni ca || 11.5*

11.5 Bhagavān says: O My dear Pārtha, behold now My hundreds and thousands of forms, of infinite divine sorts, of infinite colors and shapes.

पश्यादित्यान्वसून्वरुद्रार्णेशिनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्वर्याणि भारत ॥ ६

*paśyādityān vasūn rudrān aśvinau marutastathā /
bahūny adṛṣṭa-pūrvāṇi paśyāścaryāṇi bhārata || 11.6*

11.6 O Bhārata, see here the different manifestations of the Ādityas, the Vasus, the Rudras, the Aśvins, the Māruts and all other gods. Behold the many wonderful forms which noone has ever seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७

*ihaikastham jagat kṛtsnam paśyādy sacarācaram /
mama dehe guḍākēśa yac cānyad draṣṭumicchasi || 11.7*

11.7 O Arjuna, see at once now in this body of Mine, the whole Universe completely in this one place, all the moving and the unmoving, and see everything else you desire to see also.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैशरम् ॥ ८

*na tu mām śakyase draṣṭum anenaiva svacakṣuṣā /
divyam dadāmi te cakṣuh paśya me yogamaiśvaram || 11.8*

11.8 But you cannot see Me with your own physical eyes. Let Me give you the Divine eye; Behold My Divine power and opulence!

सञ्जय उवाच
एवमुक्त्वा ततो राजन्महायोगेशरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैशरम् ॥ ९

*sañjaya uvāca
evamuktvā tato rājan mahāyogeśvaro hariḥ /
darśayāmāsa pārthāya paramam rūpamaiśvaram || 11.9*

11.9 Sañjaya said: O King, having spoken thus, the great Lord of Yoga, Mahā Yogeśvara Hari (Kṛṣṇa), showed to Arjuna His Supreme Cosmic form.

अनेकवक्त्रनयनमनेकाद्वुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १०

*aneka-vaktra-nayanam anekādbhuta darśanam /
aneka-divyābharaṇam divyānekodyatāyudham || 11.10*

11.10 Infinite mouths and eyes, with infinite wonderful sights, infinite divine ornaments, with numerous divine weapons uplifted.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्र्वयमयं देवमनन्तं विशतोमुखम् ॥ ११

*divya-mālyāmbara-dharam divya-gandhānulepanam /
sarvāścarya-mayam devam anantam viśvatomukham || 11.11*

11.11 Arjuna saw this Universal form wearing Divine garlands and clothing, anointed with celestial fragrances. All wonderful, brilliantly resplendent, endless, with all-pervading faces on all sides.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्ब्रासस्तस्य महात्मनः ॥ १२

*divi sūryasahasrasya bhaved yugapad utthitā /
yadi bhāḥ sadṛśī sā syād bhāsastasya mahātmanah ॥ 11.12*

11.12 If the splendor of a thousand suns were to blaze all together in the sky, it would be like the splendor of that Great Supreme Lord.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३

*tatraikasthaṁ jagat kṛtsnaṁ pravibhaktamanekadhā /
apaśyat devadevasya śarire pāṇḍavastadā ॥ 11.13*

11.13 There, in the body or Universal form of the God of gods, the Pāndava then saw the whole Universe resting in One place, with all its infinite expansions divided into many, many thousands.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणाम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४

*tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanañjayaḥ /
praṇamya śirasā devam kṛtāñjalirabhāṣata ॥ 11.14*

11.14 Then, Dhanañjaya, filled with wonder and astonishment, his hair standing on end, then bowed his head to the Supreme Lord and began to pray with joined palms.

अर्जुन उवाच ।
पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थम् । ऋषीश्च सर्वनुरगांश्च दिव्यान् ॥ १५

arjuna uvāca

*paśyāmi devāṁstava deva dehe sarvāṁstathā bhūta-viśeṣa-saṅghān /
brahmāṇam iśām kamalāsana-sthami ṛṣīmīś ca sarvān uragāṁśca divyān
॥ 11.15*

11.15 Arjuna says; O dear God, I see all the gods assembled in Your body and various other living beings too. I see

Brahma, the Lord of creation seated on the lotus, as well as Īśam (Śiva), and all the sages and celestial serpents.

अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विशेशर विशरूप ॥ १६

*aneka-bāhūdara-vaktranetram
paśyāmi tvām sarvato'nantarūpam ।
nāntam na madhyam na punastavādīm
paśyāmi viśveśvara viśvarūpa ॥ 11.16*

11.16 I see Your infinite form on every side, with many arms, stomachs, mouths and eyes; Neither the end, nor the middle nor the beginning do I see, Viśveśvara, Lord of the Universe, O Viśvarūpa, Cosmic form.

किरीटिनं गदिनं चक्रिणं च तेजोराशि सर्वतो दीसिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता- दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७

*kirīṭinam gadinam cakriṇam ca
tejorāśīm sarvato dīptimantam ।
paśyāmi tvām durnirikṣyām samantād
dīptānalārka-dyutim-aprameyam ॥ 11.17*

11.17 I see You with crown, club and discus; a mass of radiance shining everywhere, difficult to look at, blazing all round like the burning fire and Sun in infinite brilliance.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विशस्य परं निधानम् ।
त्वमव्ययः शोशतधर्मगोपा सनातनस्त्वं पुरुषो मतो मे ॥ १८

*tvamakṣaram paramam veditavyam
tvamasya viśvasya param nidhānam ।
tvamavyayaḥ śāśvata-dharma-goptā
sanātanastvam puruṣo mato me ॥ 11.18*

11.18 You are the imperishable; the Supreme Being worthy to be known. You are the great treasure house of this Universe. You are the imperishable Protector of the eternal order. I believe You are the Eternal being.

अनादिमध्यान्तमनन्तवीर्यं अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहृताशवक्रं स्वतेजसा विशमिदं तपन्तम् ॥ १९

*anādi-madhyāntam ananta-vīryam
ananta-bāhum śaśisūrya netram /
paśyāmi tvāṁ dipta-hutāśavakram
svatejasā viśvam idam tapantam // 11.19*

11.19 I see you without a beginning, middle or end, infinite in power and many arms, The sun and the moon being Your eyes, the blazing fire your mouth, the whole Universe scorched by Your radiance.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २०

*dyāvāprthivyor idam antaram hi
vyāptam tvayaikena diśaśca sarvāḥ /
drṣṭvādbhutam rūpamugram tavedam
lokatrayarām pravyathitaiṁ mahātman // 11.20*

11.20 This space between earth and the heavens and everything is filled by You alone O Great Being, having seen Your wonderful and terrible form, the three worlds tremble with fear.

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्तवा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१

*amī hi tvāṁ surasaṅghā viśanti
kecidbhītāḥ prāñjalayo gṛṇanti /
svastī tyuktvā maharṣisiddhasaṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ // 11.21*

11.21 Many celestials enter into You; some praise You in fear with folded hands; many great masters and sages hail and adore you.

रुद्रादित्या वसवो ये च साध्या विश्वेऽशिनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२

*rudrādityā vasavo ye ca sādhyā
viśve'śvinau marutaś coṣmapāśca /
gandha-rvayakṣasura siddhasaṅghā
vikṣante tvām vismitāś caiva sarve || 11.22*

11.22 The Rudra, Āditya, Vasu, Sādhyā, Viśvedeva, Aśvin, Marut, Uṣmapa and a host of Gandharva, Yakṣa, Asura and Sidhha are all looking at You in amazement.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरूपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३

*rūpaṁ mahatte bahuvaktranetram
mahābāho bahubāhūrupādam /
bahūdarām bahu-damṣṭrā-karālām dṛṣṭvā
lokāḥ pravyathitās tathāham || 11.23*

11.23 Having seen Your immeasurable form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and frightening tusks, O Mahābāho, Mighty-armed, the worlds are terrified and so am I.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ २४

*nabhaḥsprśām dīptamanekavarnām
vyāttānanām dīptaviśāla netram /
dṛṣṭvā hi tvām pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo || 11.24*

11.24 Seeing You, Your form touching the sky, flaming in many colors, mouths wide open, large fiery eyes, O Viṣṇu, I find neither courage nor peace; I am frightened.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्मं प्रसीद देवेश जगन्निवास ॥ २५

*daṁṣṭrākarālāni ca te mukhāni
dṛṣṭavaiva kālānalasannibhāni /
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa || 11.25*

11.25 Having seen your fearsome mouths with blazing tusks like the fire of the end of the universe, I know not the four directions nor do I find peace. O Lord of the Deva, O refuge of the Universe, be gracious.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः।
भीष्मो द्रोणः सूतपुत्रस्तथासा सहास्मदीयैरपि योधमुख्यैः ॥ २६

*amī ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaīvāvanipālasaṅghaiḥ /
bhīṣmo dṛoṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ || 11.26*

11.26 All the sons of Dhṛtarāṣṭra with many kings of the earth, Bhīṣma, Drona, the son of the charioteer, Karna, with our warrior chieftains.

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७

*vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni /
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ || 11.27*

11.27 Into Your mouths with terrible tusks, fearful to behold, they enter. Some are seen caught in the gaps between the tusks and their heads crushed.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिज्वलन्ति ॥ २८

*yathā nadinām bahavo’mbuvegāḥ
samudram evābhimukhā dravanti /*

*tathā tavāmī nara-loka-vīrā
viśanti vaktraṇy abhivijvalanti // 11.28*

11.28 Even as many torrents of rivers flow towards the ocean, so too these warriors in the world of men enter Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतञ्जा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्त्वापि वक्त्राणि समृद्धवेगाः ॥ २९

*yathā pradīptam jvalanam pataṅgā
viśanti nāśaya samṛddhavēgāḥ ।
tathaiva nāśaya viśanti lokās
tavāpi vaktrāni samṛddhavēgāḥ // 11.29*

11.29 Just as moths hurriedly rush into the fire for their own destruction, So too these creatures rush hastily into Your mouths of destruction.

लेलिह्यसे ग्रसमानः समन्ता-
लोकान्समग्रान्वदनैर्ज्वलद्विद्वः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३०

*lelihyase grasamānāḥ samantāl
lokān samagrān vadanair jvaladbhiḥ ।
tejobhir āpūrya jagatsamagram
bhāsastavo'grāḥ pratapanti viṣṇo // 11.30*

11.30 Swallowing all worlds on every side with your flaming mouths You lick in enjoyment. O Viṣṇu, Your fierce rays are burning, filling the whole world with radiance.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१

*ākhyāhi me ko bhavānugraha-rūpo
namo'stu te devavara prasīda ।*

*vijñātum icchāmi bhavantam ādyam
na hi prajānāmi tava pravṛttim || 11.31*

11.31 Tell me who You are, so fierce in form; salutations to You, O Supreme; have mercy. Indeed I know not Your purpose but I desire to know You, the Original Being.

श्री भगवानुवाच
कालोऽस्मि लोकक्षयकृतप्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः॥ ३२

*śrī bhagavān uvāca
kālo'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartumiha pravṛttāḥ |
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyanikeṣu yodhāḥ || 11.32*

11.32 Śrī Bhagavān says: I am the mighty world-destroying Time, I am now destroying the worlds. Even without you, none of the warriors standing in the hostile armies shall live.

तस्मात्त्वमुतिष्ठ यशो लभस्व जित्वा शत्रून् भुद्दक्ष्व राज्यं समृद्धम्।
मयैवैते निहाताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३

*tasmāt tvamuttiṣṭha yaśo labhasva
jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham |
mayaivaite nihatāḥ pūrvameva
nimittamātrāṁ bhava savyasācīn || 11.33*

11.33 Get up and gain glory. Conquer the enemies and enjoy the prosperous kingdom. I have slain all these warriors; you are a mere instrument, O Savyasācī (Arjuna).

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ ३४

*droṇāṁ ca bhīṣmaṁ ca jayadrathāṁ
ca karṇāṁ tathānyānapi yodhavīrān |*

*mayā hatāṁstvam jahi mā vyathiṣṭā
yudhyasva jetāsi rāṇe sapatnām || 11.34*

11.34 Drona, Bhīṣma, Jayadratha, Karna and other brave warriors have already been slain by Me; destroy them. Do not be afraid; fight and you shall conquer your enemies in battle.

सञ्जय उवाच
एतच्छ्रुत्वा वचनं केशवस्य कृताज्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगदूदं भीतभीतः प्रणम्य ॥ ३५

*sañjaya uvāca
etacchrutvā vacanām keśavasya
kṛtāñjalirvepamānah kiriṭī ।
namaskṛtvā bhūya evāha krṣṇam
sagadgadām bhītabhītah praṇamya || 11.35*

11.35 Sañjaya said: Having heard this speech of Keśava, the crowned Arjuna with joined palms, trembling, prostrating himself, again addressed Kṛṣṇa, voice choking, bowing down, overwhelmed with fear.

अर्जुन उवाच
स्थाने हृषीकेश तव प्रकीर्त्य जगप्रहृष्ट्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६

*arjuna uvāca
sthāne hrṣīkeśa tava prakīrt্যā jagat prahṛṣy atyanurajyate ca ।
rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ
|| 11.36*

11.36 Arjuna says: O Hṛṣīkeśā, it is but right that the world delights and rejoices in Your praise. Rākṣasas fly in fear in all directions and all hosts of sages bow to You.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७

*kasmācca te na nameran mahātman garīyase brahmaṇo'pyādikartre ।
ananta deveśa jagan-nivāsa tvam akṣaram sad-asat tat param yat ||*

11.37

11.37 And why should they not bow to Thee, O Great Soul, greater than all else, the Creator of even Brahma the Creator. O Lord of Lords, O Infinite Being, O Abode of the Universe, You are the imperishable, that which is beyond both seen and the unseen.

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विशस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विशमनन्तरूप ॥ ३८

tvamādidevah puruṣah purāṇas tvamasya viśvaya param nidhānam / vettāsi vedyam ca param ca dhāma tvayā tataṁ viśvam ananta rūpa ||

11.38

11.38 You are the primal God, the ancient Being, the Supreme refuge of the Universe. You are the knower and the One to be known. You are the Supreme Abode. O Being of Infinite forms, by You alone is the Universe pervaded.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९
*vāyur yamo'gnir varuṇah śaśāṅkah
prajāpatis tvam prapitāmahaś ca /
namo namaste'stu sahasrakṛtvah
punaśca bhūyo'pi namo namaste || 11.39*

11.39 You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prājapati and the great-grandfather of all. Salutations unto You a thousand times and again, salutations unto You!

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्व समाप्नोषि ततोऽसि सर्व ॥ ४०

*namah purastādatha prṣṭataste namo'stu te sarvata eva sarva /
ananta-viryāmita-vikramas tvam̄ sarvam̄ samāpnoṣi tato'si sarvah || 11.40*

11.40 Salutations to You, before and behind! Salutations to You

on every side! O All! Infinite in power and Infinite in prowess,
You are everything and everywhere.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ ४९

*sakheti matvā prasabham yaduktam
he kṛṣṇa he yādava he sakheti /
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi // 11.41*

11.41 Whatever I have rashly says from carelessness or love,
addressing You as Kṛṣṇa, Yādava, my friend regarding You
merely as a friend, unaware of this greatness of Yours.

यच्चावहासार्थमसत्कृतोऽसि विहारशाय्यासनभोजनेषु ।
एकोऽथवाप्यच्युतं तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२

*yac cāvahāśārtham asatkṛto'si
vihāraśayyāsana bhojaneṣu /
eko'tha va'py acyuta tat samakṣam
tat kṣāmaye tvām aham aprameyam // 11.42*

11.42 In whatever way I may have insulted You in fun, while
at play, resting, sitting or at meals, when alone with You or
in company, O Acyuta, O immeasurable One, I implore You
to forgive me.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुगरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयैऽप्यप्रतिमप्रभाव ॥ ४३

*pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgarīyān /
na tvatsamo'sty abhyadhikah kuto'nyo
lokatraye'py apratima-prabhāva // 11.43*

11.43 You are the father of this world, moving and unmoving.
You are to be adored by this world. You are the greatest guru;
there is none who exists equal to You. O Being of unequalled
power, how then can there be another, superior to You in the

three worlds?

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीङ्गम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोऽनुम् ॥ ४४

*tasmātprāṇamya praṇidhāya kāyam
prasādaye tvāṁmaham iśam īdyam /
pite'va putrasya sakhe'va sakhyuḥ priyah
priyāyārhasi deva soḍhum ॥ 11.44*

11.44 Therefore, bowing down, I prostrate my body before You and crave Your forgiveness, adorable Lord. Even as a father forgives his son, a friend his friend, a lover his beloved, You should, O Deva, forgive me.

अदृष्टपूर्व हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मै दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५

*adṛṣṭa-pūrvam hr̄ṣito'smi dṛṣṭvā
bhayena ca pravyathitam mano me /
tadeva me darśaya devarūpam
prasīda deveśa jagannivāsa ॥ 11.45*

11.45 After seeing this form that I have never seen before, I am filled with gladness but at the same time I am disturbed by fear. Please bestow Your grace upon me and show me Your form as the Supreme Personality, O Lord of Lords, O refuge of the Universe.

किरीटिनं गदिनं चक्रहस्त- मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विशमूर्ते ॥ ४६

*kiriṭinam gadinam cakra-hastam
icchāmi tvāṁ draṣṭumaham tathaiva /
tenaiva rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrtē ॥ 11.46*

11.46 O thousand armed Universal Form! I wish to see Your form with crown, fourarmed with mace, disc in Your hand. I yearn to see You in that form.

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्।
तेजोमयं विशमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥ ४७

*śrī bhagavān uvāca
mayā prasannena tavārjunedam
rūpaṁ param darśitam ātma-yogāt /
tejo-mayaṁ viśvamam anantamādyarī
yanme tvad anyena na dṛṣṭa-pūrvam // 11.47*

11.47 Bhagavān says: Dear Arjuna, I have favoured you with this Transcendental form within the material world of My internal power. No one before you has seen this unlimited, brilliant form.

न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः।
एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर॥ ४८

*na veda-yajñādhyayanairna dānaiḥ
na ca kriyābhīr na tapobhīr ugraiḥ /
evaṁ-rūpah śakya ahaṁ nr-loke
draṣṭum tvadanyena kuru-pravīra // 11.48*

11.48 O best among Kuru warriors, no one has ever before seen this Universal form of Mine, for neither by studying the Vedas nor by performing sacrifices or charities, can this form be seen. Only you have seen this form.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृग्मेदम्।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य॥ ४९

*mā te vyathā mā ca vimūḍhabhāvo
dṛṣṭvā rūpaṁ ghoramīdṛgmamedam /
vyapetabhīḥ prītamānāḥ punastvāṁ
tadeva me rūpamidam prapaśya // 11.49*

11.49 Do not be disturbed any longer by seeing this terrible form of Mine. Dear devotee, be free from all disturbances. With a peaceful mind, you can now see the form you wish to see.

सञ्जय उवाच ।
 इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
 ओशसस्यामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५०

sañjaya uvāca

ityarjunam vāsudevastatho'ktvā svakam rūpam darśayāmāsa bhūyah /
āśvasayām āsa ca bhītam enam bhūtvā punah saumya-vapur-mahātmā
// 11.50

11.50 Sañjaya said: Kṛṣṇa, while speaking to Arjuna, revealed His form with four arms, Then assuming His human form He consoled the terrified Arjuna.

अजुर्न उवाच ।
 दृष्टवेदं मानुषं रूपं तव सौम्यं जनार्दनं ।
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१

arjuna uvāca

dṛṣṭivedam mānuṣam rūpam tava saumyam janārdana /
idānīm asmi saṁvṛttah sacetāḥ prakṛtiṁ gataḥ // 11.51

11.51 Arjuna says: Seeing this wonderful human form, My mind is now calm and I am restored to my original nature.

श्री भगवानुवाच
 सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
 देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षण ॥ ५२

śrībhagavānuvāca

sudurdarśamidam rūpam dṛṣṭavānasi yanmama /
devā apyasya rūpasya nityam darśanakāṅkṣinah // 11.52

11.52 Bhagavān says: The four-armed form that you have seen is rare to behold. Even the celestials are forever aspiring to see this form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
 शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३

nāham vedairna tapasā na dānena na cejayā /
śakya evaṁvidho draṣṭum i dṛṣṭavānasi mām yathā // 11.53

11.53 The four armed form that you have seen with your Transcendental eyes cannot be understood simply by study of the Vedas, nor by undergoing penances or charity or worship; one cannot see Me as I am, by these means.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४

*bhaktyā tvananyayā śakya aham evam vidho’rjuna /
jñātum draṣṭum ca tattvena praveṣṭum ca parantapa || 11.54*

11.54 My dear Arjuna, only by undivided devotional service can you understand Me as I am, standing before you, being seen directly. Only in this way can you reach Me, O Parantapa.

मत्कर्मकृन्मत्परमो मद्भक्तः संङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५

*mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅgavarjitaḥ /
nirvairah sarvabhūteṣu yaḥ sa māmeti pāṇḍava || 11.55*

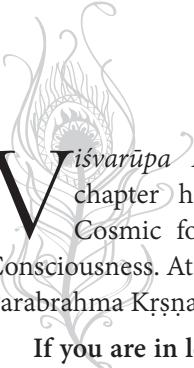
11.55 My dear Arjuna, one who is engaged entirely in My devotional service, who surrenders to Me as the Supreme, free from attachment, full of love for every entity, surely comes to Me.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde viśvarūpadarśanayogo
nāmaekādaśo’dhyāyah ||*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is eleventh chapter named,

*Viśvarūpa Darśan Yoge,
‘Yoga of the Vision of the Cosmic Form.’*



Viśvarūpa Darśan Yogeḥ—Vision of the Cosmic form. This chapter has a very special significance. Kṛṣṇa shows His Cosmic form to Arjuna, giving the experience of Universal Consciousness. At Arjuna's request, Kṛṣṇa reveals His Divine Self, that of Parabrahma Kṛṣṇa.

If you are in love with Kṛṣṇa, this is the chapter to know Him and enjoy Him. He does not give any teachings. He gives the pure experience directly: '*I am Everything*'. In the previous chapter, Kṛṣṇa gave the intellectual expression to a person deeply in love. Kṛṣṇa can be God only when a person achieves the maturity of Arjuna.

Let us now examine three questions:

Can Universal consciousness be experienced? What is the basic qualification for this experience? What happens in our being when we experience it? These three questions are explained beautifully by Śrī Kṛṣṇa. We shall understand and explore the wonderful possibility of experiencing Kṛṣṇa as the Cosmic window.

I WISH TO SEE YOUR DIVINE FORM (11.1-11.4)

Kṛṣṇa reveals Himself as not just an Incarnation but as also the very Source from which everything flows. He is the Source of all sources, the Cause of all causes, the source of all the worlds and Universes.

Arjuna's questions have all disappeared; his incompletions, delusions have dissolved. It is not that Arjuna is not aware of Kṛṣṇa's Divinity. Arjuna chose to have the Master lead him 'unarmed' as his charioteer, while Duryodhana chose Kṛṣṇa's vast *Nārāyaṇi Senā*, the Yādava army.

Kṛṣṇa clears any lingering self-doubts that Arjuna may have by explaining to him what He, the Master of the Universe is. He tells Arjuna who *He really is*. After detailing all His glories, Kṛṣṇa concludes, that He supports all of Existence within just a fragment of His Divine Self.

Yet, Arjuna hesitates, '*If you think I can behold Your form, O Prabho,*' which indicates that there is some fear, some self-doubt. Arjuna says: 'O

Yogeśvara, Master of all mystic power, please show me Your imperishable Cosmic Self, *darśaya-ātmānam avyayam* (11.4).

Arjuna is an evolved disciple. He pleads, ‘Let what may happen be decided by You. If it may please You, may I have your *darśan*. I have no right to ask You. As Your devotee, who surrenders to You, I ask of You to please show me Your entire splendor, Your wisdom, Your truth and all that You really are!'

LET ME GIVE YOU THE DIVINE EYE (11.5-11.8)

Before Kṛṣṇa gives *darśan* of the Universal form, He makes an important, beautiful statement, ‘O Arjuna! You cannot see my form with ordinary eyes. To behold this form, you would need *divya netra*, the divine third eye.

‘*divyam dadāmi te cakṣuh...*(11.8)’ Let me give you the divine eye to enable you to see and experience Me.’ From this verse, He starts giving the *Viśvarūpa Darśan*—Vision of His Cosmic Form.

Kṛṣṇa says, ‘O Arjuna, may you start seeing whatever exists, *sthāvara* and *jaṅgama* (immovable and movable), the Universe that no ordinary man can see. Even the great sages have not seen or aware of this sight.’ Kṛṣṇa, in His infinite compassion and love for Arjuna, shows him all these wonderful Universal forms.

Here is a wonderful phenomenon. Now Kṛṣṇa gives Arjuna the power to see what is happening in the whole Universe, not only in the present, but in the past and the future also!

DARŚAN, SEEING THE DIVINE FORM IS POSSIBLE

Here are the three questions that are the essence of the whole chapter.

Can the Divine form be seen?

What is the qualification to see the Divine form?

What really happens when you see the Divine form?

I tell you out of courtesy the simple truth, ‘Yes, it can be experienced.’ This is the solid truth; a promise that this can be experienced. I have no vested interest in convincing you of this possibility. Never think, ‘This is

not for me? It is for everybody! The first thing that you need to know is that—it is possible. Only then what Kṛṣṇa says will work on our being. All that you need is complete trust in the Master that what He says will happen. I promise you it will.

Next, what is the qualification? By giving this experience to Arjuna, Kṛṣṇa proves that there is no need for any qualification because Arjuna himself has no qualification. Arjuna neither took the responsibility nor understood fully the teachings of Kṛṣṇa. He was simply fortunate to be in the presence of Kṛṣṇa. You too are fortunate to be here and not caught in some traffic jam! There were thousands of possibilities for you to be elsewhere, but you chose to be here. This is the only qualification.

In fact, you are the Arjuna who missed Kṛṣṇa in an earlier form. You are here now, listening or reading, not by any mere accident or Divine coincidence. You are here now for a reason. That is qualification enough. Make sure that you do not miss Kṛṣṇa again this time!

First, we acknowledge the possibility of having the experience. Next, the qualification: simply by being here we are qualified for the experience.

Next, what happens when you have the experience?

Kṛṣṇa's words: 'Arjuna, you cannot see Me with these ordinary eyes. You need the divine eye, the third eye, *divyacakṣu*. To see My Cosmic form, I give you the divine eye. (11.8)'

The vision of 360 degrees is what Kṛṣṇa means by *divyacakṣu*, *trinetrā*, divine eye or third eye, also called *ājñā cakra*. When this eye opens you will see 360 degrees not only in the horizontal but in the vertical dimension too. You will see and experience the whole Existence as You. This experience is what Kṛṣṇa calls Cosmic Consciousness.

After this verse, neither Kṛṣṇa nor Arjuna speaks. Suddenly, it is Sañjaya who is speaking.

A THOUSANDS BLAZING SUNS (11.9-11.14)

These verses show the unlimited, never-ending, wonderful, all-pervading nature of the Lord. Anyone who has had this experience is reborn. The body expands to fill everything. The entire Universe is part

of the body. There is no separation of the individual and the whole. The whole is part and the part is whole. At another level the whole Universe exists within you. Arjuna saw in the Universal form, unlimited mouths, eyes and wonderful visions. Now Arjuna sees 360 degrees in both horizontal and vertical dimensions. He sees the Whole as his own being.

There is no boundary to Kṛṣṇa's Universal form. The word *Viśnu*, which is His real form, means one who expands infinitely. The splendor that Sañjaya talks about is beyond anything the mind can comprehend, because it is the source of all splendor.

Arjuna is awestruck and is in silence. Wherever he looked was Kṛṣṇa; Kṛṣṇa in many forms, many shapes, many non-forms and non-shapes. In the body of the Supreme Lord, Arjuna saw the whole Universe divided and at the same time united in one form. The vision that Arjuna beheld enveloped him completely. He was, in fact, part and experience of that vision as well.

Arjuna and Kṛṣṇa grew up together as friends. In this one moment, that relationship was redefined. When Arjuna beheld the Cosmic form of Kṛṣṇa, all thoughts of friendship disappeared. He became the typical *dāsa*, servant. Hands trembling, hair on end, tears in his eyes, Arjuna bowed down deep and started speaking in deep ecstasy. Ecstasy cannot be willed. Arjuna is in adoration, in awe. He realizes the presence of an energy that has no equal. In fact, Arjuna at this moment is beyond the five defined *bhāvas*. He is in the state of *mahā bhāva*.

WORLDS TREMBLE IN FEAR (11.15-11.24)

As Arjuna is in the same Consciousness as the Lord, this verse should actually start with '*Bhagavān uvāca*' meaning '*the Lord says!*' These statements are said to come from Him for us to record.

These are such beautiful ways that he describes the form. He does so to inspire us to achieve this form and this experience.

He says, 'O Lord! I can see all the gods and deities in Your body. I can see the special union of living entities. I can see Brahma seated on the lotus flower. I can see all the sages and divine serpents. O Viśveśvara, Lord

of the Universe, I see many arms, stomachs, faces, eyes and your limitless form. O Viśvarūpa, Universal form, I cannot see your beginning, middle or end (11.16).'

Arjuna sees the glowing form everywhere adorned with various crowns and discs. Some of what he sees is formless energy. He perceives radiance more powerful than a thousand suns, blazing, impossible to look at even with his divine eye.

Suddenly the scene changes. Arjuna is terrified. What Arjuna sees disturbs him.

'O All pervading Viṣṇu! I see You with burning fire in your gaping mouth, heating up the entire Universe, touching the sky. My heart trembles in fear and I have no courage to behold You.' Until now Arjuna was saying there was no beginning, middle or end. Now he says the form is touching the sky; an indication that he is settling, coming down from the experience.'

When Arjuna had his first glimpse of the Cosmic Vision of Kṛṣṇa, he identified with the Vision. There was no separation. Now, suddenly there is separation. Along with separation, there is fear!

TELL ME WHO YOU ARE (11.25-11.31)

From the macro perspective, Arjuna comes down to see the same destruction being played out at the battlefield at Kurukṣetra. From this verse we should say, 'Arjuna uvāca!' meaning 'Arjuna says'. It is no longer the divine state that Arjuna talks from. The moment he started feeling the fear, he descended to his normal state. Understand, only your fear separates you from Cosmic consciousness.

Arjuna exclaims that he sees the Kaurava warriors along with Bhīṣma, Droṇa, Karṇa, all rushing into Kṛṣṇa's fearful mouths, with their heads smashed between His teeth, ground into nothing. He describes the whole scene. He sees heavy losses on both sides; his own side, his warriors and generals also. The vision of destruction implies that he too is mortal. Arjuna is terrified.

'Who are You?', asks Arjuna. 'What are You here for? You are so fierce.

I see men disappearing into You as rivers rush into the mighty oceans. Like moths rushing into fire, I see creatures speed into destruction within You. You terrify me. Have mercy upon me.'

Death is the ultimate fear. Even the great warrior Arjuna trembles when faced with death. For the first time, Arjuna realizes that Master cannot be put in a frame. The primal energy that the Master is has to be experienced, without expectations and fears. No one expects Kṛṣṇa to be terrifying. So Arjuna pleads, 'Please have mercy upon me. I bow down to You, *namo 'stu te deva-vara prasādi* (11.31).'

GET UP AND GAIN GLORY, BE NOT AFRAID (11.32-11.34)

Kṛṣṇa explains in these verses what He really is.

'I am time, *kālo asmi*' says Kṛṣṇa. 'I devour and destroy the world, *loka-kṣaya-kṛt* (11.32).'

This is one of the most potent truths uttered by Kṛṣṇa in Gītā. For the first time, He takes off His mask and says, 'I am the Destroyer. I am *Kāla*, time,' says the Lord, 'and I destroy.' Time never stands still. It moves on. Nothing can stop the flow of time or move time forward. Time destroys.

The future constantly moves into the present, and then into the past. Kṛṣṇa is stating a simple fact here. 'With or without you,' He says, 'all these warriors will be dead. As Time, I shall devour them. It is not you who are the cause. O Savyasāci (Arjuna), by just being the instrument of their destruction, *nimitta-mātram bhava*, get up and be the gainer of fame, wealth and power, *tasmāt tvam uttiṣṭha yaśo labhasva jitvā śatrūn bhuṅkṣva rājyam samṛddham*. (11.33).'

As Mahākāla, Time personified, Kṛṣṇa destroys all, the good and the bad. Time moves on and destroys the present into past, future into present and past. As time, Kṛṣṇa is neutral. He knows what will happen in the future and yet He does not influence it.

When one completes with Kṛṣṇa, when one surrenders to Him, to His Will, things happen as they should. We do what we need to, without worrying about what is to happen and how. We then are in the flow of time; we are in the flow of Kṛṣṇa's energy.

