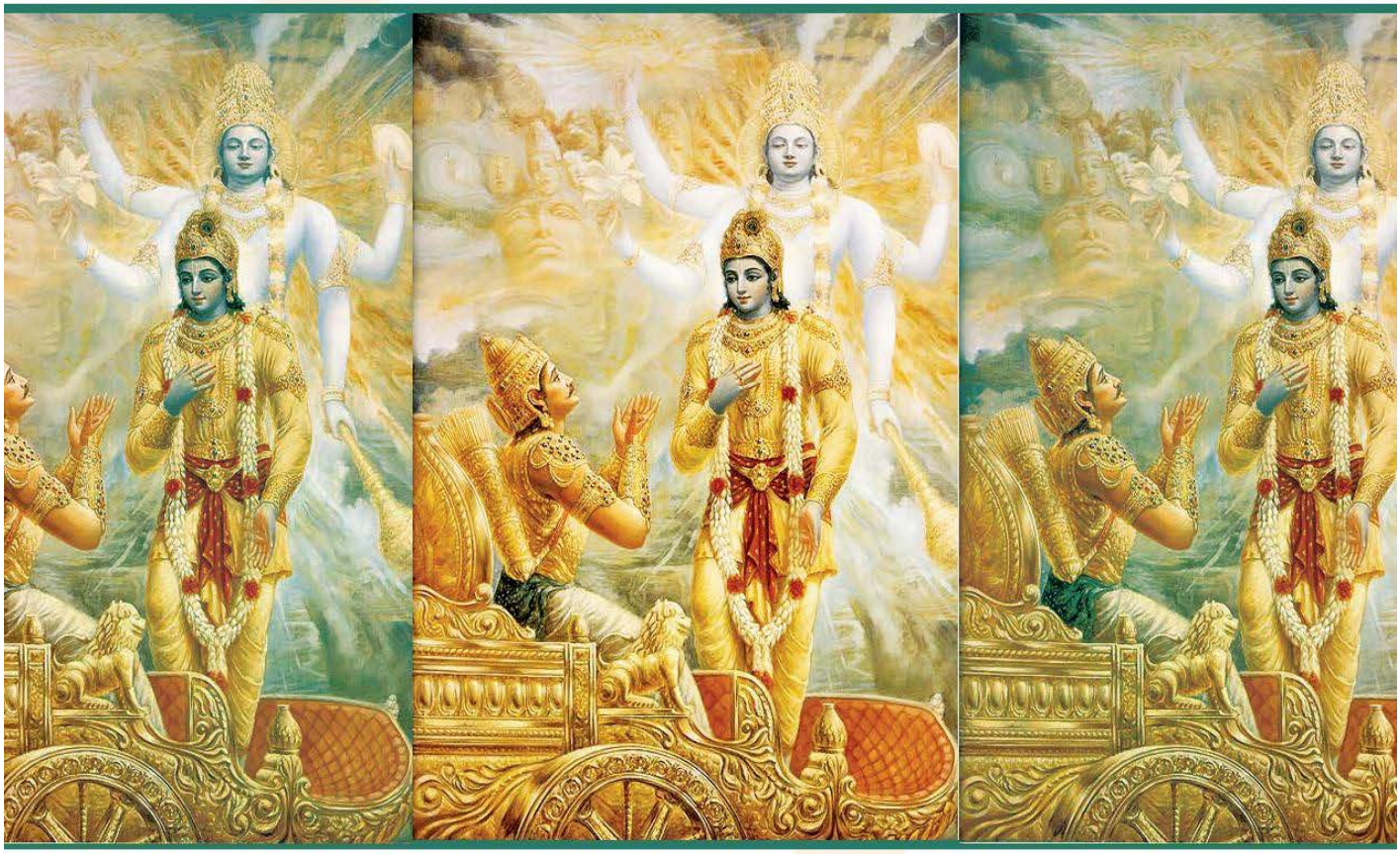
# The Three Yogas
## of the Bhagavad Gita



