

गीतासारम्



Gītāsāram

Gokulmuthu Narayanaswamy

Version 3

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Philosophy of Bhagavad Gita

The philosophy of Bhagavad Gita is the philosophy of the Veda, which is the philosophy of Hinduism. There are various divergent concepts thriving under the name of Hinduism. Hinduism welcomes the diversity. However, there some high level common salient concepts, about which almost all Hindu saints and leaders agree. Some of them are listed here. References to the relevant verses from the Gita are given in brackets.

1. All creatures, including human beings seek happiness. If questioned under what conditions we want happiness, the answer is always, everywhere and unconditional. If unconditional happiness is possible, it should be here and now. The only reason we are not happy is because we are not availing the intrinsic happiness and fulfilment. Problems will be there in life. Even in the worst of situations, we always have the freedom to put up a brave, cheerful face and handle the problems head on. This emotional independence by which we can assert our happiness that is independent of people, objects and situations is the goal. This is called **Moksha**. (2.11, 2.55-2.57, 2.71)
2. We are not able to avail the happiness because of wrong assumption about our identity. If we know and assert our real identity, we will be happy naturally, because that is our true nature. We need to go step by step from where we are. First, we need to get out of lethargy into activity. Second, we have to turn selfish activity into selfless activity. Third, we need to develop the capacity to be introvert. Finally, we need to find deep within ourselves our real nature. (5.7, 6.3, 6.10, 6.27, 4.33, 4.34, 18.20)
3. Hinduism gives a philosophy, and a way of life based on the philosophy. Most of modern Hinduism is based on the Vedanta philosophy. Almost all of the saints and leaders of Hinduism in the past 5000 years agree upon some basic tenets of Vedanta. They are presented here. On this foundation, Hinduism allows people to have variations in the details and encourages diverse practices to suit different temperaments of people. Hinduism believes in the principle of **Unity in Diversity**. (4.1-4.3, 4.11, 7.21, 9.14, 9.15, 12.8-12.11)
4. The individual, called **jiva** is the possessor of freewill. As freewill is "free" from matter, memories and emotions, the jiva is not a part or product or property of the body or mind. The jiva is an independent entity, who expresses and

experiences through the body and mind. (15.7, 15.8, 15.9, 15.16, 2.12, 2.13, 2.22)

5. The jiva is wholly responsible for all the situations faced in life. (6.5) The present situation faced by the jiva is the result of the past actions (physical, verbal and mental) of the jiva. The future situations that will be presented to the jiva will be the result of the past and present actions of the jiva. The jiva cannot escape the good and bad consequences of its actions, even by death. (6.41, 6.42, 16.18, 16.19, 16.20, 9.3, 13.22) This is called the **Law of Karma**.
6. **Isvara** is the sum total of all that exists. (7.4, 7.5, 11.7, 11.13, 11.38) Isvara is that Supreme Being, to whom, the entire material Universe is the body, the sum total of the minds of all jivas is the mind and identifies with the whole of existence. So, Isvara is everywhere as everything. (11.5, 9.4, 13.14, 13.15, 13.16, 13.17)
7. **Devataas** are the cosmic equivalents of the various faculties of an individual. For example, the sum total of the seeing faculty of all the jivas put together forms the seeing faculty of the Isvara, and is represented by the Surya devataa. Worship with a desire for specific worldly security and prosperity is done to the corresponding devataa. This kind of worship is inferior to worshiping the Isvara. (7.22, 7.23, 9.25)
8. Isvara has created, or rather has become or appears as, the **jagat** (Universe) for the benefit of the jivas to express and experience, by which they will mature in wisdom, which is the purpose of the existence of the Universe. For this, Isvara creates, sustains and recycles the Universe. (9.17, 10.20, 13.17) The jivas continue to exist with all their past effects and impressions intact even on recycling of the Universe. (8.19)
9. Isvara knows the innermost thoughts and intentions of every jiva. (10.20, 18.63) Isvara oversees the reward of every physical, verbal and mental action of every jiva in a fair and appropriate manner. (4.11, 9.19, 7.21, 7.22) This does not make Isvara judgmental because, Isvara is not different from the whole of existence. It is Isvara, as it were, that enjoys or suffers as the jiva itself. (13.15, 13.23, 9.24) Isvara is compassionate to every jiva because the jiva is not apart from Isvara. (7.7) It is just the Law of Nature that results in the reward. Isvara wants every jiva to learn from the good and bad experiences encountered in life and grow in wisdom. (4.33)

10. Isvara's teachings are available in the form of the **Vedas**, which was revealed to rishis in the distant past. (4.1) Isvara teaches the jivas through various saints in all places and in all ages. (4.2, 4.3, 4.34) Isvara is accessible to any sincere jiva in any place in any age. (7.21, 4.10) Occasionally, Isvara comes in the midst of the jivas in the garb of another jiva (incarnation) to help and teach the jivas. Isvara has come innumerable times in the past and will come innumerable times in the future. (4.6, 4.7, 4.8) Any teaching of anyone in any age is acceptable as authentic if it does not contradict the Vedas. (13.25, 16.23, 16.24)
11. By having a relationship with Isvara, which is based on faith, gratitude and love, the jivas can face the ups and downs of life with poise. The relationship will help them to be honest, compassionate, disciplined, unselfish, peaceful and happy even under extreme situations in life. With this equanimity and poise, the jivas will be able to learn from the various experiences, grow in wisdom and understand that they are not apart from Isvara. (12.13-12.20, 9.34, 12.6, 12.7) This relationship is called **Bhakti**.
12. To develop the relationship with Isvara, **puja** (worship) is a very effective exercise. Isvara can be worshiped as without form or through any form. It depends on the temperament of the worshiper. (12.2, 12.3, 12.4) The worship can be physical, verbal or mental. As Isvara is everywhere, knows the innermost thoughts and is compassionate, all that is needed is love and sincerity. (9.26) Isvara will know even if the jiva calls by any name. Isvara can be worshiped as male or female or neither or beyond. Isvara can be worshiped as any aspect of Nature or any form. (11.5) Different forms of mental worship are called **upaasana** (meditation). Hinduism has developed a detailed system of preparations and procedures of meditation that is suitable to people of different temperaments. (6.10-6.28) Usage of images and other representations of Isvara helps to concentrate the mind and form a personal emotional relationship with Isvara. Stories of incarnations, saints and devotees, stories of divine personalities which incorporate various aspects of Isvara, allegories that help meditation on various qualities of Isvara and various legends help forming a personal relationship with Isvara. Any form of worship invoking an all-pervading, all-knowing and all-powerful entity is accepted as worship of Isvara. (7.21, 7.22)

13. As Isvara is the whole of existence, anything that the jiva does is an offering to Isvara and any situation that the jiva faces in life is from Isvara only. Thus, every moment of life is an interaction with Isvara only. So, doing full justice to the current situation in which the jiva is placed by doing its duty as an offering to Isvara, is itself a form of worship of Isvara. (18.46, 9.27, 11.55) This is called ***Karma Yoga***.
14. When the jiva understands fully and deeply that it is not apart from Isvara, the goal is reached. Freed from the cycle of desire, action and result, the jiva merges with Isvara and attains real peace. This goal is called ***moksha*** - freedom. (13.31, 13.32, 6.29, 6.30, 6.31, 2.71, 2.72)
15. The Hindu way of life is harmonious living with the world, people and other living beings in it, knowing the interconnectedness of everything, considering **everything as divine**. Hinduism encourages and celebrates diversity. All daily rituals, traditional customs, festivals, stories, legends, pilgrimages and art forms of Hindus are designed to imbibe these principles. Engaging with them knowing how they are connected to the principles given here will lead to a rich cultural, emotional, intellectual and fulfilling life. This is the Hindu **Way of Life**.

