

स्वाभाविकसूत्र
svābhāvikasūtra
The Original Gita Aphorisms
in English and Sanskrit¹

दर्शन
darśana

1. Philosophical System

1.1 Over whom you should not mourn, you mourn.
For the dead and for the non-dead, the wise do not mourn. BG2.11

अशोच्याननुशोचसि त्वम् ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १ ॥

aśocyān anuśocasi tvam |
gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ ||

1.2 Yet never have I not been, nor you;
and neither hereafter we all shall not be. BG2.12

न त्वेवाहं जातु नासं न त्वम् ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २ ॥

na tv evāhaṃ jātu nāsaṃ na tvam |
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param ||

1.3 Just as to the ego in this body childhood, youth and old age happen,
so it also obtains another body. BG2.13

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिः ॥ ३ ॥

dehino 'smiṇ yathā dehe kaumāraṃ yauvanaṃ jarā |
tathā dehāntaraprāptiḥ ||

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1.4 Now the contact with the material world causes cold and heat, pleasure and pain; they come and go; they are temporary. BG2.14

मात्रास्पर्शास्तु शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः ॥ ४ ॥

mātrāsparśās tu śītoṣṇasukhaduḥkhadāḥ |
āgamāpāyino 'nityāḥ ||

1.5 For the non-being no existence is found, nor nonexistence is found for the being. The difference between these two has also been seen by those who perceive the truth. BG2.16

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तरमनयोस्तत्त्वदर्शिभिः ॥ ५ ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ |
ubhayor api dr̥ṣṭo 'ntaram anayos tattvadarśibhiḥ ||

1.6 Know however that THAT is indestructible, whereby all this is pervaded. The destruction of that imperishable, no one is able to accomplish. BG2.17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ ६ ॥

avināśi tu tad viddhi yena sarvam idaṃ tatam |
vināśam avyayasyāsyā na kaścit kartum arhati ||

1.7 These bodies have a core that is eternal, imperishable, and immeasurable. Therefore, strive. BG2.18

अन्तरवन्त इमे देहा नित्योऽनाशयप्रमेयः । तस्माद्युध्यस्व ॥ ७ ॥

antaravanta ime dehā nityo 'nāśy aprameyaḥ | tasmād yudhyasva ||

1.8 This one is not born, nor does he ever die. Nor, since he has been, will he ever not be. Unborn, everlasting, perpetual, he is not killed when the body dies. BG2.20

अयं न जायते म्रियते वा कदाचित् ।
यथा भूयते न भविष्यति वा कदाचित् ।
अजो नित्यः शाश्वतो न हन्यते म्रियमाणे शरीरे ॥ ८ ॥

ayaṃ na jāyate mriyate vā kadācit |
yathā bhūyate na bhaviṣyati vā kadācit |
ajo nityaḥ śāśvato na hanyate mriyamāṇe śarīre ||

1.9 As man, after casting away his worn-out garments, takes other new ones, so the ego, after casting away worn-out bodies, goes over into other new ones. BG2.22

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ ९ ॥

vāsāṃsi jīrṇāni yathā vihāya navāni grhṇāti naro 'parāṇi |
tathā śarīrāṇi vihāya jīrṇāny anyāni saṃyāti navāni dehī ||

1.10 THE is lasting, all-pervading, stationary, perpetual. BG2.24

नित्यः सर्वगतः स्थाणुः सनातनः सः ॥ १० ॥

nityaḥ sarvagataḥ sthāṇuḥ sanātanaḥ saḥ ||

1.11 THE is called unobservable, incomprehensible, immutable.
Therefore, do not mourn for anybody. BG2.25

अव्यक्तः सोऽचिन्त्यः सोऽविकार्यः स उच्यते ।
तस्माद्भूतानि नानुशोचस्व ॥ ११ ॥

*avyaktaḥ so 'cintyaḥ so 'vikāryaḥ sa ucyate |
tasmād bhūtāni nānuśocasva ||*

1.12 As death for the born is certain, certain is the birth of the dead.
Because of this, you should not mourn for the inevitable. BG2.27

यस्माद्जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ १२ ॥

*yasmād jātasya hi dhruvo mrtyur dhruvaṃ janma mṛtasya ca |
tasmād aparihārye 'rthe na tvam śocitum arhasi ||*

1.13 Unobservable is the beginning of the beings, observable their midst,
unobservable also their ending. Why then mourn? BG2.28

अव्यक्तादीनि भूतानि व्यक्तमध्यान्यव्यक्तनिधनान्येव ।
तत्र का परिदेवना ॥ १३ ॥

*avyaktādīni bhūtāni vyaktamadyānyavyktanidhanānyeva |
tatra kā paridevanā ||*

2. Striving for Oneness

योग
yoga

2.1 If you possess this, you will cast off the bonds of action. BG2.39

यद्येष दधासि कर्मबन्धान्प्रहास्यसि ॥ १ ॥

yady eṣa dadhāsi karmabandhān prahāsyasi ||

2.2 Striving for Oneness causes no loss in the effort. It is never in vain.
Every attempt is beneficial. BG2.40

योगो नाभिक्रमने नाशो जनयति । न कदाचिद्ब्रूथा ।
सर्वयत्नो लाभकरः ॥ २ ॥

*yogo nābhikramane nāśo janayati | na kadācid vṛthā |
sarvayatno lābhakaraḥ ||*

2.3 The letter of the Veda, saying: “There is nothing else,” produces ignorant ones. The spirit, however, engenders contemplation. BG2.42/44

वेदवृत्तवादी नान्यदस्तीत्यविपश्चितो ददाति ।
बुद्धिस्तथापि समाधिं ददाति ॥ ३ ॥

*vedaṅvṛttavādī nānyad astīty avipaścito dadāti |
buddhis tathāpi samādhim dadāti ||*

2.4 The Vedas discuss the three Basic Attributes. Be free from the three Basic Attributes: the pairs-of-opposites, the instability in reality, acquisition. Seek the possession of the SELF. BG2.45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भव ।
द्वंद्वं सत्त्वानवस्था योगक्षेमः । आत्मवानन्विष्यस्व ॥ ४ ॥

*traiguṇyaviṣayā vedā nistraiguṇyo bhava |
dvandvaṃ sattvānavasthā yogakṣemaḥ | ātmavān anviṣyasva ||*

2.5 As guidelines for contemplation, all Vedas are of great use. BG2.46

यथा नयः समाधये सर्वे वेदा महोपकाराः ॥ ५ ॥

yathā nayaḥ samādhaye sarve vedā mahopakārāḥ ||

2.6 Act only. The fruit of action should not be the motive. Forget inaction. BG2.47

कुरुष्वैव । मा कर्मफलहेतुर्भूः । विस्मरस्वाकर्म ॥ ६ ॥

kuruṣvaiva | mā karmaphalahetur bhūḥ | vismarasvākarma ||

2.7 Equanimity is Striving for Oneness. BG2.48

समत्वं योगः ॥ ७ ॥

samatvaṃ yogaḥ ||

2.8 He who strives with his intelligence for Oneness casts off both good and evil here. BG2.50

बुद्धियोगयुक्तो जहातीहोभे सुखदुःखे ॥ ८ ॥

buddhiyogayukto jahātīhobhe sukhaduḥkhe ||

2.9 When your intelligence (Buddhi) overcomes the confusion of fallacy, then you are contemplating in truth, without the disturbance of other explanations. BG2.52

यदा ते मोहकलिलं बुद्धिर्व्यतितरति ।
तदा ध्यायंस्तत्त्वेऽस्यन्यस्या व्याख्याया विश्वग्लोपेन विना ॥ ९ ॥

*yadā te mohakalilaṃ buddhir vyatitarati |
tadā dhyāyaṃs tattve 'sy anyasyā vyākhyāyā viṣvaglopena vinā ||*

2.10 Restrain desire, seek satisfaction in and by the SELF, then you are steady in knowledge. BG2.55

कामं संयच्छ । आत्मन्येवात्मना तुष्टः प्रतीच्छ ।
तदा स्थितप्रज्ञः ॥ १० ॥

*kāmaṃ saṃyaccha | ātmany evātmanā tuṣṭaḥ pratīccha |
tadā sthitaprajñaḥ ||*

2.11 When passion, fear and anger are conquered, steadiness in thought results. BG 2.56

जितरागभयक्रोधः स्थितधीर्ददाति ॥ ११ ॥

jitarāgabhayakrodhaḥ sthitadhīr dadāti ||

2.12 Harassing senses forcibly carry away the mind. BG2.60

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ १२ ॥

indriyāṇi pramāthīni haranti prasabhaṃ manaḥ ||

2.13 Strive with discipline for Oneness, because for him who has controlled his senses, his knowledge is well-established. BG2.61

योगयुद्धं । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा सुप्रतिष्ठिता ॥ १३ ॥

yogayuddhaṃ | vaśe hi yasyendriyāṇi tasya prajñā supratīṣṭhitā ||

2.14 For he who dwells on the objects of the senses, attachment to them is born; from attachment, desire is born; from desire, anger is born; from anger, delusion; from delusion, confusion and destruction of the intelligence; and he is ruined. BG2.62/63

ध्यायतो विषयान्यस्य सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ।
क्रोधाद्भवति संमोहः संमोहाद्बिभ्रमश्च
बुद्धिनाशश्च प्रणश्यति ॥ १४ ॥

dhyāyato viṣayān yasya saṅgas teṣūpajāyate |
saṅgāt saṅjāyate kāmahaḥ kāmāt krodho ' bhijāyate |
krodhād bhavati saṁmohaḥ saṁmohād vibhramaś ca
buddhināśaś ca praṇaśyati ||

2.15 But he who is restrained by the SELF, who treats the objects of the senses with the senses, freed from desire and aversion, attains peace by the urging of the self. Then his intelligence attains equanimity. BG2.64/65