Lord Krishna's Advices on How to Live the Good Life

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# PART ONE: THE YOGA OF ACTION (*KARMA YOGA*)

## I. ARJUNA'S DILEMMA AND THE PROBLEM OF KARMA

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।

नच शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati।
vepathuśca śarīre me romaharṣaśca jāyate।।
gāṇḍīvaṁ sraṁsate hastāttvakcaiva paridahyate।
naca śaknomyavasthātuṁ bhramatīva ca me manaḥ।।
nimittāni ca paśyāmi viparītāni keśava।

My limbs sink in despair and my mouth is parched. My body is trembling and my hair stands on end. The magic bow slips from my hand and my skin burns. I am unable to stand still; my mind reels. Everything seems like it's been turned on its head, Krishna. (1.29-31)

## II. DOING WHAT NEEDS TO BE DONE

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

na karmaṇāmanārambhānnaiṣkarmya puruṣo'śnute।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

na ca sannyasanādeva siddhiṁ samadhigacchati।।

A person does not escape karma by just not doing anything. It is not through mere renunciation that one achieves perfection. (3.4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥

kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ।।

There's no one who exists even for a moment without doing some action. Everyone, however unwillingly, is forced to act due to the qualities of nature. (3.5)

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श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥

svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ।।

It is better to do one's own duty imperfectly than to do the duty of another well. It is better even to die doing one's own duty; the duty of another is perilous. (3.35)

## III. DETACHED ACTION

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate।।

Giving up attachment, perform actions as a practise of yoga, Arjuna. Be the same whether you are successful or unsuccessful; this equanimity is what is called yoga. (2.48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ।।

Arjuna, action alone is much inferior to action done with the yoga of understanding. Take refuge in understanding; those driven by the pursuit of results are pathetic. (2.49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

tasmādyogāya yujyasva yogaḥ karmasu kauśalam।।

With one's mind disciplined in understanding, one transcends here both good and bad acts. So devote yourself to yoga. Yoga is skillfullness in actions. (2.50)

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अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ।।

One who does what needs to be done while remaining unattached to the results of this action is a true renouncer and a yogi, not the one who has merely abandoned the sacrificial fire or eschews religious rites. (6.1)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

na hyasannyastasaṅkalpo yogī bhavati kaścana।।

You should know, Arjuna, that yoga is what they call renunciation. No one becomes a yogi who has not renounced expectation of selfish advantage. (6.2)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारुढस्तदोच्यते ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate।
sarvasaṅkalpasannyāsī yogāruḍhastadocyate।।

One is said to have fully mastered yoga when one has renounced all expectation of selfish advantage in one's actions and is unattached to the objects of the senses. (6.4)

## IV. SACRIFICIAL ACTION

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥

tadarthaṁ karma kaunteya muktasaṅgaḥ samācara।।

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

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पुत्रं पुष्यं फलं तोयं यो मे भक्त्या प्रयच्छति ।

putraṁ puṣyaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanaḥ।।

I accept as an offering of devotion even just a leaf, a flower, a piece of fruit, or a water offering which has been presented to me with devotion by the devout. (9.26)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणं ॥

yattapasyasi kaunteya tatkuruṣva madarpaṇaṁ।।

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

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

śubhāśubhaphalairevaṁ mokṣyase karmabandhanaiḥ।

संन्यासयोगयुक्त्यात्मा विमुक्तो मामुपैष्यसि ॥

sannyāsayogayuktyātmā vimukto māmupaiṣyasi।।

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

## V. THE EMPTINESS OF THE ACTOR

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥

ahaṅkāravimūḍhātmā kartā'hamiti manyate।।

All actions are done just by the qualities of nature, but one who is deluded by the ego thinks, “I am the doer.” (3.27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

tattvavittu mahābāho guṇakarmavibhāgayoḥ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

guṇā guṇeṣu vartanta iti matvā na sajjate।।

But, Arjuna, one who knows the true nature of the distinctions between actions and qualities, and who thinks, ‘Qualities depend on other qualities,’ he is not attached. (3.28)