Message of the Upanishads

Satyam Jnaanam Anantam Brahma (Taittiriya Upanishad 2.1.1)

The Vedas declare that reality (Brahman) is pure Existence (Sat or Satyam), Consciousness (Cit or Jnaanam) and Infinite (Aananda or Anantam). Here is a way to understand this.

1. Satyam

What we see as the world is based on the sense organs and the instruments that extend the sense organs. The human eye can see only a limited range of frequencies. Similarly the ears can hear only a limited range. There are other animals which have a different range of vision and sound. Also, they have much more powerful sense of smell than us. So their world is an entirely different one. For example, when a cat enters a room, it knows who was sitting in the sofa an

hour back based on the smell. It also knows if you have gone to the park or not based on the smell of the flowers on you. Sharks can detect the electrical current in the bodies of animals swimming in the water a few meters away. Even with all the modern technology to extend our access to the various physical phenomenon in the world, there is no reason to assume that what we detect in the world is all that actually exists. There can be entirely new kinds of matter and energy that so far we do not have senses or instruments to detect.

What we see and interpret depend on the state of our mind. If we like someone, we see them as beautiful. The chemicals and hormones in our blood affect the way we think and judge. Also, all our past experience affects our interpretation of the people, objects and situations in the world. Thus, though the world seems to appear outside us objectively, what we know of the world is only what our instruments (senses and mind) show us. We have no access to the bare naked reality that exists. This fundamental reality is referred to as Existence.

What is the nature of Existence which is beyond these apparent properties like color, sound, smell, mass, temperature, charge, momentum, etc.? We know that properties like color, sound, texture, etc. are all emergent phenomenon. When we look at things at their minutest constituents known today like quarks and leptons, these properties do not exist. There are a different set of fundamental properties, which give rise to the perceivable properties at various composite grosser levels.

Vedanta extends this concept and says, "As long as properties are experienced, you have not reached the most fundamental level." So, every property is only an emergent phenomenon. At the ultimate fundamental level, Existence would necessarily be free from any properties. Vedanta gives an example to understand this: pot-ness does not exist in the clay out of which pot is made.

This fundamental entity, of which the whole universe is made of, is called Sat or Satyam. It cannot have any properties (nirguna). Any two objects are distinguished

only based on properties. As Sat does not have any properties, it has to be only one (ekam eva adviteeyam). Any change is only change of properties. So Sat has to be changeless (nirvikaara). Changeless with respect to space and time. So Sat is all-pervading (sarvagata) and eternal (nityam). Parts of an entity are based on properties of constituents. So Sat is partless (akhanda). So, Sat is One, Infinite, All-pervading, Eternal, Changeless, Partless, Property-less, Absolute Existence.

2. Jnaanam

Let us analyze the subject-object relationship in perception. When I see a flower, I (subject) am the body, including the eye. The flower is the object. Form and color of the flower are properties. When I want to judge the properties of the eye like myopia or color-blindness, I put one step back. The eye is the object. "I", including the mind, is the subject. Extending this further, the real "I" is the ultimate subject, which can never become an object of perception by the senses or conception by the mind. [Drg Drsya Viveka - 1-5] This ultimate subject is called Cit or Jnaanam.

In any subject-object relationship, properties always belong to the object. To judge the property of anything, it has to be given the status of an object. I need to extend myself to the edge of the instrument that is in contact with the object (internal or external) to experience and evaluate the properties of the object. Thus, I, the Cit, being the ultimate subject, cannot have any properties.

Applying the same logic that we applied to Sat, Cit also is One, Infinite, All-pervading, Eternal, Changeless, Partless, Property-less, Absolute Existence. So, Sat and Cit are not different. They are the same entity.

Thus, real I, the Consciousness is the fundamental entity from which the whole universe has emerged. This is conveyed in innumerable statements in the various Upanishads belonging to various Vedas. As a sample, four statements, each one taken from one of the Vedas, are called mahaavaakyas.

3. Anantam

To understand the relationship between the infinite (Anantam) Sat-Cit and the finite world, let us take an example.

We have the numbers 1, 2, 3, 4, ... The existence of these finite numbers indicate that we can go on counting forever. So we have the concept of “infinity” in mathematics. From the point of view of infinity, we cannot distinguish finite numbers like 1, 2, 3, etc. This can be seen from the equations below:

$$(1) \quad \text{inf} - 1 = \text{inf}$$

$$(2) \quad \text{inf} - 2 = \text{inf}$$

From (1) and (2),

$$\text{inf} - 1 = \text{inf} - 2$$

Thus from the point of view of infinity, 1, 2, 3, etc do not exist as discrete numbers. As the number line is homogeneous, any point on it is only imaginary. There is really no difference between one point and another point. Thus, from the point of view of the infinite, finite does not exist. But from the point of view of finite, the infinite exists.

Now, we can apply the same logic to the whole of existence. We have seen that Sat-Cit is the Infinite. The world that we see is finite. From the point of view of infinite Sat-Cit, the finite world does not exist. From the point of view of the finite world, the existence of infinite Sat-Cit cannot be denied. So, Sat-Cit has absolute existence and the empirical world has only relative existence.

This relationship between the infinite and finite is called Maaya.

4. Jivanmukti

Thus, the whole universe exists in Me, the pure Consciousness, as a relative appearance. My existence is of a higher order of reality compared to the world.

Vedanta gives an example to understand this: When a rope is mistakenly perceived as a snake in dim light, the rope is not affected by the perceived snake.

So, the world and its problems cannot affect me, just like the water in the movie does not wet the screen on which it is projected. The world is just a relative emergent superimposition which exists using me, the Sat-Cit-Ananda – Infinite Conscious Existence, as the support. This understanding frees me from all psychological defects like insecurity, anxiety, sorrow, fear and desire. This freedom is called Jivanmukti.

5. Sankara's Summary

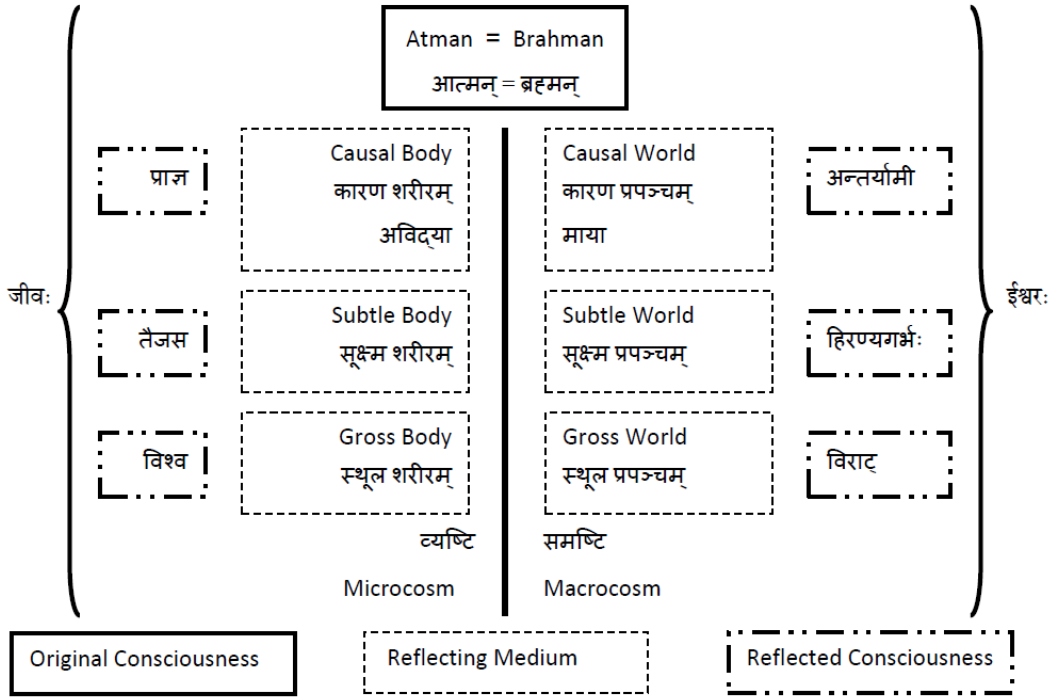
The three points we have seen here has been summarized as the three famous statements by the great teacher Sankara:

- Brahma satyam (from 1) – Infinite Consciousness is the fundamental reality.
- Jagat mityaa (from 3) – The finite universe is a relative appearance.
- Jeevah brahma eva na aparah (from 2) – The real 'I' is not different from Infinite Consciousness.

6. Jeevaatmaa and Paramaatmaa

The whole finite universe of name (conception by mind) and form (perception by senses) exists as an apparent emergent phenomenon in the pure infinite Consciousness. The Consciousness reflected on a particular body-mind complex is called Jeevaatmaa. The Consciousness reflected on the whole universe is called Paramaatmaa or Isvara.

As long as the person considers himself as an individual, Isvara cannot be denied. When the person understands and identifies himself as the real 'I', which is pure Consciousness, he understands that the real Isvara and the real Substratum of the world are also the same pure Consciousness, which is his own real nature.



Thus, the Absolute Reality is not in conflict with the Empirical Reality. They are complementary to each other. This allows us to deal with the everyday life in the world keeping the knowledge of the Absolute Reality in the back of our mind.

7. Saadhana and Moksha

A mind that has strong likes and dislikes and is attached to the body, mind, other people, objects and situations cannot understand and accept the real nature of the Self. The mind needs to relax a bit so that the teaching can be absorbed. The way to relax the mind from its strong likes, dislikes and attachments is called spiritual saadhana or spiritual life. Saadhana is in the form of:

- leading a moral, ethical and useful life in the spirit of service and sacrifice
- worship of Isvara as an expression of gratitude and love

- practicing equanimity in accepting the dualities of life like success and failure
- practice of concentration of the mind
- being in the company of holy people
- reading books on spiritual life, devotion and philosophy
- listening to talks and participating in discussions on spiritual life

With sufficient purity of mind (freedom from strong likes and dislikes) and by continual exposure to the concepts in the Upanishads mentioned above, the mind will imbibe them and the person will be able to clearly identify himself with the Pure Consciousness. This switch in identity is called Moksha and he will live the rest of his life as a Jivanmukta.

Chanting and Study

One of the popular and effective ways to understand and imbibe the principles of Hinduism is to chant an assortment of verses everyday remembering the meaning. This sequence of selected verses from the Gita is put together for this purpose.

Gita has about 700 verses spanning 18 chapters. The main topics covered are

- | | |
|---|------------------------------------|
| ▪ Nature of the individual | ▪ Right action with right attitude |
| ▪ Nature of God | ▪ Meditation |
| ▪ Nature of world | ▪ Self-effort |
| ▪ Relationship between the individual and God | ▪ God's grace |
| | ▪ Moral and ethical values |

In this selection of 73 verses, almost all the important topics in the Gita are covered in a systematic sequence. I hope this helps the reader to grasp the message of the Gita and inspires to put them into practice.

Gokulmuthu Narayanaswamy
28-03-2015 (Ramanavami)

ॐ श्री गुरुभ्यो नमः । हरिः ॐ ॥

śrī gurubhyo namaḥ | hariḥ om ||

Arjuna's surrender to Sri Krishna, asking Him to teach, induces the Lord to reveal the Gita.

१ ॥ कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

1. kārpaṇyadoṣopahatasvabhāvaḥ

pr̥cchāmi tvāṁ dharmasammūḍhacetāḥ ।

yacchreyaḥ syānniścitaṁ brūhi tanme

śiṣyaste'haṁ śādhi māṁ tvāṁ prapannaṁ ॥ 2-7 ॥

कार्पण्य दोष उपहत स्वभावः = with mind overpowered by misery, पृच्छामि = I am asking, त्वाम् = to You, धर्म सम्मूढ चेताः = with the intellect confused regarding what is right and wrong, यत् = what, श्रेयः स्यात् = may be good, निश्चितम् = for sure, ब्रूहि = tell, तत् = that, मे = to me, शिष्यः ते अहम् = I am Your disciple, शाधि = teach, माम् = me, त्वाम् प्रपन्नम् = (I have) surrendered to You.

This verse, composed by Sri Madhusudhana Saraswati as a salutation to Krishna, summarizes the entire Gita teaching.

२ ॥ प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

2. prapannapārijātāya totravetraikapāṇaye ।

jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ॥

प्रपन्न पारिजाताय = to the wish fulfilling tree of those who have surrendered to Him, तोत्रवेत्रैक पाणये = to the one holding a whip in one hand to control horses, representing the mind and

senses, ज्ञान मुद्राय = to the one showing jnaana mudraa, कृष्णाय = to Krishna, गीतामृत दुहे = to the giver of the Gita nectar, नमः = salutations.

The Lord Himself talks to us through the Gita. So we celebrate the words:

श्रीभगवानुवाच ।

śrī bhagavān uvāca

श्रीभगवान् = the Lord, उवाच = said

मुक्त लक्षणम् - mukta lakṣaṇam

This is where the actual teaching starts. Mukti, the goal, is defined and the means is stated. It is made very clear that the goal is to be free from sorrow arising out of the transiency of things and the means to that goal is wisdom.

३ ॥ अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥

3. aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase ।

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

अशोच्यान् अन्वशोचः = (you) are lamenting about that which is not worthy of lamentation, त्वम् प्रज्ञावादान् च भाषसे = you are speaking like the learned, गतासून् = (about) the gone, अगतासून् च = and the present, न अनुशोचन्ति पण्डिताः = the wise do not lament.

The description of the goal, which is to be a man of wisdom is presented in the next few verses.

४ ॥ प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

4. prajahāti yadā kāmān sarvānpārtha manogatān ।

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥ 2-55 ॥

प्रजहाति यदा = when one gives up, कामान् सर्वान् = all desires, पार्थ = Arjuna, मनोगतान् = occurring in the mind, आत्मनि एव आत्मना तुष्टः = satisfied in himself by himself, स्थित प्रज्ञः तदा उच्यते = then he is said to be a man of firm wisdom.

५ ॥ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

5. duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ ।

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ॥ 2-56 ॥

दुःखेषु अनुद्विग्न मनाः = whose mind is unperturbed in troubles, सुखेषु विगत स्पृहः = who is free from craving amidst pleasures, वीत = who is free from, राग = attachment, भय = fear, क्रोधः = and anger, स्थित धीः = whose knowledge is firm, मुनिः उच्यते = is called a sage.