यस्त्वात्मवश्येन रागद्वेषवियुक्तैर्विषयानिन्द्रियैश्चरति ।
आत्मचोदनया शान्तिमागच्छति ।
तदा तस्य बुद्धिः साम्यमागच्छति ॥ १५ ॥

yas tv ātmavaśyena rāgadveṣaviyuktair viṣayān indriyaiś carati |
ātmacodanayā śāntim āgacchati |
tadā tasya buddhiḥ sāmīyam āgacchati ||

2.16 He who does not strive for Oneness has no intelligence, and finds neither meditation or peace. He who has no peace does not know happiness. The mind follows the wandering senses and diverts his knowledge. BG2.66/67

यो नास्ति बुद्धिर्योगं न जुनक्ति
न च समाप्नोति भावनां न शान्तिम् ।
यो ऽशान्तिर्न सुखं जानीते ।
इन्द्रियाणां चरतां मनोऽनुविदधात्यस्य प्रज्ञां हरति ॥ १६ ॥

*yo nāsti buddhir yogam na junakti
na ca samāpnoti bhāvanāṃ na śāntim |
yo 'śāntir na sukhaṃ jānīte |
indriyāṇāṃ caratāṃ mano 'nuvidadhāty asya prajñāṃ harati ||*

2.17 In that which is the night for all beings, he who restrains himself is awake; that in which the beings are awake is the night for the sage who sees. BG2.69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ १७ ॥

*yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ ||*

2.18 He who is without 'I-making' (separateness) attains peace. BG2.71

यो निरहंकारः स शान्तिमधिगच्छति ॥ १८ ॥

yo nirahaṅkāraḥ sa śāntim adhigacchati ||

3. Striving for Oneness by action

3.1 The world is a twofold path: Striving for Oneness by knowledge of the Philosophical System, and Striving for Oneness by the action of Strivers for Oneness. BG3.3

लोको द्विविधा सृतिः । ज्ञानयोगेन दर्शनस्य कर्मयोगेन योगिनाम् ॥ १ ॥

loko dvividhā sṛtiḥ | jñānayogena darśanasya karmayogena yoginām ||

3.2 Man does not become free from acting by *not* undertaking actions, nor does he attain perfection by mere renunciation. BG3.4

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ २ ॥

*na karmaṇām anārambhān naiṣkarmyam puruṣo 'śnute |
na ca saṁnyasanād eva siddhiṁ samadhigacchati ||*

3.3 For no one ever remains, even for a moment, without taking action; for unwillingly, everyone is forced to action by the Basic Attributes born from the Primordial Substance. BG3.5

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३ ॥

*na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt |
kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ ||*

3.4 He is a hypocrite who, although he restrains his organs of action, remains with his thoughts on the objects of the senses. BG3.6

यद्यपि कर्मेन्द्रियाणि संयच्छति य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्मिथ्याचारः स भवति ॥ ४ ॥

*yadyapi karmendriyāṇi saṁyacchati ya āste manasā smaran |
indriyārthān mithyācārah sa bhavati ||*

3.5 Complete the inevitable action. Action is better than inaction. The maintenance of your body would not even be possible without action. BG3.8

अवश्यकर्म कुरु । कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि ते न प्रसिध्येदकर्मणः ॥ ५ ॥

*avaśyakarma kuru | karma jyāyo hy akarmanah |
sarāyātrāpi te na prasidhyed akarmanah ||*

3.6 This world is bound by action in action. BG3.9

लोकोऽयं कर्मबन्धनः कर्मणि ॥ ६ ॥

loko 'yaṁ karmabandhanaḥ karmaṇi ||

3.7 Know that action originates in THAT and THAT is imperishable. THAT is inevitably all-pervading and omnipresent. BG3.15

कर्म तदुद्भवं विद्धि तच्चाक्षरम् ।
सर्वत्रगं तत्सर्वगतमपरिहार्यं प्रतिष्ठितम् ॥ ७ ॥

*karma tadudbhavaṁ viddhi tac cākṣaram |
sarvatragam tat sarvagatam aparihārye pratiṣṭhitam ||*

3.8 Therefore, one who does not turn the rotating wheel and learn to restrain in action lives in vain. BG3.16

एवं प्रवर्तितं चक्रं नानुवर्तते यः ।
न च वेत्ति कर्मणि निग्रहं मोघं स जीवति ॥ ८ ॥

*evam pravartitam cakram nānuvartate yaḥ |
na ca veti karmaṇi nigrahaṁ moghaṁ sa jīvati ||*

3.9 The human being who takes pleasure in the SELF alone, who is satisfied in the SELF and contented only in the SELF, for him there is nothing to do. BG3.17

य आत्मरतिरेव य आत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ ९ ॥

*ya ātmaratir eva ya ātmatr̥ptaś ca mānavaḥ |
ātmany eva ca santuṣṭas tasya kāryaṁ na vidyate ||*

3.10 He is not influenced by things to be done or not to be done. His interest does not depend on any being. BG3.18

न तं वशंगममर्थैः कार्याकार्यैः ।
न तस्य भूते कश्चिदर्थव्यपाश्रयः ॥ १० ॥

*na taṁ vaśaṅgamam arthaiḥ kāryākāryāḥ |
na tasya bhūte kaścid arthavyapāśrayaḥ ||*

3.11 Act without desire or attachment. BG3.19

असक्तो वा निष्कामः समाचर ॥ ११ ॥

asakto vā niṣkāmaḥ samācara ||

3.12 There is nothing in the three worlds to be done for THAT, nothing not attained that is to be attained; nevertheless THAT engages in action. BG3.22

अस्ति न तस्य कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं तद्वर्तत एव च कर्मणि ॥ १२ ॥

asti na tasya kartavyam triṣu lokeṣu kiñcana |
nānavāptam avāptaavyam tad vartata eva ca karmaṇi ||

3.13 These worlds would collapse if THAT did not act. BG3.24

उत्सीदेयुरिमे लोका न कुर्यात्कर्म चेत्तत् ॥ १३ ॥

utsīdeyur ime lokā na kuryāt karma cet tat ||

3.14 The ignorant ones act with attachment; the wise one however acts without attachment for the benefit of the world. BG3.25

सक्ता अविद्वांसः कुर्वन्ति ।
विद्वान्पुनरसक्तो लोकसंग्रहं करोति ॥ १४ ॥

saktā avidvāṃsaḥ kurvanti |
vidvān punar asakto lokasaṅgrahaṃ karoti ||

3.15 By the Basic Attributes of the Primordial Substance, actions are performed everywhere. Deluded by “I-ness,” the lower self thinks: “I am the doer”. BG3.27

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढः कर्ताहमित्यपरात्मा मन्यते ॥ १५ ॥

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhaḥ kartāham ity aparātmā manyate ||

3.16 He who knows the essence of the distinction between the Basic Attributes and actions, thinking: 'The Basic Attributes act on the Basic Attributes', is not attached. BG3.28

तत्त्वविद्गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ १६ ॥

tattvavid guṇakarmavibhāgayoḥ |
guṇā guṇeṣu vartanta iti matvā na sajjate ||

3.17 Those who are deluded by the Basic Attributes of the Primordial Substance are attached to the actions of the Basic Attributes. Sages know the whole, ignorant ones do not know the whole. BG3.29

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
विद्वांसः कृत्स्नविदन्त्यविद्वांसोऽकृत्स्नविदन्ति ॥ १७ ॥

prakṛter guṇasaṁmūdhāḥ sajjante guṇakarmasu |
vidvāṁsaḥ kṛtsnavidantya avidvāṁso 'akṛtsnavidanti ||

3.18 With your thoughts concentrated on the essence of the SELF, strive, free from hope and selfishness, after your attachment has gone. THAT acts. BG3.30

ते बद्धचित्तेनाध्यात्मानम् । निराशीर्निर्ममो
युध्यस्व गत्वा ते बन्धः । तत्कुरुते ॥ १८ ॥

te baddhacittenādhyātmānam | nirāśīr nirmamo
yudhyasva gatvā te bandhaḥ | tat kurute ||

3.19 The hairsplitting of this teaching misleads all knowledge. The mindless ones are lost. BG3.32

अभ्यसूयदेतस्य मतस्य सर्वज्ञानं विमुह्यति ।
अचेतसो नष्टान् ॥ १९ ॥

*abhyasūyad etasya matasya sarvajñānaṃ vimuhyati |
acetaso naṣṭān ||*

3.20 Wise ones are motivated by their own insight. Beings follow their nature. BG3.33

स्वेषां परिज्ञानं ज्ञानवच्चोदनम् ।
तासां प्रकृतिं यान्ति भूतानि ॥ २० ॥

*sveṣāṃ parijñānaṃ jñānavac codanam |
tāsāṃ prakṛtiṃ yānti bhūtāni ||*

3.21 In the senses are situated desire for and aversion to the objects of the senses. Let nobody come under the power of these two, since they are the antagonists. BG3.34

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ हि परिपन्थिनौ भवतः ॥ २१ ॥

*indriyasyendriyasyārthe rāgadveṣau vyavasthitau |
taylor na vaśam āgacchet tau hi paripanthināu bhavataḥ ||*

3.22 Better is death in one's own life duty, though imperfect, than [doing] the life duty of another; that is full of danger. BG3.35

