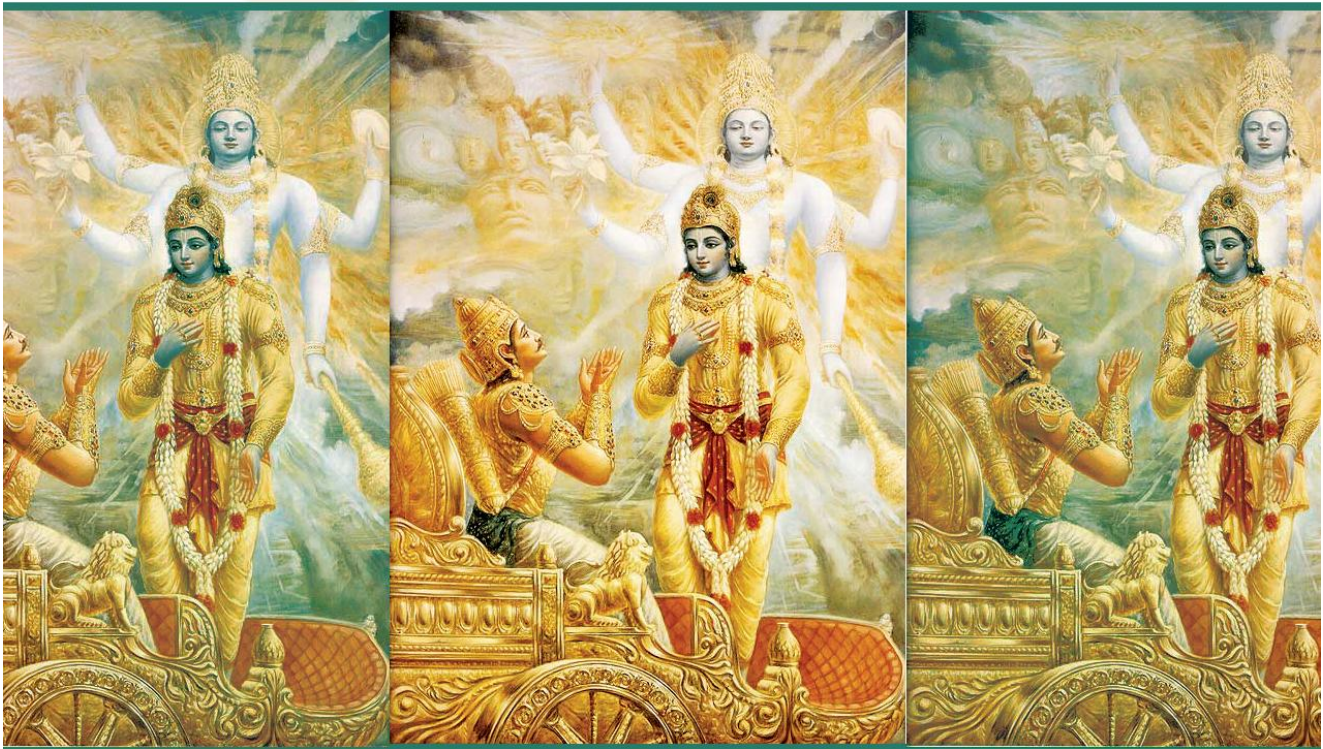


The Three Yogas of the Bhagavad Gita



Lord Krishna's Advices on How to Live the Good Life

THREE JEWELS

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PART ONE: THE YOGA OF ACTION (KARMA YOGA)

I. DOING WHAT NEEDS TO BE DONE

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

na karmaṇāmanārambhānnaiṣkarmya puruṣo'snute |

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

na ca sannyasanādeva siddhiṁ samadhigacchati ||

A person does not escape karma by just not doing anything. It is not through mere renunciation that one achieves perfection. (3.4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ ||

There's no one who exists even for a moment without doing some action. Everyone, however unwillingly, is forced to act due to the qualities of nature. (3.5)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt |

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

svadharme nidhanaṁ śreyaḥ paradharmo bhayāvahaḥ ||

It is better to do one's own duty imperfectly than to do the duty of another well. It is better even to die doing one's own duty; the duty of another is perilous. (3.35)

II. DETACHED ACTION

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate ||

Giving up attachment, perform actions as a practise of yoga, Arjuna. Be the same whether you are successful or unsuccessful; this equanimity is what is called yoga. (2.48)

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ |

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ ||

One who does what needs to be done while remaining unattached to the results of this action is a true renouncer and a yogi, not the one who has merely abandoned the sacrificial fire or eschews religious rites. (6.1)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava |

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

na hyasannyastasaṅkalpo yogī bhavati kaścana ||

You should know, Arjuna, that yoga is what they call renunciation. No one becomes a yogi who has not renounced expectation of selfish advantage.