When Kṛṣṇa speaks of destroying and wiping out the world, He is talking about the destruction of the illusory physical and material world. He is the destroyer of fantasies, identities. What *Mahākāla*, Time, destroys, is the psychodrama that is being played out on the battlefield. As the Supreme Consciousness, He too is the energy of Śiva, the Rejuvenator. Śiva's aspect of *Kālabhairava* is the time that Kṛṣṇa refers to. He is the controller of past, present and future and all that happens in time.

When one surrenders to this Supreme Consciousness, one loses all fear of time. One completes and flows with time. Whatever one does is the right thing at the right time. When one loses fear of time, one also loses fear of death. All that dies is recreated.

Kṛṣṇa once again takes responsibility for this destruction. Now Kṛṣṇa consoles Arjuna. 'You have seen the truth of what happens. They have been destroyed already. Do not lose heart. Do what you have to do. Fight and destroy what remains, which is just the illusion of your fears.'

YOU ARE EVERYTHING AND EVERYWHERE (11.35-11.44)

Arjuna is so overwhelmed by the fearsome sight of Kṛṣṇa as *Mahākāla*, devouring everything, that all Arjuna can do is to sing Kṛṣṇa's praises. He no longer has any self-doubt about the Universal consciousness of Kṛṣṇa, who till a while ago was his friend and charioteer. Whatever names and descriptions he is aware of to address this Supreme being, he uses now. Arjuna's devotion is at its peak. He salutes Kṛṣṇa as the source of all beings, the creator of Brahma. Since Kṛṣṇa extends everywhere and there is no place where He is not present, Arjuna salutes Him in all directions.

COMPLETION WITH MASTER IS ENLIGHTENMENT

Having seen the infinity of Kṛṣṇa's form, Arjuna remembers that he had treated Kṛṣṇa like a friend, so casually. Remorse fills his being. Arjuna cries out, 'Please forgive me as a father would a son, a lover his beloved and a friend, his mate.'

Arjuna is demonstrating the power of completion with the Master, the ultimate relationship; in this case his incompleteness is the guilt that seems

to arise from the deepest of love. One of the important complications you carry in your life is doubt about yourself and doubt about your Master. You will project that self-doubt on your Master. Complete with that self-doubt. Only then you will have complete relationship with the Master.

Arjuna completes with his guilt, his self-doubt and drops it in front of his Lord and Master saying, 'Forgive me.' One by one negativities pour out of Arjuna and he is getting cleansed and complete in the presence of the Master.

I tell you, completion with Master is Enlightenment! If you just have completion with the Master, nothing else is required! His space will just gush into you and just raise your inner space.

Arjuna is one of the greatest examples of *sakha bhāva*, friendship relationship between Master and disciple. Kṛṣṇa has revealed Himself as the Supreme God to him. Now Arjuna has moved from *sakha bhāva*, friendship, to *mahā bhāva*, enlightened relationship.

YOUR FAMILIAR FORM (11.45-11.46)

Arjuna now makes his final plea. 'Show me Your form that I am familiar with,' he says, 'I am grateful and overwhelmed by the Visions that You have shown me.'

A *Yogī* is one who has passed beyond these turbulences. He understands that the Divine is without attributes, neither peaceful and comforting, nor fearful and terrifying. These manifestations are also illusions. Beyond these apparent manifestations, Divinity just *is*. Arjuna seeks the safety and comfort of the four-handed Divine Protector, *Caturbhujā Viṣṇu*, rather than the terrifying *Mahākāla*. When we realize that both are masks of the Divine, that neither is His true Self and that both are His true Self, then and only then are we rid of illusions, and are liberated.

ONLY YOU HAVE SEEN THIS FORM (11.47-11.55)

Kṛṣṇa consoles Arjuna. He is again His compassionate Self to His disturbed disciple. He tells Arjuna that no one has had this great privilege of seeing His Cosmic form. No penances, no rituals, no scriptural reading

and no charities would gain this Vision for any one. ‘You are terrified. That is OK. See Me now in My normal form that you are used to worshipping.’

It is Kṛṣṇa who decides how He reveals Himself to His devotees and disciples. It is a gift from the Master. Kṛṣṇa now appears first in His four-handed beautiful Divine form that Arjuna is comfortable with, and finally as Vāsudeva Kṛṣṇa, gentle human form. Arjuna has now seen Kṛṣṇa in all His forms. The true Universal form of *Virāṭa rūpa* or *Viśvarūpa*, that Arjuna found fearsome; the beautiful, much gentler, adorable form with four hands, *caturbhūja*, and finally back to the human form that Arjuna has always known.

EXPERIENCE YOU AS UNIVERSE AND UNIVERSE AS YOU

Kṛṣṇa concludes this chapter with a clear direction of what a devotee should do to reach Him. It is as simple as 1, 2, 3.

‘Work for Me,’ He says, ‘work for My mission, *mat karma kṛn*. Surrender to Me as the supreme with no reservations, *mat paramo mad bhaktaḥ*. Have no attachment to whatever you do, surrender the fruits of your action to Me, *sanga varjitaḥ*. Look upon everyone as your own Self, without dislike and hatred, *nirvairaḥ sarva bhūteṣu* (11.55).’

What Kṛṣṇa says here is very significant. ‘Work for Me. Enrich for Me, *mat karma kṛn*’ He says. ‘He who works for Me comes to Me, *yah sa mām eti pāñḍavāḥ*.’ All disciples and devotees must understand this. Devotion is not about keeping a statue or a photo and praying to it. What is really needed is authenticity in action and your effort to enrich others and yourself, which is in tune with what the Master teaches.

Please listen. *Rūpa* means the parts of you which you remember and associate yourself with, and make others experience as you, is *rūpa*. Usually, whatever you associate yourself with and show as you to others is *rūpa*.

Viśvarūpa means cognizing the whole *viśva* (universe) as you and making the the whole *viśva* cognize you as *viśva*. Listen! Enriching is the direct process to cognize you as *viśva* or *viśva* (universe) as you.

Enriching is directly successful in life because with more and more

enriching, you will less and less cognize yourself as this six-feet body and you will more and more cognize yourself with the people, who carry the completion space you are living. See, when you enrich others with the space you are living, they will feel your strength, you will feel their strength.

I tell you, take up enriching yourself and others as your cognition. Suddenly you will realize, not only you are *rūpa*, the center of your life, you are *Viśvarūpa*, the center of the Cosmic life. I am giving you practical tips from my personal life. You are not just center of your life, you are centre of the whole Cosmic life. Enriching is the direct process to transform you from *rūpa* to *Viśvarūpa*.

May the blessings of *Parabrahma Kṛṣṇa*, the Supreme Lord be upon you all! Dissolve into the Universal consciousness. Be in *Nityānanda*, eternal bliss!



CHAPTER

12

Bhakti Yogah

LOVE IS YOUR VERY LIFE

IN LOVE, LIFE COMES TO ITS ULTIMATE PEAK. IT IS ONLY IN LOVE THAT WE FIND GOD. Kṛṣṇa DECLARES THE EXPERIENCE OF COMPLETION AND THE EXPRESSION OF ENRICHING OF HIS DEVOTEE, WHO IS VERY DEAR TO HIM, AND REACHES HIM WITHOUT A DOUBT.

अथ द्वादशोऽध्यायः

भक्तियोगः

Bhakti Yogaḥ

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १

arjuna uvāca

*evam satata-yuktā ye bhaktastvāṁ paryupāsate /
ye cā'py akṣaram avyaktam teṣāṁ ke yoga-vittamāḥ ॥ 12.1*

12.1 Arjuna asked: Who are considered perfect, those who are always engaged sincerely in Your worship in form, or those who worship the imperishable, the unmanifest formless You?

श्री भगवानुवाच
मय्यावेश्य मनो ये मा नित्ययुक्ता उे ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २

śrī Bhagavānūvāca

*mayyāveśya mano ye mām nityayuktā upāsate /
śraddhayā parayo'petās te me yuktatamā matāḥ ॥ 12.2*

12.2 Lord Kṛṣṇa says: Those, who by fixing their mind on Me eternally, and those who are steadfast in worshipping Me with supreme faith, I consider them to be perfect in Yoga, ready to be united with Me.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचल ध्रुवम् ॥ ३

*ye tv akṣaram anirdeśyam avyaktam paryupāsate /
sarvatragam acintyam ca kūṭa-stham acalaṁ dhruvam ॥ 12.3*

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४

*sanniyamyaendriya-grāmam̄ sarvatra samabuddhayah ।
te prāpnuvanti mām eva sarvabhūta-hite ratāḥ ॥ 12.4*

12.3,4 But those who worship with awareness the imperishable, the unmanifest, that which lies beyond the perception of senses, the all pervading, inconceivable, unchanging, the non-moving and permanent, those who worship by restraining their senses, and are working with even mind for the benefit of mankind, they too attain Me.

क्कलेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्धिरवाप्यते ॥ ५

*kleśo'dhikatarasteṣām̄ avyaktāsakta-cetasām̄ ।
avyaktā hi gatir duḥkharī dehavadbhīr avāpyate ॥ 12.5*

12.5 For those whose minds are set on the unmanifest, the formless, it is more difficult to advance; attaining the formless unmanifest is difficult for the embodied.

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६

*ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ ।
ananyenaiva yogena mām dhyāyanta upāsate ॥ 12.6*

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थं मय्यावेशितचेतसाम् ॥ ७

*teṣām aham samuddhartā mr̄tyu-saṁsāra-sāgarāt̄ ।
bhavāmi na cirātpārtha mayy āveśita cetasām ॥ 12.7*

12.6,7 But those who worship me with single minded devotion, renouncing all activities unto Me, regarding Me as their supreme goal, whose minds are set in Me, I shall deliver them soon from their ocean of the birth and death cycle.

मय्येव मन आधत्स्व मयि बुद्धि निवेशय।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः॥ ८

*mayyeva mana ādhatsva mayi buddhim niveśaya /
nivasiṣyasi mayyeva ata ūrdhvam na saṁśayah || 12.8*

12.8 You fix your mind on Me alone, establish your mind in Me. You will live in Me always. There is no doubt in it.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥ ९

*atha cittam samādhātum na śaknoṣi mayi sthiram /
abhyāsayogena tato mām icchāptum dhanañjaya || 12.9*

12.9 If you are not able to fix your mind upon Me then Arjuna, with the constant practice of Yoga, you try to attain Me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि॥ १०

*abhyāse'pyasamartho'si matkarmaparamo bhava /
madarthaṁapi karmāṇi kurvan-siddhim avāpsyasi || 12.10*

12.10 If you are not able to practice even this yoga then performing your duties and surrendering all your actions to Me, you will attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥ ११

*athaitad apy aśakto'si kartum madyogamāśritah /
sarva-karma-phalatyāgaṁ tataḥ kuru yatātmavān || 12.11*

12.11 If you are not able to work even this way, surrendering unto Me, give up all the results of your actions to Me without ego.

श्रेयो हि ज्ञानमभ्यासात् ज्ञानाद्वयानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥ १२

śreyo hi jñānamabhyāsāj jñānāddhyānāṁ viśisyate /
dhyānāt karma-phala-tyāgas tyāgāc chāntir anantaram // 12.12

12.12 Knowledge is better than mere practice. Meditation is superior to knowledge. Renunciating the fruit of actions is better than meditation. After renouncing of fruits of actions, one immediately attains peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३

adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca /
nirmamo nirahaṅkāraḥ samaduhkhasukhaḥ kṣamī // 12.13

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यपितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४

santuṣṭah satataṁ yogī yatātmā dṛḍhaniścayaḥ /
mayy arpita-mano-buddhir yo madbhaktaḥ sa me priyah // 12.14

12.13,14 One who has no dislike or envy for any being, who is friendly and compassionate to everyone, free from the sense of I and mine, the ego, maintains equanimity of mind both in joy and sorrow, forgiving, ever satisfied, united with Yoga, has a strong commitment to Me and has fixed his mind and intellect upon Me, such a devotee of Mine is very dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षार्घ्यभयोद्वैर्गमुक्तो यः स च मे प्रियः ॥ १५

yasmānnodvijate loko lokānnodvijate ca yah /
harṣāmarṣabha-yodvegair mukto yah sa ca me priyah // 12.15

12.15 He, by whom the world is not affected adversely, and who in turn does not affect the world adversely, and he, who is free from joy, anger, and anxiety, he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६

*anapekṣah śucirdakṣah udāśīno gatavyathah |
sarvārambhaparityāgī yo madbhaktah sa me priyah || 12.16*

12.16 He, who is free from wants, who is pure and skilled, unconcerned, untroubled, who is selfless in whatever he does, he who is devoted to Me, he is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७
*yo na hr̄syati na dveṣti na śocati na kāṅkṣati |
śubhāśubhaparityāgi bhaktimānyah sa me priyah || 12.17*

12.17 He who does not rejoice or hate or grieve or desire, renounces both good and evil and who is full of devotion, he is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८
*samaḥ śatru ca mitre ca tathā mānāpamānayoḥ |
śītoṣṇasukhaduhkheṣu samaḥ saṅgavivarjitaḥ || 12.18*

तुल्यनिन्दास्तुतिर्मोनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९
*tulyanindāstutir maunī santuṣṭo yena kenacit |
aniketaḥ sthira-matir bhaktimānme priyo narah || 12.19*

12.18,19 One who treats friends and enemies the same, who faces in the same manner honor and dishonor, heat and cold, happiness and sorrow, fame and infamy, one who is always free from attachment, always silent and satisfied with anything, without a fixed home, who is fixed in mind and who is devoted to Me, such a person is very dear to Me.

ये तु धर्म्यमृतमिदं यथोक्तं पर्युपासते ।
श्रद्धाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २०

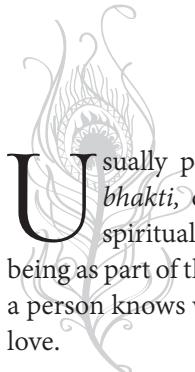
*ye tu dharmyāmṛtam idam yathoktarṁ paryupāsate /
śraddadhānā matparamā bhaktās te ’tīva me priyāḥ || 12.20*

12.20 Those who truly follow this imperishable path of righteousness, dharma with great faith, making Me the Supreme goal, are very dear to Me.

इति श्रीमद्भगवद्गीतासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगौ नाम द्वादशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna sarivvāde bhaktiyogo nāma
dvādaśo’dhyāyah ||*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna sarīrvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is twelfth chapter named,
Bhakti Yogaḥ,
'Union Through Devotional Love.'



Usually people think a spiritual experience happens only after *bhakti*, devotional love. However, *bhakti* happens only after a spiritual experience. Only when a person experiences every being as part of the Cosmic Consciousness, can he radiate love. Only such a person knows what love is. Others *think* that they love, or *act* as if they love.

Love must flow from our being. Love happens when we experience Cosmic Consciousness, when we have a spiritual experience, when our ego disappears. Krṣṇa lays out the whole science for us, step-by-step.

Charity can never be organized. It just has to flow, not an external expression. Understand, in *Vedic* tradition, the concept of *dāna* is not charity. Charity is an ugly word. Our concept of *dāna* is totally different. *Dhana*, wealth becomes *dāna*, enriching with wealth. When we are filled with *dhana*, which means the wealth of completion, the overflowing *dhana* becomes *dāna*, the overflowing enriching expression of Love.

**Listen. Dhana overflows as *dāna* when completion overflows as love.
The greatest wealth is Completion and the greatest Enriching is love!**

Our inner transformation, our completion must happen before we enrich others to transform. Unless we feel that we are part of the Whole, that every person is linked to us, it is impossible to enrich with true love. We will only be hypocrites.

Kṛṣṇa's *Bhakti Yogaḥ* starts after *Viśvarūpa Darśan Yogaḥ*. After the experience of *completion*, He reveals the expression of *enriching*, *Bhakti Yogaḥ*, devotional love.

EXPERIENCE OR EXPRESSION? COMPLETION OR ENRICHING? (12.1)

Arjuna's thought trend is totally different now. He asks, 'Which of these two types of people are better: those who are always engaged in your *bhakti*, devotional love or those who merge in the *Brahman*, the unmanifest, formless, Cosmic Consciousness?'

Arjuna is not asking for himself. His love for humanity, an expression

of his Divine experience, prompts him to record the answers from God Himself.

Arjuna asks, 'Is it good to be just established in the experience of the Divine consciousness, and enjoy the eternal bliss? Or is it better to express that love and gratitude towards the whole, every living being? Which one is preferred?'

See, when we have a spiritual experience, some people stay in that experience with closed eyes, that's all. They do not seek to use their senses, since the bliss within is so great and beautiful that absolutely no sensory input remotely matches that bliss. There are others who are impelled by the Existence to open their eyes, to transmit that blissful experience through their *expression to enrich others*.

Arjuna is choiceless now. Kṛṣṇa decides what he should do. Yet, he asks because he wants all to understand. Arjuna asks, 'What type of a person is greater? One who closes his eyes and sees God within himself or a person who opens his eyes and sees God in every being?'

Understand, he is not asking whether worshiping the form or worshiping the formless is greater. Expressing the gratitude that happens because of the experience is Devotion, *bhakti*. Having that experience and rejoicing, staying in that experience is knowledge, *jñāna*; that's all.

Kṛṣṇa's answer is that both paths are the same, each one leads to the other. Bliss leading to devotion and gratitude, devotion and gratitude leading to bliss: these two form the *virtuous circle* that lead us to higher consciousness.

Bliss means the experience of completion that leads us to the expression of gratitude and enriching. Again, the expression, the gratitude of enriching, leads us to bliss, and bliss leads us to deeper completion. One leads to the other and therefore it is a virtuous circle. Usually we are caught in the vicious circle. Fear leads to greed and greed leads to fear. Here, Kṛṣṇa introduces the virtuous circle, what He calls as *dharma*, righteousness, the path of truth.

Dharma means virtuous circle, that which leads us to live and express higher levels of Consciousness. That in turn leads us to higher

levels of blissful experience.

REAL COMPLETION EXPRESSES AS ENRICHING WITH LOVE (12.2-12.5)

Bhagavān says, ‘Those who are established in their Consciousness that expresses devotional gratitude, *bhakti*, are always engaged in Me, *nitya yuktā upāsate*. Those who focus on the transcendental faith, meaning the experience at the time of Cosmic experience, they are engaged in Me, *te me yuktatamā matāḥ* (12.2). Both are ultimate and united in Me.

Those who express their experience as devotion, see the world, *upāsate*. When we see the Divine in everybody, when we express the truth of the spiritual experience, whatever we do is *upāssana*. If we don’t see the Divine in living beings, we cannot see the Divine in a God or a Guru.

Being established in consciousness of completion or expressing it towards enriching the Universe is the same. When a person is merged, he automatically radiates. If the love, the expression is not happening, the person has not experienced. When the real experience of Completion happens, it automatically expresses as Enriching. Experience is not something we can possess. No! Experience will possess us and radiate as enriching through us. Any word that comes out will be a song. Our being will be so light. Our body language will radiate grace. All our expressions will be a great enriching service to humanity.

An Enlightened man never keeps quiet nor does he talk, he just sings. That is why the *Gītā* is given in the form of a song. The *Gītā* is not prose; it is poetry. Great truths can never be expressed in logic. They can only be expressed through poetry. It is love and it flows.

Kṛṣṇa says that a person established in the Consciousness of Completion is great; however, the person who expresses, who shares, who radiates *the power of living by Enriching*, is as great as the one established.

FORMLESS OR FORM?

Kṛṣṇa is *saguṇa brahman*, the physical Cosmos, who showed Himself in this form to Arjuna, in His *viśvarūpa*, Cosmic form. Kṛṣṇa is *nirguṇa brahman* as well, the formless consciousness. In both the form

and the formless, He is Kṛṣṇa, the Divine consciousness who has all the attributes. The Divine is imperishable, *akṣaram*, It remains forever. The Divine resides everywhere and is omnipresent.

The true devotee sees his Lord everywhere. Kṛṣṇa does not create two groups. Arjuna presents two groups as the reality that He sees: those who are established and those who are radiating, or those who are complete and those who enrich. Kṛṣṇa says both are the same; He does not divide them. When one has realized the formless nature of the Divine, its imperishability and its unmanifest nature with controlled senses, one works for the enrichment of mankind.

Once the experience of the formless Divine happens, it is no different from the experience of the form. The expression of this realization is one of deep compassion. It is manifested as deep gratitude and surrender. One flows with the energy of this Universe.

When we surrender, Kṛṣṇa takes care. He is the Super conscious energy, the Cosmic Energy, *Parāśakti*.

LIBERATION FROM BIRTH AND DEATH (12.6-8)

Kṛṣṇa makes a promise here, , ‘I shall deliver them from their material existence, the ocean of *samsāra*, cycle of life and death, *mṛtyu-samsāra-sāgarāt* (12.7). All that the Lord asks is that the devotee be devoted to Him.

Kṛṣṇa declares, ‘If you surrender to Me, surrender all your actions and the fruits to Me, *mayi sannyasya mat-parāḥ* (12.6), do my enriching service, meditate upon Me, remain single-minded in My consciousness, *mām dhyāyanta upāsate*, I shall then liberate you.’ It is the roar of a Lion. It is the roar of the King of this Universe.

*‘Surrender to Me and I shall liberate you.
Serve Me and I shall liberate you.’*

Listen. Surrendering to the Divine is not conditional; it must be total. There can be no ‘ifs’, or ‘buts’. To reach Him, our senses must be surrendered to Him, totally. Our entire consciousness must *only* be of Him and nothing else. Nothing else needs to be done. ‘*Surrender and I shall*

save you,’ says the Master. ‘I shall save you without delay, immediately—bhavāmi na cirāt pārtha mayy āvēśita cetasām (12.7).’ The Lord has made it so simple.

Just fix your mind upon Me, the Supreme Divine, *mayy eva mana ādhatsva* (12.8) and engage all your mind, body, senses in Me and you will thus live in Me always, without a doubt, *na samśayah*, assures Kṛṣṇa.

FIX YOUR MIND, INTELLIGENCE ON ME

Now, Kṛṣṇa gives techniques to start living the *dharma*, virtuous circle. ‘Fix your mind on Me, *mayy eva mana ādhatsva*. Fix your intelligence in Me, *mayi buddhim niveśaya*. In this way, after acquiring the boundary-less consciousness, you will live in Me always, *nivasiṣyasi mayy eva* (12.8).’

How should we establish our intelligence in Him? Continuously try to enrich yourself and others with these enriching thoughts and ideas that Kṛṣṇa teaches. I tell you: *dharma rakṣati rakṣitāḥ* When you protect *dharma*, it protects you. When you enrich *dharma*, it enriches you. When you take responsibility for it, it takes responsibility for you. **Dharma is an independent intelligence.**

PURIFY YOUR SENSES, WITHOUT A DOUBT REACH ME

Just take in this one truth that Kṛṣṇa speaks, ‘Establishing your intelligence in Me.’ Understand, whatever you take in as your inputs, you establish your mind only on that. So let your inputs be purified. Let purification of your sensory inputs, happen to you. Your Consciousness will automatically be established in the Divine.

Again and again, let these ideas penetrate you. I tell people that when the source of the words is Enlightened consciousness, the words simply penetrate you and automatically come into your mind whenever you need their help. Kṛṣṇa says, ‘Immerse your mind completely in Me. Without a doubt you will reach the blissful state.’

ABHYĀSA YOGA, PRACTICE TO UNITE WITH DIVINE (12.9-10)

Now, Kṛṣṇa speaks on *Abhyāsa Yoga*. *Abhyāsa Yoga* is the practice

of yoga of holding the mind *constantly* in a state of union with Divinity.

After the the glimpse of the Universal consciousness, *Viśvarūpa darśan*, Arjuna is unable to stay in that state permanently, because of root patterns of past desires, fears. He slips from that state of Consciousness. Therefore, Kṛṣṇa speaks on *Abhyāsa Yoga*, the practice to establish oneself in that Consciousness.

Kṛṣṇa instructs continuously over the next four verses, giving various enriching options, step-by-step. He says: If we can't do this, do that. If we can't do that, do this.

The first thing He says is, ‘Fix your mind upon Me. With constant practice, try to attain Me, *abhyāsa-yogena tato* (12.9). If you are not able to practice, then perform actions for Me. In this way, develop the desire to attain Me.’

Kṛṣṇa refers to completing with the mind through constant practice of meditation, which is part of the yogic path. Meditation is incessant focus upon the Divine. Since He knows that we may not be able to lose ourselves in devotion to Him, He offers this alternative. ‘If the mind cannot be focused on Me,’ says the Lord, ‘try this. Practice again and again uniting with Me through meditation.’

When neither seems possible, Kṛṣṇa offers one more way. ‘Do whatever you must. But then, surrender what you do to Me. Do what you do for My sake, *mat-karma-paramo bhava* (12.10).’ By performing whatever we do with total faith, with a deep surrender to Him, we reach Him.

Kṛṣṇa implies two things through His statement. *First*, the results of whatever is done with an attitude of surrender to Him, belong to Him. Our responsibility is to do, and do it well. We have the right to ‘doer-ship’ not ‘owner-ship’. The Lord is the owner of the fruits of actions that we perform on His behalf. What happens is in His hands, not ours. We then start focusing on the path, not the goal.

Second, Kṛṣṇa wants us to work on and enrich His mission. He says, ‘Engage yourself in activities on My behalf, and you will attain Me, *mad-ar�am api karmāṇi kurvan siddhim avāpsyasi*. (12.10)’ Working on the mission of the Divine is a sure guarantee to reach Divinity.

WORK FOR ME, I WILL LIBERATE YOU (12.11-12.12)

Kṛṣṇa's compassion for Arjuna's spiritual evolution knows no limits. He never gives up on Arjuna. 'If you cannot do that, at least do this.' In the last four verses, He continuously gives enriching options to Arjuna. Masters give possibilities for everybody.

Kṛṣṇa continues, 'If you cannot do *abhyāsa*, practice, then work for My mission. Whatever you do, do it for Me.'

Kṛṣṇa now says, 'If you are unable to do even this, which is work for My sake, then just abandon your ego and turn over the results of your actions to Me, *śarva-karma-phala tyāgāṁ* (12.11).' Kṛṣṇa relents that Arjuna should work *only* on those activities that are Kṛṣṇa's.

Kṛṣṇa brings the core concept of Gītā, 'renunciation, *tyāga*'. He says, 'Do what you must do, surrendering to Me and sacrifice the results of your actions to Me, with complete control over your self.'

We just need to let the Universe, Kṛṣṇa decide what is best for humanity and us. Let us surrender the results of all that we do to this sacred power. Whatever then happens to us is for the good. We are surrendering to the Cosmic power that surrounds us. Say, '*Do what you think is best for me*' with a deep completion and see what happens. Not only will the end goal manifest, but an immense spiritual relief will overtake you.

*'Renounce unto Me,' says Kṛṣṇa,
'surrender yourself to Me, and I shall liberate you.'*

SURRENDER, THE BEST ENRICHING OPTION

Kṛṣṇa finally says, 'If you can't follow these practices to enrich yourself, engage yourself in the cultivation of knowledge.'

First, He mentions that the path of meditation, *dhyāna* is better than knowledge, *jñāna*—*jñānād dhyānam viśisyate*. Better than meditation is offering everything at the feet of God, *dhyānāt karma phala tyāgah* (12.12). He says that by renunciation, *tyāga* of the fruits of action, one can immediately achieve peace, *tyāgāc chāntir anantaram* (12.12). As long as we think that 'everything is mine,' we suffer. The moment we surrender to

the Divine, inner healing and peace descend on us. Staying in the space of completion is peace, bliss, liberation, or mokṣa.

HE IS VERY DEAR TO ME (12.13-12.15)

Now, Kṛṣṇa says, ‘Those who do all these things are very dear to Me. If you don’t do these, that too is okay. If you do them, you will be very dear to Me—*yo mad-bhaktah sa me priyah* (12.14).’ In other words, it is emotional black mail, not directly but indirectly, but all for the ultimate enriching cause!

Understand here, He says, ‘Who is not envious and a kind friend to every living entity.’ These are important enriching qualities. Kṛṣṇa doesn’t say ‘Do or don’t do.’ He does not want to make more rules. He is in a relaxed mood.

‘One who has fixed his mind, intellect upon me, *mayy arpita mano buddhir* (12.14),’ says Kṛṣṇa. When the Master says drop ‘I and mine,’ you keep resisting Him. It is difficult for the disciple to have this space of surrender to the Master. Once the Master turns serious and takes up his responsibility of spiritual surgery on the disciple, he wants to run away.

Here, Kṛṣṇa says, ‘Such a devotee of Mine is dear to Me,’ that’s all. He is talking about the commitment that the devotee makes to Him. He says, ‘One who makes that commitment to Me and fixes his mind and intellect upon Me, he is dear to Me and will be liberated.’

Kṛṣṇa is saying that those who express or enrich from their core, unaffected by the happening, are dear to Him because they are centered on Him—*mukto yah sa ca me priyah* (12.15).

When Kṛṣṇa says, ‘He who is without anxiety will reach Me,’ He means the one in the present moment of completion; then we can see the truth of our Existence, and we are one with Him.

THIS IS WHOM I LOVE (12.15-12.20)

Kṛṣṇa now moves into higher gear. Kṛṣṇa counsels Arjuna, ‘Become free from wants, be selfless and you shall be untroubled, liberated and you will reach Me.’

Kṛṣṇa now refers to one who does not love or hate—*yo na haṣyati na dveṣṭi* (12.15). He is not talking about *not* loving anyone. Hatred and love are opposites. Love can flip into hatred in a moment, the moment we feel that our expectations are threatened.

The only relationship that will work with the Master is total love out of completion. It is absolute surrender. Surrender transcends love and hate. When one is in a mood of total surrender to the Master or the Divine, both being one, the concept of good and evil, sin and merit disappear.

Kṛṣṇa breaks the mold. He tells us, ‘Go beyond good and evil, *śubha-aśubha parityāgī* (12.17).’ When we understand this truth we are in His realm. That’s His promise.

Again Kṛṣṇa says, ‘Such a person, full of devotion is dear to Me—*bhaktimān me priyo narah* (12.19).’ He is not ready to put down any more rules, which means He is almost ending His instructions, ‘This is the way, if somebody is like this then *I love him*, that’s all.’

He says, ‘One who is neutral towards friends and enemies, who is the same in honor and dishonor, heat and cold, joy and pain, free from attachment to the fruits of action, who remains the same in criticism and praise; who is content with whatever he gets, such a man, full of devotion, is very dear to Me.’

Kṛṣṇa concludes *Bhakti Yogāḥ*, Union through Devotional Love, saying that one who lives this path of *dharma* is devoted to Him and is very dear to Him, *bhaktāḥ te ‘tīva me priyāḥ* (12.20).

Let us pray to *Parabrahma Kṛṣṇa*, to make us all experience *Bhakti Yogāḥ*, that love is our very life. Let us pray to Him to give us the conscious experience of *bhakti*, devotional love, and make us experience and radiate eternal bliss, *Nityānanda*.



CHAPTER

13

Kṣetra Kṣetrajña Vibhāga Yogah

THE FIELD AND THE KNOWER OF THE FIELD

YOU ARE A WAVE IN THE OCEAN
OF EXISTENCE. WHEN THE WAVE
UNDERSTANDS THAT IT IS NOT
SEPARATE FROM THE OCEAN, IT DROPS ITS
RESISTANCE AND MERGES WITH THE OCEAN.

अथ ब्रयोदशोऽध्यायः
क्षेत्रक्षेत्रज्ञविभागयोगः

Kṣetra Kṣetrajña Vibhāga Yogah

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १

*arjuna uvāca
prakṛtim puruṣam caiva kṣetram kṣetrajñameva ca /
etad veditum icchāmi jñānam jñeyam ca keśava || 13.1*

13.1 Arjuna says: O Keśava, I wish to know and understand about prakṛti and puruṣa, passive and active energies. The field [kṣetra] and the knower of the field [kṣetrajña], and of knowledge [jñānam] and of the end of knowledge [jñeyam].

श्री भगवानुवाच ।
इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १

*śrībhagavānūvāca
idam śarīram kaunteya kṣetram ity abhidhīyate /
etadyo vetti tam prāhuḥ kṣetrajña iti tadvidah || 13.2*

13.2 Bhagavān Kṛṣṇa replies: This body, O Kaunteya, is called the field, kṣetra. Anyone who knows this body is called the knower of the field, kṣetrajña.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोज्ञानं यत्तज्ज्ञानं मतं मम ॥ २

*kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata /
kṣetra-kṣetrajñayor jñānam yat taj jñānam mataṁ mama || 13.3*

13.3 O Bhārata, know that I am the Knower in all bodies [kṣetrajña], the witness. In my opinion knowledge means the understanding of this body or the field of activity as well as the Knower of this field.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥ ३

*tat kṣetram yac ca yādṛk ca yadvikāri yataś ca yat /
sa ca yo yat prabhāvaś ca tat samāsena me sṛṇu // 13.4*

13.4 Understand my summary of this field of activity and how it is constituted, what its changes are, how it is produced, who that knower of the field of activities is, and what his influences are.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्विर्विनिश्चितैः॥ ४

*rṣibhir bahudhā gītāṁ chandobhir vividhaiḥ prthak /
brahma-sūtra padaiś caiva hetumadbhir viniścitaīḥ // 13.5*

13.5 That knowledge of the field of activities and of the knower of activities is described by various sages with chants in the scriptures It is presented with all reasoning as to cause and effect.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥ ५

*mahā-bhūtāny ahankāro buddhir avyaktam eva ca /
indriyāṇi daśaikam ca pañca cendriya gocarāḥ // 13.6*

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥ ६

*icchādvēṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ /
etatkṣetram samāsena savikāram udāhṛtam // 13.7*

13.6,7 The field of activities and its interactions are said to be: the five elements of nature, ego, intelligence, the mind, the formless, the ten senses of perception and action, as well as the five objects of senses and desire, hatred, happiness, distress,

the aggregate, the life symptoms, and convictions.