स्वधर्मे निधनं श्रेयो यद्यपि विगुणः परधर्मात् ।
तद्भयपूर्णः ॥ २२ ॥

*svadharme nidhanaṃ śreyo yadyapi viguṇaḥ paradharmāt |
tad bhayapūrṇaḥ ||*

3.23 Why does man commit evil, even unwillingly, as if urged by force?
BG3.36

किमर्थं पापं चरति पूरुषः ।
अनिच्छन्नपि बलादिव नियोजितः ॥ २३ ॥

kimarthaṃ pāpaṃ carati pūruṣaḥ |
anicchann api balād iva niyojitaḥ ||

3.24 Desire, anger and annoyance originate from the Basic Attribute of
Movement Power. BG3.37

कामः क्रोधो बाधश्च रजोगुणसमुद्भवाः ॥ २४ ॥

kāmaḥ krodho bādhaś ca rajoguṇasamudbhavāḥ ||

3.25 Wisdom is enveloped by this eternal enemy of the wise: desire, an
insatiable fire. BG3.39

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामो दुष्पूरोऽनलः ॥ २५ ॥

āvṛtaṃ jñānam etena jñānino nityavairiṇā |
kāmo duṣpūro 'nalaḥ ||

3.26 The abode is the senses, the inner sense (Manas), and the intelli-
gence; these cause straying. BG3.40

अधिष्ठानमिन्द्रियाण्यन्तरिन्द्रियम् । मनः ।
बुद्धिश्च । एतैर्विमोहयन्ति ॥ २६ ॥

adhiṣṭhānam indriyāṇy antarindriyam | manaḥ |
buddhiś ca | etair vimohayanti ||

3.27 Control the senses and this destroyer of knowledge and science, this bondage to substance. BG3.41

नियच्छेन्द्रियाण्येनं ज्ञानविज्ञाननाशनं च ।
एनं द्रव्यबन्धम् ॥ २७ ॥

*niyacchendriyāṅy enaṃ jñānavijñānanāśanaṃ ca |
enaṃ dravyabandham ||*

3.28 The senses are great; greater is the inner sense; still greater the intelligence; the greatest is the THAT. BG3.42

इन्द्रियाणि पराण्यन्तरिन्द्रियं परम् ।
परा तु बुद्धिः परतस्तु सः ॥ २८ ॥

*indriyāṅi parāṅy antarindriyaṅ param |
parā tu buddhiḥ paratas tu saḥ ||*

3.29 THAT is greater than the intelligence, restrains the self by the SELF, and kills desire. BG3.43

तद्बुद्धेः परमात्मानमात्मना संयच्छति कामं च हन्ति ॥ २९ ॥

tad buddheḥ param ātmānam ātmanā saṅyacchati kāmam ca hanti ||

4. Striving for Oneness by knowledge

4.1 This imperishable Striving for Oneness I proclaimed to the Sun god, the Sun god to the Root-Manu, and the Root-Manu to the Seed-Manu. BG4.1

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मूलमनवे प्राह मूलमनुर्बीजमनवेऽब्रवीत् ॥ १ ॥

imam vīvasvate yogaṃ proktavān aham avyayam |
vīvasvān mūlamanave prāha mūlamanur bījamanave 'bravīt ||

4.2 This Striving for Oneness has vanished in a long lapse of time. Yet it is the highest secret. BG4.2/3

स कालेन महता योगो नष्टः । रहस्यं तथाप्येतदुत्तमम् ॥ २ ॥

sa kālena mahatā yogo naṣṭaḥ | rahasyaṃ tathāpy etad uttamam ||

4.3 The THAT knows its births; you don't.

स जन्मानि तस्य वेद न त्वम् ॥ ३ ॥

sa janmāni tasya veda na tvam ||

4.4 The THAT is unborn, the imperishable SELF, the originator of the beings. Yet THAT controls itself and the Primordial Substance brings forth birth by the power of Maya. BG4.6

अजः स सन्नव्ययात्मा भूतकर्ता ।
तथापि तत्स्वमधिष्ठते प्रकृतिञ्च संभावयति मायया ॥ ४ ॥

ajāḥ sa sann avyayātmā bhūtakartā |
tathāpi tat svam adhiṣṭhate prakṛtiś ca saṃbhāvayati māyayā ||

4.5 Whenever there is weakening of duty and rising up of lawlessness, then THAT manifests itself in bringing forth by embodiment, in age after age. BG4.7/8

यदा यदा हि धर्मस्य ग्लानिर्भवत्यभ्युत्थानमधर्मस्य ।
तदा तद्विसृज्ये मूर्त्या संभवति युगे युगे ॥ ५ ॥

*yadā yadā hi dharmasya glānir bhavaty abhyutthānam adharmasya |
tadā tad visṛjye mūrtyā sambhavati yuge yuge ||*

4.6 He who knows the agency as thus in truth is free from rebirth, nascent in the One. BG4.9

कारणमेवं यो वेत्ति तत्त्वतः । वीतपुनर्जन्म भवानेके ॥ ६ ॥

kāraṇam evaṃ yo vetti tattvataḥ | vītapunarjanma bhavān eke ||

4.7 In whatever way human beings experience THAT, even so they themselves become THAT-conscious. Human beings inevitably follow the Path. BG4.11

यथा तस्मनुष्या भजन्ते तांस्तथैव तद्बोधन्ते ।
अवश्यं मनुष्या वर्तमानुवर्तन्ते ॥ ७ ॥

*yathā tad manuṣyā bhajante tāṃs tathaiva tad bodhante |
avaśyaṃ manuṣyā vartmānuvartante ||*

4.8 In the human world, success results from action. BG4.12

मानुषे लोके सिद्धिर्भवति कर्मजा ॥ ८ ॥

mānuṣe loke siddhir bhavati karmajā ||

4.9 The consciousness of THAT creates birth-states according to the distinction of the Basic Attributes and actions, though non-acting and changeless. BG4.13

तच्चेतना जन्मभावान्सृजति गुणकर्मविभागशः ।
अप्यकर्तारमव्ययं च ॥ १ ॥

*tacetanā janmabhāvān sṛjati guṇakarmavibhāgaśaḥ |
apy akartāram avyayaṃ ca ||*

4.10 Actions do not taint THAT, nor does THAT have desire for the fruit of the action. He who knows THAT thus is not bound by action. BG4.14

न तत्कर्माणि लिम्पन्ति न तत्कर्मफले स्पृहा ।
इति तद्योऽभिजानाति कर्मणा न स बध्यते ॥ १० ॥

*na tat karmāṇi limpanti na tat karmaphale sprhā |
iti tad yo 'bhijānāti karmaṇā na sa badhyate ||*

4.11 Complete an action, desiring liberation. BG4.15

समाप्नुष्व कर्म मुमुक्षन् ॥ ११ ॥

samāpnuṣva karma mumukṣan ||

4.12 What is action? What is inaction? Even the sages are not sure of this. See here the explanation of action. This knowledge brings action. BG4.16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
अत्र पश्यं कर्मव्याख्याम् । एतज्ज्ञानं कर्म ददाति ॥ १२ ॥

*kiṃ karma kim akarmeti kavayo 'py atra mohitāḥ |
atra paśyaṃ karmavyākhyām | etaj jñānaṃ karma dadāti ||*

4.13 Because one must know action, one must know improper action, and one must know inaction. The way of action is hard to comprehend. BG4.17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १३ ॥

*karmaṇo hy api boddhavyaṃ boddhavyaṃ ca vikarmaṇaḥ |
akarmaṇaś ca boddhavyaṃ gahanā karmaṇo gatiḥ ||*

4.14 He who sees in action inaction and in inaction action, he attains the knowledge of realization and strives for Oneness and completes his work. BG4.18

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः ।
स प्रबोद्धज्ञानं समधिगच्छति
स योगयुनक्ति तस्य च कृत्स्नकर्म करोति ॥ १४ ॥

*karmaṇy akarma yaḥ paśyaty akarmaṇi ca karma yaḥ |
sa praboddhajñānaṃ samadhigacchati
sa yogayunakti tasya ca kṛtsnakarma karoti ||*

4.15 He whose actions are free of intentions from desire, whose deeds have been burned by the fire of knowledge, is called wise. BG4.19

यस्य समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणि तं बुधमुच्यते ॥ १५ ॥

*yasya samārambhāḥ kāmasaṅkalpavarjitāḥ |
jñānāgnidaḡdhakarmāṇi taṃ budham ucyate ||*

4.16 After restraining his thoughts and his self, his body inevitably performs actions without attachment to the results of actions, free from the pairs-of-opposites, not bound. BG4.20-22

यत्वा चित्तानि तस्यात्मानं च ।
तस्य शारीरमवश्यकर्माण्यकर्मफलासङ्गं करोत्यबद्धो निर्द्वन्द्वम् ॥ १६ ॥

*yatoā cittāni tasyātmānaṃ ca | tasya śārīram
avaśyakarmāṇy akarmaphalāsaṅgaṃ karoty abaddho nirdvaṃdvaṃ ॥*

4.17 In the boat of knowledge thou shalt cross over all wickedness and see all beings in the SELF. BG4.35/36

सर्वं ज्ञानस्रव एव वृजिनं संतरिष्यसि ।
भूतानि चाशेषेण द्रक्ष्यस्यात्मनि ॥ १७ ॥

*sarvaṃ jñānāplava eva vṛjinam saṃtariṣyasi |
bhūtāni cāśeṣeṇa draṅsyasy ātmani ॥*

4.18 The fire of intelligence reduces action to ashes. The doubter perishes. BG4.37/40

बुद्ध्यग्निः कर्म भस्मसात्कुरुते ।
संशयात्मा विनश्यति ॥ १८ ॥

*buddhyaṅniḥ karma bhasmasāt kurute |
saṃśayātmā vinaśyati ॥*

4.19 Striving for Oneness makes man master of his actions. BG4.41

योगः पुरुषं वशी तस्य कर्माण्याशयति ॥ १९ ॥

yogaḥ puruṣaṃ vaśī tasya karmāṇyāśayati ॥

4.20 Knowledge gives purification and consciousness in the SELF. Rise, be your SELF. BG4.42

आत्मनि शुद्धिं चेतनां च ज्ञानं ददाति ।
उत्तिष्ठैधि च स्वात्मा ॥ २० ॥

*ātmani śuddhiṃ cetanāṃ ca jñānaṃ dadāti |
uttiṣṭhaidhi ca svātmā ||*

5. Renunciation and Striving for Oneness by action **saṃnyāsakarmayoga**
संन्यासकर्मयोग

5.1 Renunciation, and Striving for Oneness by action, both provide the highest bliss. The second is better. BG5.2

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
द्वितीयो विशिष्यते ॥ १ ॥

*saṃnyāsaḥ karmayogaś ca niḥśreyasakarāv ubhau |
dvitīyo viśiṣyate ||*

5.2 Perpetual renunciation, without hate or desire, free from the pairs-of-opposites, gives liberation from bondage. BG5.3

