CLASS SEVEN: KNOWLEDGE OF THE SELF (BhG 4.34-42; 5.15-26; 6.5-7; 6.18-28)

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

tad viddhi praṇipātena paripraśnena sevayā ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ ।।

Know that it is because of your prostrations, your requests, and your service that the wise ones, the ones who really know the reality of things, will teach you. (4.34)

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)

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥

ajñaścāśraddadhānaśca saṁśayātmā vinaśyati ।
nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ ।।

One who is ignorant, faithless, and filled with doubt is hopeless. There is no happiness in this world or the next for one filled with doubt. (4.40)

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम्।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥

yogasaṁnyastakarmāṇaṁ jñānasañchinnasaṁśayam ।
ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya ।।

Arjuna, karma does not bind the one who has renounced action by means of yoga, whose doubt has been severed by wisdom, and who is self-possessed. (4.41)

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥

tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ ।
chittvainaṁ saṁśayaṁ yogamātiṣṭhottiṣṭha bhārata ।।

So having severed with the sword of wisdom this doubt which is born of ignorance and resides in your heart, get up and do yoga! (4.42)

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नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥

nādatte kasyacitpāpaṁ na caiva sukṛtaṁ vibhuḥ ।
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ।।

The All-Pervading One does not just absorb everyone's good and bad deeds. Wisdom is obscured by ignorance and because of that people are deluded. (5.15)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥

jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanaḥ ।
teṣāmādityavajjñānaṁ prakāśayati tatparam ।।

But for those whose ignorance of themselves is destroyed by wisdom, wisdom shines like the sun on that which is ultimate. (5.16)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥

tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ ।
gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ ।।

That fills their thoughts; that becomes their very self; that is their basis and their end. With all their negativities cast off through wisdom, they are not reborn again. (5.17)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥

vidyāvinayasampanne brāhmaṇe gavi hastini ।
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ।।

The learned regard equally a Brahmin endowed with wisdom and moral discipline, a cow, an elephant, a dog, and an outcast. (5.18)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः॥

ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ ।
nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ ।।

Even in this very life rebirth can be conquered by those whose minds abide in impartiality. Ultimate reality is impartial and stainless, and so they abide in ultimate reality. (5.19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।

स्थिरबुद्धिरसम्मुढो ब्रह्मविद् ब्रह्मणि स्थितः॥

na prahṛṣyetpriyaṁ prāpya noddhijetprāpya cāpriyam ।
sthirabuddhirasammuḍho brahmavid brahmaṇi sthitaḥ ।।

One should not be overly excited about obtaining what one prizes, nor be overly repelled by getting the undesired. The one who really understands ultimate reality has an unwavering intellect, is undeluded, and abides in ultimate reality. (5.20)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नु ते॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham ।
sa brahmayogayuktātmā sukhamakṣayamaśnu te ।।

The person who is unattached to external sensations finds happiness inside himself. Joined by his yoga to ultimate reality, he obtains inexhaustible happiness. (5.21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥

ye hi saṁsparśajā bhogā duḥkhayonaya eva te ।
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ।।

The pleasures that come from contacts with external objets are actually just wombs of suffering. They begin and then they end, Arjuna. A wise person does not take pleasure in them. (5.22)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।

śaknotīhaiva yaḥ soḍhuṁ prākśarīravimokṣaṇāt।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥

kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ।।

One who is able even here, before giving up his body, to endure the attacks which arise from desire and anger, is a real yogi; he is a happy person. (5.23)

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥

yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ ।
sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati ।।

The yogi who fins his happiness, joy, and radiance within identifies with ultimate reality and enters the nirvana of ultimate reality. (5.24)

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।

इन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ ।
innadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ।।

Seers whose negativities have been destroyed and whose doubt has been severed, self-controlled and delighting in the well-being of all living creatures, gain the nirvana of ultimate reality. (5.25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥

kāmakrodhaviyuktānāṁ yatīnāṁ yatacetasām ।
abhito brahmanirvāṇaṁ vartate viditātmanām ।।

For those practitioners who have disarmed ignorant desire and hatred, whose minds are controlled and who know themselves, the nirvana of ultimate reality lies close at hand. (5.26)

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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)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

jitātmanaḥ praśāntasya paramātmā samāhitaḥ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ।।

The higher self of the one who has conquered himself and who is at peace is calm and collected, whether it's cold or hot, through thick and thin, in honor and disgrace. (6.7)

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यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

yadā viniyataṁ cittamātmanyevāvatiṣṭhate ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा

nispṛhaḥ sarvakāmebhyo yukta ityucyate tadā ।।

When one abides only in the self, with a controlled mind, free from longing and all desires, you can call them "disciplined." (6.18)

यथ दीपो निवातस्थो निंगते सोपमा स्मृता ।

yatha dīpo nivātastho niṅgate sopamā smṛtā ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

yogino yatacittasya yuñjato yogamātmanaḥ ।।

A yogin whose mind is restrained and who is practicing the yoga of the self is like that well-known image of a light which does not flicker in a windless place. (6.19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

yatroparamate cittaṁ niruddhaṁ yogasevayā ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

yatra caivātmanātmānaṁ paśyannātmani tuṣyati ।।

When the mind stills, checked by the practice of yoga, and when seeing the self by means of the self, he is contented within himself. (6.20)

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

sukhamātyantikaṁ yattad buddhigrāhyamatīndriyam ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

vetti yatra na caivāyaṁ sthitaścalati tattvataḥ ।।

Unending happiness is grasped by the intellect; it transcends the senses. When one knows this he does not stays without straying from the ultimate truth. (6.21)

यं लब्ध्वा चापरं लाभं मन्यते नधिकं ततः ।

yaṁ labdhvā cāparaṁ lābhaṁ manyate nadhikaṁ tataḥ ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

yasmin sthito na duḥkhena guruṇāpi vicālyate ।।

Having gained that, he can imagine nothing else better. Rooted in this, he is not shaken even by the heaviest suffering. (6.22)

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

taṁ vidyāddduḥkhasaṁyogaviyogaṁ yogasañjñitam ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसः ॥

sa niścayena yoktavyo yogo'nirviṇṇcetasaḥ ।।

One should know that this, the disconnecting from the connection to suffering, is what is called yoga. Yoga is to be practiced with firm resolve and with an undiscouraged mind. (6.23)

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।

saṅkalpaprabhavān kāmāṁstyaktvā sarvānaśeṣataḥ ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

manasaivendriyagrāmaṁ viniyamya samantataḥ ।।

Renouncing completely all desires produced by the interest in short-term gain, and entirely restraining every one of the sense with the mind, (6.24)

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

śanaiḥ śanairuparamed buddhyā dhṛtigṛhītayā ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ।।

Little by little he should calm himself, getting a firm hold of his intellect. Fixing the mind on the self, he should not cogitate about anything. (6.25)

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।

yato yato niścalati manaścañcalamasthiram ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

tatastato niyamyaitadātmanyeva vaśaṁ nayet ।।

Whenever the unsteady, unfixed mind wanders, he should restrain it and then bring it under the control of the self. (6.26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam ।

उपैति शान्तरजसं ब्रह्मभुतमकल्मषम् ॥

upaiti śāntarajasaṁ brahmabhutamakalmaṣam ।।

Highest happiness comes to the yogi who has a tranquil mind, whose passion is pacified, who is free from all negativities, and who has identified with ultimate reality. (6.27)

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

sukhena brahmasaṁsparśamatyantaṁ sukhamaśnute ।।6.28।।

The yogi who in this way is always disciplining himself, whose negativities have vanished, effortless attains the unending happiness of being joined with ultimate reality. (6.28)