६ ॥ यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

6. yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham ।

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥ 2-57 ॥

यः = one who, सर्वत्र अनभिस्नेहः = is unattached everywhere, तत् तत् प्राप्य = on facing various situations that are, शुभ = favourable, अशुभम् = and unfavourable, न = neither, अभिनन्दति = rejoices, न = nor, द्वेष्टि = abhors, तस्य = his, प्रज्ञा = knowledge, प्रतिष्ठिता = is firm.

७ ॥ विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥

7. vihāya kāmānyaḥ sarvānpumāṃscarati niḥspr̥haḥ ।

nirmamo nirahaṅkāraḥ sa śāntimadhigacchati ॥ 2-71 ॥

विहाय कामान् यः सर्वान् = he who, having given up all desires for sense objects, पुमान् = that person, चरति = moves, निःस्पृहः = without getting affected by them, निर्ममः = without a sense of ownership, निरहङ्कारः = without a sense of individuality, सः = he, शान्तिं अधिगच्छति = enjoys peace.

गीता मार्गम् - gītā mārgam

This is one of the several verses that summarize the steps towards the goal.

८ ॥ योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

8. yogayukto viśuddhātmā vijitātmā jitendriyaḥ ।

sarvabhūtātmabhūtātmā kurvannapi na lipyate ॥ 5-7 ॥

योगयुक्तः = karma yogi, विशुद्धात्मा = pure-minded, विजितात्मा = having controlled the mind, जितेन्द्रियः = having conquered the senses, सर्वभूत आत्म भूतात्मा = becoming the self of all beings, कुर्वन् अपि = although engaged in action, न लिप्यते = is never affected.

The path is broadly divided into two stages.

९ ॥ आरुरुक्षोमुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

9. ārurukṣormuneryogaṁ karma kāraṇamucyate ।

yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ 6-3 ॥

आरुरुक्षोः मुनेः = for a seeker who wants to reach, योगम् = dhyāna yoga, कर्म = karma yoga, कारणम् उच्यते = is said to be the means, योग आरूढस्य = who has reached dhyāna yoga, तस्य = for him, एव = only, शमः = renunciation of action (followed by jnaana yoga), कारणम् उच्यते = is said to be the means.

कर्म योगः - karma yogaḥ

We are not merely the body.

१० ॥ देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

10. dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā |

tathā dehāntaraprāptirdhīrastatra na muhyati || 2-13 ||

देहिनः अस्मिन् यथा देहे = just as how the indweller in this body, कौमारम् = (goes through) boyhood, यौवनम् = youth, जरा = old age, तथा = similarly, देह अन्तर प्राप्तिः = (is) the attainment of another body, धीरः = the wise, तत्र = about this, न मुह्यति = is not disturbed.

The mind is our instrument. A mind that is under our control is a good instrument.

११ ॥ उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ६-५ ॥

11. uddharedātmanātmānaṁ nātmānamavasādayet |

ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ || 6-5 ||

उद्धरेत् = one should uplift, आत्मना = by the intellect, आत्मानम् = the mind, न = (one should) never, आत्मानम् अवसादयेत् = should lower the mind, आत्मा = mind, एव = itself (when under control), हि = indeed, आत्मनः बन्धुः = (is) friend of the person, आत्मा = mind, एव = itself (when not under control), रिपुः = (is) enemy, आत्मनः = of the person.

A dharmic life is necessary for purity of mind.

१२ ॥ यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १८-५ ॥

12. yajñadānatapaḥkarma na tyājyaṁ kāryameva tat |

yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām || 18-5 ||

यज्ञ दान तपः कर्म = activity in the form of sacrifice (giving back to nature, other living beings, other people, ancestors and teachers), charity and austerity, न त्याज्यम् = should not be given up, कार्यम् = must be done, एव = certainly, तत् = that, यज्ञः = sacrifice, दानम् = charity, तपः च = and austerity, एव = only, पावनानि = (are) purifying, मनीषिणाम् = to the spiritual aspirant.

The golden rule of all morality:

१३ ॥ आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥

13. ātmaupamyena sarvatra samam paśyati yo'rjuna ।

sukham vā yadi vā duḥkham sa yogī paramo mataḥ ॥ 6-32 ॥

आत्म औपम्येन = comparing with himself, सर्वत्र = everywhere, समम् पश्यति यः = one who sees equally, अर्जुन = Arjuna, सुखम् = happiness, वा = or, यदि = if, वा = or, दुःखम् = distress, सः = that, योगी = aspirant, परमः मतः = is considered the greatest.

Best form of charity is defined:

१४ ॥ दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

14. dātavyamiti yaddānam dīyate'nupakāriṇe ।

deśe kāle ca pātre ca taddānam sāttvikam smṛtam ॥ 17-20 ॥

दातव्यम् = 'giving is a duty', इति = thus, यत् = which, दानम् = charity, दीयते = is given, अनुपकारिणे = to a person who may not reciprocate, देशे = in a proper place, काले च = and at a proper time, पात्रे च = and to a suitable person, तत् = that, दानम् = charity, सात्त्विकम् स्मृतम् = is considered to be noble.

Physical, verbal and mental austerities are listed:

१५ ॥ देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥

15. devadvijaguruprājña pūjanam śaucamārjavam ।

brahmacaryamahimsā ca śārīraṁ tapa ucyate ॥ 17-14 ॥

देव द्विज गुरु प्राज्ञ पूजनम् = bowing down to gods (nature), cultured people, teachers and wise men, शौचम् = cleanliness, आर्जवम् = straightforwardness, ब्रह्मचर्यम् = chastity, अहिंसा च = and nonviolence, शारीरम् तपः उच्यते = is said to be physical austerity.

१६ ॥ अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥

16. anudvegakaram vākyam satyam priyahitam ca yat ।

svādhyāyābhyasanam caiva vāṅmayam tapa ucyate ॥ 17-15 ॥

अनुद्वेगकरम् = not agitating, वाक्यम् = words, सत्यम् = truthful, प्रियम् = pleasant, हितम् च = and beneficial, यत् = which, स्वाध्याय अभ्यसनम् च = and regular study of scriptures, एव = certainly, वाङ्मयम् तपः उच्यते = is said to be verbal austerity.

१७ ॥ मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १७-१६ ॥

17. manaḥ prasādaḥ saumyatvaṁ maunamātmavinigrahaḥ ।

bhāvasaṁsuddhirityetat tapo mānasamucyate ॥ 17-16 ॥

मनः प्रसादः = contentment of the mind, सौम्यत्वम् = gentleness, मौनम् = silence, आत्म विनिग्रहः = mind-control, भाव संशुद्धिः = purity of motive, इति एतत् = all this, तपः मानसम् उच्यते = is said to be mental austerity.

Focus on your contribution. Be contribution-centric instead of consumption-centric. Long-term inner development by learning from success and failure is more important than the short-term external result. The next two famous verses say that.

१८ ॥ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्माणि ॥ २-४७ ॥

18. karmaṇyevādhikāraṣte mā phaleṣu kadācana ।

mā karmaphalaheturbhūḥ mā te saṅgo'stvakarmani ॥ 2-47 ॥

कर्माणि = over action, एव = alone, अधिकारः ते = you have choice, मा = never, फलेषु = over the results, कदाचन = at any time, मा = never, कर्म फल हेतुः भूः = become motivated by the results of action, मा = never, ते = your, सङ्गः = inclination, अस्तु = should be, अकर्माणि = towards inaction.

