

OM SHREE SATNAM SAKHI



Gita Jayanti: 28 NOVEMBER 2009

(The anniversary of the day **Lord Krishna** gave his immortal message to Arjuna on the battlefield of Kurukshetra)

“READ EACH AND EVERY WORD I HAVE SAID...CONTEMPLATE ON IT....IMPLEMENT IT...TRULY LIBERATE YOUR SELF FROM THE VISCOUS CYCLE OF BIRTH AND DEATH....COME UNITE WITH THE LORD...”

DAILY 2 CHAPTERS PRESENTED TO YOU FROM THE SHRIMAD BHAGWAD GITA

Chapter Seven

The Yoga of Wisdom and Realization

The Holy Lord said:

With your mind intent upon Me, taking refuge in Me, now hear
How through the practice of yoga you shall fully come to know Me. 1

To you I shall explain in full knowledge and realization
Which, being known, nothing further remains to be known in this world. 2

Of thousands of human beings, scarcely one strives for perfection;
And of those adept in striving, scarcely any knows Me in truth. 3

Earth, water, fire, air, ether, mind, intellect, ego-principle:
These are the eight divisions of my prakriti, O Arjuna. 4

Such is my lower prakriti, yet know my higher prakriti
Sustains all beings that exist and the whole cosmos, Mighty Armed. 5

These two Prakritis should be known as the womb of all these beings.
Of this whole universe am I the Origin and Dissolver. 6

Higher than Me, Dhananjaya, there is absolutely nothing. All creation is strung on Me like strands of jewels on a thread.	7
I am the taste within water, the radiance of moon and sun; I am Om in all the Vedas, sound in ether, manhood in men.	8
I am the fragrance within earth, and the brilliance within the fire; The life in all beings, and the austerity of ascetics.	9
Know me as the eternal seed of all beings; th'intelligence Of the intelligent, and the splendor of the splendid am I.	10
I am the strength of the strong, free from all desire and from passion. I am the desire in beings that is according to dharma.	11
States of being which are sattwic, tajasic and tamasic ⁴⁵ -know As proceeding from Me, yet I am not in them, but they in Me.	12
All this world is deluded by the states composed of the gunas. Thus it perceives Me not, Who am eternal and higher than these.	13
This divine illusion of Mine is difficult to go beyond. Only those devoted to Me shall pass beyond this illusion.	14
But those not devoted to Me-evil-doers, deluded, low- Deprived by Maya of good sense, follow the way of the demons.	15
These four kinds of virtuous men do worship Me, O Arjuna: The distressed, seekers of welfare, seekers of knowledge, and the wise.	16
Of them, the wise man, e'er steadfast, devoted to the One, excels; Supremely dear am I to him, and he is dear to Me, as well.	17
All these indeed are exalted, but I see the man of wisdom As My Self. He, with mind steadfast, abides in Me, the Supreme Goal.	18
At the end of his many births the wise man takes refuge in Me. He knows: "All is Vasudeva", how very rare is that great soul!	19
Others, deprived of their good sense, by "this or that" desire or rite, Devote themselves to other gods, impelled thus by their own natures.	20

Whatever form a devotee may seek to worship with full faith-
That faith of his is blessed by Me to be steadfast, unwavering. 21

Endowed with faith he then receives his desires from that worshipped form
Because I have decreed that those desires should be granted to him. 22

But temporary is the fruit for those of small understanding.
To the gods go their worshippers; my worshippers come unto Me. 23

The unintelligent think Me manifest, though Unmanifest,
Not knowing My supreme state as unchanging and transcendental. 24

Veiled by illusion born of the combinations of the gunas,
This deluded world knows Me not-the Unborn, the Immutable. 25

I know the departed beings, also the living, Arjuna,
And those who are yet to be born; but none whatsoever knows me. 26

By desire and hatred rising through duality's delusion,
At birth all beings fall into delusion, O Scorcher of Foes. 27

But those men of virtuous deeds, they whose sin has come to an end,
Freed from the pairs of opposites-they worship Me with firm resolve. 28