(6.2)

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III. THE EMPTINESS OF THE ACTOR

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥

ahaṅkāravimūḍhātmā kartā'hamiti manyate ||

All actions are done just by the qualities of nature, but one who is deluded by the ego thinks, “I am the doer.” (3.27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

tattvavittu mahābāho guṇakarmavibhāgayoḥ |

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

guṇā guṇeṣu vartanta iti matvā na sajjate ||

But, Arjuna, one who knows the true nature of the distinctions between actions and qualities, and who thinks, ‘Qualities depend on other qualities,’ he is not attached. (3.28)

कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः ।

स बुद्धि मान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ
sa buddhi mānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

One who sees inaction in action and action in inaction has understanding among men, disciplined in all actions he performs. (4.18)

नैव किञ्चित्करोमीत् युक्तो मन्येत तत्त्ववित् ।

naiva kiñcitkaromiit yukto manyeta tattvavitl

पश्यन् शृण्वन्स्पृशञ्जिघ्रन्नशनन्गच्छन्स्वपन् श्वसन् ॥

paśyan śṛṅvanspṛśañjighrannaśanangacchansvapan śvasanll

Whether he is seeing, hearing, touching, smelling, eating, walking, sleeping or breathing, the disciplined one who knows how things really are would think, “I’m not doing anything at all.” (5.8).

PART TWO: THE YOGA OF WISDOM (JNANA YOGA)

I. THE DELUDED PERSON

प्रवृत्ति च निवृत्तिं च जना न विदुरासुराः ।

pravṛtti ca nivṛttiṁ ca janā na vidurāsuraḥl

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

na śaucam nāpi cācāro na satyam teṣu vidyatel

People who are like demons do not know what to give up and what to take up. In them there is no purity, no good conduct, and no truth. (16.7)

अहङ्कारं बलं दुर्प कामं क्रोधम् च संश्रिताः ।

ahaṅkāram balaṁ durpaṁ kāmaṁ krodham ca saṁśritāḥl

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

māmātmaparadeheṣu pradviṣanto'bhyaśūyakāḥll

Resorting to egoism, power, conceit, desire, and anger, these malicious people hate me, whether it is the “me” that is in their own bodies or who is embodied in others. (16.18)

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II. IGNORANCE, DESIRE, AND HATRED

काम एष क्रोध एष रजोगुणसमुद्भवः ।

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥

mahāśano mahāpāpmā viddhyenamihā vairiṇam ॥

Know it is desire and anger, which arise from the quality of activity, that is the real enemy here, voracious and very evil. (3.37)

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

dhūmenāvriyate vahniryathā"darśo malena ca ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

yatholbenāvṛto garbhastathā tenedamāvṛtam ॥

Just as fire is concealed by smoke, a mirror by dirt, and an embryo by the amnion, so too is this (wisdom) covered by that. (3.38)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

āvṛtaṁ jñānametena jñānino nityavairiṇā ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

kāmarūpeṇa kaunteya duṣpūreṇānalena ca ॥

Wisdom is obscured by the perpetual enemy of the wise which comes in the form of desire, Arjuna, as insatiable as fire. (3.39)

III. THE POWER OF WISDOM

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 शत्रुत्वे 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)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

yajñātvā 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)

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)

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)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samaṁ 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)

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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)

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।

āścaryavatpaśyati kaścidenamāścaryavadvadati tathaiva cānyaḥ |

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

āścaryavaccainamanyaḥ śṛṇoti śrutvāpyenaṁ veda na caiva kaścit ||

It very rare to see it, and also rare to speak of it; to hear of it is rare as well.
But even having heard of it, no one really knows it. (2.29)