नित्यसंन्यासा निर्द्वेषः निष्काङ्क्षा च निर्द्वन्द्वो
बन्धेभ्यः प्रमोचयति ॥ २ ॥

*nityasaṃnyāsā nirdveṣaḥ niṣkāṅkṣā ca nirdvandvo
bandhebhyaḥ pramocayati ||*

5.3 Renunciation and Striving for Oneness are distinctions; being un-separated, the practice of either one gives the fruit in the other. BG5.4

संन्यासयोगौ विभागौ ।
अपृथकेकमास्थितोऽन्ये विन्दते फलम् ॥ ३ ॥

saṁnyāsayogau vibhāgau |
apṛthak ekam āsthito 'nye vindate phalam ||

5.4 Renunciation and Striving for Oneness are one. BG5.5

एकं संन्यासं च योगं च ॥ ४ ॥

ekam saṁnyāsaṁ ca yogaṁ ca ||

5.5 Striving for Oneness is difficult without renunciation. BG5.6

योगो दुःखं संन्यासमृते ॥ ५ ॥

yogo duḥkhaṁ saṁnyāsam ṛte ||

5.6 He whose goal is Striving for Oneness, he whose SELF has been purified, he who controls his SELF and has subdued his senses, he whose SELF has become the SELF of all beings, is not bound. BG5.7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा न निबध्यते ॥ ६ ॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ |
sarvabhūtātmaḥ bhūtātma na nibadhyate ||

5.7 "I do nothing!" the Striver for Oneness should think, he who knows the truth, seeing, hearing, touching, smelling, standing, walking, sleeping, breathing. The senses dwell among the objects of the senses. BG5.8/9

नैव किञ्चित्करोमीति योगी मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशन्नित्तिष्ठन्गच्छन्स्वपञ्चसन् ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति ॥ ७ ॥

naiva kiñcit karomīti yogī manyeta tattvavit |
paśyañ śṛṇvan sprśaṅ jighraṅ tiṣṭan gacchan svapañ śvasan |
indriyāṅīndriyārtheṣu vartanta iti ||

5.8 With the body, with the mind, with the intelligence, and even with the senses alone, the Strivers for Oneness undertake actions for the purification of the SELF, after having abandoned attachment. This gives the peace of THAT. BG5.11/12

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ।
एतत्तच्छान्तिं ददाति ॥ ८ ॥

kāyena manasā buddhyā kevalair indriyair api |
yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye |
etat tacchāntiṃ dadāti ||

5.9 After having renounced all actions in thought, the embodied one sits, as ruler within the city of nine gates, not bound. BG5.13

सर्वकर्माणि मनसा संन्यस्तास्ते वशी
नवद्वारे पुरे देही न बद्धः ॥ ९ ॥

sarvakarmāṇi manasā samnyastāste vaśī
navadvāre pure dehī na baddhaḥ ||

5.10 The SELF of the world sends forth neither agency nor action nor the union of action and its fruit, but the inherent-self-nature urges. BG5.14

आत्मा लोकस्य न कर्तृत्वं न कर्म सृजति ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १० ॥

*ātmā lokasya na kartr̥tvaṃ na karma sṛjati |
na karmaphalasaṃyogaṃ svabhāvas tu pravartate ||*

5.11 THAT admits neither the evil, nor even the virtue, of anyone. Ignorance conceals knowledge. BG5.15

नादत्ते कस्यचित्पापं नापि सुकृतं तत् ।
अज्ञानं ज्ञानमावृणोति ॥ ११ ॥

*nādatte kasyacit pāpaṃ nāpi sukṛtaṃ tat |
ajñānaṃ jñānaṃ āvṛṇoti ||*

5.12 But for those in whom this ignorance has been destroyed by the knowledge of the SELF, for them the realization reveals THAT. BG5.16

आत्मज्ञानेन तु तदज्ञानं येषां नाशितम् ।
तेषां चेतना वेदयति तत् ॥ १२ ॥

*ātmajñānena tu tad ajñānaṃ yeṣāṃ nāśitam |
teṣāṃ cetanā vedayati tat ||*

5.13 Those whose thoughts are concentrated on THAT, whose SELF is in THE, whose abode is in THE, whose refuge is in THE, go where there is no return. BG5.17

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तताश्रयाः ।
गच्छन्त्यपुनरावृत्तिम् ॥ १३ ॥

*tadbuddhayas tadātmānas tanniṣṭhās tatāśrayāḥ |
gacchanty apunarāvṛttim ||*

5.14 Pleasures, which are born from contacts (separateness), are truly wombs of sorrow. They have a beginning and an end. BG5.22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते । आद्यन्तवन्तः ॥ १४ ॥

ye hi saṁsparśajā bhogā duḥkhayonaya eva te | ādyantavantaḥ ||

5.15 The Seers attain the peace of Nirvana after their twoness has been destroyed and their self has been controlled. BG5.25

लभन्ते निर्वाणशान्तिमृषयः ।
क्षित्वा द्वैधा यत्वात्मानञ्च ॥ १५ ॥

*labhante nirvāṇaśāntim ṛṣayaḥ |
kṣitvā dvaidhā yatvātmānaś ca ||*

5.16 For self-restrainers, who have cast aside desire and anger and have subdued their thoughts, who have learnt to know the SELF, the consciousness in THAT lies near. BG5.26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितस्तच्चेतना वर्तत आत्मानं विदितुं विदित ॥ १६ ॥

*kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām |
abhitas tacchetanā vartata ātmānaṃ vedituṃ vidita ||*

6. Striving for Oneness by self-restraint

6.1 He who, independent of the fruit of the action, performs an action of which the inevitability is certain, is a renouncer and a Striver for Oneness. Not so is he who is without the fire of action and is inactive. BG6.1

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरकर्मग्निरन चाक्रियः ॥ १ ॥

anāśritaḥ karmaphalaṃ kāryaṃ karma karoti yaḥ |
sa saṁnyāsī ca yogī ca na nīrkaṁgñir na cākriyaḥ ||

6.2 Renunciation is Striving for Oneness. No one who has not renounced his intentions is a Striver for Oneness. BG6.2

संन्यासो योगः ।
असंन्यस्तसंकल्पान्योगी भवति न कश्चन ॥ २ ॥

saṁnyāso yogaḥ |
asaṁnyastasaṁkalpān yogī bhavati na kaścana ||

6.3 Coming to Striving for Oneness brings action. Striving for Oneness itself: peacefulness. BG6.3

योगं कर्म कारणम् । योगः स्वयं शमः ॥ ३ ॥

yogaṃ karma kāraṇam | yogaḥ svayaṁ śamaḥ ||

6.4 Let him uplift the self by the SELF and do not let the self be depressed, for truly, the SELF is the ally of the self; the SELF is also the enemy of the self. BG6.5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ४ ॥

*uddhared ātmanātmānaṃ nātmānam avasādayet |
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||*

6.5 The SELF is the ally of the self for those in whom the self has been conquered by the SELF. The SELF is however the enemy of the not-self. BG6.6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
आत्मा तु शत्रुरनात्मनो वर्तते ॥ ५ ॥

*bandhur ātmātmanas tasya yenātmavātmānā jitaḥ |
ātmā tu śatrur anātmano vartate ||*

6.6 He who restrains the self and to whom all are equal is Striving for Oneness. BG6.8

य आत्मा संयच्छति यस्मै च समसर्वो योगो भवति ॥ ६ ॥

ya ātmā saṃyacchati yasmai ca samasarvo yogo bhavati ||

6.7 He is conscious of the differences. BG6.9

विशेषानभिजानीते ॥ ७ ॥

viśeṣān abhijānīte ||

6.8 He is natural in the consciousness of his smallness and knowing little. BG6.10

स्वाभाविकः स चेतनायां लघुता तस्य मितज्ञानं च ॥ ८ ॥

svābhāvikaḥ sa cetanāyāṃ laghutā tasya mitajñānaṃ ca ॥

6.9 He is pure, concentrated in thought, sober and pure in food, not idle. BG6.16

विशुद्धो युक्तात्मा निर्मद आहारशुद्धिर्न निरुद्यमो भवति ॥ ९ ॥

viśuddho yuktātmā nirmada āhāraśuddhir na nirudyamo bhavati ॥

6.10 He eats no meat, nor drinks fermented fluids. BG6.17

न मांसमत्ति न सुरां पिबति ॥ १० ॥

na māṃsam atti na surāṃ pibati ॥

6.11 Thus he strives for Oneness. BG6.18

इत्थमेकत्वं यतते ॥ ११ ॥

ittham ekatvaṃ yatate ॥

6.12 Let it be known that the dissolution of the union with sorrow is what is called Striving for Oneness. BG6.23

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ॥ १२ ॥

taṃ vidyād duḥkhasaṃyogaviyogaṃ yogasaṃjñitam ॥

6.13 Wherever the restless and unsteady mind wanders about, one should constantly control it and bring it under the power of the SELF. BG6.26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
नित्यं नियच्छेदेतदात्मनि च वशं नयेत् ॥ १३ ॥

*yato yato niścarati manaś cañcalam asthiram |
nityaṃ niyacched etad ātmani ca vaśaṃ nayet ||*

6.14 He sees the SELF abiding in all beings, and all beings abiding in the SELF. BG6.29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनीक्षते ॥ १४ ॥

sarvabhūtastham ātmānaṃ sarvabhūtāni cātmanīkṣate ||

6.15 He who sees THAT everywhere and sees all in THAT, for him THAT is not lost, nor does he lose THAT. BG6.30

यस्तत्पश्यति सर्वत्र सर्वं च तस्मिन्पश्यति ।
तस्य तन्न प्रणश्यति स च तन्न प्रणश्यति ॥ १५ ॥

*yas tat paśyati sarvatra sarvaṃ ca tasmin paśyati |
tasya tan na praṇaśyati sa ca tan na praṇaśyati ||*

