



CLASS SEVEN: “REACHING” THE TEACHER AND :PASSING ON THE SECRET (BhG 6.29-32; 6.47; 9.13; 9.29; 9.34; 10.8-10; 15.15; 15.20; 18.61-73)

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)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

yo mām 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 mām 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)



आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samam paśyati yo'rjuna |
sukham vā yadi vā duḥkham 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)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapī sarveṣāṁ madgatenāntarātmanā |
śraddhāvānbhajate yo mām 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)

महात्मान्स्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

mahātmānstu mām pārtha daivīm prakṛtimāśritāḥ |

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)



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)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मनं मत्परायणः ॥

manmanā bhava madbhakto madyājī mām namaskuru ।

māmevaiṣyasi yuktvaivamātmanam 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)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

iti matvā bhajante mām budhā bhāvasamanvitāḥ ॥

I am the origin of all and everything comes from Me. The wise ones who understand this worship Me and are endowed with My Being. (10.8)



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मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

maccittā madgataprāṇā bodhayantaḥ parasparam ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca ॥

Those whose minds are fixed on me, whose very lives are wholly given up to me, enlightening one another and constantly talking about Me – they are contented and joyful. (10.9)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

dadāmi buddhiyogaṁ taṁ yena māmupayānti te ॥

To those who are steadfast in their worship, endowed with love, I give the yoga of the intellect by which they reach Me. (10.10)

सर्वस्य चाहं हृदि सन्निविष्टो

sarvasya cāhaṁ hṛdi sanniviṣṭo

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

mattaḥ smṛtirjñānamapohanam ca ।

वेदैश्च सर्वैरहमेव वेद्यो

vedaiśca sarvairahameva vedyo

वेदान्तकृद्वेदविदेव चाहम् ।

vedāntakṛdvedavidēva 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)



इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

iti guhyatamaṁ śāstramidamuktaṁ mayā'naghaḥ

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).

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati ।

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥

The Lord resides in the hearts of all living beings, impelling them with His magical power as if they were figures mounted on a carousel. (18.61)

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

tameva śaraṇaṁ gaccha sarvabhāvena bhārata ।

tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam ॥

Go for refuge with your whole being in Him alone, Arjuna, and by His grace you will attain the eternal state of highest peace. (18.62)



इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

iti te jñānamākhyātaṁ guhyādguhyataraṁ mayā |

विमृश्यैतदशोषेण यथेच्छसि तथा कुरु ॥

vimṛśyaitadaśoṣeṇa yatheccchasi 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 ॥

na cāśuśrūṣave vācyam na ca mām yo'bhyasūyati ॥

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 bhuvii |

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)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādamāvayoḥ |
jñānayaज्ञेना tenāhamiṣṭaḥ syāmiti me matiḥ ||

I believe that anyone who studies this holy dialogue of ours will have worshipped Me with a wisdom sacrifice. (18.70)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥

śraddhāvānanaśūyaśca śṛṇuyādapi yo naraḥ |
so'pi muktaḥ śubhāṁllokānprāpnuyātpuṇyakarmaṇām ||

And if an open-minded person, full of faith, should even just hear this, he or she will be liberated and will reach the happy lands of those with virtuous karma. (18.71)



कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥

kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā ।
kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya ॥

Arjuna, have you listened with a concentrated mind? Have your ignorance and delusion been destroyed? (18.72)

अर्जुन उवाच ।

arjuna uvāca ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayā'cyuta ।
sthito'smi gatasandehaḥ kariṣye vacanaṁ tava ॥

Arjuna said: Through Your grace, my delusion has been destroyed and I have obtained mindfulness. Here I am, my doubts dispelled. I will do what You have taught me. (18.73)