



CLASS EIGHT: UNITY WITHIN DIVERSITY (BhG 6.29-32; 7.1-14; 13.26-33)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

sarvabhūtasthāmātmānaṁ 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)



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आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samam 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)

श्रीभगवानुवाच

śribhagavānuvāca

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ |

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

asamśayaṁ samagraṁ mām yathā jñāsyasi tacchrṇu ||

Lord Krishna said:

Listen to this! With your mind fixed on me and relying on me, Arjuna, you will come to know me entirely. There's no doubt about it! (7.1)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ |

यज्ज्ञात्वा नेह भुयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

yajñātvā neha bhuyo'nyajñātavyamavaśiṣyate ||

I will teach you this wisdom completely, together with discriminatory knowledge. When you know this, there is nothing else in the world left to know. (7.2)



मनुष्यानां सहश्रेषु कश्चिद् यतति सिद्धये ।

manuṣyānām sahaśreṣu kaścid yatati siddhaye ।

यततामपि सिद्धनां कश्चिन्माम् वेत्ति तत्त्वतः ॥

yatatāmapī siddhanām kaścinmām veti tattvataḥ ॥

Among thousands of people there is hardly anyone who strives from perfection, and even among those there is hardly anyone who knows my true reality. (7.3)

भुमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

bhumirāpo'nalo vāyuḥ kham mano buddhireva ca ।

अहंकार इतियं मे भिन्ना प्रकृतिरष्टधा ॥

ahankāra itiyam me bhinnā prakṛtiraṣṭadhā ॥

There are eight divisions to my nature: earth, water, fire, wind, space, mind, intellect, and the ego. (7.4)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि पराम् ।

apareyamitastvanyām prakṛtiṁ viddhi parām ।

जिवभूताम् महाबाहो ययेदं धार्यते जगत् ॥

jivabhūtām mahābāho yayedam dhāryate jagat ॥

But this is only my lower nature. You should know that it is different from my higher nature, which is the life-force by which the world is sustained, Arjuna. (7.5)



एतद्योनीनि भूतानि सर्वानीत्युपधारय ।

etadyonīni bhūtāni sarvānītyupadhāraya ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā ॥

Understand that all living beings have this as their birthplace. I am the origin and end of this whole world. (7.6)

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

mattaḥ parataram nānyat kiñcidasti dhanañjaya ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

mayi sarvamidam protam sūtre maṇigaṇā iva ॥

There is nothing higher than me, Arjuna. Everybody is in me, like a bunch of jewels strung on a thread. (7.7)

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

raso'hamapsu kaunteya prabhāsmi śāsisūryayoḥ ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu ॥

I am the fluidity in water, Arjuna, the light in the sun and moon. Among all the sacred teachings, I am the “om.” I am the sound in space and the manhood in men. (7.8)



पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

punyo gandhaḥ pṛthivyām ca tejaścāsmi vibhāvasau ।

जिवनं सर्वभूतेषु तपश्चास्मिन् तपस्विषु ॥

jivanam sarvabhūteṣu tapaścāsmi tapasviṣu ॥

I am the pure fragrance in the earth and the brilliance in the fire; the life in all beings and the austerity in the ascetics. (7.9)

बिजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

bijaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanam ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

buddhirbuddhimatāmasmi tejastejasvināmaham ॥

You should know me, Arjuna, as the eternal essence of all living beings. I am the intellect of those who have intelligence, the fiery splendor of those who it. (7.10)

बलं बलवतं चाहं कामरागविवर्जितम् ।

balam balavataṁ cāhaṁ kāmarāgavivarjitam ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ॥

I am the strength which comes from being freed of lust and desire in those who are strong. I am the desire in living beings which is not inimical to the dharma. (7.11)



ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

ye caiva sātṭvikā bhāvā rājasāstāmasāśca ye ।

मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥

matta eveti tān viddhi na tvahaṁ teṣu te mayi ॥

Know that the modalities of purity, activity, and inertia come from me. I am not in them; they are in me. (7.12)

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

tribhirguṇamayairbhāvairēbhiḥ sarvamidaṁ jagat ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

mohitaṁ nābhijānāti māmebhyaḥ paramavyayam ॥

This whole world is deluded by these three modalities comprised of the three constituents, and does not recognize me, the changless one who transcends them. (7.13)

दैवि ह्येषा गुणमयी मम माया दुरत्यया ।

daivi hyeṣā guṇamayī mama māyā duratyayā ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

māmeva ye prapadyante māyāmetāṁ taranti te ॥

This divine illusion of mine, comprised of the constituents, is hard to penetreate. Only those who take refuge in me go beyond this illusion. (7.14)



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यावत्सञ्जायते किञ्चित्सत्त्वं स्थवरजङ्गमम्।

yāvatsañjāyate kiñcitsattvaṁ sthvarajaṅgamam ।

क्षेत्रख्सेत्रज्ञसंयोगात्तस्विद्धि भरतर्षभ ॥

kṣetrakṣetrajñasamyogāttasviddhi bharatarṣabha ।।

Arjuna, know that everything, animate and inanimate, arises from the conjunction of the field and the knower of the field. (13.26)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati ।।

The one who sees the supreme Lord existing equally in all living beings, the One who does not perish when they die – that one truly sees. (13.27)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्।

samaṁ paśyanhi sarvatra samavasthitamīśvaram ।

न हिनस्त्यात्मनात्मानं ततो यति परां गतिम् ॥

na hinastyātmanātmānaṁ tato yati parāṁ gatim ।।

Perceiving the Lord as existing equally in all things, one no longer injures oneself and thus goes to the highest state. (13.28)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।

prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

yaḥ paśyati tathātmānamakartāraṁ sa paśyati ।।

The one who sees that all actions are performed by nature alone, and that the self is not the agent, truly sees. (13.29)



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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)

अनादित्वान्निर्गुणत्वात्परमार्मायमव्ययः ।

anāditvānnirguṇatvātparamārmāyamavyayaḥ |

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

śarīrastho'pi kaunteya na karoti na lipyate ||

Beginingless, without qualities, and eternal, this supreme self does not act and is not tainted, Arjuna, even when residing in a body. (13.31)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

yathā sarvagataṁ saukṣmyādākāśaṁ nopalipyate |

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

sarvatrāvasthito dehe tathātmā nopalipyate ||

Just as all-pervading space is not tainted due to its subtlety, so too is the self never stained even when encased in a body. (13.32)