6.16 He lives in THAT and THAT in him. BG6.31

स तस्मिन्वसति तच्च तस्मिन्वसति ॥ १६ ॥

sa tasmin vasati tac ca tasmin vasati ||

6.17 The mind is difficult to restrain and unsteady, but steady practice restrains it. BG6.35

मनो दुर्निग्रहं चलम् । अभ्यासेन तु गृह्यते ॥ १७ ॥

mano durnigrahaṃ calam | abhyāseṇa tu gr̥hyate ||

6.18 Nobody who acts attuned to nature takes the Path-of-Sorrow. He will have chances again. BG6.40

न स्वभावतस्कृत्कश्चिद्दुर्गतिं गच्छति ।
पुनर्देवानि भविष्यति ॥ १८ ॥

*na svabhāvataskṛt kaścīd durgatiṃ gacchati |
punar daivāni bhaviṣyati ||*

6.19 By prior practices, he is irresistibly carried away. BG6.44

पूर्वाभ्यासैरनिवार्यतो ह्रियते ॥ १९ ॥

pūrvābhyāsair anivāryato hriyate ||

6.20 The Striver for Oneness, perfected through many births, striving with perseverance, goes to the highest goal: the coming into THAT with his inner SELF. BG6.45/47

प्रयत्नादनेकजन्मसंसिद्धो योगी याति परां गतिम् ।
तद्गतेनान्तरात्मना ॥ २० ॥

*prayatnād anekajanmasaṃsiddho yogī yāti parāṃ gatim |
tadgatenāntarātmanā ||*

7. Striving for Oneness by distinguished knowledge vivekajñānayoga

7.1 The knowledge and wisdom will be told to you in full; if you know this, nothing else remains to be known here. BG7.2

ज्ञानं ते विज्ञानं च वक्ष्यतेऽशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ १ ॥

jñānaṃ te vijñānaṃ ca vākṣyate 'śeṣataḥ |
yaj jñātvā neha bhūyo 'nyaj jñātaṃ avāśiṣyate ||

7.2 Among a thousand men, hardly one strives for perfection. Even among strivers who have reached perfection, hardly one knows THAT in essence. BG7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चित्द्वेत्ति तत्त्वतः ॥ २ ॥

manuṣyāṇāṃ sahasreṣu kaścīd yatati siddhaye |
yatatām api siddhānāṃ kaścit tad veti tattvataḥ ||

7.3 Earth, water, fire, air, ether, mind, intelligence and “I-ness”: that is the eightfold divided nature of the World. BG7.4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं भिन्ना प्रकृतिरष्टधा ॥ ३ ॥

bhūmir āpo 'nalo vāyuh khaṃ mano buddhir eva ca |
aḥaṃkāra itīyaṃ bhinnā prakṛtir aṣṭadhā ||

7.4 This is the lowest. Know that there is also another nature of the World: the substance of Life. BG7.5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि जीवभूताम् ॥ ४ ॥

apareyam itas tv anyāṃ prakṛtiṃ viddhi jīva bhūtām ||

7.5 These are the two wombs of all beings. It is the Origin as well as the Dissolution. BG7.6

एतद्योनिनी भूतानि सर्वाणि । प्रभवः प्रलयस्तथा ॥ ५ ॥

etadyoninī bhūtāni sarvāṇi | prabhavaḥ pralayas tathā ||

7.6 Know that the natures, which are of the Equilibrium Power, the Movement Power, and the Perseverance Power, are from THAT; but not THAT in them, they in THAT. BG7.12

ये सात्त्विका भावा राजसास्तामसाश्च ये तस्मात्तेवेति विद्धि ।
न तु तत्तेषु ते तेन ॥ ६ ॥

*ye sāttvikā bhāvā rājasās tāmasās ca ye tasmāt eveti viddhi |
na tu tat teṣu te tena ||*

7.7 By these natures, which arise from the three Basic Attributes, this whole world is deluded and does not know THAT, which is above it and imperishable. BG7.13

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति तदेभ्यः परमव्ययं च ॥ ७ ॥

*tribhir guṇamayair bhāvair ebhiḥ sarvaṃ idaṃ jagat |
mohitaṃ nābhijānāti tad ebhyaḥ param avyayaṃ ca ||*

7.8 Now this illusion, produced by the Basic Attributes, is difficult to comprehend. By the realization of THE, this illusion becomes understandable. BG7.14

माया ह्येषा गुणमयीदुरत्यया ।
चेतनया तस्य मायामेतां प्रज्ञातां भवति ॥ ८ ॥

*māyā hy eṣā guṇamayī duratyayā |
cetanayā tasya māyām etāṃ prajñātāṃ bhavati ||*

7.9 At the end of many births, he who possesses wisdom comes to dissolution in THAT. BG7.19

बहूनां जन्मनामन्ते ज्ञानवान्प्रलयं प्रपद्यते तस्मिन् ॥ ९ ॥

bahūnāṃ janmanām ante jñānavān pralayaṃ prapadyate tasmin ||

7.10 Those whose knowledge has been carried away by desire resort to gods and follow all kind of rites by their obfuscation of the knowledge constrained by their nature. BG7.20

कामेन तैर्हृतज्ञानाः प्रपद्यन्ते देवताः । तं तं नियमानातिष्ठन्ति
तैर्ज्ञानगूहाइः प्रकृत्यानियताः स्वया ॥ १० ॥

*kāmena tair hṛtajñānāḥ prapadyante devatāḥ | taṃ taṃ niyamān ātiṣṭhanti
tair jñānagūhāiḥ prakṛtyā niyatāḥ svayā ||*

7.11 However, the fruit of desire for God, rites and ceremonies that adhere to those of little intelligence, is finite. BG7.23

अन्तवत्तु फलं कामस्य देवाय क्रियाभ्यस्तेषां
तद्भवत्यल्पमेधसाम् ॥ ११ ॥

*antavat tu phalaṃ kāmasya devāya kriyābhyas teṣāṃ
tad bhavaty alpamedhasām ||*

7.12 The unintelligent ones believe that THAT, the unmanifest, has come to manifestation, as they do not know of the supreme, imperishable, and highest nature. BG7.24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते तदबुद्धयः ।
यथा परं भावमव्ययमनुत्तममजानन्ति ॥ १२ ॥

*avyaktaṁ vyaktim āpannaṁ manyante tad abuddhayaḥ |
yathā paraṁ bhāvam avyayam anuttamam ajānanti ||*

7.13 THAT is not observable to all who are enveloped in the Maya of Striving for Oneness. This world does not know THAT, the unborn, the imperishable. BG7.25

न तत्प्रकाशः सर्वस्य योगमायासमावृतः ।
अयं नाभिजानाति लोकस्तदजमव्ययम् ॥ १३ ॥

*na tat prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ |
ayaṁ nābhijānāti lokas tad ajam avyayam ||*

7.14 THAT knows the things of the past, present and future, but THAT is not known by anyone. BG7.26

वेद तत्समतीतानि वर्तमानानि च ।
भविष्याणि च भूतानि तत्तु वेद न कश्चन ॥ १४ ॥

*veda tat samatītāni vartamānāni ca |
bhaviṣyāṇi ca bhūtāni tat tu veda na kaścana ||*

7.15 By the delusion of the pairs-of-opposites, arising from attraction and aversion, all beings fall into delusion at their birth. BG7.27

इच्छाद्वेषसमुत्थेन द्वंद्वमोहेन ।
सर्वभूतानि समोहं सर्गे यान्ति ॥ १५ ॥

*icchādvēṣasamutthena dvandvamohena |
sarvabhūtāni saṁmohaṁ sarge yānti ||*

7.16 They who know THAT as one with the essence of the elements, and the essence of the beings as one with the essence of action, are wise. BG7.30

साधिभूतं तत्साधिभूतात्माधिकर्म च ये विदुः ।
ते विद्वांसः ॥ १६ ॥

*sādhībhūtaṁ tat sādhībhūtātāmādhikarma ca ye viduḥ |
te vidvāṁsaḥ ||*

8. Striving for Oneness to the imperishable THAT

8.1 What is that THE? What is the essence of the SELF? What is action? What is the essence of the elements? What is the essence of the beings? BG8.1

किं तत्स किमध्यात्मं किं कर्म ।
किमधिभूतं किमधिभूतात्मम् ॥ १ ॥

*kiṃ tat sa kim adhyātmaṃ kiṃ karma |
kim adhibhūtaṃ kim adhibhūtātmaṃ ||*

8.2 How and what is the essence of action here in this body? How can those who are controlled by the self know THAT? BG8.2

अधिकर्म कथं कोऽत्र देहेऽस्मिन् ।
कथं ज्ञेयस्तद्ऽस्तिनियतांस्तानात्मभिः ॥ २ ॥

*adhikarma kathaṃ ko 'tra dehe 'smin |
kathaṃ jñeyas tad 'sti niyatāṃs tān ātmabhiḥ ||*

8.3 THAT is the imperishable, the highest. The inherent-self-nature is understood to be the essence of the SELF, the radiance that causes procreation and development of the beings, called inevitable action. BG8.3

अक्षरं तत्परमं स्वभावोऽध्यात्मं ज्ञायते ।
विसर्गो भूतविभावोऽइवं करोत्यवश्यकर्मसंज्ञितः ॥ ३ ॥

*akṣaraṃ tat paramaṃ svabhāvo 'dhyātmaṃ jñāyate |
visarga bhūtavibhāvodbhavaṃ karoty avaśyakarmasamjñitaḥ ||*

8.4 The essence of the elements is the perishable nature, and the Primordial Spirit is the essence of the beings. The essence of action is in the body. BG8.4

अधिभूतं क्षरो भावः पुरुषश्चाधिभूतात्मम् ।
अधिकर्म देहे ॥ ४ ॥

*adhibhūtaṃ kṣaro bhāvaḥ puruṣaś cādhibhūtātman |
adhikarma dehe ||*

8.5 Think of the wise, the ancient, the ruler, smaller than the small, of all the bearer of unthinkable form, of the radiance of the Sun beyond the darkness. Think with dedication and will of the Oneness, with power to strive for Oneness, and thus come to the realization of the Primordial Spirit, the imperishable, the Path of liberated self-restrainers. BG8.9–11