अमानित्वमदभित्वमर्हसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७

*amānitvam adambhitvam ahimsā kṣāntir ārjavam /
ācāryopāsanam śaucam sthairyam ātma-vinigrahah // 13.8*

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८

*indriyārtheṣu vairāgyam anahaṅkāra eva ca /
janma-mṛtyu-jarā-vyādhi- duḥkha-doṣānudarśanam // 13.9*

असक्तिरनभिष्वज्जः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९

*asaktir anabhiṣvaṅgah putra-dāra-grhādiṣu /
nityam ca sama-cittatvam iṣṭāniṣṭopapattiṣu // 13.10*

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १०

*mayi cānanya-yogena bhaktir avyabhicāriṇī /
vivikta-deśa-sevitvam aratirjana saṁsadi // 13.11*

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथ ॥ ११

*adhyātma-jñāna-nityatvam tattva-jñānārtha-darśanam /
etaj-jñānam iti proktam ajñānam yad atonyathā // 13.12*

13.8,9,10,11,12 Humility, absence of pride, nonviolence, tolerance, simplicity, service to an enlightened spiritual Master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification; absence of ego, the perception of the pain of the cycle of birth and death, old age and disease; nonattachment to children, wife, home and the rest and even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting

the importance of self realization, and philosophical search for the absolute truth: All these I thus declare to be knowledge and anything contrary to these is ignorance.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तत्रासदुच्यते ॥ १२

*jñeyam yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute /
anādi matparam brahma na sat tan nāsad ucyate // 13.13*

13.13 I shall fully give you the understanding about the knowable with which one can taste eternal bliss or the being or the consciousness that has no beginning. A life beyond the law of cause and effect and the material world.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमळोके सर्वमावृत्य तिष्ठति ॥ १३

*sarvataḥ pāṇipādaṁ tat sarvato 'kṣiśiromukham /
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati // 13.14*

13.14 With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the worlds, enveloping all. The Paramātman (supreme spirit) is all pervading. He exists everywhere.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्छैव निर्गुणं गुणभोक्तृ च ॥ १४

*sarvendriya-guṇābhāsaṁ sarvendriya-vivarjitaṁ /
asaktam sarva-bhṛccaiva nirguṇam guṇabhoktṛ ca // 13.15*

13.15 The Paramātman is the original source of all the senses. Yet, He is beyond all the senses. He is unattached. Although the consciousness is the maintainer of all the living beings, yet He transcends the modes of the nature and at the same time He is the master of the modes of our material nature.

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६

*bahir antaśca bhūtānām acaram carameva ca /
sūkṣmatvāt tad avijñeyam dūrastham cāntike ca tat // 13.16*

13.16 The Supreme Truth exists both interally and externally, in the moving and the nonmoving. It is beyond the power of the material senses to see or to know Him. Although far, far away, He is also near to all.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६

*avibhaktam ca bhūteṣu vibhaktamiva ca sthitam /
bhūta-bhartr ca tajjñeyam grasiṣnu prabhaviṣnu ca // 13.17*

13.17 Although the Paramātman appears to be divided, He is the indivisible Whole. He is situated as one. Though He is the maintainer of every living entity, it is to be understood that He consumes and creates all.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७

*jyotiṣām api tajjyotis tamasah paramucyate /
jñānam jñeyam jñāna-gamyam hṛdi sarvasya viṣṭhitam // 13.18*

13.18 He is the source of light in all-luminous objects. He is beyond the darkness of matter and is formless. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समाप्तः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८

*iti kṣetram tathā jñānam jñeyam co 'ktam samāsataḥ /
madbhakta etadvijñāya madbhāvāyopapadyate // 13.19*

13.19 Thus the field of activities, knowledge and the knowable has been summarily described by Me. It is only when we can understand the true nature of our Supreme Self and the material world with which we have created false identities that we can go beyond this and attain the Supreme Self itself.

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।
विकाराश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९

*prakṛtiṁ puruṣam caiva viddhyanādī ubhāvapi /
vikārāṁś ca guṇāṁś caiva viddhi prakṛti saṁbhavān ॥ 13.20*

13.20 Prakṛti or the field and its attributes and the Puruṣa or the knower or the Supreme Consciousness are both without beginning. All the transformations of nature that we see are produced by the field or prakṛti.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २०

*kārya-kāraṇa-kartṛtve hetuh prakṛtirucyate /
puruṣah sukha-duḥkhānām bhoktṛtve heturucyate ॥ 13.21*

13.21 In the production of the body and the senses, prakṛti is said to be the cause; In the experience of pleasure and pain, Puruṣa is said to be the cause.

पुरुषः प्रकृतिस्थो हि भुडक्ते प्रकृतिजान्गुणान ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१

*puruṣah prakṛtistho hi bhūḍakte prakṛti-jān-guṇān /
kāraṇam guṇasaṅgosya sadasadyonijanmasu ॥ 13.22*

13.22 The living entity in the material nature follows the way of life, enjoying the moods of nature. Due to association with the material nature it meets the good or evil among various species.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेशरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३

*upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ /
paramātmeti cāpyukto dehe'sminpuruṣah paraḥ ॥ 13.23*

13.23 Yet, in this body there is a transcendental energy. He who is divine, who exists as a owner or the witness, supporter, enjoyer and the pure witnessing consciousness, is known as the Paramātman.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४

*ya evam vetti puruṣam prakṛtim ca gunaiḥ saha /
sarvathā vartamānopi na sa bhūyobhijāyate // 13.24*

13.24 One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५।

*dhyānenātmani paśyanti kecidātmānamātmanā /
anye sāṅkhyena yogena karmayogena cāpare // 13.25*

13.25 Some perceive the Paramātman in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge [sāṅkhya yoga], and others through working without fruitive desire [karma yoga].

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपि चातितरन्त्येव मृत्यु श्रुतिपरायणाः ॥ २६

*anye tv evam ajānantaḥ śrutvānyebhya upāsate /
te 'pi 'cātitaranty eva mṛtyum śruti-parāyaṇāḥ // 13.26*

13.26 There are those who, though not conversant in spiritual knowledge, begin to worship the Supreme personality upon hearing about Him from others. Through the process of hearing about the Supreme Self, they also transcend the path of birth and death.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७

*yāvatsañjāyate kiñcit sattvaṁ sthāvarajaṅgamam /
kṣetra-kṣetrajña-samiyoga-tadviddhī bharatarṣabha // 13.27*

13.27 Bhārata, know that whatever you see in Existence, both the movable or the immovable, comes into being, only by the

union of kṣetra, the field and kṣetrajña, the knower of the field.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेशरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८

*samarīn sarveṣu bhūteṣu tiṣṭhanṭam parameśvaraṁ /
vinaśyatsv-avinaśyantam yah paśyati sa paśyati || 13.28*

13.28 One who sees the Supreme Spirit [Parameśvara] accompanying the individual soul in all bodies, who understands that neither the individual soul nor the Supreme Spirit is ever destroyed, he actually sees.

समं पश्यन्हि सर्वत्र समवस्थितमीशरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २९

*samarīn paśyanhi sarvatra samavasthitamīśvaraṁ /
na hinastyātmanā 'tmanam tato yāti parām gatim || 13.29*

13.29 When one does not get degraded or influenced by the mind and when he can see the Supreme Spirit in all living and non-living things, One reaches the transcendental destination.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तरं स पश्यति ॥ ३०

*prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ /
yah paśyati tathātmānam akartāram sa paśyati || 13.30*

13.30 One who can see that all activities are performed by the body, which is created of material nature, sees that the Self does nothing, he actually sees.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१

*yadā bhūta-prthag-bhāvam ekasthamanupaśyati /
tata eva ca vistāram brahma sampadyate tadā || 13.31*

13.31 When a person can see the Supreme Self in all living entities, then he will cease to see the separateness among the living entities. He will see that the whole Universe (Brahman)

is an expansion and expression of the same truth.

अनादित्वान्निर्णुण्ट्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२

*anādītva-nnirṇya tvāt paramātmāyamavyayaḥ /
śarīrastho'pi kaunteya na karoti na lipyate ॥ 13.32*

13.32 Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is attached.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३

*yathā sarvagatam sauksmyād ākāśam nopalipyate /
sarvatrāvasthito dehe tathātmā nopalipyate ॥ 13.33*

13.33 The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, situated in Brahman, does not mix with the body, though situated in that body.

यथाप्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४

*yathā prakāśayatyekah kṛtsnam lokamimam ravih /
kṣetram kṣetri tathā kṛtsnam prakāśayati bhārata ॥ 13.34*

13.34 O son of Bhārata, as the Sun alone illumines the entire Universe, so does the living entity, one within the body, illumines the entire consciousness.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५

*kṣetra-kṣetrajñayor evam antaram jñāna-cakṣuṣā /
bhūta-prakṛti-mokṣam ca ye viduryānti te param ॥ 13.35*

13.35 Those, who see with the eyes of knowledge, the difference between the body-mind, kṣetra and the knower of the

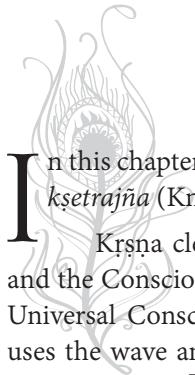
body-mind, kṣetrajña, can understand the process of liberation from the bondages of the material nature and attain Paramātmā.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde
kṣetra kṣetrajña vibhāgayogo nāma
trayodaśoऽdhyāyaḥ ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is thirteenth chapter named,

*Kṣetra Kṣetrajña Vibhāga Yogah,
'the Field and Kṣetrajña, the Knower of the Field.'*



In this chapter, Kṛṣṇa speaks to enrich Arjuna about *kṣetra* (Field) and *kṣetrajña* (Knower of the Field).

Kṛṣṇa clearly talks about the physical matter in which we exist and the Consciousness that stays in the matter. The whole Universe, the Universal Consciousness, is the space in which we all happen. Kṛṣṇa uses the wave and the ocean as an analogy. The ocean is the Universal consciousness, *Ātma* or Brahman. Kṛṣṇa reveals the secret that we are like the waves, and the whole is the ocean. He explains how we can experience completion with the ocean.

We have forgotten that we are a part of the ocean, that we belong to *kṣetrajña*. *Kṣetrajña* means Consciousness, the cause for the field. *Kṣetra* means field, the body-mind and *kṣetrajña* means knower of the field, the Consciousness. Kṛṣṇa reveals the sacred secrets of *kṣetra* and *kṣetrajña*. If we don't know the secrets of *kṣetrajña*, the *kṣetra* acts as if it is the owner.

WHAT YOU KNOW IS NOT YOU (13.1-13.7)

Kṛṣṇa explains, 'O Kaunteya, this body is called the field, *kṣetra*; the person who knows this body is called the knower of the field or *kṣetrajña* (13.1).'

Whatever you know is not you. For instance, you can read this book because it is separate and apart from you. If you can know your body, then it is not you. If you can know your thoughts, then they are not you. You are separate or above that. That is why you are able to know it. Once we separate these two, the body will be complete, blissful and joyful! Consciousness will be liberated. When these two join, that is where the problem starts.

Kṛṣṇa starts to explain the difference between *kṣetra* and *kṣetrajña*. When we understand that something is separate from us, we never feel that we must renounce it. We simply need to renounce the inadequate cognition that we are that thing, that's all.

Here, Kṛṣṇa makes two statements. He says, ‘I am the Knower in all the bodies, *kṣetrajñam cāpi mām viddhi* and to understand the knower and the body is knowledge, *kṣetra kṣetrajñayor jñānam* (13.3).’ He says, ‘I Myself reside as the Consciousness inside the beings, *sarva kṣetreṣu bhārata.*’ Our Consciousness is God. There is no separate thing as God. A person who carries the right cognition that he is Consciousness liberates himself.

YOU ARE CONSCIOUSNESS, KṢETRAJÑA

Whether we believe it or not, we *are* Consciousness, the knower, *kṣetrajña*. A person who has already experienced that he is Consciousness enriches us saying, ‘This is Consciousness and that is body-mind. Understand, you are Consciousness.’ Here, the same story is happening between Kṛṣṇa and Arjuna.

Kṛṣṇa details out the five great elements, the false ego, the intelligence or the mind that makes decisions and all ten senses. He says, ‘ten senses, *indriyāṇi daśakāṁ ca*’. We have five *karmendriya* and five *jñānendriya*. *Karmendriya* are the senses or organs responsible for actions. *Jñānendriya* are our five senses that receive knowledge such as smell, taste, sight, touch, and hearing. So, all the ten senses, plus attachment, aversion, joy, sorrow, the body, mutual attraction and the Consciousness contribute to the field of activities.

INNER SCIENCE TECHNOLOGY (13.8-13.12)

In these five verses, Kṛṣṇa gives the inner science technology to liberate our inner space! A precise technique to liberate oneself from the *kṣetra*, the body-mind.

First, the moment we understand that we are more powerful than the body-mind, we are liberated from the body-mind.

Kṛṣṇa mentions a long list of qualities with many instructions. Humility, non-violence, tolerance, simplicity, approaching the enlightened spiritual master....many more qualities. He declares all these to be knowledge and besides these, whatever there may be, is ignorance.

If we straightaway practice these qualities, we will feel we are going

mad! All we can do is help the Consciousness to happen in us so that we start radiating these qualities. If we work on our being, we will flower and simply radiate the right energy, the right Consciousness!

CONSCIOUSNESS IS ETERNAL (13.13-13.18)

Kṛṣṇa says, 'I shall explain the knowable, knowing which, you will taste the Eternal Being, the beginning-less consciousness that lies beyond the causes and effects of this material world.' Now, He reveals to Arjuna that Consciousness is eternal.

THE MASTER EXISTS EVERYWHERE

When we are in front of an Enlightened Master, who is in a no-mind state of completion, the thoughts in us just comes down. So without even trying, we become calmer, more peaceful, and more complete!

Please listen! Every thought inside us affects the functioning of the whole Cosmos. Thoughts present in the space that we live in affect our mental setup. Positivity and negativity, creation and destruction, are all properties of the changing world, of the *kṣetra* that we live in. The minute we know that we are not this changing *kṣetra* but the eternal and unmoving *kṣetrajña* (consciousness), we are liberated.

Kṛṣṇa calls this eternal bliss, *jñeyā*, knowable. When the knowing happens, the knowable (*jñeyā*), knower (*jñātā*), and the knowledge (*jñāna*) merge. In this experience, the knower, known, and knowledge become one. No separate experience, experiencer or object of experience exists. It is called *tripuṭi*.

Kṛṣṇa explains that His eternal nature, the eternal Self, is not bound by time and space. Now He says that He exists everywhere, *sarvam āvṛtya tiṣṭhati* (13.14). Normally we understand the presence or absence of an object or person in terms of physical attributes. If our *pañca indriya*, five senses, cannot sense anything, we think nothing exists.

Here, Kṛṣṇa uses the phrase, 'Hands and feet everywhere, *sarvataḥ pāni-pādaṁ*, eyes, heads, faces, ears everywhere, *sarvato akṣi-śiro-mukham* (13.14).' What does He mean by this? Listen. Enlightened Master is more present in His absence than in His physical presence. His

energy is beyond time and space, beyond any barriers.

Kṛṣṇa further gives qualities of the Self. He says all life happens because of the thread of the Universal energy flowing through. The life force that conducts the whole show of the Universe, is pure Intelligence. Even a blade of grass cannot move without the will of the Divine. Kṛṣṇa is sending a message to us about how much we depend on Him, the Cosmic Intelligence, for anything to happen. At the same time, without getting involved, the Universal energy is a witness to all activities and all life forms.

THE INDIVISIBLE SPACE WITHIN

You live in this space enclosed by your physical boundary called *ghaṭākāśa*. The next is *cidākāśa*, the space that you are aware and conscious of, the space of thoughts and mind. The third is *mahākāśa*, the whole space, cosmos, everything put together. The problem is, we think Consciousness is bound by *ghaṭākāśa*, limited to this body.

Enlightened Masters, Incarnations, who have moved beyond *ghaṭākāśa* into *mahākāśa*, understand that all this division of space is due to our ignorance.

Space can never be divided. All fears, including the fear of death, happen because we try to protect the space covered by our body and mind. When we understand that we are *mahākāśa*, we transcend all boundaries. Whatever space we may be in, the possibility of achieving a higher space is available to every one of us. Kṛṣṇa says that the Supreme truth is inside and outside all living entities, *bahir antaś ca bhūtānām*. It is moving and non-moving, *acaram caram eva ca* (13.16). This is the absolute space of *mahākāśa*.

I AM THE SOURCE OF ALL LIGHT

When the same Universal energy is unmanifest, unexpressed, it exists in potential form. This is referred to as *Puruṣa* in the scriptures. When this energy manifests itself in this world, taking various names, forms, and shapes, it expresses itself as *Prakṛti*. *Prakṛti* is the creative expression of *Puruṣa*.

Kṛṣṇa reminds Arjuna that the Supreme Spirit appears to be divided into *puruṣa* and *prakṛti* because of the different creations and expressions of *prakṛti*. However, He is beyond all this and exists undivided.

Kṛṣṇa says, ‘He is the Supreme Self that is the source of all light in all luminous objects. He is knowledge, the object of knowledge, and the goal of knowledge, *jñanam jñeyam jñana-gamyam*. He is situated in everyone’s heart, *hṛdi sarvasya viṣṭhitam* (13.18). Kṛṣṇa calls this Self the ‘Source of light—*jyotiṣam api taj jyotis*’. The sun, the moon and lightning derive their energy from that self-luminous Self.

The Self is pure intelligence and this knowledge dispels ignorance. An Enlightened Master uses the lamp of Consciousness to see the truth *as it is*, without any filters. Using this lamp, he experiences his surroundings in completion with the whole. That is why the Master sees 360 degrees around him. Focus on bringing the lamp into your being. When your entire Consciousness has become a flame, the ego is no more.

UNDERSTANDING THE ENERGY (13.19-13.24)

Only when we understand the *kṣetra*, do we understand that we are *not* the *kṣetra*; we are the *kṣetrajña*. When we realize that we are the *kṣetrajña*, we have transcended the *kṣetra*.

How do we understand the *kṣetra*? Only an Enlightened Master who has experienced the truth can awaken us to reality. Out of their compassion, these Masters descend on planet Earth to tell us that everything we see around us is a projection of our minds.

Kṛṣṇa says, ‘Go beyond and beyond and beyond. When you are able to see the body, move beyond. If you are able to witness your thoughts, go further beyond. If you are able to witness your emotions, go further beyond. You are not that either.’

Witness the Consciousness that is witnessing. When you watch, detach from the thoughts, sit back, relax and watch. Do not try to create, nourish or destroy the thoughts. This last thought that you are witnessing is like a bridge between you and God, between you and the

thoughtless space of completion. Go beyond. Witness the thought that you are witnessing. Then the pure, untouched, inner space of completion happens in you, where God manifests. Understand, Completion is God.

WITNESSING IS THE MASTER KEY

Here Kṛṣṇa presents the master key that opens all locks. Witnessing the body and the mind, witnessing your being. Witnessing is the master key. If we can enter the witnessing technique and experience the witnessing space of completion for at least a few minutes, we will get a taste of it.

Kṛṣṇa goes one step further. Now, He says that one who does so attains liberation, regardless of his present position, *sarvathā vartamāno ‘pi na sa bhūyo ‘bhijāyate* (13.24). An understanding of *kṣetra* or *prakṛti* straightforwardly liberates us.

All our incompletions arise due to the ignorance of our true nature. A cognitive shift happens that transforms and frees us from the bondage of material things. This cognitive shift can happen at any time, to anyone. And when it happens, it is a quantum jump in the level of consciousness. It is spontaneous enlightenment, not gradual. It is like pressing a switch and the whole room is lit up in one shot.

YOUR COGNITION IS TRANSFORMABLE, BE COMPLETE

Understand, your cognition is changeable, transformable is the first cognition you need. Whenever people realize that they are beyond the bondages of body and mind, that their cognition is changeable, spontaneous Enlightenment happens. Just know your incompletions with this clarity that cognition is changeable, the incompletions of *kṣetra* will lose power over you. With this understanding of *kṣetrajña*, start living and thinking. Your very thinking will be completion. This is the science of spontaneous completion, instant completion.

Completion does not mean blindly accepting everything that happens in your life, in the *kṣetra*. It simply means not resisting life as it happens to us. The root of all our incompletions is the idea we carry—*Life should not be this way*.

MANY PEOPLE, MANY PATHS (13.25-13.27)

Kṛṣṇa now gives different techniques, like meditation, yoga, knowledge. You see, all the techniques must be done out of completion. Kṛṣṇa gives it as a path to attain the Ultimate Consciousness. Kṛṣṇa talks about *sāṅkhyena*, through knowledge or philosophical discussion. He says you can attain the goal using knowledge. He gives a wonderful, ultimate technique, the technique of surrendering. He says, ‘*Surrender the outcome of your actions to Me.*’ This is the most effective technique throughout the *Gītā*.

Just surrender the fruits of your actions to Him, the Universal Consciousness. Just surrender everything to the Cosmic energy of Kṛṣṇa. Once we do, we will feel liberated. This is the easiest path to reach the truth.

Whatever you see is a combination of matter and energy. The whole Universe is seen as *kṣetra* and *kṣetrajña*, *māyā* and *ātman*, *prakṛti* and *puruṣa*, matter and energy, body-mind and Consciousness. Existence, as we see it, cannot be with only one of them. If we believe that what we see is simply matter, we are in illusion or *māyā*.

Prakṛti is the manifest, gross and *puruṣa* is the unmanifest, subtle. So, the combination of *kṣetra* and *kṣetrajña* is necessary. *Kṣetra* and *kṣetrajña* are not separate entities. For existence to happen, both the subtle and gross forms must be there.

WE ARE BRAHMAN (13.28-13.31)

Kṛṣṇa says, ‘Anyone who has reached Self-realization or the Ultimate Consciousness sees that the Supreme Self is present in all living and non-living entities. He perceives the Supreme Self as the indestructible, beginning-less witnessing consciousness.’

The Existence we see is not comprised of individual entities. In reality, we are all in oneness. The same Supreme Self, *Parameśvara* that Kṛṣṇa speaks about is present in us and in everything we see around us.

We are all Brahman. God is everywhere. Divine energy fills all places. We see God as someone different. We create a big gap between God and

us. We have confidence that the Supreme Spirit , *Param Īśvara* will take care of us, but we do not believe that the same Supreme Spirit is in us also!

EVERYTHING IS THE SUPREME SPIRIT, PARAMEŚVARA

Our body is the temple of our Soul. We should look at our body with gratitude, not greed. We should thank our body, *prakṛti* for holding our spirit, our soul, *ātma*. Kṛṣṇa says the soul, *ātma* that is in us and the soul, *ātma* that is in others is the Supreme Spirit and the Supreme Soul. But we isolate our soul. We define a boundary for our soul and separate it from the Supreme Spirit, *Parameśvara*.

‘When we see that the Supreme Soul that resides in us and in everything around us, *samāni sarveśu bhūteśu tiṣṭham parameśvara*, is indestructible, *avinaśyantam*, we see the truth (13.28).’

Here Kṛṣṇa says, whatever we think we are enjoying, actually it is the body that is enjoying all the material comforts. Our soul is Pure Consciousness. Kṛṣṇa gives us a technique here. He says, when we watch our body enjoying and associating with the sense pleasures and external material comforts, and not our Soul, *we see the Truth, yaḥ paśyati sa paśyati*. You will see that your Soul has nothing to do with the pleasures you are enjoying.

When you do this, you witness your body and mind as an outsider. Kṛṣṇa gives the great truth of *Advaita* (non-duality) in this verse. When we see the Supreme Soul in all living beings, we no longer see the separateness. We see the whole Universe as one single body expressing the same truth of oneness. We see that everything is Pure Consciousness and experience the space of non-duality, *Advaita*. We see that the whole Universe is the expansion of the same Consciousness—*tata eva ca vistāram brahma sampadyate tadā* (13.31). This is Kṛṣṇa’s message.

SOUL SITUATED IN BODY DOES NOTHING (13.32-13.35)

Kṛṣṇa again reminds about the true nature of the Self. He tells Arjuna that the Soul is free, eternal and transcendental. Though the Soul has come into contact with the material body, it still is free. It is like the lotus plant in a lake. Water droplets fall on the lotus leaves do not get

attached to the leaves. They simply roll off and merge with the water again. Same way, the Soul that rests inside this body is completely free from worldly joys and sorrows, like the drops of water. The soul, *Ātma* can simply merge into the Supreme Soul, *Paramātma*.

Kṛṣṇa says that just as the sun illuminates our whole world, one Supreme Self, *Paramātma*; that is one *kṣetrajña*, illuminates all beings in the Universe, animate or inanimate. Everything has the same Consciousness which lights up the entire Universe. Just as the Sun illuminates the Universe, the Soul in this body illuminates not only this body, but also everything surrounding it, the entire Universe (13.34).

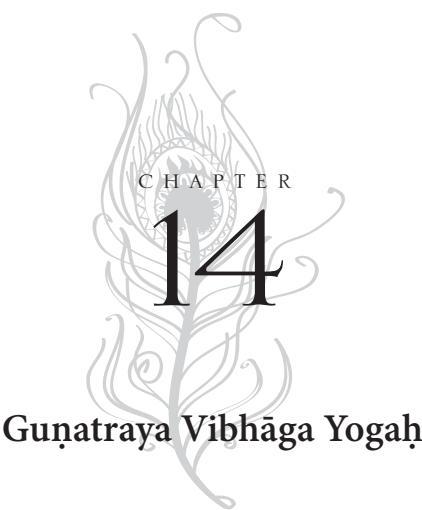
Kṣetri is the Self. This Self illuminates all the *kṣetra*, all the bodies. Not just our body or *kṣetra* is illumined but all the *kṣetras* are illumined. So there is no separation between the Consciousness in our body and in a plant or a rock. Everything is the same energy.

Actually, soul and Supreme Soul, *ātma* and *paramātma*, are not two separate entities. There is only Soul. Here Kṛṣṇa ends by saying, 'If we can witness as pure consciousness, we will be liberated from the bondages of the body-mind and achieve the eternal consciousness.'

Becoming the witness of the *kṣetra* is the only way to keep us away from the bondages of the body-mind. We must witness as the *kṣetrajña*, Consciousness. Witness the mind like a friend with integrity. Just witness and be complete. Witnessing acts like fire. All the thoughts are burned away and what remains is the pure space of completion.

The ultimate expression of our being happens when we are Whole. Whenever we are whole, we are holy. Witnessing consciousness or being in the space of completion is the only path to Wholeness or Holiness.

Let us pray to *Parabrahman*, Śrī Kṛṣṇa, the Universal Consciousness, to give us the space of completion, the pure witnessing consciousness; to give us the ultimate experience and establish us in eternal bliss, *Nityānanda*.



CHAPTER

14

Guṇatraya Vibhāga Yogah

FIND YOUR ROOT PATTERN AND COMPLETE

HUMAN BEINGS HAVE THE CHOICE OF
BEING IGNORANT OR ENLIGHTENED, BEING
INCOMPLETE OR COMPLETE. MOST OFTEN
WE EXERCISE OUR FREEWILL AND CHOOSE
TO STAY IGNORANT. KRŚNA EXPLAINS
HOW TO CHOOSE TO BE COMPLETE AND
ENLIGHTENED!

अथ चतुर्दशोऽध्यायः
गुणत्रयविभागयोगः

Guṇatraya Vibhāga Yogah

श्री भगवानुवाच ।
परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १

*śrībhagavānuvāca
param bhūyah pravakṣyāmi jñānānām jñānamuttamam /
yajjñātvā munayah sarve parām siddhimito gatāḥ ॥ 14.1*

14.1 Bhagavān Krṣṇa says: I will declare to you again the Supreme wisdom, The knowledge of which has helped all sages attain Supreme perfection.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २

*idam jñānamupāśritya mama sādharmaṁāgatāḥ /
sarge'pi nopajāyante pralaye na vyathanti ca ॥ 14.2*

14.2 By becoming fixed in this knowledge, one can attain the transcendental nature, like My own, and establish in His Eternal Consciousness, that one is not born at the time of creation, or disturbed at the time of dissolution.

मम योनिर्महद्ब्रह्म तस्मिन्नार्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३

*mama yonir-mahad-brahma tasmingarbhāṁ dadhāmyaham /
sarvabhavaḥ sarvabhūtānām tato bhavati bhārata ॥ 14.3*

14.3 The total material substance, called Brahman, is the source

of birth, It is that Brahman that I impregnate, making possible the births of all living beings, O son of Bhārata.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरह बीजप्रदः पिता ॥ ४

*sarvayoniṣu kaunteya mūrtayah sambhavanti yāḥ ।
tāsāṁ brahma mahad yonir ahaṁ bijapradaḥ pitā ॥ 14.4*

14.4 Arjuna, understand that all species of life are made possible by birth in this material nature, and I am the seed-giving father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५

*sattvam rajastama iti gunāḥ prakṛtisambhavāḥ ।
nibadhnanti mahābāho dehe dehinamavyayam ॥ 14.5*

14.5 Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, it becomes conditioned by these modes.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६

*tatra sattvam nirmalatvāt prakāśakamanāmayam ।
sukhasaṅgena badhnāti jñānasaṅgena cānagha ॥ 14.6*

14.6 O Sinless One, the mode of goodness, satva, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्घवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७

*rajo rāgātmakam viddhi tr̥ṣṇāsaṅgasamudbhavam ।
tannibadhnāti kaunteya karmasaṅgena dehinam ॥ 14.7*

14.7 Kaunteya, know that the mode of passion, rajas, is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity by attachment to work.

तमस्त्वज्ञानं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८

*tamas tv ajñānajam viddhi mohanam sarvadehinam /
pramādālasya-nidrābhis tannibadhnāti bhārata || 14.8*

14.8 Know, O Arjuna, that the mode of ignorance, tamas, the deluder of the living entity is born of inertia. Tamas binds the living entity by carelessness, laziness, and excessive sleep.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९

*sattvam sukhe sañjayati rajaḥ karmaṇi bhārata /
jñānamāvṛtya tu tamah pramāde sañjayatyuta || 14.9*

14.9 The mode of goodness, satva conditions one to happiness, passion, rajas conditions him to fruits of action, and veiling the knowledge, tamas binds one to madness.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १०

*rajas tamaś cābhībhūya sattvam bhavati bhārata /
rajaḥ sattvam tamaścaiva tamah sattvam rajastathā || 14.10*

14.10 Sometimes the mode of passion becomes prominent, defeating the mode of goodness, O son of Bhārata. And sometimes the mode of goodness defeats passion, and at other times the mode of ignorance defeats goodness and passion. In this way there is always competition for supremacy.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११

*sarvadvāreṣu dehe�smiñprakāśa upajāyate /
jñānam yadā tadā vidyād vivṛddham sattvamityuta || 14.11*

14.11 When the light of Self-knowledge illuminates all the senses (or gates) in the body, then it should be known that goodness is predominant.