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कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धि मान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ
sa buddhi mānmanuṣyeṣu sa yuktaḥ kṛitsnakarmakṛt

One who sees inaction in action and action in inaction
has understanding among men, disciplined in all actions he performs. (4.18)

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नैव किंचित्करोमीत् युक्तो मन्येत तत्त्ववित्।

naiva kiñcitkaromīit yukto manyeta tattvavit।

पश्यन् शृण्वन्स्पृशञ्जिघ्रन्नशनन्गच्छन्स्वपन् श्वसन्॥

paśyan śṛṇvanspṛśañjighrannaśanangacchansvapan śvasan।।

Whether he is seeing, hearing, touching, smelling, eating, walking, sleeping or breathing, the disciplined one who knows how things really are would think, "I'm not doing anything at all." (5.8).

## VI. THE IDEAL ACTOR

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।

adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥

nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī।।

One who has no hate for any living being, who is loving and compassionate, unselfish and without ego, equanimous whether suffering or happy, patient, (12.13)

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥

mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ।।

always content, a yogi, self-controlled, firm in his resolve, with the mind and understanding fixed on me, devoted to me – that one is dear to me. (12.14)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

yasmānnodvijate loko lokānnodvijate ca yaḥ।

हर्षामर्षभयोद्वेगैर्मुक्यो यः स च मे प्रियः॥

harṣāmarṣabhayodvegairmukyo yaḥ sa ca me priyaḥ।।

The world is not intimidated by him, nor is he intimidated by the world.
Free from lust, jealousy, fear, and anxiety – that one is dear to me. (12.15)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥

sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ।।

Impartial, pure, adroit, indifferent, without anxiety, unencumbered by all industriousness, devoted to me – that one is dear to me. (12.16)

यो न ष्यति न द्वेष्टि न शोचति न काङ्क्षति।

yo na hŕṣyati na dveṣṭi na śocati na kāṅkṣati ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥

śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ।।

He who does not lust nor hate, grieve for what is lost nor long for what has not yet come, who has relinquished what is pleasant and unpleasant and who is full of devotion – that one is dear to me. (12.17)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ|

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ||

Equal when it comes to enemy and friend, honor and dishonor; the same whether it's cold or hot, happy or sad – he is free from attachment. (12.18)

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ।

tulyanindāstutirmaunī santuṣṭo yenakenacit|

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रिये नरः ॥

aniketaḥ sthiramatirbhaktimānme priye naraḥ|| 1

Indifferent to blame and praise, silent, contented no matter what happens, homeless, steady-minded, full of devotion – that man is dear to me. (12.19)

# PART TWO: THE YOGA OF WISDOM (*JNYANA YOGA*)

## I. THE DELUDED PERSON

प्रवृत्ति च निवृत्तिं च जना न विदुरासुराः।

pravṛtti ca nivṛttiṁ ca janā na vidurāsurāḥ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

na śaucaṁ nāpi cācāro na satyaṁ teṣu vidyate।।

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

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं।

asatyamapratiṣṭhaṁ te jagadāhuranīśvaraṁ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥

aparasparasambhūtaṁ kimanyatkāmahaitukam।

They say there is no truth and there is nothing in the world which is fixed; that there is no Lord; that no cause other than pure desire brings things into being one after another. (16.8)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।

etāṁ dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ।।

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

कममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

kamamāśritya duṣpūraṁ dambhamānamadānvitāḥ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥

mohādgṛhītvāsadgrāhānpravartante'śucivratāḥ।।

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

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ।

कामोपशोगपरमा एतावदिति निश्चित्ताः ॥

kāmopaśogaparamā etāvaditi niścittāḥ।।

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

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

āśāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

īhante kāmabhogārthamanyāyenārthasañcayān।।

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

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अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