कविं पुराणमनुशासितारमणोरणीयांसं चिन्तयस्व ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥
एकतां मन्यस्व वशेन भक्त्या योगबलेन चैव ।
परपुरुषचेतनामुपैत्यक्षरं पदं मुक्तयत्यात्मनाम् ॥ ५ ॥

*kaviṃ purāṇam anuśāsītāram aṅor aṅīyāṃsaṃ cintayasva |
sarvasya dhātāram acintyarūpam ādityavarṇaṃ tamasah parastāt ||
ekatāṃ manyasva vaśena bhaktyā yogabalena caiva |
parapuruṣacetanām upaity akṣaraṃ padaṃ muktayatyātmanām ||*

8.6 When the life's will is focused in the creative order of matters in thinking, in everything resonating with the same vibration of inevitability, one attains the highest goal (no re-embodiment). BG8.13

संस्तिर्जिववशः सर्गक्रममनसि सर्वे निनादिनि
समेनापरिहार्यस्पन्दी स याति परमां गतिम् ॥ अपुनर्भवम् ॥ ६ ॥

*saṁstirjivavaśaḥ sargakramamanasi sarve ninādini
samenāparihāryaspandī sa yāti paramāṃ gatim || apunarbhavam ||*

8.7 From the unmanifest, the manifest comes forth in inevitable action, but also comes to dissolution, all in due time. BG8.18

अव्यक्ताद्भक्तयः सर्वाः प्रभवन्त्यवश्यकर्मणि ।
अपि तु प्रलीयन्ते यथाकालं सर्वम् ॥ ७ ॥

*avyaktād vyaktayaḥ sarvāḥ prabhavanty avaśyakarmaṇi |
api tu praliyante yathākālaṁ sarvam ||*

8.8 However, THAT is unmanifest and imperishable. THAT is said to be the highest goal. BG8.20/21

तदव्यक्तः त्वव्ययश्च । तदाहुः परमां गतिम् ॥ ८ ॥

tad avyaktaḥ tv avyayaś ca | tad āhuḥ paramāṁ gatim ||

8.9 The Striver for Oneness learns to know two paths: the light and the grey path. The first one knows no return; the second one bestows the lunar light and return. BG8.26/27

शुक्लधूम्रे गती योगी वेत्ति सृती जानन् ।
अनावृत्तिं प्रथमा प्रजानाति ज्योत्स्नामावृत्तिं च द्वितीया संददाति ॥ ९ ॥

*śukladhūmre gatī yogī vetti sṛtī jānan |
anāvṛttiṁ prathamā prajānāti jyotsnām āvṛttiṁ ca dvitīyā saṁdadāti ||*

9. Striving for Oneness by science and wisdom

9.1 Science and wisdom of the secret teaching together give liberation from evil. BG9.1

रहस्यस्य ज्ञानं विज्ञानसहितमुच्चतोऽशुभात् ॥ १ ॥

rahasyasya jñānaṃ vijñānasahitaṃ muñcato 'śubhāt ॥

9.2 There is only one law. BG9.2

केवलविधानमस्ति ॥ २ ॥

kevalavidhānam asti ॥

9.3 This whole world is pervaded by THAT in the unmanifest aspect. All beings abide in THAT, but THAT does not abide in them. BG9.4

तेन ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
तत्स्थानि सर्वभूतानि न च तत्तेष्ववस्थितः ॥ ३ ॥

*tena tatam idaṃ sarvaṃ jagad avyaktamūrtinā |
tatsthāni sarvabhūtāni na ca tat teṣv avasthitaḥ* ॥

9.4 And the beings do not abide in THAT, although THAT supports the beings, but does not abide in the beings; THAT is the origin of the beings. BG9.5

न च तत्स्थानि भूतानि यद्यपि तद्भूतभृत् ।
तथापि न भूतस्थस्तद्भूतभावनः ॥ ४ ॥

*na ca tatsthāni bhūtāni yadyapi tad bhūtabhṛt |
tathāpi na bhūtasthas tad bhūtabhāvanaḥ* ॥

9.5 Just as space pervades beings, supports them and is the origin, so is THAT. BG9.6

यथाकाशो भूतानि व्याप्नोति
तानि बिभर्ति प्रभवश्च तथा तत् ॥ ५ ॥

*yathākāśo bhūtāni vyāpnoti
tāni bibharti prabhavaś ca tathā tat ॥*

9.6 All beings return to the Primordial Substance and are born from it; the inevitability of the breathing of the universe creates and dissolves, without manifestation of the unmanifest, according to life's will to action. BG9.7/8

सर्वभूतानि प्रकृतिं यान्ति प्रकृतिजानि च ।
विश्वप्राण्यपरिहार्यं विसृजति प्रलीयति च ।
व्यक्तिं ऋतेऽव्यक्तं यथा जीववशं कर्मणे ॥ ६ ॥

*sarvabhūtāni prakṛtiṃ yānti prakṛtijāni ca |
viśvaprāṅyaparihāryaṃ visṛjati pralīyati ca |
vyaktiṃ ṛte 'avyaktaṃ yathā jīvavaśaṃ karmaṇe ॥*

9.7 The Primordial Substance produces the moving and unmoving, with THAT as the cause. BG9.10

प्रकृतिः सूयते सचराचरं तद्धेतुना ॥ ७ ॥

prakṛtiḥ sūyate sacarācaraṃ taddhetunā ॥

9.8 Fools misjudge THAT, dazzled by the form. BG9.11

अवजानन्ति तन्मूढा रूपेण मुषितान् ॥ ८ ॥

avajānanti tan mūḍhā rūpeṇa muṣitān ॥

9.9 Their knowledge, their mind, and their actions are vain. BG9.12

मोघज्ञाना मोघचेतसो मोघकर्माणस्तेषाम् ॥ ९ ॥

moghajñānā moghacetaso moghakarmāṇas teṣām ॥

9.10 By performing action with knowledge, others recognize the Oneness, the fragmentedness and the manifold omnipresent THAT. BG9.15

कर्मकृत्ज्ञानेनान्ये तदुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वम् ॥ १० ॥

*karmakṛtjñānenānye tad upāsate |
ekatvena pṛthaktoena bahudhā viśvam ॥*

9.11 Those who know the three attain realization of existence by THAT. BG9.20

ये त्रैविद्यास्तेन भवप्रबोधन्ति ॥ ११ ॥

ye traividyaś tena bhavaprabodhanti ॥

9.12 When their merit is exhausted, they re-embody themselves. BG9.21

तेषां क्षीणे पुण्ये आत्मनः पुनः शरीरभवन्ते ॥ १२ ॥

teṣāṃ kṣīṇe puṇye ātmanaḥ punaḥ śarīrabhavante ॥

9.13 THAT is the same for all; those who deny THAT fall until they recognize THAT. Fortunate is he who directs his will to know THAT. Joy and freedom beckon to him. BG9.24

तत्सर्वसमता ये तद्विदाशन्ति च्यवन्ति यावत्ततभिजानन्ति ते ।
यो वशं तस्य जुनक्ति तज्ज्ञातुं स समृद्धः ।
आनन्दो मुक्ति च तं संजानते ॥ १३ ॥

*tatsarvasamatā ye tad vidāśanti cyavanti yāvāt tat abhijānanti te |
yo vaśaṃ tasya junakti tajjñātum sa samṛddhaḥ |
ānando mukti ca taṃ sañjānate ||*

10. The Power of power development

विभूतिशक्ति
vibhūtiśakti

10.1 The origin is unknowable: the THAT. BG10.2

प्रभवोऽज्ञेयः स इति ॥ १ ॥

prabhavo 'jñeyaḥ sa iti ||

10.2 Know THAT as unborn, without beginning, without end. BG10.3

इवाजमनादिमनन्तं तद्विद्धि ॥ २ ॥

ivājam anādim anantaṃ tad viddhi ||

10.3 He who knows the expansion and contraction of THAT is holy. BG10.7

यस्तत्संस्तिर्विष्टिरौ वेत्ति पुण्यं सः ॥ ३ ॥

yas tatsaṃstirviṣṭirau vetti puṇyaṃ saḥ ||

10.4 THAT is the origin of all and to THAT all returns. BG10.8

सर्वस्य तत्प्रभवस्तस्मै च सर्वो निवर्तते ॥ ४ ॥

sarvoasya tat prabhavas tasmai ca sarvo nivartate ॥

11. Striving for Oneness by contemplation of form

रूपध्यानयोग
rūpadhyānayaoga

11.1 The forms of THAT are uncountable, visible and invisible, colour and sound. BG11.5

तस्य रूपाण्यसंख्यानि दृश्यादृश्यानि वर्णशब्दानि ॥ १ ॥

tasya rūpāṅy asaṅkhyāni dr̥śyādr̥śyāni varṇaśabdāni ॥

11.2 The form of THAT is time, which in its course changes the order of the world. BG11.32

तस्य रूपं कालो यो लोकविधिं कालपर्यायात्परिवर्तयति ॥ २ ॥

tasya rūpaṃ kālo yo lokavidhiṃ kālaparyāyāt parivartayati ॥

12. Striving for Oneness by contraction

12.1 They who see THAT as Oneness, the imperishable, undefinable, unmanifest, omnipresent, unchangeable, immovable, a lasting multitude, become unboundedly aware of THAT. BG12.3/4

ये तदेकत्वमिव पश्यन्ति सममक्षरमनिर्देश्यमव्यक्तं
सर्वत्रगं कूटस्थमचलं ध्रुवग्रामं
ते तदपर्यन्ता अभिजानते ॥ १ ॥

*ye tad ekatvam iva paśyanti samam akṣaram anirdeśyam avyaktaṃ
sarvatragam kūṭastham acalaṃ dhruvagrāmaṃ
te tad aparyantā abhijānate ॥*