**PART THREE: THE YOGA OF DEVOTION (*BHAKTI*
YOGA)**

I. LIFE WITHOUT A SPIRITUAL TEACHER

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimam prāpsye manoratham |

idamastīdamapi me bhaviṣyati punardhanam ||

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi |

īśvaro'hamaham bhogī siddho'ham balavānsukhī |

[Those deluded by ignorance say things like:]

“Today I’ve acquired this thing, and I now will obtain that thing – whatever I fancy. All this money is mine, and there will be plenty more coming in soon. (16.13)

It was I who single-handedly killed that enemy, and I’ll kill lots of others in the future. I am the master of my destiny. I am the enjoyer. I am successful, strong, and happy.” (16.14)

II. TAKING ONESELF TO A SPIRITUAL TEACHER

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍcetā |
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvāṁ
prapannam ||

I am afflicted to my core by the flaw of deep depression; my mind is totally confused about what is the right thing to do. I beg you to tell me clearly what is best. I am your student; please teach me. I surrender myself to you.

(2.7)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

caturvidhā bhajante mām janāḥ sukṛtino'rjuna |

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurararthārthī jñānī ca bharatarṣabha ||

Arjuna, there are four kinds of virtuous persons who devote themselves to me – those in distress, those who are driven by intellectual inquiry, those who are seeking their own advantage, and the wise. (7.16)

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III. RECOGNIZING WHO THE TEACHER IS AND ACKNOWLEDGING YOUR
GOOD FORTUNE

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

yadā yadā hi dharmasya glānirbhavati bhārata।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥

abhyutthānamadharmasya tadā"tmānaṁ sṛjāmyaham॥

Arjuna, I emanate whenever morality declines and immorality increases.
(4.7)

परित्राणाय साधूनां विनाशाय च दुष्कृतां ।

paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtāṁ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

dharmasaṁsthāpanārthāya sambhavāmi yuge yuge॥

For the protection those who do good, to destroy evil, and to establish what
is right I manifest time and time again. (4.8)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye।

yatatāmapī siddhānāṁ kaścīnmaṁ veti tattvataḥ॥

There is barely one man among thousands who strives for perfection. And
of those few who do try to achieve the goal, only the rare one recognizes me
for who I really am. (7.3)

IV. THE HIGHEST YOGA

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)

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)

V. SEEING BEYOND MERE APPEARANCES

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

evametadyathāttha tvamātmānaṁ parameśvara |

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama ||

I want to see your sovereign form, as you have described it, o Supreme
among Men. (11.3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्श्यात्मानमव्ययम् ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho |
yogeśvara tato me tvaṁ darśyātmānamavyayam ||

If you think I'm ready to see it, my Master, reveal to me your irreducible essence, Lord of Yoga. (11.4)

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥

sakheti matvā prasabhaṁ yaduktaṁ he kṛṣṇa he yādava he sakheti |
ajānatā mahimānaṁ tavedaṁ mayā pramādātpraṇayena vāpi ||

Thinking You were just my pal, I boldly said, “Yo, Krishna! Hey cousin! Hey friend!” Because of carelessness and blind infatuation I was ignorant of Your greatness. (11.41)

यच्चावहासार्थं असत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

yaccāvahāśārthamasatkṛto'si vihāraśayyāsanabhojaneṣu |
eko'thavāpyacyuta tatsamakṣaṁ tatkṣāmaye tvāmahamaprameyam ||

If in jest I offended You when we were eating, sitting, resting, or playing, whether we were alone or in the sight of others, I ask You to forgive me, unfathomable Krishna. (11.42)

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

pitāsi lokasya carācarasya tvamasya pūjyaśca gururgarīyān|

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratimaprabhāva||

You are the Father of the world, of all things animate and inanimate, the most weighty of all gurus, worthy of honor by all. There is nothing that equals You. Where in all three worlds is there another that surpasses Your immeasurable power? (11.43)

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīḍyam|

piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum||

I prostrate to You; I lay down my body before You, my Lord, and ask You to be gracious. As a father with his son, as friend with a friend, as a lover to a beloved, bear with me, my Angel. (11.44)

VI. REACHING THE LORD

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

yo mām paśyati sarvatra sarvaṁ ca mayi paśyati|

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

tasyāham 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 ।

sarvabhūtasthitam 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)

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)