anekacittavibhrāntā mohajālasamāvṛtāḥ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।

prasaktāḥ kāmabhogeṣu patanti narake'śucau।

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

आत्मसम्भाविताः स्तब्धा धनमानम्दान्विताः ।

ātmasambhāvitāḥ stabdhā dhanamānamdānvitāḥ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

yajante nāmayajñaiste dambhenāvidhipūrvakam।। 1

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

अहङ्कारं बलं दुर्पं कामं क्रोधम् च संश्रिताः ।

ahaṅkāraṁ balaṁ durpaṁ kāmaṁ krodham ca saṁśritāḥ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ।।

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

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## II. IGNORANCE, DESIRE, AND HATRED

काम एष क्रोध एष रजोगुणसमुद्भवः।

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥

mahāśano mahāpāpmā viddhyenamiha vairiṇaṁ।।

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

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च।

dhūmenāvriyate vahniryathā"darśo malena ca।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

yatholbenāvṛto garbhastathā tenedamāvṛtam।।

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

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।

āvṛtaṁ jñānametena jñānino nityavairiṇā।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

kāmarūpeṇa kaunteya duṣpūreṇānalena ca।।

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

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

indriyāṇi mano buddhirasyādhiṣṭhānamucyate।

एतैर्विमोहयत्येष ज्नानमावृत्य देहिनम् ॥

etairvimohayatyeṣa jnānamāvṛtya dehinam।।

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

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

tasmāttvamindriyāṇyādau niyamya bharatarṣabha।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥

pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanaṁ।।

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

III. THE DEFINITION OF WISDOM

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

amānitvamadambhitvamahiṁsā kṣāntirārjavam।

आचार्योपासनं शौचम् स्तैर्यमात्मविनिग्रहः ॥

ācāryopāsanaṁ śaucam stairyamātmavinigrahaḥ।।

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

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

indriyārtheṣu vairāgyamanahaṅkāra eva ca|

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam||

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

असक्तिराभिष्वङ्गः पुत्रदारगृहादिषु ।

asaktirābhiṣvaṅgaḥ putradāragṛhādiṣu|

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥

nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu||

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

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

mayi cānanyayogena bhaktiravyabhicāriṇī|

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

viviktadeśasevitvamaratirjanasaṁsadi||

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

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam|

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्यथा ॥

etajjñānamiti proktamajñānaṁ yadatonyathā||

persistance in knowing the innermost self, seeing the point of cultivating wisdom about how things really are – this is what is called "wisdom" and the opposite is ignorance. (13.11)

## IV. THE CONTENT AND POWER OF WISDOM

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्।

uddharedātmanā"tmānaṁ nātmānamavasādayet|

आत्मैव ह्यात्मनो बन्दुरात्मैव रिपुरात्मनः ॥ ६ ५

ātmaiva hyātmano bandurātmaiva ripurātmanaḥ|| 6 5

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

बन्दुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः।

bandurātmā"tmanastasya yenātmaivātmanā jitaḥ|

अनात्मनस्तु शत्रूत्वे वर्तेतात्मैव शत्रुवत्॥

anātmanastu śatrtve vartetātmaiva śatruvat||

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

****

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

yajjñātvā na punarmohamevaṁ yāsyasi pāṇḍava।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi।।

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

अपि चेदसि पापेभ्यह् सर्वेभ्यः पापकृत्तमः ।

api cedasi pāpebhyah sarvebhyaḥ pāpakṛttamaḥ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi।।

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

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā।।

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

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

na hi jñānena sadṛśaṁ pavitramiha vidyate|

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati||

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

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

śraddhāvāṁllabhate jñānaṁ tatparaḥ saṁyatendriyaḥ|

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४ ३९

jñānaṁ labdhvā parāṁ śāntimacireṇādhigacchati|| 4 39

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

## V. WHERE EVERYTHING COMES FROM

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani|

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

īkṣate yogayuktātmā sarvatra samadarśanaḥ||

One who is fully perfected in yoga sees oneself in all beings and all beings in oneself. He sees everything as coming from the same source. (6.29)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