12.2 Concentrate your thinking on THAT, focus your intelligence on THAT with all your will and control of your thoughts. BG12.8/9

चिन्तनं तस्य तदुद्धु बुद्धिस्तस्य तत्संनिधत्स्व
सर्वेण वशं तस्य नियमेन मनांसि तस्य च ॥ २ ॥

*cintanaṃ tasya tad uddhu buddhiḥ tasya tat saṃnidhatsva
sarveṇa vaśaṃ tasya niyamena manāṃsi tasya ca ॥*

13. Striving for Oneness by the distinction between the observed and the observer लक्षितपरिज्ञातृविभागयोग
lakṣitaparijñātr̥vibhāgayoga

13.1 The great elements, sense of “I-ness,” the intelligence, the unmanifest, the ten (the senses and their organs of action), the One, and the five objects of the senses with their modifications and actions, are the field of observation in reciprocal action with the observer; and one has to know these. BG13.1,5/6

महाभूतान्यहंकारो बुद्धिरव्यक्तं च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।
विकारैस्तेषां कर्मभिश्च । दर्शनक्षेत्रं
परिज्ञात्रा परस्परकर्मणि भवन्ति । चेतानि च ज्ञेयम् ॥ १ ॥

mahābhūtāny ahaṁkāro buddhir avyaktaṁ ca |
indriyāṇi daśaikam ca pañca cendriyagocarāḥ |
vikārais teṣāṁ karmabhiś ca | darśanakṣetraṁ
parijñātrā parasparakarmani bhavanti | cetāni ca jñeyam ||

13.2 The proper distinction between field and knowledge of the field, the observed and observer in its reciprocal action, gives knowledge of the SELF. BG13.2,11–17

क्षेत्रक्षेत्रज्ञानयोर्योग्यविभागः ।
लक्षितपरिज्ञातृणोः परस्परकर्मणि तस्यात्मज्ञानं ददाति ॥ २ ॥

kṣetrakṣetrajñānayor yogyavibhāgaḥ |
lakṣitaparijñātr̥ṇoḥ parasparakarmani tasyātmañānaṁ dadāti ||

13.3 Know that the Primordial Substance and the Primordial Spirit are both without beginning, and that the modifications and Basic Attributes are manifestations of the consciousnesses of both in non-separation, as active distinctions. BG13.19

प्रकृतिं पुरुषं चैव विद्धानादी उभावपि ।
विकारांश्च गुणांश्चैव प्रकाशान् ।
उभयोश्चेतनानामविभक्तेष्वर्थिविभागानिव ॥ ३ ॥

prakṛtiṃ puruṣaṃ caiva viddhy anādī ubhāv api |
vikāraṃś ca guṇāṃś caiva prakāśān |
ubhayoś cetanānām avibhakteṣv arthivibhāgān iva ||

13.4 The Primordial Substance is called the cause of agency, instrument and doer. The Primordial Spirit is called the cause of the experience of joy and sorrow. BG13.20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखयोर्भोक्तृत्वे हेतुरुच्यते ॥ ४ ॥

kāryakāraṇakartṛtve hetuḥ prakṛtir ucyate |
puruṣaḥ sukhaduḥkḥayor bhoktṛtve hetur ucyate ||

13.5 Then the Primordial Spirit, residing in the Primordial Substance, enjoys the Basic Attributes born from the Primordial Substance. Attachment to the Basic Attributes is the cause of re-embodiment. BG13.21

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य पुनर्जन्म ॥ ५ ॥

puruṣaḥ prakṛtistho hi bhunkte prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgo 'sya punarjanma ||

13.6 He who knows the Primordial Spirit and Primordial Substance with their Basic Attributes does not re-embody. BG13.23

य वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
न स भूयोऽभिजायते ॥ ६ ॥

*ya vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha |
na sa bhūyo 'bhijāyate ||*

13.7 Whenever a being is born, unmoving or moving, know that it is not the union of the distinct, unseparated observed and observer as consciousness of the Primordial Spirit and Primordial Substance. BG13.26

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
न लक्षितपरिज्ञातृविभक्ताविभागसंयोगं
प्रकृतिपरमात्मचेतनामिव तद्विद्धि ॥ ७ ॥

*yāvat saṃjāyate kiñcit sattvaṃ sthāvarajaṅgamam |
na lakṣitaparijñātrūvibhaktāvibhāgasamyogaṃ
prakṛtiparamātmacetanām iva tad viddhi ||*

13.8 The Primordial Substance acts visibly. The SELF does not act. BG13.29

प्रकृतिः समक्षं करोति । आत्मा न करोति ॥ ८ ॥

prakṛtiḥ samakṣaṃ karoti | ātmā na karoti ||

13.9 When one sees the distinct existence of beings in the One, because no beginning and no properties are able to be assigned to THAT, one sees the non-acting highest SELF. BG13.30/31

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
अनादित्वान्निर्गुणत्वात्तद्दिशन्ति ।
परमात्मानमकुर्वत्पश्यति ॥ १ ॥

*yadā bhūtapr̥thagbhāvamekastham anupaśyati |
anāditoān nirgunatoāt tad diśanti |
paramātmānam akurvāt paśyati ||*

14. Striving for Oneness by the distinction of the three Basic Attributes

गुणत्रयविभागयोग guṇatrayavibhāgayoga

14.1 If one has made oneself familiar with this wisdom in practice, so one is not reborn in the creation, nor disturbed in the dissolution. BG14.2

यदिचेदिदं विज्ञानं सुविदितं धर्मे विद्यते ।
एव सर्गे न समुपजायते प्रलये न व्यथते ॥ १ ॥

*yadiced idaṃ vijñānaṃ suviditaṃ dharme vidyate |
eva sarge na samupajāyate pralaye na vyathate ||*

14.2 Equilibrium Power, Movement Power, and Perseverance Power are the three Basic Attributes born from the Primordial Substance. They bind the imperishable ego in the body. BG14.5

सत्त्वं रजस्तम इति त्रिगुणाः प्रकृतिसंभवा भवन्ति ।
निबध्नन्ति देह आत्मानमव्ययम् ॥ २ ॥

*sattvaṃ rajas tama iti triguṇāḥ prakṛtisambhavā bhavanti |
nibadhnanti deha ātmānam avyayam ||*

14.3 Equilibrium Power seeks the proportional resonant vibration with the universe. BG14.6

सत्त्वं विश्वेन समनिनाद्यन्विच्छति ॥ ३ ॥

sattvaṃ viśvena samaninādy anvicchati ॥

14.4 Movement Power is the fire of creation, the desire to act. BG14.7

रजः सर्गाग्निः कर्मसङ्गः ॥ ४ ॥

rajaḥ sargāgniḥ karmasaṅgaḥ ॥

14.5 Perseverance Power seems the rigidity of the desire to act in the form. BG14.8

तमो रूपे कर्मसङ्गस्तम्भा विभाति ॥ ५ ॥

tamo rūpe karmasaṅgastambhā vibhāti ॥

14.6 Equilibrium Power is happiness in consciousness. Movement Power couples with action. Perseverance Power veils knowledge. BG14.9

सत्त्वं सुखं चेतनायाम् ।
रजः कर्म संयुक्ते ।
तमो ज्ञानमावृणोति ॥ ६ ॥

*sattvaṃ sukhaṃ cetanāyām |
rajaḥ karma saṃyukte |
tamo jñānam āvṛṇoti ॥*

14.7 These three Basic Attributes are various attributes of Oneness.
BG14.10

एतानि त्रिगुणमेकत्वस्य विशेषणानि ॥ ७ ॥

etāni triguṇam ekatvasya viśeṣaṇāni ॥

14.8 By research and knowledge, the wise one acknowledges that Equilibrium Power is purity. BG14.11

परिप्रश्नेन ज्ञानेन च विद्वान्सत्त्वं शुद्धिं प्रतिज्ञापयति ॥ ८ ॥

paripraśnena jñānena ca vidvān sattvaṃ śuddhiṃ pratijñāpayati ॥

14.9 The aspects of Movement Power lie in desire. BG14.12

आकृतयो रजसः कामे वर्तन्ते ॥ ९ ॥

ākṛtayo rajasah kāme vartante ॥

14.10 The aspects of Perseverance Power lie in obfuscation of knowledge, in delusion. BG14.13

आकृतयस्तमस आवरकज्ञाने मोहे वर्तन्ते ॥ १० ॥

ākṛtayas tamasa āvarakajñāne mohe vartante ॥

14.11 The knowledge of the properties of the three, and of the activities in inevitable alliance, gives the 'to BE' as consciousness of the All. BG14.16-18,21,27

त्रीणां लिङ्गानां प्रवृत्तीनां च अवश्यसंधिषु ज्ञानम् ।
सत्तां विश्वचेतनामिव ददाति ॥ ११ ॥

*trīṇāṃ liṅgānāṃ pravṛttīnāṃ ca avāśyasandhiṣu jñānam |
sattāṃ viśvacetanām iva dadāti ॥*

**15. Striving for Oneness to the highest
Primordial Spirit**

**पुरुषोत्तमयोग
puruṣottamayoga**

15.1 Search for the unobservable double image of the 'to BE' in the SELF.
BG15.5

अव्यक्तद्वयवर्षः सत्ताया आत्मन्यन्विष्येत् ॥ १ ॥

avyaktadvayavarpaḥ sattāyā ātmany anvīṣyet ॥

15.2 Having become an immortal being, it draws to itself the senses
(of which the inner sense is the sixth), which are rooted in the Primordial
Substance. BG15.7

जीवभूत्वा सनातनः । इन्द्रियाणि येषां षष्ठान्यन्तरिन्द्रियं
प्रकृतिष्ठानि कर्षति ॥ २ ॥

*jīvabhūtvā sanātanaḥ | indriyāṇi yeṣāṃ ṣaṣṭhānyantarindriyaṇ
prakṛtiṣṭhāni karṣati ॥*