१९ ॥ योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥

19. yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya ।

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ॥ 2-48 ॥

योगस्थः = abiding in karma yoga, कुरु = perform, कर्माणि = actions, सङ्गम् त्यक्त्वा = giving up attachment to the short-term results, धनञ्जय = Arjuna, सिद्धय सिद्धयोः समः भूत्वा = remaining equipoised in success and failure, समत्वम् = equanimity, योगः उच्यते = is called yoga.

By offering the fruits of all action to God, work becomes Karma Yoga, the means to the goal of mukti (freedom from all sorrow). The next two verses show that.

२० ॥ अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥

20. ahaṁ hi sarvayajñānāṁ bhoktā ca prabhureva ca ।

na tu māmabhijānanti tattvenātaścyavanti te ॥ 9-24 ॥

अहम् = I am, हि = indeed, सर्व यज्ञानाम् भोक्ता = enjoyer of all activities, च = and, प्रभुः एव च = also the only Lord, न तु माम् अभिजानन्ति = but they do not know Me, तत्त्वेन = in reality, अतः = therefore, च्यवन्ति ते = they fall.

२१ ॥ भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

21. bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram ।

suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati ॥ 5-29 ॥

भोक्तारम् = enjoyer, यज्ञ तपसाम् = of all actions and austerities, सर्व लोक महेश्वरम् = the Lord of all the worlds, सुहृदम् = the well wisher of, सर्व = all, भूतानाम् = the living beings, ज्ञात्वा = thus knowing, माम् = Me, शान्तिम् ऋच्छति = one attains peace.

Summary of Karma Yoga:

२२ ॥ मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥

22. mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā ।

nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ॥ 3-30 ॥

मयि = to Me, सर्वाणि कर्माणि संन्यस्य = offering all actions, अध्यात्म चेतसा = with a devout mind, निराशीः = without expectations, निर्ममः = without possessiveness, भूत्वा = so being, युध्यस्व = fight (do your duty), विगत ज्वरः = without anxiety.

Special advantage of Karma Yoga compared to mere action:

२३ ॥ नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥

23. nehābhikramanāśo'sti pratyavāyo na vidyate ।

svalpamapyasya dharmasya trāyate mahato bhayāt ॥ 2-40 ॥

न इह अभिक्रम नाशः अस्ति = in this pursuit there is no failure, प्रत्यवायः न विद्यते = there is no adverse result, स्वल्पम् अपि = even a little, अस्य = of this, धर्मस्य = discipline, त्रायते = protects, महतः भयात् = from the great fear (of bondage, sorrow and death).

भक्ति योगः - bhakti yogaḥ

Different types of devotees:

२४ ॥ चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

24. caturvidhā bhajante mām janāḥ sukr̥tino'rjuna ।

ārto jijñāsurararthārthī jñānī ca bharatarṣabha ॥ 7-16 ॥

चतुर्विधाः भजन्ते माम् जनाः सुकृतिनः = four types of virtuous people worship me, अर्जुन = Arjuna, आर्तः = the distressed, जिज्ञासुः = the seeker of knowledge, अर्थार्थी = the seeker of wealth, ज्ञानी च = and the wise, भरतर्षभ = Arjuna.

Jnani is the best among devotees.

२५ ॥ उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८ ॥

25. udārāḥ sarva evaite jñānī tvātmaiva me matam ।

āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim ॥ 7-18॥

उदाराः सर्व एव एते = all these (devotees) are certainly noble, ज्ञानी तु = however the wise man, आत्मैव = is Myself, मे मतम् = this is My teaching, आस्थितः सः = he has surrendered, हि = certainly, युक्तात्मा = with a steadfast mind, माम् = to Me, एव = alone, अनुत्तमाम् गतिम् = who am the highest goal.

Who is a Jnani?

२६ ॥ बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७-१९ ॥

26. bahūnāṁ janmanāmante jñānavānmāṁ prapadyate ।

vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ ॥ 7-19॥

बहूनाम् जन्मनाम् अन्ते = at the end of many births, ज्ञानवान् माम् प्रपद्यते = one comes to Me as a wise man, वासुदेवः सर्व इति = with the wisdom that Vasudeva is everything, सः = such a, महात्मा = great soul, सुदुर्लभः = is very rare.

How is Vasudeva everything? The next two verses say that.

२७ ॥ भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

27. bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca ।

ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā ॥ 7-4॥

भूमिः = earth, आपः = water, अनलः = fire, वायुः = air, खम् = space, मनः = mind, बुद्धिः = intellect, एव = also, च = and, अहङ्कारः = individuality, इति = thus, इयम् = all these (are), मे = My, भिन्ना प्रकृतिः अष्टधा = nature that is divided eightfold.

२८ ॥ अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७-५ ॥

28. apareyamitastvanyāṁ prakṛtiṁ viddhi me parām ।

jīvabhūtāṁ mahābāho yayedaṁ dhāryate jagat ॥ 7-5॥

अपरा इयम् = this (eightfold nature) is lower (nature), इतः = besides this, तु = but, अन्याम् प्रकृतिम् विद्धि = know (My) another nature (which is), मे = My, पराम् = higher (nature), जीव भूताम् = in the form of sentient beings, महाबाहो = Arjuna, यया = by which, इदम् धार्यते जगत् = this universe (made of lower nature) is sustained.

The idea is elaborated further:

२९ ॥ मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७-७ ॥

29. mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya ।

mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva ॥ 7-7॥

मत्तः = apart from Me, परतरम् = fundamental cause, न अन्यत् किञ्चित् अस्ति = there is nothing else, धनञ्जय = Arjuna, मयि = in Me, सर्वम् = all, इदम् = this, प्रोतम् = is strung, सूत्रे = on a thread, मणिगणाः इव = like pearls.

३० ॥ अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०-२० ॥

30. ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ ।

ahamādiśca madhyaṁ ca bhūtānāmanta eva ca ॥ 10-20॥

अहम् आत्मा = I am the Consciousness, गुडाकेश = Arjuna, सर्व भूत आशय स्थितः = residing in the heart of all beings, अहम् = I am, आदिः = the origin, च = and, मध्यम् = middle, च = and, भूतानाम् अन्तः = end of all beings, एव = certainly, च = and.

३१ ॥ पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥ ९-१७ ॥

31. pitāhamasya jagato mātā dhātā pitāmahaḥ ।

vedyaṁ pavitramoṅkāra ṛksāma yajureva ca ॥ 9-17 ॥

पिता अहम् = I am the father (sentient cause), अस्य जगतः = of this universe, माता = mother (material cause), धाता = dispenser (of results of action), पितामहः = grandfather (first cause), वेद्यम् = that which is to be known, पवित्रम् = that which purifies, ॐकारः = the word Om, ऋक् = the Rg Veda, साम = the Sama Veda, यजुः = the Yajur Veda, एव = certainly, च = and.

More details of the Lord as the dispenser of the results of secular and spiritual actions:

३२ ॥ तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९-१९ ॥

32. tapāmyahamaḥaṁ varṣaṁ nigṛhṇāmyutsṛjāmi ca ।

amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna ॥ 9-19 ॥

तपामि अहम् = I give heat, अहम् = I, वर्षं निगृह्णामि उत्सृजामि च = withhold and release rain, अमृतम् च एव = I alone am the cause of immortality, मृत्युः च = as well as mortality, सत् असत् च अहम् = I alone am the manifest and unmanifest, अर्जुन = Arjuna.

Whenever people lose faith in the righteousness, the Lord comes into the world to reestablish righteousness by teaching everyone and handling the violaters.