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

One who sees that everything is equally coming from oneself, whether it is suffering or happiness, is to be considered the supreme yogi. (6.32)

****

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

yadā bhūtapṛthagbhāvamekasthamanupaśyati|

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

tata eva ca vistāraṁ brahma sampadyate tadā||

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

## VI. THE ULTIMATE REALITY WHICH IS BEYOND WORDS

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।

āścaryavatpaśyati kaścidenamāścaryavadvadati tathaiva cānyaḥ|

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

āścaryavaccainamanyaḥ śṛṇoti śrutvāpyenaṁ veda na caiva kaścit||

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

****

पूर्वाभासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

pūrvābhāsena tenaiva hriyate hyavaśo'pi saḥ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

jijñāsurapi yogasya śabdabrahmātivartate।।

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

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

anekajanmasaṁsiddhastato yāti parāṁ gatim।।

The yogi, striving with effort, cleansed of all faults, perfected over the course of many lifetimes, then reaches the highest path. (6.45)

# PART THREE: THE YOGA OF DEVOTION (*BHAKTI YOGA*)

## I. LIFE WITHOUT A SPIRITUAL TEACHER

न मां दुष्कृतिनो मुढाः प्रपद्यन्ते नराधमाः ।

na māṁ duṣkṛtino muḍhāḥ prapadyante narādhamāḥ।

माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥

māyayāpahṛtajñānā āsuraṁ bhāvamāśritāḥ।।

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

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इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimaṁ prāpsye manoratham।
idamastīdamapi me bhaviṣyati punardhanam।।

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi।
īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī।।

[Those deluded by ignorance say things like:]

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

It was I who single-handedly killed that enemy, and I'll kill lots of others in the future. I am the master of my destiny. I am the enjoyer. I am successful, strong, and happy." (16.14)

II. TAKING ONESELF TO A SPIRITUAL TEACHER

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍcetā।
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi māṁ tvāṁ prapannam।।

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

III. RECOGNIZING WHO THE TEACHER IS AND ACKNOWLEDGING YOUR GOOD FORTUNE

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

yadā yadā hi dharmasya glānirbhavati bhārata।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

abhyutthānamadharmasya tadā''tmānaṁ sṛjāmyaham।।

Arjuna, I emanate whenever morality declines and immorality increases. (4.7)

परित्राणाय साधूनां विनाशाय च दुष्कृतां ।

paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

dharmasaṁsthāpanārthāya sambhavāmi yuge yuge।।

For the protection those who do good, to destroy evil, and to establish what is right I manifest time and time again. (4.8)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

janma karma ca me divyamevaṁ yo vetti tattvataḥ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

tyaktvā dehaṁ punarjanma naiti māmeti so'rjuna।।

One who truly knows my divine birth and activity does not go through rebirth after leaving the body; he reaches me, Arjuna. (4.9)

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मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥

manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye।
yatatāmapi siddhānāṁ kaścinmāṁ vetti tattvataḥ।।

There is barely one man among thousands who strives for perfection. And of those few who do try to achieve the goal, only the rare one recognizes me for who I really am. (7.3)

## IV. LEARNING THE HIGHEST YOGA

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥

yoginmāmapi sarveṣāṁ madgatenāntarātmanā।
śraddhāvānbhajate yo māṁ sa me yuktatamo mataḥ।।

Of all the yogis, it is the one who, with his innermost soul devoted to me, faithfully serves me who is regarded as the most disciplined. (6.47)

****

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

caturvidhā bhajante māṁ janāḥ sukṛtino'rjuna।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurarthārthī jñānī ca bharatarṣabha।।