लोभः प्रवृत्तिराम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२

*lobhaḥ pravṛttirārambhah karmaṇāmaśamah spṛhāḥ
rajasyetāni jāyante vivṛddhe bharatarṣabha ॥ 14.12*

14.12 O Bharatarṣabha, chief of the Bhārata, when there is an increase in the mode of passion, the symptoms of great attachment, uncontrollable desire, hankering, and intense endeavor develop.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३

*aprakāśo'pravṛttiś ca pramādo moha eva ca /
tamasyetāni jāyante vivṛddhe kurunandana ॥ 14.13*

14.13 O son of Kuru, when there is an increase in the mode of ignorance, madness, illusion, inertia and darkness are manifested.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४

*yadā sattve pravṛddhe tu pralayam yāti dehabhṛt /
tadottamavidām lokānam alānpratipadyate ॥ 14.14*

14.14 When one dies in the mode of goodness [satva], He goes to the highest of worlds.

रजसि प्रलयं गत्वा कर्मसञ्जिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५

*rajasि pralayam gatvā karmasaṅgiṣu jāyate /
tathā pralīnas tamasi mūḍhayoniṣu jāyate ॥ 14.15*

14.15 When one dies in the mode of passion [rajas], he takes birth among those engaged in activities. When he dies in the mode of ignorance [tamas], he takes birth in the space of the ignorant.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६

*karmaṇāḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam /
rajasastu phalam duḥkham ajñānam tamasāḥ phalam || 14.16*

14.16 By acting in the mode of goodness, one becomes purified. Work done in the mode of passion results in distress, and actions performed in the mode of ignorance result in foolishness.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७

*sattvātsañjāyate jñānam rajaso lobha eva ca /
pramādamohau tamaso bhavato’jñānameva ca || 14.17*

14.17 From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; from the mode of ignorance develops foolishness, madness and illusion.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८

*ūrdhvam gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ /
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ || 14.18*

14.18 Those situated in the mode of goodness gradually go upward to the higher world; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the worlds below.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९

*nānyam guṇebhyah kartāram yadā draṣṭānupaśyati /
guṇebhyaśca param vetti madbhāvam so’dhigacchati || 14.19*

14.19 When we see that there is nothing beyond these modes of nature in all activities and that the Supreme Lord is transcendental to all these modes, the seeker can know My spiritual nature.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्रुते ॥ २०

guṇānetānatītya trīn dehī dehasamudbhavān /
janma-mṛtyu-jarā-duḥkhair vimukto mṛtamaśnute // 14.20

14.20 When the embodied being is able to transcend these three modes, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.

अर्जुन उवाच
कैर्लिङ्गैस्त्रीनुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीनुणानतिवर्तते ॥ २१

*arjuna uvāca
kair lingais trīnguṇān etān atīto bhavati prabho /
kim ācāraḥ kathāṁ caitāṁs trīnguṇānativartate // 14.21*

14.21 Arjuna inquires: O my Lord, by what symptoms is one known who is transcendental to those modes? What is his behavior? And how does he transcend the modes of nature?

श्री भगवानुवाच
प्रकाशं च प्रवृत्तिं च मौहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२

*śrībhagavānuvāca
prakāśāṁ ca pravṛttīm ca mohameva ca pāṇḍava /
na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati // 14.22*

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवितिष्ठति नेङ्गते ॥ २३

*udāśinavadāśino guṇairyo na vicālyate /
guṇā vartanta ityeva yo'vatiṣṭhati neṅgatē // 14.23*

समदुःखसुखः स्वस्थः समलोष्टाशमकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४

*sama-duḥkha-sukhah svasthah sama-loṣṭāśma-kāñcanah /
tulya-priyāpriyo dhīras tulya-nindātma-saṁstutih // 14.24*

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५॥

*mānāpamānyos tulyastulyo mitrāri-pakṣayoh /
sarvārambha-parityāgī gunātītah sa ucyate || 14.25*

14.22,23,24,25 Śrī Bhagavān says: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; He who regards alike pleasure and pain, and looks on a lump of earth, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all result based undertakings—such a man is said to have transcended the modes of nature.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६॥

*mām ca yo'vyabhicāreṇa bhaktiyogena sevate /
sa guṇān-samatītyaitān brahmabhu�āya kalpate || 14.26*

14.26 One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शोशतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७॥

*brahmaṇo hi pratiṣṭhāham amṛtasyāvayayasya ca /
śāśvatasya ca dharmasya sukhasyaikāntikasya ca || 14.27*

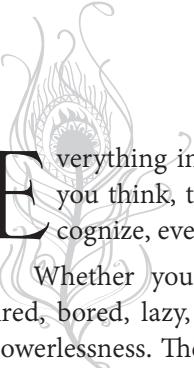
14.27 And I am the basis of Brahman, which is the rightful state of ultimate happiness, and which is immortal, imperishable and eternal.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrikṛṣṇārjuna saṁvāde
Guṇatraya-vibhāgayogo nāma
caturdaśo'dhyāyah ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is fourteenth chapter named,

Guṇatraya Vibhāga Yogoḥ,
'The Yoga of the Division of the three Guṇas.'



Everything in Existence has a root. The way you behave, the way you think, the way you react, the way you respond, the way you cognize, everything has a root thought pattern!

Whether you feel unhealthy or helpless, or emotionally weak, tired, bored, lazy, agitated, all these put together is what I classify as powerlessness. The good news is that you can live without any of these patterns. Our past experiences are stored in our unconscious as *root thought patterns*. They mislead you to a space of powerlessness, incompleteness. In Sanskrit, the right technical word for these root thought patterns is *mūla vāsanā* or *mūla vichāra dhārā*.

We make incomplete decisions through root thought patterns or *mūla vāsanā*. We should find the root of our incompletions and complete with it, else it leads to more powerlessness and suffering.

Let me define ‘root thought pattern’.

The first strong cognition you receive in your life, which influences you to continue to function based on the same cognition, is a root thought pattern! When the first attack of any strong emotion happens in you and imbalances your whole cognition of life, giving birth to your mind, the pattern you develop from that moment is the ‘root thought pattern’.

It is a pattern you develop when powerlessness takes you over for the first time in your life. A simple example:

In the young age, your mother teaches you, ‘Don’t go in the rain. You will catch cold’. But even after you are twenty-five, you don’t go in the rain, just by seeing the rain, you start sneezing. What you cognized in the very young age, which has imbalanced your nature, is root pattern. Get out of your root thought pattern and complete with it. It may be anything as simple as your mother not giving you the cake and giving it to your brother. It can be even that small!

Please listen! The moment a root pattern enters your system, only the pattern lives through you. You don’t live. The first thing any human

should do is—*learn this science of discovering the root pattern*. This chapter called *Guṇatraya Vibhāga Yogh*, is about the science of completion, discovering your root thought pattern, your *guṇas* (root attributes) and completing with them to experience the space of completion, *pūrnatva*.

Please listen! Completion means consciously *reliving* the same experience and *relieving* the powerful impact of the past, which makes you powerless in the present.

The powerful impact of the past, which makes you powerless in the present, should be relieved from your system. What we term ‘perception’ is not the experience we perceive through our senses; perception is how we respond emotionally to the experience. This response is an incomplete, inadequate response based on our root thought patterns.

You don’t see what IS. You only see what you want. You create what you want. What is your reality? It is just your perception—your perception about what you feel as you—your *mamakāra*, what you project to others as you—your *ahāmkāra*, and what others expect about you—*anyakāra*.

Look in. Find out the root of your happening. When you find your root pattern and complete with it, you will understand your *prārabdha*, the purpose of your happening. Kṛṣṇa explains the root of our happening by explaining the three different *guṇas* (attributes) to Arjuna. How we act—actually I can’t say we ‘act’, I should say how we ‘react’ to every situation—is based on these three *guṇas*, the root patterns and how to complete with them.

CARRY THE RIGHT INNER SPACE, ACHIEVE MY STATE (14.1-14.4)

By repeating the truth, Kṛṣṇa tries to create the right inner space of completion in Arjuna. Kṛṣṇa declares that we can reach His state, ‘You will achieve the same state in which I am. Anyone can attain the transcendental nature like My own, *mama sādharmyam āgatāḥ* (14.2)?

Right inner space means the space where all the root thought patterns of suffering are destroyed, where your inner space is fertile for experiencing the higher ideals and ideas.

Kṛṣṇa is the first Master bold enough to declare that Enlightenment is available to everybody. He showed the exact Science of Enlightenment. We can experience it through our conscious decision to create the space of completion.

He says that by being fixed in this knowledge, ‘One can attain, *mama sādharmyam āgatāḥ*.’ He doesn’t say, ‘*you* can attain it,’ indicating only Arjuna. He says ‘one’ can attain it, meaning anybody can attain it.

Kṛṣṇa beautifully declares, ‘like My own.’ ‘Mama’ means ‘My own’. There are very few concepts Kṛṣṇa repeats in *Bhagavad Gīta*. One is, ‘understand Me, understand My Divinity, you will become God’, ‘understand My inner space, you will achieve that space’.

YOU ARE ETERNAL, NOT LIMITED BY BIRTH AND DEATH

Kṛṣṇa talks about the truth that one is eternal, not limited by birth and death. The state of being eternal transcends creation and dissolution. It transcends the past and future. Eternal is the present moment of completion.

Listen! Your inner space experiences the past and future in the same language, in the same way. I will tell you how your past is built.

Incidents, your *perceptions* and your self-assessments are three pillars on which your past is built. If you complete yourself now, if you complete with your perception and self-assessments, over sixty percent of your past will be burnt! Then can your past stand as it is now? No! It will just be with ‘facts’. So, your past will lose its power over you. Your past and the future, both will be transformed.

You need to catch it and live it! If you declare completion now, you are complete. When you complete, you transcend the past and the future. Wherever you go, you will carry auspiciousness, radiating it. You will be a moving auspiciousness, *Siva*.

Understand, when you are driving out of incompleteness, you may have one dimension success in the life. But you will fail in life itself! Listen! One dimension success in life is not success. For example, if you have a root thought pattern of fear or shivering in you, even if you make billions of

dollars out of that root pattern, you will not achieve satisfaction. Because the reason why you are making money is to feel secured. You will feel secured only when you break that pattern, not my money! It is wrong strategy, for the wrong reason!

Kṛṣṇa says, ‘I am the seed-giving father, the *pitā*, I am the root cause for everything—*aham bija pradah pitā* (14.4).’ This ‘great why’ is Kṛṣṇa’s seed put inside you and sent, so that you won’t rest until you become a tree. Each seed has an energy called ‘*viryā*’ that does not rest until it produces more seeds. Here, Arjuna also comes back to the same great ‘why’ again and again.

NATURAL ATTRIBUTES. GUÑAS (14.5-14.8)

Material nature consists of three attributes or root patterns, *guṇas*: *satva* (goodness), *rajas* (passion) and *tamas* (ignorance). Let me explain these concepts: *Satva* refers to the root patterns that lead us to joy, bliss, the space of completion. *Rajas* refers to the root patterns that lead us to restlessness, excitement and to work intensely; making us active and materially productive. The third attribute, *tamas*, refers to the root patterns that lead us to depression, laziness and to dullness. Those patterns that automatically arise and imbalance our cognition, and lead to depression are called *tamas*.

THE SCIENCE OF COMPLETION

These three types of root thought patterns or *saṁskāras* rule our entire life. Knowledge of these root patterns is the basic knowledge for anyone who wants to live successfully. The science of completing with these roots thought patterns is the owner’s manual for life. This is the basic life science! Kṛṣṇa calls it *Guṇatraya Vibhāga Yoga*.

Listen! Root patterns, *mūla vāsanās* are not dead memories. are living bio-memories and muscle-memories. The more we live with these memories, the more they become a part of our being. They get engraved into our brain structure.

Understand, the inner space you carry is such a powerful space. When a person has energies to do powerless acts out of incompletion,

we can tap into those energies and make him do powerful acts out of completion.

Your identity stems from your unconscious incompletions which are your root patterns. You project who you wish to be, never who you are. You do not even know who you are. Who you are is deeply buried in your unconscious. Identify your root pattern! When your root pattern starts, that is moment you feel yourself as an individual identity. Till you complete with that root pattern, you will continue to have accidents in your life.

Completion takes away the agitated confusion and the alternative compensating image we create in our life. If you complete now, you will have complete easeness between *what you feel as you* (inner image), *what you show as you* (outer image), and *what you are as you*.

Listen. The effects of your root pattern are your conflicting patterns. Whenever you are possessed by powerlessness, confusion, agitation, please don't take any decisions in your life. All restlessness is powerlessness. The more patterns you have, the more powerless you feel, the more restless, *rājasic* you will be.

Kṛṣṇa says that we should ask our being how we missed the Reality. Why are we deluded by root thought patterns?

When we work with different types of conflicting patterns, *satva*, *rajas* and *tamas* and all three cross each other, they create hell in our lives. Kṛṣṇa gives techniques on how be complete with these three *guṇas*.

YOUR INNER SPACE IS PURE CONSCIOUSNESS

Whether we believe it or not, accept it or not, we are God. We are pure Consciousness. No matter how many millions of reasons you give, there are some things which cannot be changed. Our inner space is all-powerful! Our inner space is infinite and infinitely powerful! Our inner space carries the DNA of *Aham Brahmasmi* (I Am That)!

The space you create inside is so powerful, it can straightaway affect the way you and the way others around you experience life.

Let me define the term 'space'? How you feel things are going to be,

that is what I call the ‘space you create inside’. The space is the order you give to the Cosmos to prepare your future. Listen! Just like how you place the order in the restaurants after looking at the menu card, the inner space you carry is also an order you give to the Cosmos, ‘I want this, this, this in my life.’ The deeper the thoughts we create in this inner space, the more power they get from our Consciousness.

COMPLETE WITH SELF-DOUBTING PATTERN

Understand, you have one important pattern of self-doubting. Any part of your personality decides or does anything, the other part doubts that cognition. Whatever your right hand does, your left hand is doubting. Self-doubting patterns corrupt our whole *satva* space.

Listen. We disturb *satva*, the pure space, by creating self-doubting patterns. Sit with yourself. Complete with all the negative conflicting, self-doubting patterns. Allow the grace to move in you. Create the right inner space by completing again and again with yourself by doing *svapūrnatva*, self-completion.

COMPLETION WITH RAJAS PATTERN

In the *satva* space, when we create self-conflicting patterns, we are automatically thrown into *rajas*. Let me describe what Kṛṣṇa says about *rajas*. The mode of passion is born of unlimited desires and longings. Kṛṣṇa says, because of this *rajas*, mode of passion, born of unlimited desires and longings, the embodied living entity is bound to doing result-oriented actions.

Rāga means desire; *trṣṇā* means craving, longing. Desires, *rāga* are ours and longings, *trṣṇā* have been given to us by society. Desires are in-born. If we fulfill desires, we feel relaxed and complete. With longings, the moment we fulfill them, we feel empty, incomplete.

Kṛṣṇa shows us how self-conflicting desires lead us to *rajas*. When desires contradict each other, we get confused. We fall into *rajas*, dilemma. Man is a dilemma. Dilemma is what Kṛṣṇa calls *rajas*, restlessness. All restlessness is powerlessness. In *rajas*, we have tremendous anger, agitation, violence. *How to complete with the rajas patterns?*

See, there are only three ways to handle your incompletions.

One, by pushing them under the carpet. Second, by trying to forget them either by alcohol or by other entertainments. Third, by completing them and liberating yourself.

Listen! Continuously completing for the sake of completion leads you to the experience of Enlightenment. When you try to push your incompletions into your unconscious mind, unfortunately, it reaches deeper and goes closer to your Consciousness. Anything closer to Consciousness becomes powerful. That is why even a small incompletion that happened when you were young, explodes as a dangerous imbalance of your *rājasic guna* patterns.

When we don't expect or worry about the result, we work beautifully because there are fewer patterns. We will not suffer or be tortured by root thought patterns. We will be in the space of completion.

CONSCIOUSNESS CAN NEVER BE TIRED

Kṛṣṇa talks about *tamas*. He addresses Arjuna, 'Know that the mode of darkness, *tamas*, is born out of ignorance, *tamas tv ajñānajam viddhi* (14.8). It is the delusion of all embodied living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul.'

Listen. The level of an animal is the level of instinct; the level of man is the level of intellect; the level of God is the level of intuition. The level of instinct is the level of *tamas*; the level of intellect is the level of *rajas*; the level of intuition is the level of *satva*.

In *satva*, we work and make decisions, yet we do not become tired. We can be active for twenty-four hours and yet remain peaceful. This is what I call *action in inaction and inaction in action*. Kṛṣṇa says we will be centered when we are in *satva*. Though lots of activities go on around us, we will remain utterly relaxed in restful awareness.

The whole thing is dependent on *our root thought patterns or bio-memories*. The number of root thought patterns determines whether we are caught in *satva*, *rajas* or *tamas*. These three are not enlightened states. Enlightenment is beyond these three.

If we are caught in *tamas*, we need to move towards *rajas*. If we are caught in *rajas*, make the move towards *satva*. If we are caught in *satva*, it will automatically lead us to Enlightenment.

For example, we create a self-conflicting desire at the *satva* level. Because of that we create restlessness, powerless space in the *rajas* level. When we feel too restless, we drop everything. We fall into *tamas*. *Tamas* is not only tiredness, sleep or depression, not taking responsibility is also *tamas*. Whenever you don't want to take responsibility, you invoke boredom, tiredness, and fear.

Be integrated to your Soul. The Soul, Consciousness can never have tiredness. That is the Truth. Whether you realize or not, you are Soul, Consciousness.

GUARDING THE SENSES (14.9-14.12)

Kṛṣṇa further explains the three modes. ‘*Bhārata*, sometimes goodness, *satva*, is prominent, defeating *rajas* (passion) and *tamas* (ignorance), and at times, ignorance defeats goodness and passion. In this way, there is always competition for supremacy (14.10).’

We are not completely caught in *satva* or *rajas* or *tamas*. We swing between *satva*, *rajas* and *tamas*. Kṛṣṇa says the manifestations of the modes of goodness, *satva* can be experienced when all the gates of the body are illuminated by knowledge. This is the technique.

The gates of the body are the gates through which we cognize: we receive knowledge through the five senses. He says that we should keep these five carefully guarded by *prakāśa* (illuminated knowledge)—*sarvadvāreṣu dehesmin prakāśa upajāyate* (14.11). We should ensure security at these gates and knowledge is that security.

Kṛṣṇa says, let us have the protection of knowledge at the five gates, and we will reside in continuous bliss. Completion is Bliss. When we protect our senses with *satva*, we will not allow negative patterns to enter our inner space. Do not infuse your Consciousness with powerless thoughts of incompleteness that create suffering in you. Continuously add thoughts of completion that give power, bliss and peace.

BE REBORN WITH GODS (14.13-14.17)

Kṛṣṇa uses powerful words to describe *tamas*: ignorance, madness, illusion, inertia and darkness. One can quickly slip from *rajas* to *tamas*. Listen, the activity without any meaning that we find in *tamas* is not the same as activity without a purpose that we experience in *satva*. Please do not confuse the two.

Tamas, darkness, is generally born out of the ignorance of our true Self. We can only remove darkness by bringing in light. Same way, we dispel ignorance by bringing in the science of completion, *pūrṇatva*. *Upaniṣad* says—*tamaso mā jyotirgamaya*—meaning, *let my darkness be removed by light*. Let the light and wisdom of Kṛṣṇa, the Jagadguru, dispel your darkness and *tamas*.

Kṛṣṇa tells us where the person goes after death when steeped in these attributes of *satva*, *rajas* and *tamas*. A *sātvic* person becomes Divine. A *tāmasic* person chooses a lower life. A *rājasic* person continues to suffer due to greed.

Please listen! Every birth is your declaration of completion. Kṛṣṇa says that a person living in *satva* goes to higher spaces, the abodes of the realized sages. He becomes Divine. When we are in *satva*, we live in restful awareness, the space of enlightenment. We stop thinking about ourselves and we start living for others.

Our true nature is Divine. We are one with the Universal energy, God, *Parāśakti*. We can just experience it. Throughout life we run away from the core of bliss, the space of completion.

Let me define Completion. **Completion is removing the delusion of incompleteness, which makes you cognize the other is separate from you; the delusive cognizance, the delusive cognition.**

WHERE DO WE GO FROM HERE (14.18-14.20)

Kṛṣṇa provides the key to liberation here. Those who go beyond the three *guṇas*, beyond the activity-producing attributes, beyond the root patterns and complete, are free of bondages and enjoy bliss in this world. This is the assurance of the Master. This is a guarantee.

These words are a great technique.

Step one is realize that our thoughts, words, and activities arise from one of the three root patterns, *guṇas*—*satva*, *rajas* and *tamas*.

Step two is the understanding about which *guṇa*, root pattern is doing what to us; what disempowering cognition that *guṇa* is building about our inner image (*mamakāra*), our outer-image (*aharmkāra*), others' image (*anyakāra*), others' expectation about us, and life's image (*svānyakāra*).

Step three is to do the completion and the creation process; do completion with that *guṇa* or root pattern and do creation of the *satva guṇa*, the right inner space to create the reality that we want. Finally we transcend *satva guṇa* and enter into *nirguṇa* or ‘no *guṇa* state’. If we are complete, unattached by all that is happening, we act out of *satva guṇa*.

Here Kṛṣṇa assures, ‘Those situated in the mode of goodness gradually go upward to the higher planes, *ūrdhvāṁ gacchanti sattva-sthā* (14.18).’ A continuous tireless completion process creates the basis for higher level practices, for higher planes.

The realization that completion helps you move out of fantasies and creates your reality *as you want*, can only come as a result of learning the Science of Completion.

GOING BEYOND THE GUÑAS (14.21-14.25)

With great clarity, Kṛṣṇa explains the nature of one who has transcended the three *guṇas*. He explains what we need to do to become a *triguna rahita*, to become liberated from the influence of the three *guṇas*.

One who is beyond the three *gunas* is unaffected by their play of emotions. Whatever happens is right for him. Success and failure mean the same. Friend and foe make no difference. Poverty or richness has no influence. Such an attitude of total detachment requires one thing: *complete trust*.

When we trust that whatever happens is what needs to happen, we are totally detached. Then whatever happens will be right. Such trust can only come from surrender.

EXPRESSION OF THE DIVINE (14.26-14.27)

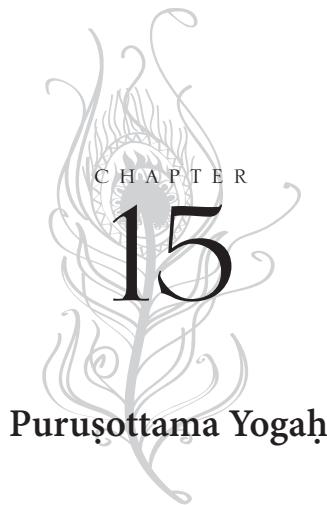
Kṛṣṇa concludes the chapter by asserting that the transcendental state is beyond the three attributes of nature, *guṇas*, is *Brahman*, Cosmic Consciousness, the space of Completion. He says you reach this through devotion. He says that He is that Brahman, the source of Eternal Bliss—*brahmaṇo hi pratiṣṭhāham* (14.27).

Kṛṣṇa speaks as *Parabrahma Kṛṣṇa*, the Supreme energy and not as *Vāsudeva Kṛṣṇa*, the individual. He is in the expanded consciousness of Brahman, and beyond the three *guṇas*. He is the Source of the *guṇas*.

It does not matter who our Master is. What matters is our trust, our surrender based on the level of our completion, our *guṇa*, and not the Master's state. Even if we worship a stone and surrender to it from a complete inner space, we will be liberated. It is true.

Surrendering not even bothering to whom you are surrendering, as a quality of surrendering is Enlightenment. That space of completion alone liberates us. This is what Kṛṣṇa means by devotion, *bhakti-yogena sevate* (14.26), which is unfailing in all circumstances. Nothing more is needed. Anyone that we surrender to totally, is Kṛṣṇa and we then fall into Kṛṣṇa consciousness, the Consciousness of Completion.

Let us pray to *Parabrahma Kṛṣṇa*, the Universal Consciousness, the Ultimate Energy, to give us all this understanding in our life, to make us experience the truth that He teaches and to establish us in Completion, and make us radiate Eternal Bliss, *Nityānanda*.



CHAPTER

15

Puruṣottama Yogah

NO QUESTIONS, ONLY DOUBTS

WHEN WE QUESTION, WE SHOW
OUR ARROGANCE AND VIOLENCE.

WHEN WE DOUBT, WE REVEAL OUR
AUTHENTIC QUEST FOR THE TRUTH AND
READINESS TO RECEIVE THE MASTER.

ARJUNA, NOW BEYOND QUESTIONS, ALLOWS
KRSNA TO GIVE THE EXPERIENCE OF THE
SUPREME BEING, PURUSOTTAMA.

अथ पश्चदशोऽध्यायः
पुरुषोत्तमयोगः
Puruṣottama Yogah

श्री भगवानुवाच
ऊर्ध्वमूलमधःशाखमेशत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १

śri bhagavan uvāca
ūrdhvamūlamadhaḥ sākham aśvatthām prāhuravyayam /
chandāṁsi yasya parṇāni yastamī veda sa vedavit || 15.1

15.1 Śrī Bhagavān says, The imperishable banyan tree of life, symbolized by the Aśvattha, has its roots above, with the leaves and branches spreading below the earth. The leaves are said to be the Vedic hymns. One who knows this eternal tree becomes the knower of the Vedas.

अथश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अथश्च मूलान्यनुसंततानि कर्मनुबन्धीनि मनुष्यलोके ॥ २

adhaś cordhvam̄ prasṛtās tasya sākhā
guṇa-pravrddhā viṣaya-pravālāḥ /
adhaśca mūlāny anusamṛtatāni
karmānubandhīni manusya-loke || 15.2

15.2 The branches of this tree extend below and above the earth, nourished by the three human attributes, guṇa. Its buds are the sense objects. This tree also has roots going down and these are bound to the resultant actions of humans.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अेशत्थमेनं सुविरुद्धमूल-
मसङ्गशस्त्रेण दृढेन छित्वा ॥ ३

*na rūpam asyeha tathopalabhyate
nānto na cādirna ca sampratiṣṭhā /
aśvatthamenarām su-virūḍha-mūlam
asaṅga-śastreṇa dṛḍhenā chittvā || 15.3*

15.3 The real form of this tree cannot be perceived. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment.

ततः पदं तत्परिमार्गितव्यं
यस्मिन्नाता न निवर्तन्ति भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४

*tataḥ padam tat parimārgitavyam
yasmaingatā na nivartanti bhuyah /
tameva cādyam puruṣam prapadye
yataḥ pravṛittih prasṛtā purāṇī || 15.4*

15.4 One must then seek that place from which having gone, one never returns and surrender to the Supreme Being from whom all activities started from ancient times.

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंश्लै-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५

*nirmāna-mohā jita-saṅga-doṣā
adhyātma-nityā vinivṛitta-kāmāḥ /
dvandvair vimuktāḥ sukha-duḥkha-sañjñaiḥ
gacchanty amūḍhāḥ padam avyayaṁ tat || 15.5*

15.5 Those who are free from pride, delusion, and attachment, those who dwell in the Self, who are done with lust, who are free from dualities of joy and sorrow, not confused and those who know how to surrender to the Supreme Person, attain the eternal consciousness.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धामं परमं मम ॥ ६

*na tadbhāsayate sūryo na śāśāṅko na pāvakaḥ ।
yadgatvā na nivartante taddhāma paramam mama || 15.6*

15.6 That Supreme space of eternal consciousness, My consciousness, is not illumined by the Sun or the Moon, or by fire. Those who enter that space never return to this material world.

मैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७

*mamaī'vā'mśo jīvaloke jīvabhūtaḥ sanātanaḥ ।
manah ṣaṣṭhānī'ndriyāni prakṛitisthāni karṣati || 15.7*

15.7 The living entities in this conditioned material world are a portion of My eternal Self; in this conditioned material world they are attracted by the six senses, which include the mind, dwelling in prakṛti, the active energy principle.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८

*śarīram yadavāpnoti yaccāpyutkramatiśvaraḥ ।
gṛihitvai'tāni samyāti vāyurgandhānivāśayāt || 15.8*

15.8 The spirit in the mind-body living in this material world moves from one body to another carrying these just as air carries aroma.

श्रोत्रं चक्षुः स्पर्शनं च रसनं द्वाणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९

*śrotrām cakṣuh sparsanām ca rasanām ghrāṇam eva ca ।
adhiṣṭhāya manaścāyam viṣayānupasevate || 15.9*

15.9 The living entity, the spirit, leaves one body, takes some other body and gets new eyes, ears, nose, tongue and sensing body according to the samskāras it had in its causal layer and enjoys the new mental setup.

उत्क्रामनं स्थितं वापि भुज्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ १०

*utkrāmantam sthitam vāpi bhuñjānam vā gunānvitam /
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣah || 15.10*

15.10 Fools in ignorance do not perceive the spirit being united with the gunas as its enters, enjoys and leaves the body. The one whose inner eye is open clearly perceives everything.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥ ११

*yatanto yoginaścainam paśyantyātmanyavasthitam /
yatanto'pyakṛtātmāno nainam paśyantyacetasah || 15.11*

15.11 The serious practitioner of Yoga, with an understanding of his self, can see all this clearly. But those who do not have an understanding of the self, however much they try, cannot see.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चामौ तत्तेजो विद्धि मामकम्॥ १२०

*yad āditya-gatam tejo jagad bhāsayate'khilam
yac candramasi yaccagnau tattejо viddhi māmakam || 15.12*

15.12 The light of the Sun, the light of the Moon and the light of fire, all their radiance is also from Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वौः सोमो भूत्वा रसात्मकः॥ १३

*gāmāviśya ca bhūtāni dhārayāmy aham ojasā /
puṣṇāmi cauṣadhiḥ sarvāḥ somo bhūtvā rasātmakaḥ || 15.13*

15.13 Entering into earth, I support all beings with My energy; becoming the watery Moon, I nourish all plant life.

अहं वैशानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥ १४

aham vaiśvānaro bhūtvā prāṇināṁ dehamāśritah |

prāṇāpāna-samāyuktah pacāmy annam caturvidham || 15.14

15.14 I am the fire of digestion in every living body and I am the breath of life, exhaled and inhaled, with which I digest the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टे मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥ १५

*sarvasya cāham hṛdi sannivিষ্টo
mattah smṛtir jñānam apohanam ca /
vedaiśca sarvairahameva vedyo
vedānta-kṛd vedavid eva cāham || 15.15*

15.15 I am seated in everyone's heart and from Me came memory, knowledge and their loss. I am known by the Vedas; indeed, I am the Creator of Vedānta and I am the knower of the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥ १६

*dvāvimau puruṣau loke kṣaraścākṣara eva ca /
kṣarah sarvāṇi bhūtāni kūṭasthokṣara ucyate || 15.16*

15.16 There are two things, the perishable and the imperishable, in this world. There are the living beings who are perishable while there is the unchangeable, the imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिर्भर्त्यव्यय ईशरः॥ १७

*uttamah puruṣastv anyah paramātmetyudāhṛtaḥ /
yo lokatrayamāviśya bibhartyavyaya iśvaraḥ || 15.17*

15.17 Besides these two, there is the supreme Puruṣa the Lord Himself, who pervades and sustains these three worlds.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥ १८

yasmāt kṣaram atīto'ham akṣarād api cottamaḥ ||

atosmi loke vede ca prathitaḥ puruṣottamah // 15.18

15.18 As I am transcendental, beyond both the perishable and the imperishable, and the best, I am declared both in the world and in the Vedas as that supreme person, Puruṣottama.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्धजति मां सर्वभावेन भारत ॥ १९

*yo mām evam asammūḍho jānāti puruṣottamam /
sa sarva-vidbhajati mām sarvabhāvena bhārata // 15.19*

15.19 Whoever knows Me as the Supreme, Puruṣottama, without a doubt, is to be understood as the knower of everything and he worships Me with all his being, O son of Bhārata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान्यात्कृतकृत्यश्च भारत ॥ २०

*iti guhyatamam śāstram idam uktam mayānagha /
etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata // 15.20*

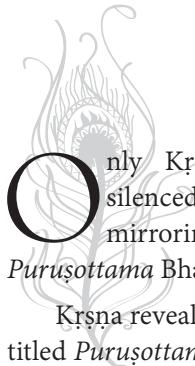
15.20 This is the most confidential teaching disclosed by Me, O Sinless One, and whoever knows this will become wise and his actions will bear fruit.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगा नाम पञ्चदशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna sarīvāde puruṣottamayogo nāma
pañcadaśo ‘dhyāyah //*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna sarīvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is fifteenth chapter named,

*Puruṣottama Yogaḥ,
‘The Yoga of The Supreme Being.’*



Only Kṛṣṇa speaks now. Arjuna's inner space has been silenced. Arjuna, who is *Puruṣa*, is now established in *Upaniṣad*, mirroring the Superconscious Supreme Being or Self, *Puruṣottama* Bhagavān Śrī Kṛṣṇa.

Kṛṣṇa reveals who He is and what He is. This chapter is traditionally titled *Puruṣottama Yogaḥ*, *Yoga of the Supreme Being*. Kṛṣṇa unveils why He is *Puruṣottama*, Supreme amongst beings and explains that what He has imparted to Arjuna is the most profound secret.

Arjuna has settled into his Self. He is a new being. He can no more be called Arjuna. **He is expressing the power of living with enriching, overflowing with devotion onto Kṛṣṇa present in everything and everything present in Kṛṣṇa!** From now on, everything that Arjuna does is enriching his own extension in others! He becomes the cause for creating the ultimate reality for humanity in the Cosmic play of *Pūrvavātar Śrī Kṛṣṇa!*

JOURNEY INTO CAUSAL BODY (15.1-15.2)

Kṛṣṇa reveals the secrets of causal layer, the fifth layer, which He refers to as *Aśvatha* tree. The totality of the seven layers is our body-mind-spirit system. The second layer is the *prāṇic* body that controls air movements inside our physical body. In the previous chapter, Kṛṣṇa explains that this *prāṇic* layer is filled with desires and how we create conflicting desires and suffer with *rajas* (restlessness) and *tamas* (inactivity or depression).