३३ ॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

33. yadā yadā hi dharmasya glānirbhavati bhārata ।

abhyutthānamadharmasya tadātmānaṁ sṛjāmyaham ॥ 4-7 ॥

यदा यदा हि = whenever, धर्मस्य ग्लानिः = downfall of righteousness, भवति = happens, भारत = O descendant of Bharata, अभ्युत्थानं = predominance, अधर्मस्य = of irreligion (happens), तदा = at that time, आत्मानं सृजामि अहं = I embody Myself (in the world).

३४ ॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८ ॥

34. paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām ।

dharmasaṁsthāpanārthāya sambhavāmi yuge yuge ॥ 4-8 ॥

परित्राणाय = for the protection, साधूनां = of the virtuous, विनाशाय च दुष्कृतां = and for the destruction of the miscreants, धर्म संस्थापनार्थाय = to reestablish righteousness, सम्भवामि = I embody Myself, युगे युगे = in every age.

God can be worshiped in any form by any method.

३५ ॥ यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

35. yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati ।

tasya tasyācalāṁ śraddhām tāmeva vidadhāmyaham ॥ 7-21 ॥

यः यः = whoever, यां यां = whichever, तनुम् = form, भक्तः = devotee, श्रद्धया = with faith, अर्चितुम् = desires to worship, तस्य तस्य = of that devotee, अचलाम् = steadiness of, श्रद्धाम् ताम् = that faith, एव = surely, विदधामि अहम् = I give.

Three stages of bhakti are presented in the next three verses. Doing action in the world and offering the fruits of action to God is the first stage. Devotion and purity is more important than grandeur.

३६ ॥ पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९-२६ ॥

36. patraṁ puṣpaṁ phalaṁ toyāṁ yo me bhaktyā prayacchati

tadahaṁ bhaktyupahr̥tamaśnāmi prayatātmanaḥ ॥ 9-26 ॥

पत्रम् = leaf, पुष्पम् = flower, फलम् = fruit, तोयम् = water, यः = whoever, मे = to Me, भक्त्या प्रयच्छति = offers with devotion, तत् = that, अहम् = I, भक्त्युपहृतम् अश्रामि = accept that which is offered in devotion, प्रयतात्मनः = from the pure-minded one.

Worshiping God as the world by offering the action itself to God is the second stage.

३७ ॥ यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

37. yatkarōṣi yadaśnāsi jajjuhoṣi dadāsi yat ।

yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥ 9-27 ॥

यत् = whatever, करोषि = you contribute, यत् = whatever, अश्नासि = you consume, यत् = whatever, जुहोषि = you offer (as sacrifice), ददासि यत् = whatever you give (as charity), यत् = whatever, तपस्यसि = you do as austerities, कौन्तेय = Arjuna, तत् = that, कुरुष्व = do, मत् अर्पणम् = as an offering to Me.

The final stage is to offer the doership itself and thus be free from all bonds of actions.

३८ ॥ शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

38. śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ ।

sannyāsayogayuktātmā vimukto māmupaiṣyasi ॥ 9-28 ॥

शुभ अशुभ फलैः = from the good and bad results, एवम् = thus, मोक्ष्यसे = you will be freed, कर्मबन्धनैः = from all the bonds of action, संन्यास योग युक्त आत्मा = with mind devoted to renunciation and yoga, विमुक्तः = liberated, माम् उपैष्यसि = you will attain Me.

The next two verses describe how to be a bhakta who is dear to the Lord.

३९ ॥ अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

39. adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca |

nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12-13||

अद्वेषा = (My devotee) is non-hater, सर्व भूतानाम् = of all beings, मैत्रः = friendly, करुणः एव च = and compassionate, निर्ममः = free from 'mine'-notion, निरहङ्कारः = free from 'I'-notion, समदुःख सुखः = same in comfort and discomfort, क्षमी = and forebearing,

४० ॥ सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

40. santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ |

mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ || 12-14||

सन्तुष्टः सततम् = always contented, योगी = tranquil, यतात्मा = self-restrained, दृढनिश्चयः = with determination, मयि अर्पित मनः बुद्धिः = mind and intelligence fixed upon Me, यः = one who is such a, मद्भक्तः = devotee of Me, सः = he, मे प्रियः = is dear to Me.

Bhakti Yoga is summarized in one verse:

४१ ॥ मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥ ९-३४ ॥

41. manmanā bhava madbhakto madyājī māṁ namaskuru |

māmevaiṣyasi yuktvaivam ātmānaṁ matparāyaṇaḥ || 9-34 ||

मन्मनाः भव = fix the mind on Me, मत् भक्तः = (be) My devotee, मत् याजि = (be) My worshipper, माम् नमस्कुरु = surrender to Me, माम् एव एष्यसि = you will reach Me alone, युक्त्वा एवम् = thus fixing (the mind), आत्मानम् = on the Self, मत्परायणः = (keeping) Me as the supreme goal.

God takes care of the needs people who choose Him instead of the world.

४२ ॥ अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

42. ananyāścintayanto mām ye janāḥ paryupāsate ।

teṣām nityābhiyuktānām yogakṣemaṁ vahāmyaham ॥ 9-22 ॥

अनन्याः = having no other goal, चिन्तयन्तः माम् = dwelling on Me, ये जनाः = those people who, पर्युपासते = offer worship, तेषां नित्य अभियुक्तानां = of those ever-steadfast ones, योग क्षेमम् = requirements and protection, वहामि अहम् = I carry.

Even a person who has led a bad life earlier, if he chooses God instead of the world, he will become a saint soon. The next two verses mention that.

४३ ॥ अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

43. api cetsudurācāro bhajate māmananyabhāk ।

sādhureva sa mantavyaḥ samyagvyavasito hi saḥ ॥ 9-30 ॥

अपि = even, चेत् = if, सुदुराचारः = a person who has the worst conduct, भजते = worships, माम् = Me, अनन्यभाक् = seeking nothing else, साधुः एव सः मन्तव्यः = he should be considered a saint only, सम्यक् व्यवसितः हि सः = (because) he has made the right resolution.

४४ ॥ क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९-३१ ॥

44. kṣipram bhavati dharmātmā śaśvacchāntim nigacchati ।

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati ॥ 9-31 ॥

क्षिप्रम् = very soon, भवति = (he) becomes, धर्मात्मा = a noble person, शश्वत् शान्तिम् निगच्छति = attains lasting peace, कौन्तेय = Arjuna, प्रतिजानीहि = declare (to all), न मे भक्तः = My devotee never, प्रणश्यति = perishes.

ध्यान योगः - dhyāna yogaḥ

Meditation can be towards one of the following:

(1) calm the mind, develop concentration or form a personal relationship with God

(2) assimilate the Vedantic teaching after learning it from a Guru

The former is called Upasana. The latter is called Nididhyasana. The preparatory steps are almost the same for both. They are presented in detail in the next few verses.

४५ ॥ योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥

45. yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ ।

ekākī yatacittātmā nirāśīraparigrahaḥ ॥ 6-10 ॥

योगी = a yogi, युञ्जीत = should engage, सततम् = constantly, आत्मानम् = the mind, रहसि = in solitude, स्थितः = remaining, एकाकी = alone, यतचित्तात्मा = with a restrained mind and body, निराशीः = without any desire, अपरिग्रहः = without any possessions.