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

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

teṣāṁ jñānī nityayukta ekabhaktirviśiṣyate।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

priyo hi jñānino'tyarthamahaṁ sa ca mama priyaḥ।।

Of these the wise man, ever-disciplined in his single-pointed devotion, is set apart. I am exceedingly dear to the wise man and he is dear to me. (7.17)

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

udārāḥ sarva evaite jñānī tvātmaiva me matam।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim।।

They all are indeed noble, but the wise one I regard as my very self. Unwavering and thoroughly disciplined, he regards me alone as being the highest means. (7.18)

****

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpyaham।।

I am equal-minded toward all beings; none is either hateful nor dear to me. But those who venerate me with devotion are in me, and I am in them. (9.29)

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।

api cetsudurācāro bhajate māmananyabhāk।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥

sādhureva sa mantavyaḥ samyagvyavasito hi saḥ।।

If even one whose conduct has been very bad venerates me with singular devotion he must be regarded as a virtuous man, for he has right resolve. (9.30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥९ ३१

kaunteya pratijānīhi na me bhaktaḥ praṇaśyati।।9 31

He will quickly become a righteous man and acquire eternal peace. Arjuna, you should know that no devotee of mine is ever lost. (9.31)

मामॅ हि पार्थ व्यपाश्रित्य योऽपि स्युः पापयोन्यः।

māṁ hi pārtha vyapāśritya yo'pi syuḥ pāpayonyaḥ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति पराम् गतिम्॥

striyo vaiśyāstathā śūdrāste'pi yānti parāṁ gatim।।

If they take refuge in me, Arjuna, women, commoners, servants, and even those of very low birth, will gain the highest means. (9.32)

V. IN THE SERVICE OF THE LORD

महात्मानस्तु मां पार्थ दैवीं प्रकृतमाश्रिताः।

mahātmānastu māṁ pārtha daivīṁ prakṛtamāśritāḥ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥

bhajantyananyamanaso jñātvā bhūtādimavyayam।।

But the great souls, Arjuna, taking refuge in my divine nature, are devoted to me. With minds on nothing else, they understand me as the imperishable source of all beings. (9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः

satataṁ kīrtayanto māṁ yatantaśca dṛḍhavratāḥ

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥

namasyantaśca māṁ bhaktyā nityayuktā upāsate।।

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

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यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ ९-२७

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat|
yattapasyasi kaunteya tatkuruṣva madarpaṇam|| 9.27

Whatever you do, Arjuna, whatever you eat or offer or give, whatever austerities you undertake, do it all as an offering to me.

****

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।

ye tu sarvāṇi karmāṇi mayi sannyasya matparāḥ|

अनन्येनैव योगेन मां ध्यायन्त उपासते॥

ananyenaiva yogena māṁ dhyāyanta upāsate||

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

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।

teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt|

भवामि निचरात्पार्थ मय्यावेशितचेतसाम्॥

bhavāmi nicarātpārtha mayyāveśitacetasām||

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

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṁ niveśaya।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ।।

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

## VI. CONFUSION, DOUBT AND THE EMPTINESS OF THE GURU

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

vyāmiśreṇeva vākyena buddhiṁ mohayasīva me।
tadekaṁ vada niścitya yena śreyo'hamāpnuyām।।

You confuse my mind with so many seemingly inconsistent teachings. Can’t you just tell me one invariable thing through which I may attain the highest good? (3.2)

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अवजानन्ति मां मुढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

avajānanti māṁ muḍhā mānuṣīṁ tanumāśritam।
paraṁ bhāvamajānanto mama bhūtamaheśvaram।।

Stupid people, not knowing of my higher existence as the great lord of all beings and seeing only the human body I have assumed, treat me contemptuously. (9.11)

