



**CLASS FOUR: THE “HIGHEST YOGA”: SERVING THE TEACHER (BhG 6.46-47; 9. 13-14; 20-34; 12.6-8)**

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ ।  
karmibhyaścādhiko yogī tasmādyogī bhavārjuna ॥

The yogin is superior to the ascetic and is also considered superior to the learned. The yogin is superior to men and women of action. So be a yogin, Arjuna! (6.46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapī sarveṣāṃ madgatenāntarātmanā ।  
śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ ॥

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

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महात्मानस्तु मां पार्थ दैवीं प्रकृतमाश्रिताः ।

mahātmānastu māṃ pārtha daivīm 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 mām yatantaśca dṛḍhavratāḥ

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

namasyantaśca mām bhaktyā nityayuktā upāsate ॥

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

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त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकं अश्नन्ति दिव्यान्दिवि देवभोगान् ॥

traividyaṁ mām somapāḥ pūtapāpā yajñairiṣṭvā svargatiṁ prārthayante ।  
te puṇyamāsādyā surendralokam aśnanti divyāndivi devabhogān ॥

Those who know the three Vedas and drink the soma, cleansed of all negativity, worship Me with sacrifices and seek the way to heaven. They attain merit and go to the world of Indra, king of the gods. In heaven, they enjoy the divine pleasures of the gods. (9.20)

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥

te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti ।  
evaṁ trayīdharmamanuprapannā gatāgataṁ kāmakāmā labhante ॥

After enjoying this bounteous heavenly world, when the merit wears out they enter the world of mortals. Thus following the way of the three Vedas, going from desire to desire, they obtain the coming and going of repeated rebirth. (9.21)



अनन्यश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

ananyaścintayanto mām ye janāḥ paryupāsate ।  
teṣām nityābhiyuktānām yogakṣemaṁ vahāmyaham ॥

To those people who, thinking exclusively of Me and perpetually disciplined, worship Me, I deliver the happiness yoga brings. (9.22)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

ye'pyanyadevatābhaktā yajante śraddhayānvitāḥ ।  
te'pi māmeva kaunteya yajantyavidhipūrvakam ॥

Even those devoted to other deities who, filled with faith, worship them are really worshipping only Me, Arjuna, although not according to the set guidelines. (9.23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

ahaṁ hi sarvayajñānām bhoktā ca prabhureva ca ।  
na tu māmabhijānanti tattvenātaścyavanti te ॥

For I am the recipient and only Lord of all religious rituals. But since they don't truly recognize Me for who I am, they fall into repeated rebirth. (9.24)



यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

yānti devavratā devānpitṛnyānti pitṛvratāḥ ।  
bhūtāni yānti bhūtejyā yānti madyājino'pi mām ॥

Those with vows to the gods go to the gods; those with vows to the ancestors go to them; and those devoted to the spirits go to the spirits. But those who worship Me certainly reach Me. (9.25)

पुत्रं पुष्यं फलं तोयं यो मे भक्त्या प्रयच्छति ।

putraṁ puṣyaṁ phalaṁ toyam yo me bhaktyā prayacchati ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

tadaham bhaktyupahr̥tamāśnāmi 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 ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat ।  
yattapasyasi kaunteya tatkuruṣva madarpaṇam ॥

Whatever you do, Arjuna, whatever you eat or offer or give, whatever austerities you undertake, do it all as an offering to Me. (9.27)



शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्त्यात्मा विमुक्तो मामुपैष्यसि ॥

śubhāśubhaphalairēvaṁ mokṣyase karmabandhanaiḥ |  
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)

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 mām 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 ।

ksipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥९३१

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)

माम् हि पार्थ व्यपाश्रित्य योऽपि स्युः पापयोन्यः ।

mām hi pārtha vyapāśritya yo'pi syuḥ pāpayonyāḥ ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति पराम् गतिम् ॥

striyo vaiśyāstathā śūdrāste'pi yānti parām 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)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā ।

anityamasukhaṁ lokamimaṁ prāpya bhajasva mām ॥

How much easier it is for those pure and devoted Brahmins and royal seers!  
Having found yourself in this impermanent and unhappy world, devote  
yourself to Me! (9.33)



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

manmanā bhava madbhakto madyājī māṁ namaskuru ।  
māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ ॥

Keep your mind on Me; be devoted to Me; worship Me; bow down to Me.  
Disciplining yourself in this way and taking refuge in Me, you will reach Me.  
(9.34)

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ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ananyenaiva yogena māṁ dhyāyanta upāsatē॥

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

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

teṣāmaham samuddhartā mṛtyusaṁsārasāgarāt।

भवामि निचरात्पार्थ मय्यावेशितचेतसाम् ॥

bhavāmi nicarātpārtha mayyāveśitacetasaṁ॥

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)



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मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṃ niveśaya ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

nivasiṣyasi mayyeva ata ūrdhvaṃ na saṃśayaḥ ॥

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)