४६ ॥ शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

46. śucau deśe pratiṣṭhāpya sthīramāsanamātmanaḥ ।

nātyucchritaṁ nātinīcaṁ cailājīnakuśottaram ॥ 6-11 ॥

शुचौ = in a clean, देशे = place, प्रतिष्ठाप्य स्थिरम् = one should firmly place, आसनम् आत्मनः = his own seat, न = not, अति = too, उच्छ्रितम् = high, न = nor, अति = too, नीचम् = low, चैल अजिन कुश = which consists of cloth, skin, grass, उत्तरम् = one over the other.

४७ ॥ तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥

47. tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ ।

upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥ 6-12 ॥

तत्र = there, एकाग्रम् मनः कृत्वा = making the mind one-pointed, यत् चित्त इन्द्रिय क्रियः = having controlled the activities of the mind and sense organs, उपविश्य = sitting, आसने = on the seat, युञ्ज्यात् = should practice, योगम् = dhyāna yoga, आत्म विशुद्धये = for mental purity.

४८ ॥ समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३ ॥

48. samam kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ ।

sampreksya nāsikāgraṁ svaṁ diśaścānavalokayan ॥ 6-13॥

समम् = aligned, काय = body, शिरः = head, ग्रीवम् = neck, धारयन् = holding, अचलम् = steady, स्थिरः = firm, सम्प्रेक्ष्य = one should look at, नासिका अग्रम् स्वम् = one's own tip of the nose (as it were), दिशः च अनवलोकयन् = and not looking around.

४९ ॥ प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६-१४ ॥

49. praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ ।

manaḥ saṁyamya maccitto yukta āsīta matparaḥ ॥ 6-14॥

प्रशान्त आत्मा = with a calm mind, विगतभीः = without anxiety, ब्रह्मचारि व्रते स्थितः = remaining in the vow of celibacy, मनः संयम्य = restraining the mind, मत् चित्तः = with the mind (fixed) on Me, युक्तः = the disciplined one, आसीत् = should sit, मत् परः = with Me as the supreme goal.

५० ॥ सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

50. saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ ।

manasaivendriyagrāmaṁ viniyamya samantataḥ ॥ 6-24॥

सङ्कल्प प्रभवान् कामान् = desires born out of fancies, त्यक्त्वा सर्वान् अशेषतः = all being completely given up, मनसा = by the mind, एव = certainly, इन्द्रिय ग्रामम् = the group of sense organs, विनियम्य = one should restrain, समन्ततः = from all sides.

५१ ॥ शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

51. śanaiḥ śanairuparamed buddhyā dhṛtigr̥hītayā ।

ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ॥ 6-25॥

शनैः शनैः = gradually, उपरमेत् = one should withdraw, बुद्ध्या = by the intellect, धृति गृहीतया = which is endowed with the will, आत्म संस्थं मनः कृत्वा = making the mind abide in the Self, न किञ्चित् अपि चिन्तयेत् = should not think of anything else.

५२ ॥ यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६ ॥

52. yato yato niścaraṭi manaścañcalamasthiram ।

tatastato niyamyaitadātmanyeva vaśaṁ nayet ॥ 6-26॥

यतः यतः = due to whichever reason, निश्चरति मनः = the mind goes out, चञ्चलम् = fickle, अस्थिरम् = unsteady, ततः ततः = from there, नियम्य = restraining, एतत् = this, आत्मनि एव वशम् नयेत् = must be brought under the control of the intellect only.

The culmination of Upasana:

५३ ॥ यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

53. yadā hi nendriyārtheṣu na karmasvanuṣajjate ।

sarvasaṅkalpasannyāsī yogārūḍhastadocyate ॥ 6-4॥

यदा = when, हि = indeed, न इन्द्रिय अर्थेषु = neither in sense gratification, न कर्मसु = nor in (their) pursuits, अनुषज्जते = is interested, सर्वसङ्कल्प संन्यासी = renouncer of all fancies, योग आरूढः = one who has reached dhyāna yoga, तदा = then, उच्यते = is said to be.

The culmination of Nididhyasana:

५४ ॥ प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

54. praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam ।

upaiti śāntarajasāṁ brahmabhūtamakalmaṣam ॥ 6-27॥

प्रशान्त मनसम् = whose mind is totally calm, हि = certainly, एनम् = to this, योगिनम् = yogi, सुखम् उत्तमम् = the highest bliss, उपैति = comes, शान्त रजसम् = whose agitations have subsided, ब्रह्म भूतम् = who has become Brahman, अकल्मषम् = who is free from impurities.

ज्ञानम् - jñānam

All activities are only preparations for knowledge.

५५ ॥ श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

55. śreyāndravayamayādyajñājñānayaajñāḥ parantapa ।

sarvaṁ karmākhilaṁ pārtha jñāne parisamāpyate ॥ 4-33 ॥

श्रेयान् = greater, द्रव्यमयात् यज्ञात् = than the sacrifice involving materials, ज्ञान यज्ञः = (is) pursuit of knowledge, परन्तप = Arjuna, सर्वम् = all, कर्म = activities, अखिलम् = without exception, पार्थ = Arjuna, ज्ञाने परिसमाप्यते = attain their culmination in knowledge.

Three levels of knowledge are presented in the next three verses.

५६ ॥ सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८-२० ॥

56. sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate ।

avibhaktaṁ vibhakteṣu tajjñānaṁ viddhi sāttvikam ॥ 18-20॥

सर्व भूतेषु येन एकम् भावम् अव्ययम् ईक्षते = by which one sees the non-dual imperishable Self in all beings, अविभक्तम् = (which is) undivided, विभक्तेषु = in all the divided beings, तत् ज्ञानम् विद्धि = know that knowledge, सात्त्विकम् = as the highest.

५७ ॥ पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१ ॥

57. pṛthaktvena tu yajñānaṁ nānābhāvānpṛthagvidhān |

vetti sarveṣu bhūteṣu tajñānaṁ viddhi rājasam || 18-21||

पृथक्त्वेन तु यत् ज्ञानम् नानाभावान् पृथक् विधान् वेत्ति = but that knowledge by which one sees the various jivas as different, सर्वेषु = in all, भूतेषु = beings, तत् ज्ञानम् विद्धि राजसम् = know that knowledge as lower.

५८ ॥ यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ १८-२२ ॥

58. yattu kṛtsnavadekasminkārye saktamahaitukam |

atattvārthavadalpaṁ ca tattāmasamudāhṛtam || 18-22||

यत् तु = but that (knowledge) which, कृत्स्नवत् = considers everything (centered), एकस्मिन् = in one, कार्ये = body, सक्तम् = (and) attached (to it), अहैतुकम् = which is unreasonable, अतत्त्वार्थवत् = untruthful, अल्पम् च = and petty, तत् = that (knowledge), तामसम् उदाहृतम् = is said to be the lowest.

What is knowledge? It is presented in two verses.

५९ ॥ द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

59. dvāvimau puruṣau loke kṣaraścākṣara eva ca |

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate || 15-16 ||

द्वौ इमौ = these are two, पुरुषौ = (levels of) personalities, लोके = in the world, क्षरः = perishable, च = and, अक्षरः = imperishable, एव = certainly, च = and, क्षरः सर्वाणि भूतानी = the perishable is in the form of all living entities, कूटस्थः अक्षरः उच्यते = deeper (causal) personality is called the imperishable.

६० ॥ उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

60. uttamah puruṣastvanyaḥ paramātmetyudāhṛtaḥ ।

yo lokatrayamāviśya bibhartyavyaya īśvaraḥ ॥ 15-17 ॥

उत्तमः = the supreme, पुरुषः = personality, तु अन्यः = is different (from the perishable and imperishable), परम आत्मा इति उदाहृतः = it is called the Supreme Self, यः = who, लोक त्रयं आविश्य = by entering the three worlds (of waking, dream and sleep), बिभर्ति = is maintaining (them), अव्ययः = it is the inexhaustible, ईश्वरः = the Lord.