The fifth layer is the causal body. It is where all *samskāras*, our root patterns, are stored in *bija*, seed form. Every night we enter the causal body in deep sleep and take *samskāras* out from this layer to create our world.

Even if we move beyond the three layers of desire, restlessness and depression, these root patterns, *samskāras* in seed form, called *bija samskāra* (seed patterns), need to be cleared and completed. Kṛṣṇa gives completion techniques to destroy these *bija samskāras* in the causal body.

Kṛṣṇa says, ‘The roots of the tree are on the outside; the branches are inside, *ūrdhva mūlam-adhaḥ sākham* (15.1).’ From the causal body, if the roots are taken to be outside, it should be in the earlier three layers ending with the physical body. In a tree, the roots feed nutrients to it and decide its growth. That is why Kṛṣṇa says the roots of the tree are in the physical body. The tree of *sāṃskāra* is watered by the five senses of the physical body and our actions. The *sāṃskāras* in seed form in the causal body are formed and watered by the five senses of the physical body.

YOUR WORDS ARE VEDIC HYMNS

Kṛṣṇa reveals that the leaves are the *vedic* hymns—*chandāṁsi yasya parṇani* and one who knows the tree is knower of the *Vedas*—*yas tam veda sa veda-vit* (15.1). He says *sāṃskāras* are the *vedic* hymns, *mantras*.

Words that are settled in our inner space form the bone structure of our life. Words expressed or coming out when we are alone, are the root patterns or *sāṃskāras* printed in the causal body. Dropping the word and completing is like pulling down the life structure and rebuilding it. All these words settle deep inside our *maṇipūraka cakra*, the navel energy center, the seat of words. Both expressed and unexpressed words build our bank of root thought patterns, *sāṃskāras*. If you have given a word, it just has to be lived. Word is mantra!

ENRICH AND BE FREE FROM KĀRMIC CYCLE

One who has the knowledge that—the root patterns or *sāṃskāras*, which constitute the causal body, are the result of the five senses—knows the *Vedas*, ‘*veda-vit*’ or has the knowledge of life force.

This *Aśvattha* tree of *sāṃskāras*, in the causal body, lives mainly on the five senses. Bhagavān says, ‘*karmānubandhī manusya loke*.’ The leaves of the tree are decided by the tricks of five senses and resultant action of mankind. The tree is deeply rooted because the action of the mankind is always result-oriented, guided by greed and fear.

Kṛṣṇa gives a beautiful technique to be complete with the root pattern in causal layer. All our actions revolve around results. If we are not guided by greed and fear patterns, if our actions are not fruit-ori-

ented, no root patterns will be created. If you enrich selflessly, it will liberate you from the *karmic* cycle. If you are enriching with a vested interest, you will give-up on people. Enrich just for the sake of enriching.

Listen. Enriching infuses enormous power into your being. Whenever life energy expands in you, it happens only through enriching. Listen! Now I am giving the right and complete reason for enriching. Because everyone is part of you, enriching every being is nothing but enriching some part of you.

Enrich others. Listen! Anything or anybody you see is extension of you. So, when you enrich them, parts of you are enriched. All what needs to be done is ‘*being*’ in the space of completion, define an enriching path and take responsibility that the ‘*doing*’ happens with integrity and authenticity.

CUTTING DOWN THE TREE WITH DETACHMENT (15.3-15.4)

Kṛṣṇa speaks further about the causal body where *saṁskāras* are stored. He is an extraordinary scientist, courageous enough to open up the secrets. Bhagavān beautifully says, ‘*na rūpam asyeha tathā upalabhyate* (15.3)’ No one can perceive the real form of this tree; where it begins, where it ends or where its foundation is. However, with determination one should cut down this tree with the weapon of strong will and detachment, *asāṅga śastreṇa dṛḍhenā chittvā* (15.3).

No one can see what one has stored in one’s causal body. All the *saṁskāras* stored in the causal layer reveal themselves one by one. *Saṁskāras* can be cut by a strong will of detachment, *asāṅga śāstra*. With a strong will, with intelligence, the entire causal layer can be completed. Root patterns are dangerous. All that is needed is intelligence and a strong will of detachment.

Kṛṣṇa explains that after cutting the tree of root patterns, surrender to the space of eternal silence, from where there is no coming back, *tam eva cādyam puruṣam prapadye* (15.4). This is the space in which the whole of Existence is established.

When the spirit leaves the body, it passes through this causal body

layer. As long as the spirit has not crossed this layer, it can return to the body. These *samskāras*, bio-memories or desires can pull the spirit back. However, once the spirit crosses the causal layer, it cannot return to the body. It must move on to the next layer, the *cosmic layer*, an awakened state of Consciousness. Bringing awareness into the unconscious through the super-conscious meditative route of completion is the only correct way to dissolve accumulated *samskāras*.

BEYOND ATTACHMENT, THE ETERNAL CONSCIOUSNESS (15.5-15.6)

Kṛṣṇa explains the same truth at a deeper level. He says, ‘Those who are free from pride, delusion, attachment, who dwell in the Self, complete with lust, free from dualities of joy and sorrow, who surrender to the Supreme person, attain the eternal consciousness, *padam avayayam tat* (15.5).’

He does not say who have ‘renounced’ lust. *Virāga* or *vairāgya* means beyond attachment and detachment; non-attachment. Kṛṣṇa uses fitting words: *viniyṛta-kāmāḥ*, those who are ‘complete’ with lust. *Nivṛitti* is the completion you carry that leads to more completion. In this state, we don’t possess or own anything; everything is at our disposal. If this is fully understood, you will live like a king, not an ordinary king, but an enlightened king, a *Rājarṣi*.

This is a *tattva* (principle) to be meditated upon. Now He speaks on re-programming your causal layer with the space of completion.

PROGRAMMING THE CAUSAL LAYER WITH COMPLETION

Please listen! In two words I am giving you the essence of the essence of my teachings—*Completion and Creation of Space*.

Using your *ātma jñāna*, using your conscious energy, using your peak possibility and making it into reality, making it into life.

Kṛṣṇa gives the essence of the most secret science—*guhyatamam śastram* (15.20), the science of completion and creation of space. He gives the technique for creation of the causal body. Kṛṣṇa’s words are *mantras*. Now He uses same words as programming techniques for completion and creation.

Arjuna receives the essence, the juice in this chapter. Mere words of this chapter can do wonders in reprogramming your causal layer with the space of completion and creation. Especially, when chanted in a mood of surrender to the Master, it directly touches the *causal layer*.

Listen. Lust is difficult for a man to shed. Only a person who has gone beyond body consciousness can drop lust. An Enlightened Master transcends sex. He becomes *ardhanārīśvara*, expressing both male and female energies. One key attribute of Enlightenment is genderlessness.

Kṛṣṇa is direct. He says, ‘He who has conquered lust, *adhyātma nityā vinivṛitta kāmāḥ* (15.4).’ Going beyond lust by completing with lust, is the first major step in realizing Super-consciousness. Add friendliness to love. Complete! Create the space of friendliness towards yourself and others. Lust will turn to love. Your being will be in Eternal Bliss.

Kṛṣṇa then says, ‘That Supreme space of Eternal Consciousness, My Consciousness, *tad dhām paramāṁ mama* (15.6), is not illuminated by the sun or the moon, or by fire. Those who enter that space never return to this material world.’

Kṛṣṇa gives these words to program our causal layer with completion. These are vedic hymns, *mantras* to be meditated on. Death of the body is a certainty; death of the spirit is impossible. When the spirit is evolved, it doesn’t revert to the root pattern that it transcended in the previous birth.

MIND IS THE CONDITIONING (15.7-15.8)

Jīva bhūtah—conditioned living entity, ‘conditioning’ is the new word that Kṛṣṇa uses here. Everything we consider as human nature is nothing but conditioning. Right and wrong, honor and dishonor, are all conditioning, all are patterns. We are conditioned. If a group of people give us a certificate and clap their hands, we take it as an honor.

Here Kṛṣṇa continues giving meditation hymns to re-program your causal layer for completion. After crossing the three layers and going beyond the causal layer, you enter a space where you are free from conditioning. This is the space of completion and creation! May you be

free from all conditioning!

Kṛṣṇa says: ‘They are attracted by the six senses that include the mind—*manah ṣaṣṭhānīndriyāṇi prakṛti sthāni karṣati* (15.7).’ There are five physical senses and the sixth sense is the mind, *ṣaṣṭhānīndriyāṇi*. The mind is the only sense and the so-called five physical senses are slaves to it. If the mind can be handled, all the other five senses can be handled.

Enlightenment is the completion of root thought patterns, *sāṃskāras* and the dissolution of conditioning. We return to our pure original state. This is why enlightenment is referred as *Samādhi*—means ‘returning to the original state’.

The spirit living in the body-mind, moves from one body to another, it carries the six senses, *ṣaṣṭhānīndriyāṇi*, the five physical senses and the mind, in the same way as the wind carries fragrances, *vāyur gandhān ivaśayāt* (15.8). Just as the wind carries fragrances, Consciousness carries *sāṃskāras*, causal level imprints, from body to body. This continuous vicious cycle of movement of *sāṃskāras* is what Kṛṣṇa refers to as *samsāra*, the life-and-death cycle.

We have the choice to redefine that *vāsana*, that smell, into either a stink or a wonderful fragrance. One who completes with all social conditioning, who sheds the root patterns in his causal layer, moves from body to body as easily as moving from one room to another.

YOUR ARE YOUR SĀṂSKĀRAS (15.9-15.10)

Here Kṛṣṇa reveals another secret. He says, ‘You create a body according to the root thought patterns or *sāṃskāras* in the causal layer, *adhiṣṭhāya manaś cāyam* (15.9).’ We create our sensory organs, according to *sāṃskāras* in our causal layer. Kṛṣṇa says that living entities create all five senses through the mind or mental setup. This happens not only when we take another body. Every day when we wake up from deep sleep, our senses are recreated. If we change our mental setup, within a short time, our face changes.

Our mind, *manaś* is the intelligence spread all over our body. It is the intelligence that resides in our cells. Each cell carries genetic

intelligence. Within this body-mind system, scientists say that every moment of your life thousands of cells die and are created. This is a constant process that Nature, the Universal Intelligence, dictates.

ONLY EYES OF KNOWLEDGE SEE

The first thought on waking up plays a major role in our enrichment throughout the day. Kṛṣṇa says that if we catch our body with fear or greed, we attract more fear or greed. Never enter the body through the fear or greed gate. Get up with a spiritual thought that brings completion in you.

The whole science of completion is before you. Kṛṣṇa says, ‘Only those whose eyes are trained by knowledge can see the truth of this science, *paśyanti jñāna cakṣuṣah* (15.10)’. He says fools cannot understand and only those with eyes of knowledge, can see. The choice of being a fool or a man with eyes of knowledge, *jñāna-cakṣu* is left to us.

MASTER, THE DISPELLER OF DARKNESS (15.11-15.14)

Light is awareness, the sustainer of life. Without light and heat from the sun, life as we know it, is impossible. Everything in this world revolves around energy from the Sun. The Sun is also the dispeller of darkness. Not only does Kṛṣṇa establish that He is the creator of this Universe—the solar system, sun, moon and fire, which sustain our lives, but He also declares to us that He is the Dispeller of darkness.

Kṛṣṇa, as the Guru, is the Dispeller of darkness. Guru means one who dispels darkness. As the sun, moon, fire, Kṛṣṇa is the ultimate Master who leads us into awareness of our natural state of completion.

Please listen! Because you always see the Moon reflecting the Sun, you forget Moon does not have its own light! Same way, your mind does not have its own energy. But, from the time you saw your mind, it was always reflecting the Consciousness. Because of that you started feeling your mind as independent energy, which is not! So, the patterns you carry inside you, have no independent energy or power.

Kṛṣṇa is the destroyer of our root patterns, *saṁskāras*, the products of darkness. The presence of light dissolves darkness. The presence of Guru, completion, destroys *saṁskāras*.

Kṛṣṇa further expands on His pervasiveness. In the form of light and heat, He is the Sustainer of all beings within this Universe. He is Brahman and through His manifestation of the various natural elements of space, air, fire, water and earth, He is responsible for plant life and therefore for food and human beings.

PERISHABLE AND IMPERISHABLE PURUṢA (15.15-15.16)

Kṛṣṇa takes Arjuna into deeper understanding on *Puruṣa*, principle of energy. *Puruṣa* is the unmoving, passive energy principle, whereas *prakṛti* is the active material principle. Kṛṣṇa goes beyond this *Sāṅkhya* philosophy. He says *Puruṣa* is twofold, one imperishable and the other perishable. He says all living beings are the perishable *puruṣa* and they are situated in the imperishable energy.

The primal energy, *puruṣa* is potential energy behind the entire Universe. There are two kinds of *puruṣa*, one is eternal, *akṣara* and one perishes, *kṣara*. The *puruṣa* that perishes is the body-mind energy in all beings. This energy has a limited lifetime. The *puruṣa* that is ‘*kūṭastha*, unchangeable’ is the imperishable aspect of this energy; the spirit that is indestructible, *akṣara*.

PURUṢOTTAMA, ALL-PERVADING ENERGY BEHIND LIFE (15.17-15.20)

Kṛṣṇa says that beyond these two aspects of *puruṣa*, the perishable body-mind energy and the imperishable spirit energy, lies the Supreme energy, Supreme *puruṣa*. He is that Supreme *puruṣa*, *Puruṣottama*.

Puruṣa is the energy that pervades us. *Puruṣottama* is the energy that pervades the entire Universe. The Universe is imperishable. The energy behind the Universe is imperishable. Kṛṣṇa says that He is that energy, the *Puruṣottama*, that drives the Universe eternally—*prathitah puruṣottamah* (15.18). He is talking about *Parabrahma* Kṛṣṇa, the *Īśvara*. He is *saguṇa*, the universal form and *nirguṇa*, the formless energy.

He is the Brahman into whom six-billion humans and countless billion living beings on Earth, and countless entities in all the Universes merge. May that *Puruṣottama*, that *Parabrahma* Kṛṣṇa, bless us all!

KNOW ME AS THE SUPREME AND KNOW EVERYTHING

Now, Kṛṣṇa presents the great truths about His true representation as the Supreme Self.

We are a part of the Whole. If we fall in tune with the Whole, the Whole behaves as a friend. The moment we think, discriminate with the Whole, it acts like an enemy. The Whole is not here to kill or violate us.

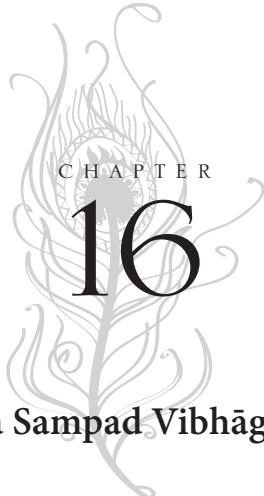
We are deeply, totally connected to the whole Universe. If we disappear into collective consciousness, we open infinite possibilities of life. Life is not restricted to animate forms. Life is happening in everything. Learn to complete with everything! I tell you, the state of completion is the best way to prepare yourself for life.

When we complete with everything, animate and inanimate, we experience the space of non-duality, *Advaita*, where each one is infinitely powerful and infinitely intelligent. Kṛṣṇa declares, ‘whoever knows Me as the Supreme, *Puruṣottama*, without a doubt, is to be understood as the knower of everything, and worships Me with all his being, *sarva-bhāvena bhārata* (15.19)?’

The difference between *puruṣa*, self and *Puruṣottama*, *Self*, perishable and imperishable, are for the ‘deluded’. Once one has the awareness of *Puruṣottama*, Supreme consciousness, one merges into the space of oneness, *Advaita*. How can we attain or reach *Puruṣottama*, when we are already a part of Him? We can only gain awareness that we are a part of Him.

This is the profound secret teaching of Kṛṣṇa, the ultimate Master, Guru. Unless the experience of ‘*Nityānandoham—Nityananda I Am*,’ happens, the Master never rests. Once you surrender, allow Him to work on you.

Let us pray to *Puruṣottama* Kṛṣṇa, Ultimate Energy, the Cosmic Intelligence, to give us the experience of Eternal Consciousness; to make us beings with *jñāna cakṣu*, eyes of knowledge, and establish us in *Nityānanda*, eternal bliss.



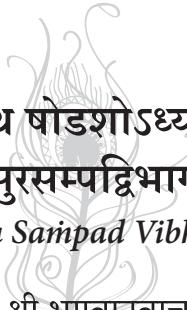
CHAPTER

16

Daivāsura Sampad Vibhāga Yogah

YOU AND ME

HUMAN BEINGS ARE BORN WITH INNATE DIVINE NATURE; THEY ARE NOT SINNERS! WHETHER WE ACT DIVINE (DAIVIC) OR DEMONIC (ASURA), OUR INNER SPACE IS DIVINE. HOW DO WE AWAKEN THE SPACE OF DIVINITY WITHIN US AGAIN? KRŚNA REVEALS!


 अथ षोडशोऽध्यायः
 दैवासुरसम्पद्विभागयोगः
Daivāsura Saṁpad Vibhāga Yogaḥ

श्री भगवानुवाच
 अभयं सत्त्वसंशुद्धिज्ञनयोगव्यवस्थितिः ।
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १

śri bhagavan uvāca
abhayaṁ sattva-saṁsuddhir jñānayogavyavasthitih /
dānaṁ damaśca yajñaś ca svādhyāyastapa ārjavam // 16.1

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
 दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २०

ahimsā satyam akrodhas tyāgah śāntir apaiśunam /
dayā bhūtesv aloluptvarī mārdavam hrīracāpalam // 16.2

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३०

tejah kṣamā dhṛtiḥ śaucam adroho nātimānitā /
bhavanti saṁpadam daivim abhijātasya bhārata // 16.3

16.1,2,3 Bhagavān says: Fearlessness, purification of the being, cultivation of spiritual knowledge, charity and being centered on the being, performance of sacrifices, and accumulation of knowledge, austerity, simplicity, non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion for all living entities, freedom from covetousness, gentleness, modesty, studied determination, vigor, more forgiveness, fortitude, cleanliness, freedom from envy, and from the passion of honor, these transcendental qualities,

O Son of Bhārata (Arjuna), belong to divine men, endowed with divine nature.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थं सम्पदमासुरीम् ॥ ४

*dambho darpo'bhimānaś ca krodhaḥ pāruṣyameva ca /
ajñānam cābhijātasya pārtha sampadamāsurīm // 16.4*

16.4 Pride, arrogance, conceit, anger, harshness or cruelty, and ignorance—these qualities belong to those born with demonic nature, O Pārtha (Arjuna).

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५

*daivī sampadvimokṣāya nibandhayāsuri matā /
mā śucāḥ sampadam daivīm abhijātosi pāṇḍava // 16.5*

16.5 The transcendental qualities are conducive to liberation, whereas the demonic qualities make for bondage. Do not worry, Pāṇḍava (Arjuna), you are born with Divine qualities.

द्वौ भूतसर्गी लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थं मे शृणु ॥ ६

*dvau bhūtasargau loke'smin daiva āsura eva ca /
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu // 16.6*

16.6 Pārtha, in this world there are two kinds of created beings, one is divine and the other, demonic. I have explained at length to you the Divine qualities, now understand the demonic qualities also, so that you will understand and live your life blissfully and happily.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७

*pravṛttim ca nivṛttim ca janā na vidurāsurāḥ /
na śaucam nāpi cācāro na satyam teṣu vidyate // 16.7*

16.7 Persons with demonic nature do not know what is bondage and what is liberation; not what is cleanliness; truthful behavior is not in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीशरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८

*asatyampratiṣṭham te jagad āhura nīśvaram /
aparaspara-sambhūtam kiṁ anyat kāmahaitukam // 16.8*

16.8 People with such qualities think there is no ultimate energy or intelligence that is running this planet earth, that is running the universe, and that this whole creation is produced out of lust and desire, and is unreal.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥ ९

*etām dṛṣṭimavaṣṭabhyā naṣṭātmāno’lpabuddhayaḥ /
prabhavanty ugra-karmāṇah kṣayāya jagato’hitāḥ // 16.9*

16.9 Following this material view of creation, these degraded souls with small intellect, lost in themselves and committing cruel deeds are engaged in the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहादृग्हीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १०

*kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ /
mohādgr̥hitvā ‘sadgr̥hān pravartante’sucivratāḥ // 16.10*

16.10 Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion, they act with impure motives and for impermanent objectives.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११

*cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ /
kāmopabhogaparamā etāvaditi niścitāḥ // 16.11*

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२

*āśapāśasatairbaddhāḥ kāmakrodhaporāyaṇāḥ ।
ihante kāmabhogārtham anyāyena'rthasañcayān ॥ 16.12*

16.11,12 Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything; bound by hundreds of ties of desire and enslaved and filled with anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३०

*idamadya mayā labdham imam prāpsye manoratham ।
idamastīdamapi me bhaviṣyati punardhanam ॥ 16.13*

16.13 They think: This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future;

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईशरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४

*asau mayā hataḥ śatrur haniṣye cāparānapi ।
iśvaro'hamaham bhogī siddho'ham balavānsukhī ॥ 16.14*

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यद्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५

*āḍhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā ।
yakṣye dāsyāmi modiṣya ity ajñānavimohitāḥ ॥ 16.15*

16.14, 15 That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६

aneka-citta-vibhrāntā mohajālasamāvṛtāḥ ।

prasaktāḥ kāmabhogeṣu patanti narakeśucau ॥ 16. 16

16.16 Thus confused by various anxieties and caught in a net of illusions, one becomes too deeply attached to sensory pleasures and falls into hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७

ātmasambhāvitāḥ stabdhā dhana-māna-madānvitāḥ ।
yajante nāma-yajñais te dambhenā'vidhipūrvakam ॥ 16.17

16.17 Self-complacent and always conceited, deluded by wealth and false pride, they perform superficial sacrifices in name only, without following the vedic rules or regulations.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८

ahamkāram balam darpam kāmam krodham ca samśritāḥ ।
mām-ātma-paradeheṣu pradviṣantō'bhyasūyakāḥ ॥ 16.18

16.18 The demonic person, consumed by ego, power, pride, lust and anger, becomes envious of the supreme personality of godhead, who is situated in his own body and in the bodies of others, and blasphemes against Him.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्तमशुभानासुरीष्वेव योनिषु ॥ १९

tānaham dvīṣataḥ krūrān samsāreṣu narādhamān ।
kṣipāmy ajasram aśubhān āsurīṣveva yoniṣu ॥ 16.19

16.19 Those who are envious (of Him) and cruel, who are the lowest among men, I repeatedly cast into the ocean of material existence, into various lowly, demonic forms of life.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्॥ २०

*āsurīm yonimapannā mūḍhā janmani janmani /
māmaprāpyaiva kaunteya tato yāntyadhamām gatim || 16.20*

16.20 These foolish beings attain repeated birth amongst the species of demoniac life. Without ever achieving Me, O Kaunteya, they sink into the most abominable existence.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ २१

*trividham narakasyedam dvāram nāśanamātmanah /
kāmaḥ krodhastathā lobhas tasmādetattrayam tyajet || 16.21*

16.21 There are three gates leading to this hell: lust, anger and greed. As they lead to the degradation of the soul, these three are to be abandoned.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥ २२

*etairvimuktaḥ kaunteya tamodvāraistribhirnaraḥ /
ācaratyātmanah śreyas tato yāti parām gatim || 16.22*

16.22 Those who have escaped these three gates of hell, O Kaunteya, behave in a manner beneficial to the (evolution of the) soul, and thus (gradually) attain the supreme destination.

यः शास्त्रविधिमुत्सुज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥ २३

*yah śāstravidhimutsṛjya vartate kāmakārataḥ /
na sa siddhimavāpnoti na sukham na parām gatim || 16.23*

16.23 But he who discards scriptural injunctions and acts according to his base impulses attains neither perfection, nor happiness, nor the supreme destination.

तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४

*tasmācchāstraṁ pramāṇam te kāryakāryavyavasthitau /
jñātvā śāstravidhānoktaṁ karma kartumihārhasi || 16.24*

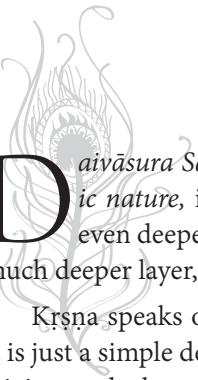
16.24 By the regulations of the scriptures, one should understand what is duty and what is not duty. After being versed in scriptural injunctions, one should act accordingly.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्भागयोगो नाम षोडशोऽध्यायः ॥

*iti śrīmad bhagavadgītāśūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjuna saṁvāde
daivāśurasam̄pad vibhāgayogo nāma
ṣoḍaśoऽdhyāyaḥ ||*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna Saṁvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is sixteenth chapter named,

Daivāśura Saṁpad Vibhāga Yogah,
“The Yoga of Divine And Demonic Nature.”



Daivāsura Sampad Vibhāga Yogah, or *Yoga of Divine and demonic nature*, is the traditional name of this chapter. Kṛṣṇa reveals even deeper truths of completion with root patterns, taking us to much deeper layer, the *Cosmic layer* of the body-mind system.

Kṛṣṇa speaks on the qualities of Divine, *daiva* and demonic, *asura*. It is just a simple decision. When you choose the word ‘you’, you become Divine, and when you choose the word ‘me’, you become a demon. That’s all.

The root thought patterns or bio-memories, stored in the *causal layer*, make us take decisions unconsciously. However, at the deeper level, in the *cosmic layer*, we decide consciously: *you* or *me*, divine or demon, *daiva* or *asura*.

The decision about ‘You’ or ‘me’ is made in the Cosmic layer. When we make the decision of ‘You’, we radiate divine qualities. When we make the decision of ‘me’, we radiate demonic qualities. If we decide with the attitude of ‘you’, the whole becomes Divine; if we decide with the attitude of ‘me’, the whole becomes demonic.

When we decide based on ‘me’, it is passion; when we decide based on ‘You’, it is compassion. To be a demon or Divine, we decide. When we are blissful, we have said, ‘No’ to ‘me’; we are relaxed in the ‘You’ idea.

Listen. The word ‘me’ means ego; the word ‘You’ means the whole of Existence. When our identity evaporates, whatever is left is Existence; it is Divine, *daivic*. We create the demon by bringing in the idea of ‘me’. The moment the ‘me’ idea is removed, whatever there is, is *Divine*.

As long as we feel that our body-mind is our boundary, we are separate from the Universe and we continuously fight with Existence, with Nature, with the Whole. Understand, the part can never succeed when it fights with the Whole. Whatever we think, speak or do based on the idea ‘me’ leads to more incompletions, more suffering.

Whether we act demonic or Divine, the inner space in all of us is Divine. The inner space is pure, uncontaminated. Whether we are tuned

inwards to that purity or tuned outwards to gratification is our free will. A Rāvaṇa had the choice of being a Rāma, a Duryodhana had the choice of being an Arjuna. Through their own free will, they did not exercise that choice.

Here, Kṛṣṇa beautifully explains the demonic and Divine natures. Only Kṛṣṇa speaks, Arjuna is practically silent; in the space of pure listening, *Upaniṣad*. All questions have disappeared and only small doubts are left, which are a means to enrich others.

QUALIFICATIONS OF DIVINITY (16.1-3)

Kṛṣṇa lists a number of qualities that take us to a higher plane of Consciousness; qualities that make us Divine.

Kṛṣṇa tells us to be without fear and greed, and anger. He says to be truthful, simple, meek, gentle, non-violent, and without expectations and to renounce. These are qualities of the Divine that you express when you are focused not on your own self but on others. These qualities arise from heart, not from mind.

YOU ARE DEMON IF...(16.4-16.7)

What is demonic nature? Kṛṣṇa says that all actions done out of arrogance, pride, ego, for name and fame, for power, are demonic in nature. Whatever we do, whether we study the scriptures, do charity or social service, or perform *pūjā* (prayer), rituals or meditation, if they are done to strengthen the 'I' and 'mine', they always lead to suffering.

Focusing on the 'I' is instinctive. It is a call for survival based on our conditioning and insecurities. The instinct to survive is what is called 'I', and the instinct to possess is what is referred to as 'mine'. The person who understands that both are illusions is a complete person.

As long as you act, speak and think centered on 'me, me, me', you will be a demon; you will work out of the instinct for survival and possession. When you work based on the space of 'You, you, you', you will radiate a new energy, the energy of enriching.

Try this simple experiment: Try living for others' sake out of

gratitude for just one week. Live with the new root-cognition of ‘You’. I am not asking you to give away your property or any such thing.

Please catch this principle of root cognition. Basically, what you strongly believe as you is root cognition. We live all our life with this ‘*āsuri sampat*,’ what Kṛṣṇa calls demonic nature, the inauthentic attitude of ‘me, me, me’. Give a chance to be centered on the root cognition of ‘You’. Now, for just one week, put that ‘You’ into your being. You will not know from where the bliss suddenly comes! You will feel that your whole being is relaxed. When you don’t give attention to ‘me’, you will never be ‘in tension’.

Understand, completing with the root cognition is completing with self-doubt. When you replace your root cognition of ‘me’ with ‘You’, a deep inner healing, a deep completion happens in you.

Work based on this single statement: instead of deciding based on the default root cognition of ‘me, me, me’, decide based on the new root cognition of ‘You, You, You’. You will become a hollow bamboo, a flute in the hands of the Divine. Whatever happens through you will be Divine; you will imbibe the Divine nature.

Kṛṣṇa further explains how to imbibe Divine nature. Here, He gives the straight, subtle technique to replace the ‘I’ with ‘You’; to experience the consciousness of ‘You’, the consciousness of Whole, *daivika sampat* or divine nature of your being.

First, you need to find out if your thinking is acting as Divine inside you or as a demon inside you. Sometimes, many of you are possessed by a ghost. What is that ghost? ‘me, me, me’.

Next, enrich others from the space of ‘You’, which will naturally make you express these divine qualities in life. Enriching will be just your life-style. You will understand that enriching the ‘You’ enriches the ‘I’ back. Experientially you will understand that ‘you’ is one with others, others are one with ‘you’. Automatically you will become blissful, free from anger and full of *dhārmic* (righteous) qualities.

Many stories illustrate how the ‘I’ drives the Divine away, and the ‘you’ attracts the Divine. One small shift in our inner space, can take care

of the cognitive shift. How we are centered and where our inner space is focused is what makes our life demonic or divine.

ARE YOU DIVINE OR DEMONIC?

Now, after hearing about ‘You’ and ‘me’, Arjuna has a fear, ‘*Bhagavān*, am I living with Divine or demonic nature?’ He is not expressing that feeling, but his face reveals his fear. Kṛṣṇa explains that living with transcendental qualities, that is the right space of ‘you’, one achieves liberation or Enlightenment, *nivṛitti*. By living with the space of ‘I’ we create more bondage. The demonic qualities make for bondage, meaning *pravṛitti*.

Kṛṣṇa assures Arjuna, not to worry, for he is born with Divine qualities, *mā śucaḥ sampadām daivīm abhijāto asi pāñdava* (16.5).

Let me assure you, if this fear arises in you, you are Divine. The person who is ready to look within, the person who is afraid if he is living rightly or wrongly, always lives rightly. Only the person who is arrogant is demonic. If we have ever contemplated whether we were living with ‘You’ or ‘I’, if the doubt, fear or guilt arose in you, then we are born with Divine nature. Like Arjuna, we too are born with divine qualities. So, you don’t need to worry about it. Naturally, then Lord Kṛṣṇa tells us that we are born with Divine nature.

Now, all we need to know is how to live and experience our Divinity. When we live with the root cognition of ‘You, You, You’, we completely forget ourselves; we disappear into Existence. We are in bliss.

TECHNIQUE TO EXPERIENCE DIVINITY

Let me share an important technique that Lord Kṛṣṇa speaks.

For three days, create a space and think, feel that you are somebody else. It may seem funny! For instance, if you are a doctor, for three days think you are a sports person or a divine being such as Śiva; try with whoever you feel connected. Clearly visualize yourself as that divine being. The moment you change the idea, the root cognition about yourself, a tremendous freedom happens to you.

You will see a new consciousness rising in you. If you throw away

the ‘me’ that alone liberates you, and if you start working on ‘You’, you experience tremendous bliss. This is the straight path to peace and bliss.

Caring for enriching others, focusing on the ‘you’ instead of ‘I’, automatically takes you to the path of the Divine. Remember one thing: God is closest when we are blissful; when we are in misery we are farthest from God. The dilemma is that most of us remember God when we are in misery and that is the moment when we are farthest away also!

When we are in a blissful moment, when we feel blessed by Existence, that is when we are closest to God. Let that moment be of gratitude and meditation. In that moment, remember God existentially, not verbally. Let your whole being feel the vibration and become overwhelmed with the beyond. Don’t lose that moment. It is precious.