15.3 Manas comes and goes like the fragrance of the flowers. BG15.8

मनो गच्छत्यागच्छति गन्धमिव पुष्पाणाम् ॥ ३ ॥

mano gacchatyāgacchati gandham iva puṣpāṇām ॥

15.4 After becoming the life-urge or at times the creative-urge, THAT
enters the body of the living; with exhalation and inhalation united, THAT
digests the four kinds. BG15.14

तद्भूत्वा जीवचोदनः पुरुषो वा कदाचित्प्राणिनां देहमाश्रयते ।
प्राणापानसमायुक्तस्तत्पचति चतुर्विधम् ॥ ४ ॥

*tad bhūtvā jīvacodanaḥ puruṣo vā
kadācit prāṇināṇāṃ deham āśrayate |
prāṇāpānasamāyuktas tat pacati caturvidham ॥*

15.5 There are two Primordial Spirits: the changing manifestation and the imperishable, formless, immovable manifestation. BG15.16

स्तः पुरुषौ व्यक्तिः क्षरो
व्यक्तिश्चाक्षरोऽरूपः कूटस्थश्च ॥ ५ ॥

*stah puruṣau vyaktiḥ kṣaro
vyaktiś cākṣaro ' rūpaḥ kūṭasthaś ca ॥*

15.6 But the highest Primordial Spirit is another, called the highest SELF, which is imperishable, which has passed through the three worlds and supports: ∞ BG15.17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
योऽक्षरं यो लोकत्रयं समुत्तीर्णो विभर्ति च । ∞ ॥ ६ ॥

*uttamaḥ puruṣas tv anyah paramātmety udāhṛtaḥ |
yo 'kṣaram yo lokatrayaṁ samuttīrṇo bibharti ca | ∞ ॥*

16. Striving for Oneness by the distinction in form and formlessness

रूपारूपविभागयोग rūpārūpavibhāgayoga

16.1 The sense of “I-ness,” desire, and impurity by obfuscation of knowledge are the results of holding in high regard the form as sole manifestation. The ignorant ones see the form as the appearance of activity of formlessness. The wise ones see both as consciousness in the SELF. BG16.1,3,18,20

अहंकारः कामोऽशौचं च ज्ञानावरकेन भवन्ति
फलानुबन्धानि रूपप्रशस्तिमिव व्यक्तिं केवलम् ।
अरूपत्वप्रवृत्त्याभासमिव रूपमविद्वांसः पश्यन्ति ।
आत्मनि चेतनामिव विद्वांस उभौ पश्यन्ति ॥ १ ॥

*ahaṅkāraḥ kāmo 'śaucaṁ ca jñānāvarakena bhavanti
phalānubandhāni rūpaprastim iva vyaktiṁ kevalam |
arūpatvapravṛttyābhāsam iva rūpam avidvāṃsaḥ paśyanti |
ātmani cetanām iva vidvāṃsa ubhau paśyanti ॥*

17. Striving for Oneness by the distinction
of the Threefold

त्रयविभागयोग
trayavibhāgayoga

17.1 The existence of embodied ones is threefold in nature: form – form-
lessness – and this Oneness. BG17.2

त्रिविधा भवति भवो देहिनां स्वभावे ।
रूपकमरूपत्वमेतच्चैकत्वम् ॥ १ ॥

trividhā bhavati bhavo dehināṃ svabhāve |
rūpakam arūpatvam etac caikatvam ||

17.2 Truth is personal to everyone’s understanding. BG17.3

सत्त्वानुरूपा सर्वस्य तत्त्वं भवति ॥ २ ॥

sattvānurūpā sarvasya tattvaṃ bhavati ||

17.3 Self-chastisement of the body is unclean. Mindless ones chastise
the house of THAT. BG17.6

शरीरस्य स्वं कर्षणमशुचिं भवति ।
अचेतसस्तद्गृहं शासति ॥ ३ ॥

śarīrasya svaṃ karṣaṇam aśuciṃ bhavati |
acetasaś tadgṛhaṃ śāsati ||

17.4 Eat clean food, think cleanly, live cleanly. BG17.7

आहरशुद्धिमस्त्रीष्व शुद्धम्मन्यस्व शुचिर्जीवस्व ॥ ४ ॥

āharaśuddhim aśnīṣva śuddham manyasva śucir jīvasva ||

17.5 The threefold Brahman is OM, Tat, Sat. BG17.23

ओं तत्सदिति ब्रह्मं त्रिविधम् ॥ ५ ॥

om tat sad iti brahmaṃ trividham ॥

17.6 To understand OM is great. ○. BG17.24

ओमिति समवगम्यं विशालम् ॥ ○ ॥ ६ ॥

om iti samavaḡamyaṃ viśālam ॥ ○ ॥

17.7 To do Tat is liberating. ⊙. BG17.25

तदिति कर्तुं मोक्षणम् ॥ ⊙ ॥ ७ ॥

tad iti kartuṃ mokṣaṇam ॥ ⊙ ॥

17.8 Sat is consciousness. ⊕. BG17.26

सदिति चेतना ॥ ⊕ ॥ ८ ॥

sad iti cetanā ॥ ⊕ ॥

17.9 Asat is dissolution. . BG17.28

असदिति प्रलयः ॥ ॥ ९ ॥

asad iti pralayaḥ ॥ ॥

**18. Striving for Oneness by liberation
through renunciation**

**मोक्षसंन्यासयोग
mokṣasamnyāsayoga**

18.1 Experts call the abandonment of the fruit of all actions renunciation.
BG18.2

सर्वकर्मफलत्यागं प्राहुः संन्यासं विचक्षणाः ॥ १ ॥

sarvākarmaphalatyāgaṃ prāhuḥ samnyāsaṃ vicakṣaṇāḥ ॥

18.2 Renunciation is threefold: of the Equilibrium Power, of the Movement Power, and of the Perseverance Power. Those with bodies are never able to renounce entirely. The required actions in threefoldness have to be done in renunciation. BG18.4,7-9,11,12

संन्यासस्त्रिविधः सत्त्वस्य रजसस्तमसः ।
देहभूतः शक्या न कदाचिदशेषतः ।
त्रिविधत्वेऽवश्यकर्माणि संन्यासे कार्याणि ॥ २ ॥

*samnyāsas trividhaḥ sattvasya rajasas tamasaḥ |
dehabhūtaḥ śakyā n kadācid aśeṣataḥ |
trividhatve 'vaśyakarmāṇi samnyāse kāryāṇi ॥*

18.3 The Philosophical System teaches five causes of action: the body, the doer, the organs, the activities, the urge to act. BG18.13/14

दर्शनः पञ्चकारणानि कर्मण्युपदिशति ।
अधिष्ठानं कर्ता करणानि चेष्टाः कर्मचोदना ॥ ३ ॥

*darśanaḥ pañcakāraṇāni karmaṇy upadiśati |
adhiṣṭhānaṃ kartā karaṇāni ceṣṭāḥ karmacodanā ॥*

18.4 Whatever act man performs with body, speech or mind, these five are the causes of it. BG18.15

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
पञ्चैते तस्य हेतवः ॥ ४ ॥

*śarīravāṅmanobhir yat karma prārabhate naraḥ |
pañcaite tasya hetavaḥ ||*

18.5 One with an undeveloped intelligence sees oneself as the doer of it. BG18.16

कर्तारमात्मानं स पश्यत्यकृतबुद्धित्वेन ॥ ५ ॥

kartāram ātmānaṃ sa paśyaty akṛtabuddhivoena ||

18.6 However, knowledge, the knowable, and the knower are the three-fold impulse to action. Instrument, action, and doer are the threefold constituents. BG18.18

ज्ञानं तु ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ ६ ॥

*jñānaṃ tu jñeyaṃ parijñātā trividhā karmacodanā |
karaṇaṃ karma karteti trividhaḥ karmasaṅgrahaḥ ||*

18.7 These are also called the enumeration of the Basic Attributes in distinction. These parts can be performed in separate actions by biased knowers. BG18.19

तान्यपि गुणसंख्यानं विभागे प्रोच्यन्ते । तान्यंशाः
कर्मभेदतः पक्षपातज्ञातृभिः शक्ताः क्रियन्ते ॥ ७ ॥

*tāny api guṇasaṅkhyānaṃ vibhāge procyante | tāny aṃśāḥ
karmabhedataḥ pakṣapātajñātr̥bhiḥ śaktāḥ kriyante ||*

18.8 The mind is likewise threefold: spirit, letter, and stupidity. BG18.29

मनस्त्रिविधं तद्वदात्माक्षरमबुद्धिमिति ॥ ८ ॥

manas trividham tadvad ātmākṣaram abuddhim iti ॥

18.9 It seems difficult and useless, but the end gives the only happiness of the existence. All the rest is finite in sorrow. BG18.37

दुष्करं निष्फलं च भात्यन्तस्तु भावसुखं केवलं ददाति ।
सर्वशेष आद्यन्तवान्दुःखे ॥ ९ ॥

*duṣkaram niṣphalaṃ ca bhāty antas tu bhāvasukhaṃ kevalaṃ dadāti |
sarvaśeṣa ādyantavān duhkhe ॥*

18.10 Nobody is free of the Basic Attributes; therefore learn to know them. BG18.40

नकिर्मुक्तो गुणानाम् । तत्र ताञ्ज्ञातुं शिक्षस्व ॥ १० ॥

nakir mukto guṇānām | tatra tāñ jñātum śikṣasva ॥

18.11 Work according to your characteristic style, in agreement with the teachings. To fall teaches one to rise. Be yourself and let others be themselves. BG18.45

चेष्टस्व सदृशं स्वस्याः स्वाभाविकस्याविरोधेन दर्शनेन ।
पतितमुत्थानं प्रशास्ति ।
एधि स्वात्मा स्याच्चापरान्स्वात्मनः ॥ ११ ॥

*ceṣṭasva sadṛśaṃ svasyāḥ svābhāvikasyaāvirodhena darśanena |
patitam utthānaṃ praśāsti |
edhi svātmā syāś cāparān svātmanaḥ ॥*