



CLASS FIVE: CONFUSION, DOUBT, AND SURRENDER: THE EMPTINESS OF THE TEACHER (3.2; 3.31-32; 9.11-12; 6.37-45; 12.2; 17.3)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

vyāmiśreṇeva vākyaena buddhiṃ mohayasīva me |
tadekaṃ 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)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥

ye me matamidaṃ nityamanutiṣṭhanti mānavāḥ |
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ ||

People who always follow this teaching of Mine, full of faith and never
grumbling, are liberated from their karma. (3.31)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥

ye tvetadabhyasūyanto nānutiṣṭhanti me matam |
sarvajñānavimūḍhāṃstānviddhi naṣṭānacetasaḥ ||

But know that those who are disgruntled and do not follow My teaching are
confused about everything, lost, and mindless. (3.32)



अवजानन्ति मां मुढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥

avajānanti mām muḍhā mānuṣīm tanumāśritam |
param bhāvamajānanto mama bhūtamahēśvaram ||

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 vicetasah |
rākṣasīmāsūrīm caiva prakṛtiṁ mohiniṁ śritāḥ ||

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

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

ayatiḥ śraddhayopeto yogāccalitamānasaḥ |
aprāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati ||

Someone who has faith but is not self-controlled, whose attention is distraction from yoga and who thus has not attained the perfection of yoga – what destiny does he or she have, Krishna? (6.37)



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कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati ।
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ॥

Isn't such a person doomed, Krishna, fallen from both like a cloud split in two, without a leg to stand on, deluded on the path to ultimate reality?
(6.38)

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥

etanme saṁśayam kṛṣṇa chettumarhasyaśeṣataḥ ।
tvadanyaḥ saṁśayasyāsyā chettā na hyupapadyate ॥

Krishna, only You can completely cut away this doubt of mine. There is no slicer of this doubt besides You! (6.39)

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

पार्थ नैववेह नामुत्र विनाशस्त्विद्यते ।

pārtha naivaveha nāmutra vināśasyvidyate ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥

na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchati ॥

Lord Krishna said: Arjuna, there is no ruin in this life or in the next for one who knows this. No one who acts virtuously, my friend, ever comes to a bad end. (6.40)



प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वती समाः ।

prāpya puṇyakṛtām lokānuṣitvā śāśvatī samāḥ ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate ।।

Even someone who has tried but did not succeed in yoga dwells for countless years in places obtained through the merit he did, and is reborn in in the homes of the pure and prosperous. (6.41)

अथवा योगिनामेव कुले भवति धीमताम् ।

athavā yogināmeva kule bhavati dhīmatām ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

etaddhi durlabhataram loke janma yadīdṛśam ।।

Or one will be born into a family of wise yogis. That kind of birth is extremely hard to obtain in this world. (6.42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

tatra taṁ buddhisamyogam labhate paurvadehikam ।

यतते च ततो भूतः संसिद्धौ कुरुनन्दन ॥

yatate ca tato bhūtaḥ saṁsiddhau kurunandana ।।

There he regains the intelligence he had in his previous life and renews his efforts to gain perfection, Arjuna. (6.43)



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पूर्वाभासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

pūrvābhāseṇa 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 ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ |

anekajanmasaṁsiddhastato yāti parāṁ gatim ||

With his mind controlled due to his own effort, completely purified of negativity, the yogin, perfected over the course of many lives, goes to the highest destiny. (6.45)

श्रीभगवानुवाच ।

śrībhagavānuvāca |

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

mayyāveśya mano ye mām nityayuktā upāsate |

श्रद्धया परयोपेताः ते मे युक्ततमा मता ॥

śraddhayā parayopetaḥ te me yuktatamā matā ||

Lord Krishna said: Those who worship Me with their minds absorbed in Me, who are always disciplined and endowed with the highest faith, I regard as the most disciplined. (12.2)



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सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

sattvānurūpā sarvasya śraddhā bhavati bhārata |

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः । ।

śraddhāmayo'yam puruṣo yo yacchraddhaḥ sa eva saḥ | |

The faith of every person corresponds to their character, Arjuna. A person is what he or she has faith in. As his faith is, so he is. (17.3)