Everybody is born ready for Divinity. If we miss it, it is totally our responsibility. We miss it because we never look within. We miss it because we are lazy and we give up on our ourselves. We miss it because we are not aware of the great blessing that Life is.

How To SAVE OUR PLANET? (16.8-9)

The energy that is within us, the energy that drives us is the same energy that drives this Universe. This energy is intelligence, the highest intelligence.

Kṛṣṇa says that when we are unable to recognize this energy, we are demonic. Instead we believe we make things happen with our greed, lust and desires. We believe we run this world with our small intellect that we consider intelligence. People who think the world is pure chemistry become demons.

Only when we understand that this Universe is intelligence, and that it responds to our thoughts and actions, will we live in the space of completion, and start really *Living Advaita*. God exists and the Cosmic intelligence runs this whole Universe.

People with demonic qualities say the world is produced out of sexual desire and lust. Please be clear that lust cannot be the reason. Intelligence, the Divine energy is the cause and effect of this whole Universe. When

we think it is lust or that *we* are responsible, we live with the idea of ‘me, me, me’.

This cognition of selfishness leads only to destruction of everything, *kṣayāya jagato 'hitah* (16.9)—the environment, the world and all living beings. One part of this world, perhaps less than one-sixth of the world’s population, the so-called developed world, consumes more than half of the natural resources of this world.

When we are in a state of low intelligence, *alpabuddhi*; we become demons. Low intelligence leads to cruel deeds, *prabhavanty ugra karmāṇah* (16.9). When we have no awareness of who we are, we do not care about anyone else.

All this can be changed. All that is needed is the cognitive shift from the demon to the Divine, from ‘I’ to ‘You’. The environment we live in, the oxygen we breathe, the water we drink, the soil that gives the food we eat, all this is energy. We call this *pañca bhūta* in Saṁskrit, the five elemental energies that sustain us. When these are destroyed by our low intelligence, out of our selfishness, the world around us collapses.

How To SAVE OURSELVES (16.10-16.16)

Kṛṣṇa now shows how a person with demonic nature can destroy himself. Out of pride, arrogance and hypocrisy, such a person moves in a path directed by purely selfish and material objectives, that produce suffering.

When we focus on matter, we tend to lose sight of the energy inherent in matter. When we focus on the form, we cannot see the formless that enables the form. Only if man blossoms in his Consciousness, he is God.

Existence is waiting to shower us with all that we need. We are caught in the web of our sensory fantasies and run after what others own; we let our senses lead us.

Once we move from the ‘me’ focused demonic state into the ‘you’ based Divine state, we no longer need to worry about creating wealth, developing a power base, establishing relationships or whatever else we have focused on all our lives. Existence takes care of all this. Existence

takes care of us. If instead, we are focused on our own self, ‘me,’ be sure, we are moving towards hell, as Kṛṣṇa says.

CAST INTO SUFFERING (16.17-16.20)

Kṛṣṇa has said in other verses that He will receive anyone with compassion and liberate them. Here He says He will cast them aside into suffering. How do we reconcile these two positions?

Both positions are true! After all, every word that an Enlightened Master utters is true. It is our understanding that needs to evolve.

Kṛṣṇa is compassion Incarnate. Anyone who surrenders to Him is liberated. That is the absolute truth. When we surrender to Kṛṣṇa, our surrender must be total. There can be nothing between Him and us. Then, He surely liberates us.

Here, He talks about people who feel no need to surrender to Him. They are so full of ego, that they feel He is their competitor. He says He will cast them into the material world. Even Kṛṣṇa cannot change it, because He has given us the power to decide whether we want to be ‘me’ or ‘You’ focused: *asuri*, demonic or *daivik*, Divine.

The feeling of ‘you’ and the absence of ‘me’ dissolve the idea of ‘I’ as identity. This ‘you’ is the foundation of surrender. The courage to move from ‘me’ to ‘You’ is the courage to trust, love and surrender. When that happens, there is nothing else but Him. We become Kṛṣṇa. When we are one with the Universe, one with Kṛṣṇa, we have reached eternal bliss, *Nityānanda*.

OF GOLD AND WOMEN (16.21-16.24)

Kṛṣṇa ends the chapter with these words: Shed anger, greed and lust and we will be saved. These qualities bind us to ‘me’ and ‘mine’. As long as we are bound by anger, lust and greed, *kāmāḥ krodhas tathā lobhas*, what He calls the three gateways to hell, *tri-vidham narakasyedam* (16.21), we are in suffering. When we shed these, we are liberated. When these three combine, they create *moha*, or delusion.

At one level these emotions are desires. Desires are energy. Each de-

sire is the seed of suffering. That is why Kṛṣṇa calls it a gateway to hell. But how do we get rid of these desires?

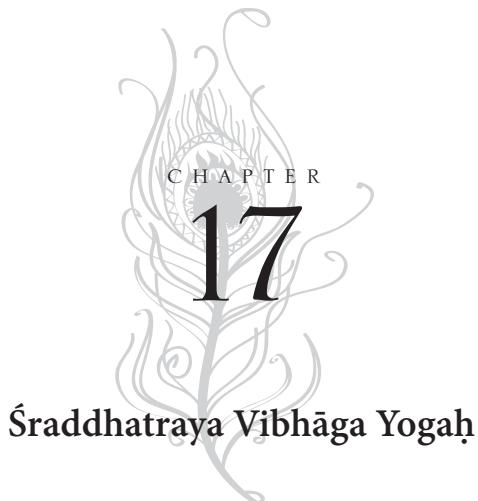
What Kṛṣṇa asks us to do is to complete these negative emotions and transform them into positive energies. These are gateways to hell so long as we use them from the root cognition of ‘me.’ When we do completion and transform these emotions into energy, creating the space of ‘you’, these same emotions become gateways to heaven, gateway to bliss.

DIVINE SPACE OF YOU-ME

God loves us! He has not given up on us; He cares. The deeper this idea enters your heart, the better, because when you feel more *loved by God*, you will be able to have *love for God, love for others*. That’s how we are able to love: if we are loved, we can love.

When you are a witness, the ‘me’ and ‘mine’ drop. What remains is identification with your energy. In that state, you are one with all. You are in the space of *Living Advaita*, oneness—living the truth that everything is ‘you’ and ‘you’ are everything. Because ‘you’ is ‘me’, ‘me’ is ‘you’, ‘you’ ‘me’ becomes ‘you-me’. It is ‘you-me’ that becomes the center, no longer ‘me’. You become Divine, *daivic*.

Let us pray to the ultimate energy, *Parabrahma Kṛṣṇa*, the Divine Consciousness, to bless us all with ‘*daiva saṁpat*’ and establish us in eternal bliss, *nityānanda*.



CHAPTER

17

Śraddhatraya Vibhāga Yogah

AUTHENTICITY: STRAIGHT WAY TO LIBERATION

LIVING IS ABOUT HAVING SRADDHA,
COURAGE OF AUTHENTICITY TO LIVE THE
TRUTH. JUST READING OR LISTENING
AND THINKING ONE HAS UNDERSTOOD
IT, IS MEANINGLESS. NOT HAVING A GAP
BETWEEN YOUR CONVICTIONS AND
YOUR DAY-TO-DAY LIFE IS WHAT I CALL
LIVING!

अथ सप्तदशोऽध्यायः

श्रद्धात्रयविभागयोगः

Śraddhatraya Vibhāga Yogaḥ

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १

arjuna uvāca

*ye śāstravidhim utsṛjya yajante śraddhayānvitāḥ ।
teṣāṁ niṣṭhā tu kā krṣṇa sattvamāho rajastamāḥ ॥ 17.1*

17.1 Arjuna says: What is the mode of devotion of those who perform spiritual practices with authenticity, but without following the scriptural injunctions, O Kṛṣṇa? Is it in the mode of goodness, aggression or ignorance?

श्री भगवानुवाच ।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां श्रृणु ॥ २

*śrībhagavānūvāca
trividhā bhavati śraddhā dehinām sā svabhāvajā ।
sāttvikī rājasī caiva tāmasī ceti tām śṛṇu ॥ 17.2*

17.2 The Supreme Lord says: The natural authenticity (faith) of embodied beings is of three kinds: goodness, aggression, and ignorance. Now hear about these from Me.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३

*sattvānurūpā sarvasya śraddhā bhavati bhārata /
śraddhāmayo'yam puruṣo yo yacchraddhaḥ sa eva saḥ // 17.3*

17.3 O Arjuna, the authenticity of each is in accordance with one's own natural disposition. One is known by one's authenticity. One can become whatever one wants to be.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४

*yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ /
pretān-bhūta-gaṇāṁś cānye yajante tāmasā janāḥ // 17.4*

17.4 Men in the nature of goodness worship the deities; those in the nature of aggression worship the demons and those in the nature of ignorance worship ghosts and spirits.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५

*aśāstravihitām ghorām tapyante ye tapo janāḥ /
dambhāhāṅkārasamyuktāḥ kāmarāgabalānvitāḥ // 17.5*

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्यासुरनिश्चयान् ॥ ६

*karśayantaḥ śarīrasthamām bhūtagrāmamacetasāḥ /
mām caivāntah śarīrasthamām tān viddhy āsura-niścayān // 17.6*

17.5,6 Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells within the body.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्रृणु ॥ ७

*āhārastvapi sarvasya trividho bhavati priyah /
yajñastapastathā dānāṁ teṣāṁ bhedamimāṁśrenu || 17.7*

17.7 Food that we consume is of three kinds, according to the three types of material nature. So are the sacrifice, austerity and charity. Hear the difference between these three.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥ ८

*āyuḥsattvabalārogy- asukhaprītivivardhanāḥ /
rasyāḥ snigdhāḥ sthīrā hr̥dyā āhārāḥ sāttvikapriyāḥ || 17.8*

17.8 The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and nutritious. Such foods are liked by persons in the mode of goodness.

कट्टवम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥ ९

*kaṭṭva-mlla-lavaṇāty-uṣṇa- tīkṣṇa rūkṣa vidāhinaḥ /
āhārā rājasasyeṣṭā duḥkha-śokāmaya-pradāḥ || 17.9*

17.9 People in the mode of aggression like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and cause pain, grief, and disease.

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भौजनं तामसप्रियम्॥ १०

*yātayāmaṁ gatarasam pūti paryuṣitam ca yat /
ucchiṣṭam api cā medhyam bhojanam tāmasapriyam || 17.10*

17.10 People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse, and of impure energy.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्ट्व्यमेवेति मनः समाधाय स सात्त्विकः॥ ११

*aphalākāṅkṣibhir yajño vidhidṛṣṭo ya ijyate /
yaṣṭavyam eveti manah samādhāya sa sāttvikah // 17.11*

17.11 Sacrifice without expectation of results, as stipulated in the scriptures, with a firm belief and conviction that it is a duty, is in the mode of goodness.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत्।
इज्यते भरतश्रेष्ठं यज्ञं विद्धि राजसम्॥ १२

*abhisandhāya tu phalam dambhārthamapi caiva yat /
ijyate Bhārataśreṣṭha tam yajñam viddhi rājasam // 17.12*

17.12 O Arjuna, that sacrifice that is performed with expectation of result or for show out of pride, is of the nature of aggression.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥ १३

*vidhīhīnam asṛṣṭānnam mantrahīnamadakṣiṇam /
śraddhā-virahitam yajñam tāmasam paricakṣate // 17.13*

17.13 Sacrifice that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, authenticity, and gift, is said to be in the mode of ignorance.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्माचर्यमहिंसा च शारीरं तप उच्यते॥ १४

*deva-dvija-guru-prājña- pūjanam śaucamārjavam /
brahmacaryamahiṁsā ca śārīram tapa ucyate // 17.14*

17.14 The worship of deities, the priest, the guru, and the wise; purity, honesty, living in reality, and nonviolence are said to be austerity of deed.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥ १५

*anudvegakaram vākyam satyam priyahitam ca yat |
svādhyāyābhyananam caiva vāñmayam tapa ucyate || 17.15*

17.15 Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word.

**मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरत्येतत्पो मानसमुच्यते ॥ १६**
*manah prasādaḥ saumyatvarī maunamātmavinigrahaḥ |
bhāva-saṁśuddhir ity etat tapo mānasam ucyate || 17.16*

17.16 Serenity of mind, gentleness, equanimity, self-control, and purity of thought are called austerity of thought.

**श्रद्धया परया तप्सं तपस्तत्रिविधं नैः ।
अफलाकाङ्गिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७**
*śraddhayā parayā taptaṁ tapastattrividham naiḥ |
aphalākāṅkṣibhiryuktaiḥ sāttvikam paricakṣate || 17.17*

17.17 The above mentioned threefold austerity (of thought, word, and deed), practiced by yogis with supreme authenticity, without a desire for the fruit, is said to be in the mode of goodness.

**सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रौक्तं राजसं चलमध्यवम् ॥ १८**
*satkāra-māna-pūjārtham tapo dambhena caiva yat |
kriyate tadiha proktam rājasam calamadhruvam || 17.18*

17.18 Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of aggression.

**मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९**

*mūḍhagrāheṇātmano yat pīḍayā kriyate tapaḥ |
parasyotsādanārtham vā tattāmasamudāhṛtam || 17.19*

17.19 Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance.

दातव्यमिति यदानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तदानं सात्त्विकं स्मृतम्॥ २०

*dātavyamiti yaddānam dīyate'nupakāriṇe /
deśe kāle ca pātre ca tad dānam sāttvikam smṛtam || 17.20*

17.20 Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तदानं राजसं स्मृतम्॥ २१

*yattu pratyupakārārtham phalamuddiśya vā punaḥ /
dīyate ca parikliṣṭam tad dānam rājasam smṛtam || 17.21*

17.21 Charity that is given unwillingly or to get something in return or to gain some result is in the mode of aggression.

अदेशकाले यदानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥ २२

*adeśa-kāle yad dānam apātrebhyaś ca dīyate /
asat-kṛtam avajñātarām tat tāmasamudāhṛtam || 17.22*

17.22 Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule is in the mode of ignorance.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥ २३

*Om tat sat iti nirdēśo brahmaṇastrividhāḥ smṛtaḥ /
brāhmaṇāḥ tena vedāḥ ca yajñāśca vihitāḥ purā || 17.23*

17.23 ‘OM Tat Sat’ is said to be the threefold name of the eternal Being (Brahma). Persons with good (brahminic) qualities, the Vedas, and the selfless service (seva, yajña) were created by and from Brahma in the ancient time.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥ २४

*tasmād om̄ ity udāhṛtya yajñā-dāna-tapah-kriyāḥ |
pravartante vidhānoktāḥ satatam brahmavādinām || 17.24*

17.24 Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering ‘Om’ by the knowers of the Supreme Being.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्गिभिः॥ २५

*tad ity anabhisandhāya phalam yajñatapahkriyāḥ |
dāna-kriyāś ca vividhāḥ kriyante mokṣak-āṅkṣibhiḥ || 17.25*

17.25 Various types of sacrifice, charity, and austerity are performed by the seekers of liberation by uttering ‘Tat’ (or He is all) without seeking a reward.

सद्ग्रावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थं युज्यते॥ २६

*sadbhāve sādhubhāve ca sad ity etat prayujyate |
praśaste karmaṇi tathā sac-chabdaḥ pārtha yujyate || 17.26*

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते॥ २७

*yajñe tapasi dāne ca sthitih sad iti cocyate |
karma caiva tad arthīyam sadityevābhidhīyate || 17.27*

17.26,27 The word ‘Sat’ is used in the sense of Reality and goodness. The word ‘Sat’ is also used for an auspicious act, O

Pārtha (Arjuna). Authenticity in sacrifice, charity, and austerity is also called ‘Sat’. Selfless service for the sake of the Supreme is, in truth, termed as ‘Sat’.

अश्रद्धया हुतं दत्तं तपस्तमः कृतं च यत्।
असदित्युच्यते पार्थं न च तत्प्रेत्य नो इह॥ २८

*aśraddhayā hutam dattam tapastaptam kṛtam ca yat /
asadityucyate pārtha na ca tatpretya no iha || 17.28*

17.28 Whatever is done without authenticity, whether it is sacrifice, charity, austerity, or any other act is called ‘asat.’ It has no value here or hereafter, O Pārtha (Arjuna).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre
śrīkṛṣṇārjuna samvāde
śraddhātraya-vibhāgayogo nāma
saptadaśodhyāyah ॥*

In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna samvād*, dialogue between Śrī Kṛṣṇa-Arjuna, this is seventeenth chapter named, *Śraddhātraya Vibhāga Yogah*, “The Yoga of Discerning the Three-Fold Faith.”



Kṛṣṇa now gives the methodology to internalize and live the truths in Śraddhatraya Vibhāga Yogah. Here, Kṛṣṇa speaks about the three-fold authenticity, Śraddha.

Listen, human beings do not suffer because they don't get to *listen* to the truths. They suffer because they don't *live* the truth. Śraddha means faith plus the courage of authenticity to live the truth, to live your peak possibility.

Whatever can be said has been said. Now all we need is śraddha. Throughout the chapters Lord Kṛṣṇa has given Arjuna a beautiful spiritual feast. All Arjuna needs is 'Digene' to digest the whole thing and enjoy. This chapter is 'Digene'. The whole emphasis is on *Sraddha*: authenticity, integrity, truthfulness.

Listen. Not having a gap between your spiritual understandings and your day-to-day life is what I call Living. Here, Kṛṣṇa emphasizes how only śraddha can transform your whole life. Understand, whatever you believe, if you have śraddha, authenticity in aligning that belief in all your identities—inner image (*mamakāra*), outer image (*ahāmkāra*), others' image (*anyakāra*) and life's image (*svanyakāra*), you will achieve the Ultimate. Authenticity is nothing but being sincere to these four aspects of you. Just create the best image that you wanted to feel, think and project about you.

Kṛṣṇa declares earlier, 'śraddhāvān labhate jñānarūpam (4.39), one established in authenticity, experiences true wisdom, Enlightenment! Śraddha will become reality in you, only when you live it. Live authenticity! Many have achieved God and attained the Truth through the path of living authenticity.

POSSIBLE TO LIVE THE GĪTĀ

Listen. Everything that we listened in the *Gītā*, all that we cognized, should be responded with the idea 'Possible!' This should be the *mantra* ringing in our heart. Kṛṣṇa's words are possible!

Bring yourself to the peak possibility. Don't bother if the truth you believe is the ultimate Truth. You will never know it, unless you have the authenticity to live it. Without living it, you cannot conclude. Understand, the ultimate step or the straight way to Enlightenment is—*Authenticity to live the truth.*

WAY To WORSHIP (17.1-17.6)

Arjuna asks a beautiful question, ‘Kṛṣṇa, those who discard the scriptures, *śāstras* and perform sacrifices, what is their position? Is it *sātvic*, *rājasic* or *tāmasic*? What is the state of people who don't follow these instructions, and instead worship with *śraddha*, authenticity as per their own beliefs?’

Please listen. Worship or sacrifice can occur at many levels. Arjuna's question is based on the three attributes or *guṇas* and our energy levels. Each of these is guided by scriptural instructions on how to perform the worship, when and where, etc.

Kṛṣṇa explains that the way we worship depends on our natural disposition, the *guṇa*, attributes that we are born with—*satva*, goodness, *rajas*, aggression, or *tamas*, ignorance.

Śraddha here refers to the faith that comes out of authenticity in action or good work. Yet pure goodness goes beyond all material acts. Only a person whose nature is pure goodness can connect with the Divine, with Existence—*yajante sāttvikā devān* (17.4). An Enlightened Master goes beyond the three *guṇas* of *satva*, *rajas* and *tamas* because he burns out all his *saṁskāras*, *karmas*, of which these *triguṇas* are a product.

Kṛṣṇa says that our style of worship depends on our nature, *sattvānurūpā sarvasya śraddhā bhavati bhārata* (17.3). A person established in *satva* worships *devatas* (deities, gods) who are peaceful, *yajante sāttvikā devān*. A person established in *rajas* worships *yakṣas* (supernatural beings) and *rākṣasas* (demons), *yakṣa-rakṣāṁsi rājasāḥ*. A person established in *tamas* (ignorance) worships *pretas* (spirits) and *bhūtas* (ghosts), *pretān bhūta-gaṇāṁś cānye yajante tāmasā janāḥ* (17.4). Based upon our ideal, our *guṇas* (attributes) can be described.

DO NOT TORTURE YOUR BODY, I RESIDE IN YOU

Beautifully Bhagavān says, ‘Do not punish your body. Do not torture your soul. You also punish Me because I reside in you, *mām caiva antah śarīra-stham*’ (17.6). The body is the temple of God. By torturing the temple of God, you torture the Supreme Consciousness residing inside. Those who torture the Supreme Consciousness inside the body are certainly demons—*tān viddhy āsura niścayān* (17.6).

Rāvaṇa did penance. He cut off his heads and put them into fire. This is *āsuri* or demon’s penance to boost ego and seek power, torturing the body and torturing the Supreme Consciousness residing within the body. There is no need to do self-torture. Kṛṣṇa says, ‘Don’t torture yourself. God never asked you to torture yourself.

TECHNOLOGY TO EXPERIENCE AUTHENTICITY (17.7-17.10)

All you need to do is jump into authenticity, the space of possibility. The moment we jump into *Śraddha*, we experience the truth. We become Kṛṣṇa. We experience Kṛṣṇa consciousness. Now, we will enter into the technology of experiencing authenticity, the technology of Kṛṣṇa consciousness.

You see, either you should be completely sincere and trust what I say as the Truth, or be very clear that whatever I am saying is just lies. You don’t need to do it completely. Having the courage of authenticity to experiment living the Truth is enough. After my talking all these days, if you consciously say, ‘Why not test for two or three days?’, if you have that much courage, that is enough.

The gap between your desire and your responsibility is your inauthenticity. Bring more and more authenticity. Take more and more responsibility. May you consciously decide to experiment with the truths of *Bhagavad Gītā*.

Have the courage of authenticity and experiment with the space of possibility. Life starts with the space of possibility! You don’t need to experiment with the whole *Gītā*. Take one single principle and intranalyze that to the core. Let your whole being vibrate with that single thought.

The basic truth Kṛṣṇa is telling you is integrity and authenticity.

Never do anything without being complete about the Truth, and never stop doing anything if you know it is the Truth. Stand up with the courage of authenticity as your bone marrow. Nothing will be lost. If something can be lost by practicing the Truth, may it be lost as early as possible.

ENRICHING WITHOUT EXPECTATION (17.11-17.13)

Kṛṣṇa talks about how to give, how to sacrifice and how to enrich others. In the Vedic tradition, enriching sacrifices such as fire rituals (*yajña*) were not mere rituals to worship celestial beings. They had a far deeper meaning of enriching.

When the great Ṛsis performed *yajña*, they expected nothing. These rituals were done to please the celestial beings and nature for the enriching welfare of humanity. These were selfless offerings of *satva guṇa*, goodness.

Kings also performed fire rituals to display their power, ego. Kings such as Yudhiṣṭhīra performed sacrifices like *Rājasūya Yāga* to announce their supremacy over other kings, which were done in *rajas*, aggression.

Understand, an enriching sacrifice is not measured by how much we give. It is measured by how much we give that we cannot afford to give, without any expectation in return. Such an enriching sacrifice straight-away leads to liberation. When people move from *rajas* state of giving to the *satva* state of giving, wealth seeks them. Lakṣmī, the goddess of wealth comes to them without being asked! She knows these people will be the route for enriching mankind. May your desire to enrich others and give away be limitless. You will be amazed at how wealth seeks you.

AUSTERITY OF DEEDS, WORDS AND THOUGHTS (17.14-17.19)

Kṛṣṇa defines austerity of deeds, words and thoughts. Tapas or penance is the austere, simple way of living, the mode of *aparigraha* (simplicity). It is based upon what one needs and not what one craves for. One who successfully practices this is a *tapasvi*.

Tapasya, austerity or penance, doesn't mean inflicting pain or torturing oneself and others, not just physically, but through words and thoughts also. Penance undertaken in this manner is abusing oneself and the God who resides within. Such acts are done out of ignorance, *tamas*.

Penance performed for obtaining any result, even a noble ideal like Enlightenment is a result...is in the mode of *rajas*, aggression or passion. Only when it is in the nature of total surrender, with no expectation of any results, it is in *satva* and of spiritual value.

The penance that is to be done by words, is speaking the truth and speaking pleasing words, *satyam priyahitam ca yat* (17.15). Creating a healing effect through our words is the basic practice for one who is established in integrity. We should not utter words that hurt others, *anuvega karam vakyam*. Our presence should be healing and enriching others. Kṛṣṇa calls this *tapah*, austerity of words, *vān-mayam tapa ucyate* (17.15).

I am defining Integrity. Aligning yourself more and more, deeper and deeper into your completion, aligning your words, internal and external, towards the space of completion, is Integrity.

Kṛṣṇa instructs to study spiritual literature regularly so that these higher ideas go again and again into our brain. Consequently, we acquire the courage to live the truth.

Next, Kṛṣṇa talks about austerity in action, *śarīram tapa*. These mean truth in thoughts, words and deeds embodying nonviolence, non-covetousness, simplicity and living in reality, focusing on Supreme as the ultimate in any penance.

ULTIMATE ENRICHING CHARITY, JÑĀNADĀNA (17.20-17.22)

Kṛṣṇa speaks on the concept of *dāna*, enriching charity. *Dāna*, charity is sharing out of the space of enriching, not expecting good results or easy route into heaven. Charity is done out of love and gratitude, out of the responsibility to enrich the Whole. Only then it becomes real *dāna*. Sharing at the proper time and place and with a worthy person is charity in the mode of goodness, *satva*.

There are three kinds of *dāna*. Understand, *annadāna* means sharing to enrich with food, clothes and is related to someone's physical needs. Next is *vidyādāna*. This means sharing to enrich with education for mental growth. And the third kind is *jñānadāna*, sharing to enrich with spiritual knowledge. *Annadāna* satisfies for three hours. *Vidyādāna* satisfies the receiver for one life. If we give *jñānadāna*, it fulfills that person for life after life. He will never fall into depression or the ocean of material world, birth after birth.

Jñānadāna is the ultimate sharing of enriching with knowledge. Kṛṣṇa says that when charity is done purely out of a feeling of sharing to enrich others, it is *sātvika*, the ultimate good, purity—*tad dānam sāttvikam smṛtam* (17.20).

The person who gives loses nothing with *jñānadāna*. With all other *dāna*, the person who gives has a little less. In *jñānadāna*, I tell you a secret, the more you share, the more it grows in you! The more you enrich others with the science of completion, the more you grow in completion. Here, you receive automatically.

The straightforward, integrated and authentic approach to the truth is what Kṛṣṇa calls *sātvika dāna*. Here, in whatever way I experience the Truth, I simply express and share it, authentically, without reservation. That is *sātvika dāna* according to Kṛṣṇa.

Understand, all kinds of food, penance, sacrifice or charity fall into the basic three categories explained by Kṛṣṇa—*sātvic*, *rājasic* and *tāmasic*. When they are done from the space of completion with the attitude of gratitude to the Divine, only then you have spiritual elevation. Only the act done from the space of *satva* or goodness gives the final result.

Śraddha is also the understanding that the enriching act of sacrifice, austerity or charity, *yajña*, *tapas* or *dāna* is not directed towards oneself or a material goal. They are directed towards the enrichment of Supreme Consciousness.

OṂ TAT SAT (17.23-17.28)

In conclusion, Kṛṣṇa moves on to a different plane altogether. He provides the technique to achieve this space of completion that expresses as the space of enriching. The method by which anyone can surrender the fruits of his action called *karma phala* to the Divine. He provides the tool in the form of the invocation, *Oṁ Tat Sat*.

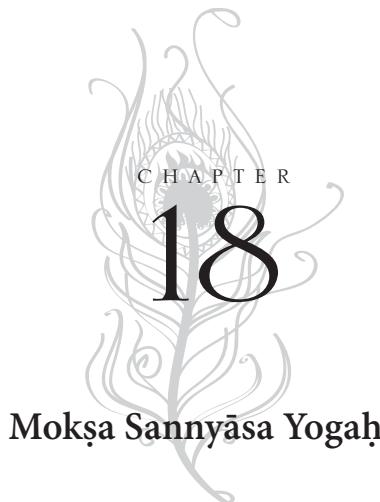
Oṁ Tat Sat. Any person enriching or working with the space of addressing *Oṁ Tat Sat* will be with Existence, the Divine Consciousness.

These three words simply imply: ‘I offer all to that Truth. I surrender everything to that Divine. Let that be the Truth.’ This is the *Mahā-vākyā*, the great Truth, handed down by the Master to Arjuna as the technique to ensure *śraddha*, authenticity in all activities of sacrifice, austerity and charity.

Any action, whether penance (*tapas*), charity (*dāna*) or sacrifice (*yajña*), has no meaning when the purpose is not to achieve the Ultimate, the Divine. The final aim in all the *Vedas* is to gain the experience of Kṛṣṇa or the Supreme Consciousness. The Guru is the only being who can enrich you with the space of completion, to make your life successful and fulfilled.

Let us all pray to *Parabrahma* Kṛṣṇa to give us the experience that leads to the Ultimate Consciousness, *Nityānanda*.

Let us pray to *Him* to give us all *Śraddha*, authenticity and experience of the Truth that He is teaching through the *Gītā*, to all of us, and let Him make us establish ourselves in Eternal Bliss, *Nityānanda*.



CHAPTER

18

Mokṣa Sannyāsa Yogah

DROP EVERYTHING AND SURRENDER

DO NOT WORRY. THERE IS
NOTHING TO SURRENDER EXCEPT THE
'I' AND 'MINE.' KRŚNA REVEALS THE
FINAL SECRET TO EXPERIENCE AND
BECOME HIM—'DROP EVERYTHING YOU
KNOW AS DHARMA AND SURRENDER
ONTO ME. I PROMISE YOU LIBERATION,
MOKSA.'

अथ अष्टादशोऽध्यायः
मोक्षसन्न्यासयोगः
Mokṣa Sannyāsa Yogah

अर्जुन उवाच
सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशनिषूदन ॥ १

arjuna uvāca
sannyāsasya mahābāho tattvamicchāmi veditum /
tyāgasya ca hrṣikeśa prthak keśiniṣūdana // 18.1

18.1 O mighty armed Kṛṣṇa, I wish to understand what is the essence, tattva of renunciation, tyāga and the renounced order of life, sannyāsa, and the difference between the two, O Hriṣikeśa, O Killer of the demon Keśī.’

श्री भगवानुवाच
काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २

śrībhagavānuvāca
kāmyānāṁ karmaṇāṁ nyāsaṁ sannyāsaṁ kavayo viduḥ /
svarkarmaphalatyāgam prāhus tyāgam vicakṣaṇāḥ // 18.2

18.2 Bhagavān Kṛṣṇa says, the renouncing of all selfish work based on desire, is what the learned ones call as sannyāsa, the renounced order of life. And renunciating the attachment to fruit or result of one’s actions is what the wise ones call as tyāga, renunciation.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३

*tyājyam dośavadity eke karma prāhurmanīśinah /
yajña-dāna-tapah-karma na tyājyamitīcāpare || 18.3*

18.3 Some learned men say that all kinds of result-based activities are faulty and should be given up, but there are yet other sages who maintain that acts of enriching sacrifice [yajña], charity [dāna] and austerity [tapah] should never be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तिः ॥ ४

*niścayam śṛṇu me tatra tyāge bharatasattama /
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitah || 18.4*

18.4 Arjuna, best of Bhāratas, now listen from Me certainly about renunciation or tyāga; O tiger among men, renunciation or tyāga is declared to be of three kinds.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५

*yajñadānatapah karma na tyājyam kāryameva tat /
yajño dānam tapaścaiva pāvanāni manīśinām || 18.5*

18.5 Acts of enriching sacrifice [tyāga], charity [dāna] and austerity [tapah] are not to be given up; they should be performed. Indeed, even the Sages are purified by enriching sacrifice, charity and penance.

एतान्यपि तु कर्माणि सञ्जं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६

*etānyapi tu karmāṇi saṅgam tyaktvā phalāni ca /
kartavyānīti me pārtha niścitam matamuttamam || 18.6*

18.6 O Pārtha (Arjuna), all these acts of responsibility must also be performed without any expectation of result. That is My final and ultimate opinion.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तिः ॥ ७

*niyatasya tu sannyāsaḥ karmaṇo nopapadyate /
mohāttasya parityāgas tāmasaḥ parikīrtitaḥ // 18.7*

18.7 Prescribed duties should never be renounced. If one gives up his prescribed duties through the illusion of renunciation, this is said to be in the state of ignorance.

**दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८**

*duḥkhamityeva yat karma kāyakleśabhayāttyajet /
sa kṛtvā rājāsam tyāgarī nai'va tyāgaphalam labhet // 18.8*

18.8 Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the state of aggression, does not benefit from renunciation.

