



LIVING WISELY IN TODAY'S WORLD

Advice from the Bhagavad Gita

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THE YOGA OF WISDOM (*JNANA YOGA*)

I. THE DELUDED PERSON

प्रवृत्ति च निवृत्तिं च जना न विदुरासुराः ।

pravṛtti ca nivṛttiṁ ca janā na vidurāsurāḥ ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

na śaucam nāpi cācāro na satyam teṣu vidyate ॥

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)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं ।

asatyamapraṭiṣṭham te jagadāhuraniśvaram ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥

aparasparasambhūtam kimanyatkāmahaitukam ।

They say there is no truth and there is nothing in the world which is fixed, that there is no Lord, and that no cause other than pure desire brings things into being one after another. (16.8)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ ।

कामोपशोगपरमा एतावदिति निश्चिताः ॥

kāmopāśogaparamā etāvaditi niścittāḥ ॥

Certain that the gratification of desire is all there is, they are tormented by countless anxieties and brought to the brink of destruction. (16.11)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

āsāpāśaśatairbaddhāḥ kāmakrodhaparāyaṇāḥ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

ihante kāmabhogārthamanyāyenārthasañcayān॥

Bound by hundreds of the chains of expectation, filled with desire and anger, they try to obtain wealth by any means at all to satisfy their desires. (16.12)

II. THE CHAIN OF PAIN

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate।

सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते ॥

saṅgāt sañjāyate kamaḥ kāmātkrodho'bhijāyate॥

Attachment to the objects of the senses arises in one who is always thinking about them. From attachment comes desire, and from desire anger arises.

(2.62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

krodhādbhavati sammohaḥ sammohātsmṛtivyibhramaḥ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

smṛtibhraṁśād buddhināśo buddhināśātpraṇaśyati॥

From anger comes confusion, and because of confusion one's mindfulness is wavering. Because of the wavering of mindfulness, the intellect is destroyed. And because of the destruction of the intellect, one is ruined.

(2.63)

III. WHERE EVERYTHING COMES FROM

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)

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)

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)

IV. THE ULTIMATE REALITY WHICH IS BEYOND WORDS

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)

पूर्वाभासेन तेनैव हियते ह्यवशोऽपि सः ।

pūrvābhāseṇa tenaiva hriyate hyavaśo'pi saḥ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

jijñāsuraḥ pi yogasya śabdabrahmātivartate।।

Conveyed automatically by one's earlier practice, one who wants to really
know yoga goes beyond the mere conceptualization of ultimate reality.
(6.44)