Seeing the One-ness is knowledge. This is emphasised again.

६१ ॥ यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

61. yadā bhūtapṛthagbhāvamekasthamanupaśyati ।

tata eva ca vistāraṁ brahma sampadyate tadā ॥ 13-31 ॥

यदा = when, भूत पृथक् भावम् = the separate identities of living beings, एकस्थम् अनुपश्यति = are seen as existing in the one Self, ततः एव च विस्तारम् = their emergence is seen as from that one Self alone, ब्रह्म सम्पद्यते तदा = then one becomes Brahman.

Knowledge is freedom.

६२ ॥ अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२ ॥

62. anāditvānnirguṇatvātparamātmāyamavyayaḥ ।

śarīrastho'pi kaunteya na karoti na lipyate ॥ 13-32 ॥

अनादित्वात् = Being birthless, निर्गुणत्वात् = and without attributes, परम आत्मा अयम् = this Supreme Self, अव्ययः = is changeless, शरीरस्थः अपि = though dwelling in the body, कौन्तेय = Arjuna, न करोति = it never acts, न लिप्यते = nor is affected.

ज्ञान योगः - jñāna yogaḥ

The discipline and preparations of knowledge are presented.

६३ ॥ अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

63. amānitvamadamambhitvamahimsā kṣāntirārjavam ।

ācāryopāsanam śaucam sthairyamātmavinigrahaḥ ॥ 13-8 ॥

अमानित्वम् = humility, अदम्भित्वम् = unostentatiousness, अहिंसा = nonviolence, क्षान्तिः = forbearance, आर्जवम् = integrity, आचार्योपासनम् = service to the teacher, शौचम् = purity, स्थैर्यम् = steadfastness, आत्म विनिग्रहः = self-control,

६४ ॥ इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३-९ ॥

64. indriyārtheṣu vairāgyamanahaṅkāra eva ca ।

janmamṛtyujarāvyaādhiduhkhadoṣānudarśanam ॥ 13-9 ॥

इन्द्रिय अर्थेषु वैराग्यं = detachment from the sense objects, अनहङ्कारः एव च = and absence of egoism, जन्म मृत्यु जरा व्याधि दुःख दोष अनुदर्शनं = observing the defects and pain in birth, death, old age and disease,

६५ ॥ असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

65. asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu ।

nityam ca samacittatvamīṣṭāniṣṭopapattiṣu ॥ 13-10 ॥

असक्तिः = dispassion, अनभिष्वङ्गः = non-identification with, पुत्र = son, दार = wife, गृह आदिषु = home, etc., नित्यम् च = and always, सम चित्तत्वम् = being equanimous, इष्ट = in the desirable, अनिष्ट = and undesirable, उपपत्तिषु = situations,

६६ ॥ मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३-११ ॥

66. mayi cānanyayogena bhaktiravyabhicāriṇī ।

viviktadeśasevitvamaratirjanasaṁsadi ॥ 13-11॥

मयि च अनन्य योगेन = undivided attention to Me, भक्तिः अव्यभिचारिणी = unswerving devotion, विविक्त देश सेवित्वम् = seeking seclusion, अरतिः = non-indulgence, जन संसदि = in (worldly) people's company,

६७ ॥ अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

67. adhyātmajñānanityatvaṁ tattvajñānārthadarśanam ।

etajjñānamiti proktamajñānaṁ yadato'nyathā ॥ 13-12॥

अध्यात्म ज्ञान नित्यत्वम् = constant Self-enquiry, तत्त्वज्ञान अर्थ दर्शनम् = having sight on the value of Self-knowledge, एतत् = all this, ज्ञानम् इति प्रोक्तम् = is said to be jnana (yoga), अज्ञानम् यत् अतः अन्यथा = that which is opposed to this is not jnana yoga.

We have to approach a Guru to get knowledge.

६८ ॥ तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

68. tadviddhi praṇipātena paripraśnena sevayā ।

upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ॥ 4-34 ॥

तत् विद्धि = may you understand That, प्रणिपातेन = by prostration, परिप्रश्नेन = by proper enquiry, सेवया = by service, उपदेक्ष्यन्ति = (they) will teach, ते = to you, ज्ञानम् = knowledge, ज्ञानिनः = the wise, तत्त्व दर्शिनः = knowers of truth.

The pre-requisites and benefit of knowledge is given.

६९ ॥ श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥

69. śraddhāvāṁllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ ।

jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati ॥ 4-39 ॥

श्रद्धावान् = one who has faith, लभते = attains, ज्ञानम् = knowledge, तत्परः = one who is devoted, संयत इन्द्रियः = one whose sense organs and organs of action are restrained, ज्ञानं लब्ध्वा = having attained knowledge, परां शान्तिं अचिरेण अधिगच्छति = attains supreme peace very soon.

The three steps to knowledge – hearing, understanding and assimilating – are listed.

७० ॥ तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

70. tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ ।

gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ ॥ 5-17 ॥

तत् बुद्ध्यः = those who have the knowledge of Brahman, तत् आत्मानः = who have the knowledge of Brahman as the Self, तत् निष्ठाः = who are established in That, तत् परायणाः = who have That as the supreme goal, गच्छन्ति = attain, अपुनरावृत्तिम् = freedom from rebirth and further seeking of moksha, ज्ञान निर्धूत कल्मषाः = whose impurities are completely destroyed by knowledge.

The Absolute and the way to reach it are summarized.

७१ ॥ ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलन्ध्रुवम् ॥ १२-३ ॥

71. ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate ।

sarvatragamacintyaṁ ca kūṭasthamacalandhruvam ॥ 12-3 ॥

ये तु = but those who, अक्षरम् अनिर्देश्यं अव्यक्तम् पर्युपासते = meditate upon (the Absolute as) the imperishable, indefinite, unmanifest, सर्वत्रगम् = all-pervading, अचिन्त्यम् = incomprehensible, च = and, कूटस्थम् = unchanging, अचलम् = immovable, ध्रुवम् = eternal,

७२ ॥ सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्ध्यः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

72. sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ ।

te prāpnuvanti māmeva sarvabhūtahite ratāḥ ॥ 12-4॥

सन्नियम्य = having restrained, इन्द्रिय ग्रामम् = all the senses, सर्वत्र सम बुद्धयः = being even-minded towards all, ते = they, प्राप्नुवन्ति = achieve, माम् = Me, एव = certainly, सर्व भूत हिते रताः = being interested in the welfare of all.

Gita teaching finishes by asking for complete surrender.

७३ ॥ सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

73. sarvadharmānparityajya māmekam śaraṇam vraja ।

ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥ 18-66॥

सर्व धर्मान् परित्यज्य = (mentally) abandoning (the fruit and doership of) all good (and bad) actions, माम् एकम् शरणम् व्रज = surrender your identity completely to Me (the Self), अहम् = I, त्वाम् सर्व पापेभ्यः मोक्षयिष्यामि = will free you from all (good and) bad results, मा = do not, शुचः = worry.

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥

हरिः ॐ तत् सत् । श्री कृष्णार्पणमस्तु ॥

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<http://www.practicalphilosophy.in>

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, forbearing and forgiving, ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to Me.

Bhagavad Gita – 12.13, 12.14