**कार्यमित्येव यत्कर्म नियतं क्रियतेर्जुन ।
सञ्जं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९**

*kāryam ity eva yat karma niyatam kriyate'rjuna /
saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ // 18.9*

18.9 But he who performs what is prescribed, as a matter of duty, without expectation or attachment to the results, his renunciation is of the nature of satva, goodness, O Arjuna.

**न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसशयः ॥ १०**

*na dveṣṭyakuśalam karma kuśale nā'nuṣajjate /
tyāgī sattvasamāviṣṭo medhāvī chinnasamśayaḥ // 18.10*

18.10 Those who neither hate disagreeable work nor are attached to pleasant work are in a state of intelligence, goodness and renunciation, free of all doubts.

न हि देहभूता शक्यं त्यक्तुं कर्मण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११

*na hi dehabhṛtā śakyam̄ tyaktum̄ karmāṇyaśeṣataḥ ।
yastu karma-phala-tyāgī sa tyāgītyabhidhīyate ॥ 18.11*

18.11 Human beings cannot give up all activities. Therefore the one who has renounced the fruits of such activity is one who has truly renounced.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२

*aniṣṭamiṣṭam̄ miśram̄ ca trividhaṁ karmaṇaḥ phalam ।
bhavatyatyāgināṁ pretya na tu sannyāsināṁ kvacit ॥ 18.12*

18.12 For one who is not renounced, the three kinds of fruits of action—desirable, undesirable and mixed—acrued after death, but not to one who has renounced.

पश्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३

*pañcaitāni mahābāho kāraṇāni nibodha me ।
sāṅkhye kṛtānte proktāni siddhaye sarvakarmanām ॥ 18.13*

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४

*adhiṣṭhānam̄ tathā kartā karaṇam̄ ca pṛthagvidham ।
vividhāśca pṛthakceṣṭā daivam̄ caivātra pañcamam ॥ 18.14*

18.13,14 Learn from Me Arjuna, the five causes that bring about the accomplishment of all action, as described in Sāṅkhya philosophy. These are: physical body that is the seat of action; the attributes of nature or guna, which is the doer; the eleven organs of perception and action by the life forces and finally the Divine.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्यायं वा विपरीतं वा पश्चैते तस्य हेतवः ॥ १५

*śarīra-vān-manobhir yat karma prārabhate naraḥ ।
nyāyyam vā viparītam vā pañcai ‘te tasya hetavah ॥ 18.15*

18.15 These five factors are responsible for whatever right or wrong actions a man performs by deed, word and thought.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान् स पश्यति दुर्मतिः ॥ १६

*tatraivam sati kartāram ātmānam kevalam tu yah ।
paśyatyakṛtabuddhitvān na sa paśyati durmatih ॥ 18.16*

18.16 Those who think they, their spirit, are the doers, are ignorant and do not see things as they are.

यस्य नाहङ्क्तो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान् हन्ति न निबध्यते ॥ १७

*yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate ।
hatvā ‘pi sa imāl lokān na hanti na nibadhyate ॥ 18.17*

18.17 One who is egoless, whose intelligence is not of attachment, though he may kill, is not the slayer and is never bound by his actions.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८

*jñānam jñeyam parijñātā trividhā karmacodanā ।
karaṇam karma karteti trividhah karmasamgrahaḥ ॥ 18.18*

18.18 Knowledge, object of the knowledge and the subject of the knowledge, the knower, are the three factors that stimulate action; the senses, the action and the performer comprise the three components of action.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९

*jñānam karma ca kartā ca tridhaiva guṇabhedataḥ /
procye guna-saṅkhyāne yathāvac chṛṇu tānyapi // 18.19*

18.19 According to the science of gunas, there are three types in knowledge, action, and performers of action. Listen as I describe them.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २०

*sarvabhūteṣu yenaikam bhāvamavyayamīkṣate /
avibhaktam vibakteṣu taj jñānam viddhi sāttvikam // 18.20*

18.20 That knowledge by which one imperishable reality is seen in all Existence, undivided in the divided, is knowledge in the state of goodness.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१

*pṛthaktvena tu yajjñānam nānābhāvān pṛthagvidhān /
vetti sarveṣu bhūteṣu taj jñānam viddhi rājasam // 18.21*

18.21 The knowledge by which one sees different realities of various types among all beings as separate from one another; such knowledge is in the mode of aggression.

यतु कृत्स्वदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२

*yat tu kṛtsnavad ekasmin kārye saktam ahaitukam /
atattvārtha vad alpam ca tat tāmasamudāhṛtam // 18.22*

18.22 The irrational, baseless, and worthless knowledge by which one clings to one single effect as if it is everything, such knowledge is in the mode of darkness of ignorance.

नियतं सङ्ग्रहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तसात्त्विकमुच्यते ॥ २३

niyatam saṅgrahitam arāgadveṣataḥ kṛtam /

aphalaprepsunā karma yat tat sāttvikamucyate // 18.23

18.23 Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness.

यतु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४

*yat tu kāmepsunā karma sāhaṅkāreṇa vā punah ।
kriyate bahulāyāsaṁ tad rājasamudāhṛtam // 18.24*

18.24 Action performed with ego, with selfish motives, and with too much effort, is in the mode of aggression.

अनुबन्धं क्षयं हिंसामनषेक्ष्य च पौरुषम् ।
मोहादरभ्यते कर्म यत्तामसमुच्यते ॥ २५

*anubandham kṣayam hīnsām anapeksya ca pauruṣam ।
mohād ārabhyate karma yat tat tāmasamucyate // 18.25*

18.25 Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one's own ability, is in the mode of ignorance.

मुक्तसङ्गेऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६

*muktasaṅgo'nahamvādī dhṛtyutsāhasamanvitah ।
siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate // 18.26*

18.26 The performer who is free from attachment, non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called sātvika.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तिः ॥ २७

*rāgī karmaphalaprepsur lubdho himsātmako 'śuciḥ ।
harṣaśokānvitah kartā rājasah parikīrtitah // 18.27*

18.27 The performer who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called aggressive.

अयुक्तः प्राकृतः स्तब्धः शठोऽनैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८

*ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko 'lasaḥ
viṣādī dīrghasūtrī ca kartā tāmasa ucyate // 18.28*

18.28 The performer who is undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant or tamasic.

बुद्धेर्भेदं धूतेश्वैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९

*buddherbhedaṁ dhṛteś cai 'va guṇatastrividhaṁ śṛṇu /
procyamānamashaṣeṇa pṛthaktvena dhanañjaya // 18.29*

18.29 Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material Nature, O Dhanañjaya.

प्रवृत्तिं च निवृत्तिं च कार्यकार्ये भयाभये ।
बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥ ३०

*pravṛttim ca nivṛttim ca kāryakārye bhayābhaye /
bandhaṁ mokṣam ca ya vetti buddhiḥ sā pārtha sāttviki // 18.30*

18.30 O Arjuna, that intellect is in the mode of goodness which understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation.

यया धर्मधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१

*yayā dharmadharmaṁ ca kāryam cākāryam eva ca /
ayathāvat prajānāti buddhiḥ sā pārtha rājasī // 18.31*

18.31 That intellect is in the mode of passion that cannot dis-

tinguish between principles of right conduct and wrong doing, and right and wrong action, O Pārtha (Arjuna).

अर्धम् धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२

*adharmaṁ dharmamiti yā manyate tamasā 'vṛtā /
sarvārthānviparītāṁśca buddhiḥ sā pārtha tāmasī // 18.32*

18.32 That intellect is in the mode of ignorance that accepts unrighteousness as righteousness and thinks everything to be that which it is not, O Pārtha.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३

*dhṛtyā yayā dhārayate manah-prāṇendriya-kriyāḥ /
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī // 18.33*

18.33 Consistent and continuous determination in controlling the mind, breath and senses for uniting with the Divine is goodness, Pārtha.

यया तु धर्मकामार्थान्धृत्या धारयतेर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४

*yayā tu dharma kāmārthān dhṛtyā dhārayate 'rjuna /
prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī // 18.34*

18.34 Craving for results of action while clinging to goals of proper conduct, pleasure and wealth is the state of passion, Arjuna.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुच्यति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५

*yayā svapnaṁ bhayaṁ śokam viṣādaṁ madameva ca /
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī // 18.35*

18.35 Ignorant resolve which cannot go beyond dreaming, fear, grief, despair and, delusion—such is in darkness, Pārtha.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥ ३६

*sukhaṁ tvidānīṁ trividham̄ śṛṇu me bharatarśabha /
abhyāsād ramate yatra duḥkhāntam̄ ca nigacchati || 18.36*

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥ ३७

*yat tad agre viṣam iva pariṇāme ‘mr̄topamam /
tat sukhaṁ sāttvikam̄ proktam̄ ātma-buddhi-prasādajam || 18.37*

18.36,37 And now hear from Me, O Arjuna, about three kinds of pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows. The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness.

विषयेन्द्रियसंयोगाद्यत्तदग्रे ऽमृतोपमम्।
परिणामे विषमिव तत्सुखं राजस स्मृतम्॥ ३८

*viṣayendriya-samyogadyat tad agre ‘mr̄topamam /
pariṇāme visam iva tat sukhaṁ rājasam̄ smṛtam || 18.38*

18.38 Sensual pleasures that appear as nectar in the beginning, but become poison in the end, are in the mode of passion.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥ ३९

*yadagre cānubandhe ca sukhaṁ mohanamātmanah /
nidrālasyapramādottham̄ tat tāmasamudāhṛtam || 18.39*

18.39 Pleasure that is delusion from beginning to end and born out of sleep, laziness and illusion is said to be of the nature of ignorance.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्रिभिर्गुणैः॥ ४०

*na tad asti pr̄thivyāṁ vā divi deveṣu vā punaḥ |
sattvam̄ prakṛti-jair-muktam̄ yad ebhiḥ syāt tribhirguṇaiḥ || 18.40*

18.40 No one, either here or among the celestials in the higher planetary systems, is free from these three states of material nature.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्मणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१

*brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapaḥ |
karmāṇi pravibhaktāni svabhāva-prabhavair-guṇaiḥ || 18.41*

18.41 Brāhmaṇas, kṣatriyas, vaiśyas and śūdras are divided in the work they do based on their nature, Parantapa (Arjuna).

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२

*śamo damastapah śaucam̄ kṣāntirārjavameva ca |
jnānam̄ vijñānam̄ āstikyam̄ brahmakarma svabhāvajam̄ || 18.42*

18.42 The nature of Brāhmaṇa is characterized by their calmness, discipline, austerity, tolerance, honesty, knowledge, wisdom and belief in God.

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३

*śauryam̄ tejo dhrtir dākṣyam̄ yuddhe cāpyapalāyanam̄ |
dānamīśvarabhāvaś ca kṣātram̄ karma svabhāvajam̄ || 18.43*

18.43 Kṣatriya are characterized by their qualities of heroism, vigor, firmness, dexterity, steadfastness in battle, leadership and generosity.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४

*kṛṣi gaurakṣya vāṇijyam vaiśya-karma svabhāvajam /
paricaryātmakam karma śūdrasyā api śvabhāvajam // 18.44*

18.44 Those who are good at cultivation, cattle rearing, and trade are known as Vaiśya. Those who are very good in service are classed as śūdra.

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५

*sve sve karmaṇy abhirataḥ saṁsiddhim labhate naraḥ /
svakarmanirataḥ siddhim yathā vindati tacchr̄nu // 18.45*

18.45 One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्ये सिद्धिं विन्दति मानवः ॥ ४६

*yataḥ pravṛttirbhūtānām yena sarvamidam tatam /
svakarmanā tamabhyarcya siddhim vindati mānavah // 18.46*

18.46 One attains perfection by worshipping the supreme Being from whom all beings originate and by whom all this universe is pervaded through performance of one's natural duty for Him.

श्रेयान्त्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७

*śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt /
svabhāva-niyatam karma kurvannāpnoti kilbiṣam // 18.47*

18.47 It is better to engage in one's rightful conduct [svadharma], even though one may not perform it to perfection, rather than to accept another's conduct and perform it perfectly. Responsibility prescribed according to one's nature, are never affected by sinful reactions.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८

*sahajam karma kaunteya sadoṣamapi na tyajet /
sarvārambhā hi doṣeṇa dhūmenā gnirivā vṛtāḥ ॥ 18.48*

18.48 Every work has some defect, just as fire is covered by smoke. One should not give up the work that is born of his own nature, even if such work is full of fault, O Kaunteya (Arjuna).

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ ४९

*asaktabuddhiḥ sarvatra jitātmā vigataspr̥hah /
naiṣkarmanyasiddhim paramām sannyāsenādhigacchati ॥ 18.49*

18.49 One whose intelligence is always free from selfish attachment, who has controlled the mind and who is free from desires, by practicing renunciation [sannyāsa], attains the ultimate state of perfection of selfless work or actionlessness [naiṣkarma siddhi].

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥ ५०

*siddhim prāpto yathā brahma tathāpnoti nibodha me /
samāsenaiwa kaunteya niṣṭhā jñānasya yā parā ॥ 18.50*

118.50 Understand from Me, how one who has achieved this perfection, can attain the Supreme state of Truth, Brahman, by acting in the way I shall now summarize, Kaunteya.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१

*buddhyā viśuddhayā yukto dhṛtyātmānam niyamya ca /
śabādīnvिषयांस्त्यक्त्वा rāgadveṣau vyudasya ca ॥ 18.51*

विविक्तसेवी लघ्वाशी यतवाक्यायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२

*viviktasevī laghvāśī yat-avāk-kāyamānasah ।
dhyāna-yoga-paro nityam vairāgyam samupāśritah ॥ 18.52*

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३

*ahamkāram balam darpam kāmam krodham parigraham ।
vimucya nirmamah śānto brahmabhūyāya kalpate ॥ 18.53*

18.51,52,53 Endowed with purified intellect; subduing the mind with firm resolve; turning away from the objects of senses; giving up likes and dislikes; living in solitude; eating lightly; controlling the mind, speech, and organs of action; ever absorbed in meditation; taking refuge in detachment; and relinquishing egotism, violence, pride, lust, anger, and proprietorship, one becomes peaceful, free from the notion of “I” and “mine”, and fit for attaining oneness with the Supreme Being.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४

*brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।
samaḥ sarveṣu bhūteṣu madbhaktirṁ labhate parām ॥ 18.54*

18.54 Absorbed in the supreme Being, the serene one neither grieves nor desires. Becoming impartial to all beings, one obtains My highest devotional love.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५

*bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ ।
tato mām tattvato jñātvā viśate tad-anantaram ॥ 18.55*

18.55 By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me.

सर्वकर्मण्यपि सदा कुर्वाणो मद्वयपाश्रयः।
मत्प्रसादादवाप्नोति शोशतं पदमव्ययम्॥ ५६

*sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ /
mat-prasādād avāpnoti śāśvatāṁ padamavyayam // 18.56*

18.56 My devotee occupied in everyday life still reaches under My protection the imperishable ultimate abode through my mercy, through devotion to Me.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥ ५७

*cetasā sarvakarmāṇi mayi sannyasya matparah /
buddhiyogam upāśritya maccittah satataṁ bhava // 18.57*

18.57 While being engaged in activities just depend upon Me, and being fully conscious of Me, work always under My protection.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनद्दक्ष्यसि॥ ५८

*maccittah sarvadurgāṇi matprasādāt tarisyasi /
atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi // 18.58*

18.58 When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥ ५९

*yad ahaṅkāram āśritya na yotsya iti manyase /
mithyaiṣa vyavasāyas te prakṛtis tvāṁ niyokṣyati // 18.59*

18.59 If due to ego you think: 'I shall not fight,' your resolve is useless, and your own nature will compel you.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥ ६०

*svabhāvajena kaunteya nibaddhaḥ svena karmaṇā /
kartum necchasi yan mohāt kariṣyasyavaśo ‘pi tat || 18.60*

18.60 O Kaunteya, you are controlled by your own natural conditioning. Therefore, you shall do even against your will, what you do not wish to do out of delusion.

ईशरः सर्वभूतानां हृदेशोऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१

*iśvarah sarvabhūtānām hṛddeśe ‘rjuna tiṣṭhati /
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā || 18.61*

18.61 The Supreme Lord resides in everyone's heart, O Arjuna, and is directing the activities of all living entities who are acting as machines under the illusion of the material world.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शोशतम् ॥ ६२

*tameva śaraṇām gaccha sarvabhāvena bhārata /
tatprasādātparām śāntim sthānam prāpsyasi śāśvatam || 18.62*

18.62 Surrender to Him completely with all your being. By His grace you will attain supreme peace and the eternal abode.

इति ते ज्ञानमाख्यातं गुह्यादगुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३

*iti te jñānamākhyātam guhyād guhyataram mayā /
vimṛśyai tadaśeṣena yathেcchasi tathā kuru || 18.63*

18.63 I have explained the knowledge that is the secret of secrets. After fully reflecting on this, do as you wish.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४

*sarva-guhyatamam bhūyah śṛṇu me paramam vacah /
iṣṭo ‘si me dṛḍhamiti tato vakṣyāmi te hitam || 18.64*

18.64 Because you are My dear friend, I express this truth to you. This is the most confidential of all knowledge. Hear this from Me. It is for your benefit.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५

*manmanā bhava madbhakto madyājī mām namaskuru /
māmevaisyasi satyam te pratijāne priyo ‘si me // 18.65*

18.65 Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will certainly attain to Me. This I promise you because you are My very dear friend.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६

*sarvadharmaṇ parityajya mām ekaṁ śaraṇam vraja /
aham tvāṁ sarvapāpebhyo mokṣayiṣyāmi mā śucah // 18.66*

18.66 Abandon all principles and concepts of right conduct and simply surrender unto Me. I shall deliver you from all sinful reaction. Have no worry.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७

*idam te nā ‘tapaskāya nā ‘bhaktāya kadācana /
na cā ‘śuśrūṣave vācyam na ca mām yo ‘bhyasūyati // 18.67*

18.67 This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८

*ya idam paramam guhyam mad-bhakteṣv abhidhāsyati /
bhaktim mayi parām kṛtvā māmevaisyaty asaṁśayah // 18.68*

18.68 One who communicates the supreme secret to the devotees performs the highest devotional service to Me, and at the end he will without doubt, come back to Me.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः।
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥ ६९

*na ca tasmānmanuṣyēṣu kaścin me priya kṛttamah /
bhavitā na ca me tasmād anyah priyatara bhuvi || 18.69*

18.69 No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥ ७०

*adhyeṣyate ca ya imam dharmyam samivādamāvayoḥ /
jñānayajñena tenāham iṣṭah syāmīti me matih || 18.70*

18.70 I declare that One who studies this sacred dialogue worships Me by sacrifice of his intelligence.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।
सोऽपि मुक्तः शुभाँल्लौकान्प्राप्नुयात्पुण्यकर्मणाम्॥ ७१

*śraddhāvānanasūyaś ca śṛṇuyādapi yo naraḥ /
so 'pi muktaḥ śubhāṁl lokān prāpnuyāt punyakarmanām || 18.71*

18.71 One who listens with faith and without envy becomes free from sinful reactions and attains to the planets where those of merit dwell.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय॥ ७२

*kaccid etac chrutam pārtha tvayaikāgreṇa cetasā /
kaccid ajñāna-saṁmohaḥ pranaṣṭaste dhananjaya || 18.72*

18.72 O Pārtha, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed, Dhanañjaya?

अर्जुन उवाच
नष्टो मोहः स्मृतिलब्धा त्वत्प्रसादान्मयाऽच्युतं।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३

arjuna uvāca

*naṣṭo mohah smṛtirlabdhā tvat-prasādān mayā'cyuta /
sthito 'smi gata-sandehaḥ kariṣye vacanam tava || 18.73*

18.73 Arjuna says: O dear Acyuta (infallible lord), my illusion is now gone. I have regained my memory by Your Grace, and I am now firm and free from doubt, and ready to act as per your instructions.

संजय उवाच
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रीषमद्भुतं रोमहर्षणम् ॥ ७४

*sañjaya uvāca
ityaham vāsudevasya pārthasya ca mahātmanah /
sarīvādam imam aśrauṣam adbhuṭam roma-harṣaṇam || 18.74*

18.74 Sañjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair stands on end.

व्यासप्रसादाच्छस्तवानेतदगुह्यमहं परम्।
योगं योगेशरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५

*vyasā-prasādāc chrutavān etad guhyam aham param /
yogaṁ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam || 18.75*

18.75 By the mercy of Vyāsa, I have heard these most confidential words directly from Kṛṣṇa, the Master of all mysticism, who was speaking personally to Arjuna.

राजनसंस्मृत्य संस्मृत्य संवादमिममद्भुतम्।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६

*rājan sarismṛtya-sarismṛtya sarīvādam imam adbhuṭam /
keśavārjunayoh puṇyam hṛṣyāmi ca muhur-muhuh || 18.76*

18.76 O King, as I repeatedly recall this wondrous and holy dialogue between Keśava (Kṛṣṇa) and Arjuna, I take pleasure, being thrilled at every moment.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ ७७

*tacca saṁsmṛtya-saṁsmṛtya rūpam atyadbhutam hareḥ ।
vismayo me mahān rājan hrṣyāmi ca punah-punah ॥ 18.77*

18.77 O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again.

यत्र योगेशरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८

*yatra yogesvarah kṛṣṇo yatra pārtho dhanurdharah ।
tatra śrīrvijayo bhūtir dhruvā nītimatirmama ॥ 18.78*

18.78 Wherever there is Yogeśvara Kṛṣṇa, the Master of all mystics, and wherever there is Pārtha, the supreme carrier of bow and arrow, there will certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

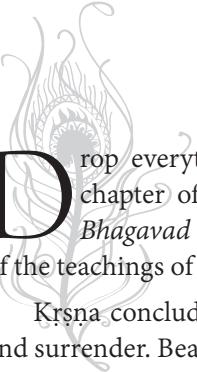
इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसन्यासयोगो नाम अष्टादशोऽध्यायः ॥
*iti śrīmadbhagavadgītāśupaniṣatsu brahmavidyāyām yogaśāstre
śrī kṛṣṇārjunasamvāde mokṣasanyāsa yogo nāma
aṣṭādaśo ‘dhyāyah ॥*

'In the *Upaniṣad* of *Śrimad Bhagavad Gītā*, the scripture of yoga dealing with *Brahmavidyā Yogaśāstra*, the science of Brahman, in the form of *Śrī Kṛṣṇārjuna samvād*,

dialogue between Śrī Kṛṣṇa-Arjuna,
this is eighteenth chapter named,

Mokṣa Sannyāsa Yogh,

'The Yoga of Liberation by Renunciation.'



Drop everything and surrender. This is the essence of the final chapter of *Bhagavad Gītā*, and also the essence of the entire *Bhagavad Gītā*. And, throughout the ages, this has been the basis of the teachings of all the spiritual Masters.

Kṛṣṇa concludes *Bhagavad Gītā* with one subject: Drop everything and surrender. Beautifully He says: Drop everything, whatever you know as *dharma*, whatever you know as life, whatever you think you know, just drop it. Drop everything and surrender. Whatever you know is only your knowledge, it is just what *you* know. It is not what *is*.

Humans think. That is the problem. Our great Sages, *R̥sis* declare, ‘Drop your mind and you will be complete. You will realize your true potential as a human.’ Understand: Enlightenment is a gift. It makes no difference what effort we put in. What we receive is a pure gift.

Śrī Kṛṣṇa says, ‘Drop everything and surrender—*sarvadharmaṁ parityajya mām ekaṁ śaraṇam vraja*.’ Understand the word ‘surrender, *śaranam*’.

We only think we have something to surrender. The truth is that we have nothing to surrender. We simply need to open our eyes and see that everything that is, is *Divine*. It is Existence. Whatever we think is ours does not exist! The ‘I’ and ‘mine’ that we hold onto are mere lies. The moment we understand this, we surrender. The moment we surrender, we understand. When Kṛṣṇa tells us to drop everything and surrender, He asks us to open our eyes and see the foolishness of the drama we play with our possessions and expectations.

There is no ‘I’, there is no ‘mine.’ The person who is intelligent and willing to open his eyes and see the Reality, will wake up to the truth that there is no ‘I’ or ‘mine’. Can whatever you think of as ‘I,’ either your body or mind, function without air? This basic energy, *prāṇa*, which goes in and comes out, does not belong to you. If *prāṇa* stops happening, what you think of as ‘you’ disappears.

Śrī Kṛṣṇa’s message to enrich Arjuna and to all is—Be complete, drop

everything and surrender unto Him—mām ekaṁ śaraṇam vraja (18.65). *That is the only and final solution.*

THE ACT AND THE ACTOR (18.1-6)

Arjuna speaks now after being silent for a long time. He will stop speaking soon. He has become a flower due to the cosmic vision that Kṛṣṇa showered on him.

Arjuna says, ‘I wish to understand the purpose of renunciation, *tyāga* and of the monastic life of Sannyāsa. O *Hṛiṣikesa* (Kṛṣṇa), please tell me the truth. (18.1)’ Arjuna is confused about the act and the actor. What is important is the act. Anyone can be the actor.

Kṛṣṇa gives His ultimate opinion. Earlier He explains what others said about renunciation, as either giving up the activity itself or the results of the activity. Now He says that His opinion on renunciation is living without attachment, *saṅgām tyaktvā phalānī ca* (18.6).

No other Master is as compassionate as Kṛṣṇa. It is Śrī Kṛṣṇa in the form of the Ultimate who originally created the scriptures and laws. He says that any process of renunciation should be considered in the context in which it is performed. Renunciation can be of three types: enriching sacrifice, charity and penance; *yajña, dāna, tapah*. These purify even those who are already evolved and pure.

Kṛṣṇa says that any sacrifice done for the welfare or enrichment of humanity is not to be given up. As enriching sacrifices, *yajñas* are meant to achieve the supreme, performing charity, *dāna* is recommended to purify one’s heart and put one on the path of spiritual progress.

‘All these enriching activities should be performed, without attachment or expectation of results, as a matter of responsibility, and this is My final opinion,’ says the Master.

DUTY WITHOUT DELUSION (18.7-18.12)

Kṛṣṇa says that *nitya karma* or obligatory responsibilities must be followed with discipline and consistency; they vary from person to person. Kṛṣṇa says that doing what needs to be done because that is our re-

sponsibility, without attachment to the action and without desire, is the ideal condition of *satva*.

The consciousness of 'I' and 'mine', in terms of the performance of the activity should be absent. The consciousness of 'feeling responsible in your being' should be present. Renunciation is in the true spirit of completion, *satva* or goodness, only when a person renounces the expectation of result.

TECHNOLOGY OF SURRENDER (18.13-18.28)

In these verses, Kṛṣṇa gives the exact technology of surrender.

There are three levels of surrender.

The first is intellectual surrender. This means you accept that the Master's intellect is sharper and higher than your intellect. This is intellectual surrender. *Next is emotional surrender.* This is trusting that the Master's guidance on the emotional plane is more intelligent than your emotions. *The third is surrendering the senses,* your cognition or the root of your cognition itself.

Surrendering the intellect is easy because it continuously tortures you for years. You want to get rid of it. So you surrender it. *Next comes emotional surrender.* This happens when you feel deeply connected to the Master after experiencing some meditation or understanding. You respect his emotions more than your own. The Master's emotions mean the way he wants you to live. The Master becomes the number one priority at the emotional level. Emotional surrender is when you feel totally connected at the emotional level.

Next is a deeper level of surrender, surrender of the senses. When intellectual and emotional surrender happen, you are ready to surrender your senses.

The Master stands for the idea that you are the infinite. He shows you various dimensions of your inner self that you have not explored. He stands for your multi-dimensional being. He shows that if it is possible for him, it is possible for you also. When you trust the Master more than your senses, you understand that the Master's words are the Truth and

not your senses. When the Master says you are God, you suddenly realize the truth for yourself. When you move away from your senses, you listen to the Guru and experience the Truth that you are Divine.

In the inner world, the first and last tool you need is complete surrender. If Arjuna had trusted only his senses, he would have been at best a good warrior and king. Instead, he trusted Kṛṣṇa more than his senses and became enlightened. He experienced the truth of Kṛṣṇa.

Let me tell you this, surrender itself is Enlightenment. At that moment, you experience the Truth. In surrender, you have nothing to lose and everything to gain. Surrendering does not mean giving up everything. The moment you surrender, *you* disappear.

Now, Kṛṣṇa goes much deeper than these three levels of surrender. He gives Arjuna a glimpse of the greatest surrender.

Kṛṣṇa already gave Arjuna the first experience during *Viśvarūpa darśan*, His Cosmic form. Even so, Arjuna was unable to establish himself in that experience due to fear. Now, Kṛṣṇa gives Arjuna the experience that will stay with him forever.

MEANINGS OF LIFE (18.29-18.35)

Here Kṛṣṇa refers to the approach known as defining the *puruṣārtha* or meanings of life.

Dharma, artha, kāma and *mokṣa* are the four *puruṣārtha*. These are the four-fold meanings of life. Life is a path without a destination. Life is completion. Completion gets you all the best things of life!

Puruṣārtha provides four meanings to life:

Dharma is the natural law of the Cosmos. It is an independent intelligence. The very DNA structure with which human consciousness is built, the natural law of human life, the dharma are these four principles. Constantly give life to the four *dharma*s of authenticity, integrity, responsibility and enriching.

Artha is the material things that we pick up on our path and journey, to sustain ourselves. *Kāma* is the pleasure of the senses we experience and enjoy on this journey. *Mokṣa* or liberation is the ultimate meaning to life.

The meaning of human life is you experiencing completion, and working, radiating, showering others also with the same space of completion.

Here Kṛṣṇa gives the essence of how to lead our lives to make it meaningful with completion.

DELUSION OF SENSES (18.36-18.54)

Now Kṛṣṇa talks about how we respond as a result of root patterns based on the influence of *guṇas* (attributes).

Kṛṣṇa says that spiritual practice, that is the state of *satva*, is difficult in the beginning, and it is like poison; but, it becomes life-giving nectar in the end. Sensual pleasures born out of *rajas*, seem like nectar in the beginning but become poisonous. In the *tamasic* state, one is deluded as if in sleep, laziness and illusion. Every human is in one state or another. No one can escape the effect of *guṇas*, the attributes of Nature.

Sreyān svadharma viguṇah paradharmāt svanuṣṭhitāt (18.47)—says Śrī Kṛṣṇa. It is better to do one's assigned work imperfectly than do another's work perfectly. It is possible that one can perform elements of another's work well.

WORK ALWAYS UNDER MY PROTECTION (18.54-18.58)

Kṛṣṇa explains how devotion is reached and how He protects the devotee. When one is in Kṛṣṇa consciousness, the devotee, even if he is engaged in worldly activities, is protected by the grace and compassion of Kṛṣṇa. Without any difficulty such a devotee reaches the ultimate reality.

The person who surrenders gets the best experience in both inner and outer worlds. We simply need to get out and He will get in. Just get out and let Him get in. When you surrender the instinct to survive and possess, Kṛṣṇa will protect you. His energy takes care. Kṛṣṇa says you will perish, if you follow your mind and senses instead of listening to Him.

DEVOTION AND KNOWLEDGE ARE NOT SEPARATE

Kṛṣṇa says that 'having known Me in essence—*māṁ tattvato jñātvā*, My devotee merges in Me, *viśate tad-anantaram* (18.55)' and refers to this as devotion. *Bhakti* (devotion) and *jñāna* (knowledge) are not separate.

Where there is devotion, there is knowledge and where there is true knowledge, there is devotion.

Every word of Gītā, every word of Kṛṣṇa, is energy. The purpose of Gītā is to enrich you to complete with your root patterns and drop the ego! All you need to do is understand one verse of Gītā, one statement of Kṛṣṇa, in its entirety. That is the knowledge that you need to imbibe and experience. This is what the ‘knowing, *tattvato jñātvā*’ that Kṛṣṇa refers to. Once you ‘know’ this energy, you become Kṛṣṇa. You are not only devoted to Kṛṣṇa, *you become Kṛṣṇa*.

ROOT PATTERNS WILL DRIVE YOU (18.59-18.61)

Kṛṣṇa delivers an ultimatum to Arjuna. ‘Whether you like it or not, Arjuna,’ He says, ‘you will fight. You forget that your nature, your conditioning as a warrior will drive you. You are a puppet in the hands of Existence, *prakṛtis tvāṁ niyokṣyati*. You will fight.’

These are extraordinary words. Kṛṣṇa says we will be driven by our root patterns, *sāṃskāras*. The Divine power drives the machine that is the *kārmic cycle*. There is no escape.

Kṛṣṇa, the greatest Master, *Parama Guru*, asks you to surrender to Him out of His deep compassion. What can you give Him that He does not have? Where else would you want to go since *only* He can grant everything you want? Don’t lose hope. Kṛṣṇa is situated in everyone’s heart. All you need is trust in Him.

SURRENDER TO HIM COMPLETELY (18.62)

Kṛṣṇa switches gears and starts giving Arjuna the experience. He starts radiating eternal consciousness. He is putting Arjuna into that consciousness, into the experience of enlightenment.

