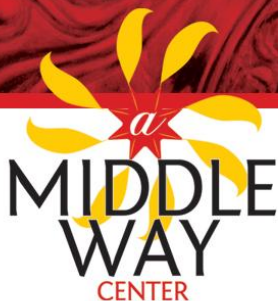


The YOGA of DEVOTION

in the BHAGAVAD GITA



Asian Classics Institute Singapore | aci-sg.org
Lama Marut | lamamarut.org
“A Spiritual Renegade’s Guide to the Good Life”
by Lama Marut can be found at amazon.com

I. Review of the Yoga of 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)

II. Review of the Yoga of Wisdom

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava |

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

yena bhūtānyaśeṣeṇa drakṣyasiātmanyatho 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)

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)

III. The Highest Yoga and the Most Disciplined Yogi

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapi sarveṣāṃ 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)

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)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

samo'haṃ 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)

माम् हि पार्थ व्यपाश्रित्य योऽपि स्युः पापयोन्यः ।

mām hi pārtha vyapāśritya yo'pi syuḥ pāpayonyah|

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति पराम् गतिम् ॥

striyo vaiśyāstathā śūdrāste'pi yānti parām gatim||

If they take refuge in Me, Arjuna, women, commoners, servants, and even those of very low birth, will gain the highest means. (9.32)

IV. The Flaw of Pride

न मां दुष्कृतिनो मुढाः प्रपद्यन्ते नराधमाः ।

na mām duṣkṛtino muḍhāḥ prapadyante narādhamāḥ|

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥

māyayāpahṛtajñānā āsuram bhāvamāśritāḥ||

Deluded wrong-doers, the lowest of people, do not take themselves to Me. Deprived of wisdom by the illusion, they adhere to a demonic way of life. (7.15)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

idamadya mayā labdhamimam prāpsyē manoratham|

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamastīdamapi me bhaviṣyati punardhanam||

[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)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

asau mayā hataḥ śatrurhaniṣye cāparānapī

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī

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)

V. Surrendering to the Teacher

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍceta

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvāṁ prapannaṁ

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)

VI. The Yoga of Service

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९-२७

yattapasyasi kaunteya tatkuruṣva madarpaṇam

Whatever you do, Arjuna, whatever you eat or offer or give, whatever austerities you undertake, do it all as an offering to Me.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

ananyenaiva yogena mām dhyāyanta upāsate॥

Those who are thoroughly devoted to Me give up all their actions to Me and worship Me, meditating on Me with single-minded yoga. (12.6)

VII. 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, Supreme One. (11.3)

अनेकबाहूदरवक्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

anekabāhūdaravakranetraṁ paśyāmi tvāṁ sarvato'nantarūpam।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६

nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa॥ 11.16

I see Your unlimited form everywhere – many arms, bellies, mouths, and eyes. You can take all forms; I see no beginning, middle or end to You, Lord of All.

VIII. Becoming a True Devotee

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

sakheti matvā prasabhaṁ yaduktam he kṛṣṇa he yādava he sakheti|

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥

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)

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 ।

tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīḍyam|

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

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, Divine One.

(11.44)

IX. Seeing the Divine Everywhere

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)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī mām namaskuru ।

मामेवैष्यसि युक्तवैवमात्मनं मत्परायणः ॥

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)