मोघाशा मोघम्कर्माणो मोघज्ञाना विचेतसः।

राक्षसीमासूरीं चैव प्रकृतिं मोहिनीं श्रिताः॥ ९-१२

moghāśā moghamkarmāṇo moghajñānā vicetasaḥ।
rākṣasīmāsūrīṁ caiva prakṛtiṁ mohinīṁ śritāḥ।।

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

## VII. SEEING BEYOND MERE APPEARANCES

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।

evametadyathāttha tvamātmānaṁ parameśvara।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥

draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama।।

I want to see your sovereign form, as you have described it, o Supreme among Men. (11.3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥

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

If you think I'm ready to see it, my Master, reveal to me your irreducible essence, Lord of Yoga. (11.4)

## VIII. GAINING HUMILITY AND RESPECT

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥

sakheti matvā prasabhaṁ yaduktaṁ he kṛṣṇa he yādava he sakheti।
ajānatā mahimānaṁ tavedaṁ mayā pramādātpraṇayena vāpi।।

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

यच्चावहासार्थंअसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

yaccāvahāsārthamasatkṛto'si vihāraśayyāsanabhojaneṣu।
eko'thavāpyacyuta tatsamakṣaṁ tatkṣāmaye tvāmahamaprameyam।।

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

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratimaprabhāva।।

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

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्॥

tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīḍyam।
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum।।

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

## IX. REACHING THE LORD

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati।।

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

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः।

sarvabhūtasthitaṁ yo māṁ bhajatyekatvamāsthitaḥ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥

sarvathā vartamāno'pi sa yogī mayi vartate।।

One who resides in this oneness worships Me as abiding in all beings. That yogi, no matter what he is doing is engaged in Me. (6.31)

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मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मनं मत्परायणः ॥

manmanā bhava madbhakto madyājī māṁ namaskuru।
māmevaiṣyasi yuktvaivamātmanaṁ matparāyaṇaḥ।।

Have your mind fixed on Me; be fully devoted to Me; make sacrifices for Me; offer obeisance to Me. Yoke yourself to Me, take refuge in Me, and you will reach Me. (9.34)

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अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६

anekabāhūdaravaktranetraṁ paśyāmi tvāṁ sarvato'nantarūpam।
nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa।। 11.16

I see your unlimited form everywhere – many arms, bellies, mouths, and eyes. You can take all forms; I see no beginning, middle or end to You, Lord of All.

सर्वस्य चाहं हृदि सन्निविष्टो

sarvasya cāhaṁ hṛdi sanniviṣṭo

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

mattaḥ smṛtirjñānamapohanaṁ ca।

वेदैश्च सर्वैरहमेव वेद्यो

vedaiśca sarvairahameva vedyo

वेदान्तकृद्वेदविदेव चाहम् ।

vedāntakṛdvedavideva cāham।

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

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इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

iti guhyatamaṁ śāstramidamuktaṁ mayā'nagha|

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५ २०

etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata|| 15 20

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

X. PASSING ON THE SECRET

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

iti te jñānamākhyātaṁ guhyādguhyataraṁ mayā|

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

vimṛśyaitadaśoṣeṇa yathecchasi tathā kuru||

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

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ|

इष्टोऽसि दृढमिति ततो वक्ष्यामि ते हितं ॥

iṣṭo'si dṛḍhamiti tato vakṣyāmi te hitaṁ||

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

मन्मना भव मद्भाक्तो मद्याजी मं नमस्कुरु ।

manmanā bhava madbhākto madyājī maṁ namaskuru।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

māmevaiṣyasi satyaṁ te pratijāne priyo'si me।।

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

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ।।

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

इदं ते नातपस्काय नाभक्ताय कदाचन ।

idaṁ te nātapaskāya nābhaktāya kadācana।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८ ६७

na cāśuśrūṣave vācyaṁ na ca māṁ yo'bhyasūyati।। 18 67

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

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

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

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

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ।
bhavitā na ca me tasmādanyaḥ priyataro bhuvi।।

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