Just relax for a few minutes. Relax from all the thoughts and ideas. There is a possibility that you may experience what Arjuna experienced by the grace of Kṛṣṇa.

Throughout *Bhagavad Gītā*, Śrī Kṛṣṇa has been saying—surrender to Me. Now, suddenly, He changes that and says surrender *unto Him* (*tam*)

as a third person. Kṛṣṇa says ‘Surrender unto Him, *tam eva śaranāṁ gaccha* (18.62)’, since He has expanded beyond the body and He cannot use the word ‘Me’.

He now speaks as *Parabrahma* Kṛṣṇa, the universal Kṛṣṇa. So, He says surrender *unto Him* and not surrender *unto Me*. He is in an expanded state to put Arjuna into the experience. In order to give a disciple the experience, the Master must be in the same state, too. He has expanded into that Consciousness and is about to give *energy darśan*. He is ready to shower His energy on Arjuna.

SURRENDER TO ME, I WILL LIBERATE YOU (18.63-18.66)

What powerful words! Only the Divine can speak these words of absolute authority.

‘Always think of Me, become My devotee, *man-manā bhava mad-bhakto*, worship Me and offer your homage unto Me. This is the way you will come to Me without fail. I promise this because you are My great *bhakta* (devotee) and very dear to Me, *pratijāne priyo’si me* (18.65).’

Now He comes to the ultimate teaching. This is the essence of all His teachings of Bhagavad Gītā. He wakes up Arjuna with this verse and puts him into Kṛṣṇa consciousness, the Eternal consciousness or Enlightenment.

Kṛṣṇa showers Himself on Arjuna, waking him up to the experience of the Whole.

*sarvadharmaṁ parityajya mām ekaṁ śaranāṁ vraja /
aham tvāṁ sarvapāpebhyo mokṣayisyāmi mā śucaḥ // 18.66*

He says, ‘Give up everything, whatever you know as *dharma*, the rules and regulations of the outer life and of the inner life. Drop everything that you know and surrender unto Me. I shall liberate you from everything. Do not fear.’ Kṛṣṇa gives him *abhaya*, complete protection.

He liberates Arjuna with these words. With this verse, Kṛṣṇa makes Arjuna drop everything and liberates him.

Now Kṛṣṇa enters into the actual permanent experience. We cannot call him ‘Arjuna’ anymore because he has become Kṛṣṇa. He has achieved

Kṛṣṇa consciousness. Now only Kṛṣṇa exists. There is no name for it. It is only energy.

Forget *dharma*, the codes of conduct laid down by religions, and turn to Me. I shall be your savior, says Kṛṣṇa. With absolute authority, He declares: Drop all your *dharma* and come to Me with completion. This is your Enlightenment. Merging with Him, surrendering to Him takes you beyond all *kārmic* bondages.

If you understand this verse and act, you will be liberated. That is Kṛṣṇa's promise.

Now pray to *Parabrahma* Kṛṣṇa, the universal Kṛṣṇa, who showered enlightenment on Arjuna. He is always available to us, whenever we call Him. Close your eyes and pray intensely to Him to shower us with the same experience He showered on Arjuna. Relax in silence and listen to the words of Śrī Kṛṣṇa.

WITHOUT A DOUBT, HE COMES BACK TO ME (18.67-18.72)

These words are meant not merely for Arjuna, but for all of us. Kṛṣṇa says here that we should read, listen and understand this ultimate secret dialogue between Arjuna and Kṛṣṇa, between *Nara* and *Nārāyaṇa*. Nothing more needs to be read or listened to. Only one who is in deep devotion to Me should read this, *bhaktim mayi parāṁ kṛtvā* (18.68). I have conveyed here that which is most beneficial, the secret of how to live and how to reach Me. One who understands this and drops his mind with his focus entirely upon Me, shall reach Me without a doubt, *mām ev'aśyaty asaṁśayāḥ* (18.68).

This is Kṛṣṇa's promise. He blesses the whole Universe with His grace and compassion. He showered His blessing on Arjuna and made him merge with Him. The same consciousness is being showered on the whole Universe.

He declares that whoever studies this sacred conversation will achieve His eternal consciousness. He blesses us with His grace and assures us that we can achieve Him through this *jñāna yajña*, sacrifice of intellect.

That is, by offering ourselves into that knowledge, by completely

purifying ourselves in that knowledge, we can achieve Him. We can disappear into Him. When we put anything into the fire, it disappears. Same way, when we immerse ourselves in the study of *Gītā*, we will disappear into Him. Only He remains, only He exists.

The whole experience of the Truth has descended on Arjuna. May the grace and compassion of Kṛṣṇa that was showered on Arjuna, be showered on us.

This is the last time Śrī Kṛṣṇa speaks in the Bhagavad Gītā. He asks, ‘Arjuna, have you listened to Me with attention? Has your delusion disappeared? (18.72).’

Until the end He is the Guru. He is full of compassion. ‘Have you understood?’ He asks. ‘Have your doubts disappeared?’ This is the greatness of Masters. Nothing concerns them except the deliverance of their disciples. This is Śrī Kṛṣṇa’s promise: Listen to Me, understand Me and come to Me; then you are a part of Me.

Kṛṣṇa Is Present (18.73-18.78)

In these last verses Arjuna and Sañjaya take over.

Arjuna bows down to the *JagadGuru*, Master of Cosmos, and says, ‘All my doubts are gone and by Your grace, my memory is regained, O Acyuta; I understand. I shall obey whatever you say and I shall fight, *sthito’smi gata-sandehaḥ kariṣye vacanam tava* (18.73). The rest is history. Under the guidance of Arjuna, the Kaurava army is annihilated.

Now Sañjaya comes back into the picture. Neither Kṛṣṇa nor Arjuna can speak. Arjuna has disappeared and Kṛṣṇa is in ecstasy. Arjuna has disappeared into the pure Consciousness of *Parabrahma Kṛṣṇa*.

Sañjaya is expressing his joy and bliss and says, ‘*muhurmuhuḥ*, again and again, whenever I recall it, I am filled with ecstasy. I am showered with Divine grace.’ Sañjaya says, ‘By the mercy of Vyāsa, *vyāsa prasāda*, I heard these confidential talks directly from the Master of all mysticism, Yogeśvara Śrī Kṛṣṇa, *yogaṁ yogeśvarāt kṛṣṇat* (18.75).’

He concludes with a beautiful auspicious blessing. Wherever the name of Kṛṣṇa, Divine energy of Kṛṣṇa is present and wherever Arjuna

dwells, all the divine positive energies will shower there. (18.78).

Listen. Whenever we read, teach or listen to *Bhagavad Gītā*, Kṛṣṇa and Arjuna are present in their formless form. Make no mistake, they are here throughout these eighteen days. You are the fortunate listeners and readers of this mystic dialogue between the two great souls, the Master-disciple. You are blessed with wealth, health and success in whatever you undertake.

Go with this Kṛṣṇa consciousness and you will be in *Nityānanda*, eternal bliss.

SURRENDER—MOST SECRET, ULTIMATE, FINAL TECHNIQUE

Through out *Bhagavad Gītā*, Kṛṣṇa gives Arjuna many methods to evolve from the ordinary level to the higher level of completion. Every chapter, every verse, is a technique or method to reach the Divine consciousness. After listening to so many techniques, Arjuna is totally confused. He asks the Master, ‘Please tell me, what is the ultimate technique? Tell me the final way, the ultimate technique?’

Finally, Kṛṣṇa says very beautifully, ‘This is the last technique, the ultimate technique: Dropping all the *dharma*, dropping all the confusions, surrendering at My feet. I will take care and give you liberation.’

This is the essence of the whole Bhagavad Gītā. This is a beautiful verse:

‘Drop all techniques, all methods and all the roots.’ *Dharma* means the way of living in the space of completion. ‘Drop all roots, all methods and all ways of living. Drop everything. Surrender everything at My feet.’

sarvadharmaṁ parityajya māmekam śaraṇam vraja (18.66)—‘Don’t carry even a bit; just complete and drop everything, surrender your whole being to Me.’ *aham tvām sarvapāpebhyo mokṣayisyāmi mā sucaḥ*—‘I will remove all darkness, all incompletions from your being. I will liberate you. I will complete you. Do not grieve.’

Listen. Surrender is nothing but a clear, conscious decision to be complete. It’s the final word given by Kṛṣṇa. In every Master’s life, the

final teaching is surrender. You will conclude, ‘Why can’t the energy that can move my body, this sun, moon and Earth, move and complete my life?’ Understand. Existence is intelligence. The Divine is intelligence.

Listen. Just decide consciously to be complete and surrender. Surrender everything at the feet of God who runs this world. Don’t worry. Just decide to let this run your life.

After that, naturally, you will have a self-doubt, whether you have surrendered or not. Surrender your doubt also. Don’t think, ‘First I will change, and then I will surrender.’ No. Surrender as you are, consciously, totally. Whatever ‘mine’ is in your hands, surrender completely. Your being will be flooded with a new life, a new energy and a new bliss.

So, may you surrender at the feet of the Divine. May you enter the space of completion. May you enter into the Divine energy. May you become eternal bliss, *Nitya ānanda*.

Here ends the ultimate teaching of Śrī Kṛṣṇa and here starts our Enlightened life!

Let us offer our gratitude to the great Masters. First, offer gratitude to the great Master Śrī Kṛṣṇa who showered these great truths upon the whole Universe. Let us give our gratitude to Him. Then come all the Masters who preserved these truths so we can experience these truths in our life. Let us give our gratitude to the entire *Guru Paramparā*, the lineage of Gurus.

Please close your eyes and remain in silence for a while.

I bless you all. Let you all radiate with completion. And, let you all radiate with integrity, authenticity, responsibility and enriching with Eternal bliss, *Nitya ānanda*. Thank you.



APPENDIX



GLOSSARY

A

Advaita: non-duality; the space of experiencing oneness, infinity with Cosmos, where everything is ‘you’ and ‘you’ are everything.

Abhyāsa yoga: practise of yoga of holding the mind in a state of union with divinity

Aṣṭāṅga Yoga: eight fold path to enlightenment prescribed by Patañjali, the founding father of yoga, in his *Yoga Sūtra*

Āgāmya karma: karma we accumulate in the present birth

Aham: me, the idea of ‘me’.

Ahamkāra: Outer image, the identity or image you project to others and the world

Ahimsā: non-violence

Ājñā cakra: sixth energy center between the eyebrows. Means ‘command’ or ‘will’ in *Śaṃskṛit*.

Ākāśa: space, sky; subtlest form of Cosmic energy.

Akṣaram: imperishable

Amṛtatva: immortality

Anitya: transient, temporary

Annadāna: enriching sharing of food

Anubhūti: inner experience

Anyakāra: Others’ image, the image or expectation that others carry about you

Aparigraha: non-possessiveness

Āsana: physical posture

Āsurī sampat: demonic nature

Aśvatta: banyan tree

Ātma jñāna: Self realization

Ātma śakti: (or ātma siddhi) the power of living; ability to live and radiate the powers of thoughts, words and feeling; awakened by tattva of enriching.

Avyakta: unseen or unmanifest

Avatar: Incarnation, Supreme Divine; formless energy, Super-conscious energy that manifests in human or living form

B

Bhagavān: lit. God who holds fortune, divinity; the blessed one; an incarnation, Supreme God or embodiment of Absolute Truth

Bhakti: devotion, sacred sentiments

Brahmān: refers to the Supreme Self, Consciousness

Brahmāṇḍa: cosmos, macrocosm (also see Pindāṇḍa)

Brahmavidyā: the science of the spiritual knowledge of Absolute Universal reality. Another name to define Bhagavad Gītā

Bhiṣma: (or Devavrata) great grandfather of the Kaurava & Pāṇḍava; one of the greatest warriors on earth; son of Gangā.

Bīja: seed; bīja-mantra refers to the single syllable mantras

Brahmavidyā: the science of the spiritual knowledge of the Absolute Universal reality; highest ideal of knowledge to be known in Sanatana dharma. Another name to define Bhagavad Gītā

Brāhmaṇa: individuals engaged in attaining the highest spiritual knowledge; community involved in learning, spreading knowledge

Brahmāṇḍa: cosmos, macrocosm (also see Pindāṇḍa)

C

Cakṣu: energy behind the power of sight; the divine eye or third eye

Cidākāśa : the space in the surrounding (e.g. in a room). The other two

being ghaṭākāśa and mahākāśa.

D

Daivī sampat: divine nature

Dāna: sharing or imparting. A sacred sacrifice to enrich others.

Darśan: vision; usually referred to seeing divinity

Devatas: Divine beings, gods

Dharma: righteousness, the eternal path of living in righteousness or Truth; the cosmic law

Dharmakṣetra: holy land of dharma, Kurukṣetra.

Dhanañjaya: the winner or conqueror of wealth; a name of Arjuna called by Kṛṣṇa in Mahābhārat.

Dhāraṇa: collection/concentration of mind (with retention of breath)

Dhyāna: meditation

Divya cakṣu: divine eye. Also called divya netra

Dṛṣṭi: sight, seeing with mental eye

Drupada: king of Pāñcāla, a great warrior, father of Draupadī

Droṇa : a great archer and teacher of both Kauravas and Pāṇḍavas

Dhṛtarāṣṭra: the blind king, who was administering kingdom of Hastināpur, father of the Kauravas. Gitā begins with his questions to his charioteer, Sañjaya; embodiment of self-doubt, blinding ignorance.

Duḥkha: pain, sorrow

Duryodhana: son of Dhṛtarāṣṭra; the Kaurava Prince King, main war opponent, who refused to give even a needle tip of land to his cousins, the Pāṇḍavas.

Dvaita: (lit. duality) school of thought that says the individual self is separate from existence

E

Energy darśan: the blessing or transmission of energy given by

enlightened Master or an Incarnation imparting the cosmic energy to the recipient.

G

Gaṅgā: the most celebrated, holiest river in India, life-enriching Mother for all Hindus.

Ghaṭākāśa: the space enclosed by our physical body

Ghee: clarified butter

Guṇa: three human behavioural characteristics or predispositions; satva, rajas and tamas.

Guru: Master; lit. one who leads from gu (darkness) to ru (light)

Guḍākeśā: one who has transcended sleep by conquering his incompletions; refers to a name of Arjuna, called in Gitā.

H

Hiranyagarbha: lit. ‘the golden womb’ where gold or space of completion exists. Upaniṣads calls it the source of creation of the manifested Cosmos.

Hṛṣīkeśa: controller of the senses; superconscious, refers to Lord Kṛṣṇa

I

Indra: god of all divine beings

Indraprastha: (lit: city of Indra) ‘the land of creation.’ The capital kingdom of Pāṇḍavas in Mahābhārat. Was a barren un-inhabited land, which Pāṇḍavas turned into a prosperous city by grace of Lord Indra and Kṛṣṇa; built by divine architect, Viśvakarma.

Īśvara: Lord of the Universe

Īśvaratva: space of leadership consciousness awakened by tattva of responsibility.

Intranalyze: (intra-analyze) analyzing for the sake of internalizing the Truth, and not for rejecting it. The term gifted by Paramahamsa Nithyananda.

J

Jagat: Universe

Jagat guru: Master of the whole Universe

Janaka: a noble and benevolent king who ruled Mithila; father of princess Sītā (ref. Rāmāyaṇa).

Janārdana: another name for Lord Kṛṣṇa

Japa: repetition of mantras, sacred sounds either silently or loudly

Jīvātman: the ordinary soul

Jīvan Mukti: the science of living enlightenment, living a liberated life while in the body

Jīvan Mukti Vijñāna: the science of Living Enlightenment

Jñānendriya: organs of knowledge

K

Kapila Muni: founder of Sāṅkhya philosophy in Sanatana dharma; the founding father of Mahānirvaṇi Pīṭha;

Kalpa: According to Vedic cosmology, one cycle of 4 Yugas is 4.32 million years. Brahma's 1 day is equal to 1,000 cycles of 4 yugas, called 1 Kalpa. (see Yuga)

Kāma: sensory pleasures, also means lust

Karma: spiritual laws of cause and effect, driven by root patterns.

Karmendriya: organs of action

Karmī: one driven by his lowest possibility.

Karṇa: son of Kuntī, also is a step brother to the Pāṇḍavas; renowned for his generosity

Kaurava: one of the two principal clans in Mahābhārat, sons of Dhṛitarāshṭra.

Keśava: another name for Lord Kṛṣṇa

Kṛṣṇārjuna Saṃvād: the divine talk between Kṛṣṇa and Arjuna; another name for Bhagavad Gītā

Kṛpācārya: a great general who fought in Kurukṣetra battle on the side of the Kauravas

Kriya: technique or practice within a yoga discipline meant to achieve a specific result.

Kṣaṇa: moment in time; refers to time between two thoughts

Kṣatriya: warrior class

Kurukṣetra: the sacred land where the great world war of Mahābhārat was fought between Pāñḍavas and Kauravas in the Haryana state

L

Lakṣmī: goddess of wealth and fortune; divine consort of Śrī Viṣṇu

Lilā: divine play; acts of the Divine

Lilā Dhyāna: act of meditating on the Divine plays of Lord or Guru.

M

Mahābhārat: Great Hindu epic; Itihās-5th Veda; whose central characters are 5 Pāñḍava princes with their wife Draupadī, their hundred Kaurava cousins; with Bhagavān Śrī Kṛṣṇa; ascribed by Bhagavān Veda Vyāsa. Mahābhārat is personification of Bhagavad Gītā.

Muni: realized, awakened being

Mula vāsana: root thought pattern; the behavioral kārmic imprints

Māyā: that which is not reality, but gives the illusion that it is real—‘yā mā iti māya’; all life is māyā according to Advaita

Mādhava: another name for Lord Kṛṣṇa; means ‘husband of Goddess of fortune.

Madhusūdana: another name for Kṛṣṇa, slayer of the demon madhu

Mahākaśa: the whole cosmos

Mahānirvanī Pīṭha: the most ancient apex official body of Sanatana Dharma (Hinduism). It traces its recorded roots to 8th century A.D revived by Ādī Śaṅkara.

Mahāvīra: Varthamana Mahāvīra was the 24th and last tīrthaṅkara or

enlightened one.

Mamakāra: inner image you carry about yourself.

Manana: contemplating or intranalyzing

Mano śakti: (or manosiddhi) the power of thinking.

Mantra: sacred sound or chants to worship and invoke the Divine

Mokṣa: liberation; same as nirvāṇa, samādhi.

Mula vichāra dhārā: (or mūla vāsana) Saṃskṛit word for ‘root thought pattern’

N

Nārāyaṇa: another name for Lord Viṣṇu

Nārāyaṇī Senā: most powerful divine army of Lord Nārāyaṇa as Śrī Kṛṣṇa; Kṛṣṇa gave His army to Duryodhana in Mahābhārat war

Nara: man; depicts human aspect of lord Viṣṇu; reflection of Nārāyaṇa

Nididhyāsana: powerfully living and radiating the Truth.

Nirguṇa: formless energy

Nirguṇa brahman: consciousness that cannot be limited to a form

Nirvāṇa : liberation; same as mokṣa, samādhi

Nityānanda: (Nithyānanda) eternal (nitya) bliss (ānanda); name and state of Paramahamsa Nithyananda

Niyama: moral discipline, second of eight paths of Aṣṭāṅga Yoga.

P

Pāṇḍu: father of Pāṇḍavas, husband of Kuntī

Pāṇḍavas: five brothers in Mahābhārata, also sons of Pāṇḍu

Pañca bhūta: five elemental energies that sustain us, namely, earth, water, fire, air and ether

Pañca indriya: five senses

Pāñcajanya: Lord Kṛṣṇa’s conch

Pārtha: (lit: son of Prithā or Kuntī); name of Arjuna called lovingly by

Kṛṣṇa

Parantapa: another name of Arjuna; means the destroyer of enemies

Parabrahma Kṛṣṇa: Kṛṣṇa as the cosmic energy, the Supreme God

Parāśakti: Supreme cosmic energy; Ādi Śakti, source of existence

Paramahamsa: (lit. ‘supreme swan’); Enlightened being; title for enlightened spiritual Masters, in the state of non-duality, Advaita.

Patañjali: father, founder of Yoga; author of yoga treatise called Patañjali’s Yoga Sūtras

Pindānḍa: individual microcosm or micro-universe; space enclosed in form

Prāṇāyāma: lit: ‘extension of life-energy force’ through breath modulation and control; the fourth limb of the Āṣṭāṅga Yoga.

Prārabdha karma: karmas based on which this life has been assumed

Prakṛti: Nature

Pratyāhāra: fifth limb of Patañjali’s Āṣṭāṅga Yoga referring to turning

Pravṛitti: looking outward (worldly life), ‘path of incompleteness leading to more incompleteness.’

Prema śakti: (or prema siddhi) the power of feeling.

Puṇya: merit, beneficence

Purāṇa: the great historical happenings and narrations that depict the glory of Divine and Its sacred plays, līlās

Puruṣa: the personification of the Supreme energy

Puruṣottama: Supreme Being amongst all beings

Pūrṇāvatār: complete, absolute Incarnation of God.

Pūrṇa: literally ‘complete’

Pūrnatva: the space or state of ‘completion’ that signifies the Truth that from completion (whole) comes the Whole.

R

Rāga: attachment

Rājaṛṣi: king who is also a sage

Rājasūya yāga: a great sacrifice performed to celebrate victory of a king who is declared as an emperor over many kingdoms.

Rajas, rajasic: the second characteristic of the three human guṇa or behaviour modes, referring to passionate action

Rāma: Supreme God, 7th main Incarnation of Lord Viṣṇu who appeared in Treta Yuga to re-establish dharma.

Ramaṇa Maharshi: Enlightened Master, Incarnation from Tiruvannamalai

Rāmakṛṣṇa Paramahamsa: Enlightened Master, Incarnation from Dakṣiṇeśvar, West Bengal, India.

Rāvaṇa: adhārmic (unrighteous) emperor of Lanka with demonic qualities, who abducted Devi Sītā, consort of Lord Rāma (ref. Rāmāyaṇa).

Rāsa līlā: divine dance of the gopīs, Kṛṣṇa's devotees

R̥ṣi: a sage who is the seer of Truth

Rudra: another name for Lord Śiva

S

Sādhu: literally a 'good person'; refers to an ascetic; same as sannyāsī

Saguṇa: with form

Saguṇa brahman: the formless in form

Sakha bhāva: relationship of friendship between Master-disciple

Śakti: energy; Parāśakti refers to universal energy, divinity.

Samādhi: state of no-mind, no-thoughts; literally, becoming one's original state; liberated, enlightened state.

Sarīrśaya: doubt

Sarīskāra: Root thought patterns; the embedded past memories of unfulfilled desires.

Sarīsāra Sāgara: ocean of wordly life-death.

Sanātana dharma: eternal path of righteous living (later called Hinduism), Ultimate Truths with the possibility to evolve.

Sañcita karma: our complete bank of unfulfilled karmas

Sañjaya: the narrator who tells blind Dhṛtarāṣṭra the progress of the Mahābhārat war from day to day.

Śakti: energy; also name of Devi as primal energy of Cosmos

Sāṅkhya philosophy: one of the six schools of Indian philosophy expounded by Kapila Muni.

Sannyāsa: completion with worldly life; living for enriching others;

Śāstra: sacred texts

Satori: high state of consciousness

Satsang: spiritual gatherings; lit. ‘association (sanga) of Truth (sat)’

Satva, satvic: highest attribute or guṇa of spiritual calmness

Siddhi: extraordinary powers attained through spiritual practice

Siṁha svapna: nightmare

Śiṣya: disciple

Śiva: rejuvenator in the trinity; or Mahādev. Śiva means ‘causeless auspiciousness, mangalatva’.

Smṛti: (lit: ‘that which is remembered’); refers to Hindu works which are rules, regulations, laws, lifestyle, such as Manu’s works, Purāṇas etc.

Śraddhā: tattva of authenticity; trust, courageous faith.

Śravaṇa: authentic listening. One of the three concepts in Hinduism (Vedānta)—Śravana, Manana, Nididhyāsana.

Śruti: (lit: that which is heard) ancient revealed scriptures of Vedas, Upaniṣads, Bhagavad Gitā; retained by Sages just by one listening.

Sloka: a samskr̄it verse stanza made of a group of *pada* and syllables chanted in a meter rhythm style or *chanda*

Stotras: devotional verses, to be recited or sung

Śūdra: community that contributes by physical work, sharing their time

Sūtra: (lit: ‘thread’) refers to epigrams, short verses that impart precise spiritual techniques

Sūtradhāra: controller and director of the technique

Svānyakāra: the Life image—the image and expectation you carry about life.

Svajanam: means ‘my people, my relatives.’ Term used by Arjuna in Arjunaviṣāda Yoga to state his untold grief in killing ‘his people’

Svadharmaṁ: means ‘my dharma.’ Term uttered by Śri Kṛṣṇa to teach the true path of self-righteousness.

Svapuṇatva: lit. means ‘self-completion’ in Saṃskṛit.

Swāmiji: address of respect to one’s Guru, Master

T

Tamas, tamasic: guṇa or attribute of laziness, or inaction

Tathāstu: lit. So be it or let it happen; a blessing

Tapas: severe spiritual penance done voluntarily for inner purification

Tattva: philosophy or realm

Tattva satya: the existential reality; the truth of philosophy

Taittreyī Upaniṣad: One of the main/Mukhya Upaniṣads associated with Taittriya school of Yajur Veda; instrumental in spreading Vedānta

Triguna rahita: beyond the three guṇas of rajas, tamas and satva

Tripuṭi: the triad of knower, known and knowledge

Tyāga: renunciation

U

Uttarāyaṇam: six months that the sun travels in the north

Upaniṣads: (lit. sitting with Guru) revealed scriptures that form the essence of Vedic text, showing the direct path to Divine.

V

Vairāgya: beyond attachment and detachment

Vaiśyas: business community involved in business, merchandize

Vāk śakti: (or vāk siddhi) the power of words;

Varṇa dharma: duty of one's community based on one's natural attributes and not as per birth

Vāsanā: mental set up

Vāsudeva: father of Lord Kṛṣṇa

Vāsudeva Kṛṣṇa: Kṛṣṇa, the mortal being, the son of Vāsudeva

Veda Vyāsa : author of Mahābhārat, Brahma Sūtras; grandfather to the Pāṇḍavas; lord of Enlightened Masters; compiler of Vedas.

Vedānta: (lit: 'essence or end of Vedas'); describes a group of philosophical traditions concerned with science of Self-realization

Vidyādāna: giving education to meet someone's mental growth

Virāṭa rupa: true universal form of Kṛṣṇa

Viṣṇu: supreme god in Vaiśnavite tradition of Sanatana Dharma; He is the energy that pervades and sustains the Universe; also 'Nārāyaṇa'

Viśāda: grief, dilemma, deep sorrow

Viśiṣṭādvaita: school of thought that says the individual self is a part of existence with its own attributes

Vivekānanda: primary disciple of Rāmakṛṣṇa Paramahamsa, Founder of the Rāmakṛṣṇa Order. 19th century Enlightened Master.

Vyakta: seen or manifest

Y

Yādava: the birth clan of Śrī Kṛṣṇa, the Yādava (moon) dynasty

Yogabhraṣṭha: one who has fallen away from the path of Yoga

Yoga: to unite or to become 'one' with Divine.

Yogī: practitioner of yoga

Yudhiṣṭhīra: eldest of Pāṇḍavas, renowned for his unflinching adherence to truth, which earned him the title 'Dharmarāja—king of Dharma'

Yuga: time period that spans millions of human years; in Vedic period, there are four yuga namely—Satya Yuga (Nithya Yuga), Treta Yoga, Dwāpar Yuga and Kali Yuga.

SAMSKRIT PRONUNCIATION GUIDE

Samṣkrit is *Devabhāṣa*, meaning the language of the Gods. It is the sacred and sophisticated language or *bhāṣā*, the source of all languages and vocal expressions from time eternal. Spoken by the Gods, it is the first language of the world, which flourished in the land of Bhāratavarṣa (India).

Samṣkritam is a perfect language of the perfect or enlightened ones, used by the learned sages and divine beings to express the sacred eternal Truths.

Bhagavad Gītā is the direct speech of the Divine—Bhagavān, *Parabrahma* Śrī Kṛṣṇa sung in His own sound, in the most-refined and kingly Samṣkrit poetry. Just by chanting the Gītā, we can experience the pure space and energy of Śrī Kṛṣṇa and His teachings; the most confidential, sacred Truths. Ādī Śankaracārya, the great Enlightened Master sings in *Bhaja Govindam*, ‘Even a little chanting of the Bhagavad Gītā will liberate you from death.’

Samṣkrit is now mostly written in Devanāgiri script, meaning ‘the city of Gods’, which is also the Hindi language script. Throughout this book, the diacritical marks have been rendered to indicate the right pronunciation of each Samṣkrit sound in the English letter as per the accepted samṣkrit transliteration system.

(न्यञ्जनानि) Consonants

	Hard	Hard Aspirate	Soft	Soft Aspirate	Soft Nasal	Soft Semivowels	Hard Sibilants
Guttural	क ka	ख kha	ग ga	ঁ gha	ঁ ña	ঁ ha	: ḥ
Palatal	চ ca	ঁ cha	জ ja	ঁ jha	ঁ ña	য ya	শ ſa
Lingual	ট ta	ঁ t̪a	ঁ d̪a	ঁ d̪ha	ঁ ña	র ra	ষ ſa
Dental	ত ta	থ tha	দ da	ঁ dha	ন na	ল la	স sa
Labial	প pa	ঁ pha	ব ba	ঁ bha	ম ma	ব va	: ṁ

Numerals

০- ০ ১- ১ ২- ২ ৩- ৩ ৪- ৪ ৫- ৫
 ৬- ৬ ৭- ৭ ৮- ৮ ৯- ৯

Consonant Pronunciations

- **Gutteral:** ka, kha, ga, gha, ña—pronounced from the throat.
- **Palatal:** ca, cha, ja, jha, ña—pronounced with the middle of the tongue against the palate
- **Lingual or Cerebral:** t̪a, t̪ha, d̪a, d̪ha, ña—pronounced from the tip of the tongue against the roof of the mouth
- **Dental:** ta, tha, da, dha, na—pronounced like the cerebrals but with the tongue against the teeth
- **Labial:** pa, pha, b, bh, m—pronounced with the lips
- **Semivowel:** ya, ra, la, va
- **Anusvara:** ṁ—a resonant nasal sound (mm)
- **Visarga:** ḥ—an outbreath h-sound like ah (aha), ih (ihi)
- **Aspirate:** h—a short h-sound (h)



ABOUT HIS HOLINESS PARAMAHAMSA NITHYANANDA

His Holiness Paramahamsa Nithyananda is recognized today as a clear, legitimate, apolitical voice of Sanatana Hindu Dharma, and revered as a Living Incarnation of Superconsciousness by millions worldwide. He is a Maha Mandaleshwar (spiritual head) of Mahanirvani Peetha, the most ancient apex body of Hinduism. He is the most watched spiritual teacher on You Tube with over 17.5 million views, and the author of more than 300 books published in over 20 languages. His lectures are watched live every day on <http://www.nithyananda.tv>, as well as on multiple international television channels and via video conferencing.

Paramahamsa Nithyananda is considered the foremost authority in the world today in the field of Consciousness and Kundalini Awakening, who has successfully demystified yogic sciences like spiritual healing, levitation, teleportation, materialization, anti-ageing and going beyond food.

A spiritual genius with an enlightened insight into everything from management to meditation, relationships to religion, success to spirituality, Paramahamsa Nithyananda brings to us a wealth of practical wisdom and techniques for lasting inner change.

Paramahamsa Nithyananda is the spiritual head of several non-profit organizations worldwide which enrich lives through

personal transformation programs and courses, publications, spiritual healing and humanitarian services.

As a global humanitarian, Paramahamsa Nithyananda is working to promoting global peace, through transformation of the individual. His spiritual mission includes ashrams and centres worldwide which serve as spiritual laboratories where inner growth is profound and outer growth is a natural consequence.

Service activities include conducting meditation and de-addiction camps worldwide, free medical camps and artificial limb donation for the needy, support to children in rural areas, conducting meditation camps for prisoners, relief work and disaster recovery management in flood hit areas.

Paramahamsa Nithyananda is also deeply committed to creating international awareness about Indian culture and the ancient Vedic tradition. As an enlightened mystic, a spiritual evolutionary, a trained yogi, a powerful healer and a siddha, Paramahamsa Nithyananda is an inspiring personality for millions of people worldwide. His authenticity, depth of experience and his rare gift for making spirituality both practical and enjoyable have allowed His teachings to reach far and wide. He has healed thousands of people of diseases ranging from depression to cancer, often with a single touch. Working and sharing with over 10 million people worldwide every year, Paramahamsa Nithyananda and His mission are committed to help humanity make the next big breakthrough: into Superconsciousness.

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