Those men who take refuge in Me seek freedom from old age and death;
They know Brahman thoroughly, and know the Self and Karma as well. 29

Those who know Me, the Primal One, the Primal God, Chief Sacrifice,
They truly know Me with steadfast thought even at the time of death. 30

Om Tat Sat

**Thus in the Upanishads of the glorious Bhagavad Gita, the science of the
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,
ends the seventh discourse entitled: The Yoga of Wisdom and Realization.**

Chapter Eight

The Yoga of Imperishable Brahman

Arjuna said:

What is Brahman and Primal Self, and what is Karma, O Krishna,
What is the Primal Element, also, what is the Primal God? 1

Who, and in what way, is Primal sacrifice here in this body?
And how are You known at the time of death by the self-controlled ones? 2

The Holy Lord said:

Deathless is the Supreme Brahman the Primal Self that dwells in all;
The sacrificial offering: Karma-causing both birth and life. 3

The Primal Element is the perishable adjunct of this;
The Primal God is Indweller, and I the Primal Sacrifice. 4

And he who at the time of death meditating on Me alone,
Goes forth, and leaving the body, doubtless attains to My Being. 5

Whatever he remembers when departing from the body, that
Alone is reached by him because of his constant thinking of that. 6

Therefore, at all times, constantly remember Me, and then do fight:
With mind and intellect absorbed in Me, you thus shall come to Me. 7

With mind made steadfast by yoga, which turns not to anything else,
To the divine supreme Spirit he goes, meditating on Him. 8

He who meditates on the Seer, the Ruler, the ancient, subtler than the atom, support
Of all, Whose form is inconceivable and radiant like the sun and beyond darkness. 9

At the hour of death with his mind unmoving, endowed with devotion and with yoga pow'r,
With the prana ent'ring between the eyebrows, he goes unto the divine supreme Spirit. 10

That which Veda-knowers call the Eternal, which the ascetics, free from passion, enter;
Desiring which they live as brahmacharins, that path I shall explain unto you briefly. 11

Controlling all of the senses, confining the mind in the heart,
Drawing pranas into the head, doing yogic concentration, 12

Uttering OM, the syllable that is God, and intent on Me,
Departing thus from his body, he then attains the Goal Supreme. 13

He who thinks of Me constantly, whose mind does never go elsewhere,
Yogi of constant devotion-For him I am easy to reach. 14

Reaching the highest perfection, having attained Me, those great souls
Are no more subject to rebirth-The evanescent home of pain. 15

All worlds, including Brahma's realm, are subject to rebirth's return,
But for him who attains to Me there is no rebirth, Kunti's Son. 16

The knowers of true "day" and "night" know Brahma's Day and Brahma's Night
Are each a thousand yugas⁴⁸ long-and each one comes unto an end. 17

At the approach of Brahma's Day, all manifested things come forth
From the unmanifest, and then return to that at Brahma's Night. 18

Helpless, the same host of beings being born again and again,
Merge at the approach of the Night and emerge at the dawn of Day. 19

But beyond this unmanifest there is the Unmanifested,
Eternal Existence, Which is not destroyed when all beings merge. 20

The unmanifest, eternal, is declared as the Supreme Goal,
Attaining Which they return not. This is My supreme dwelling place. 21

Yea, this is the Supreme Being, attained by devotion alone,
Within Which all beings do dwell, by which all this is pervaded. 22

Now I shall tell you, Arjuna, of the times in which, departing,
The yogis shall once more return or, departing, shall not return. 23

Fire, light, daytime, the bright fortnight, the six months of the sun's North Path-
Knowers of Brahman take this path and thereby go unto Brahman. 24

Smoke, nighttime, and the dark fortnight, the six months of the sun's South Path-
Taking this path the yogi gains the lunar light, and thus returns. 25

Truly these two light and dark paths the world thinks to be eternal.
By one he goes to non-return; by the other, returns again. 26

No yogi who knows these two paths, O Pritha's son, is deluded.
Therefore, be steadfast in yoga throughout all times, O Arjuna. 27

Whatever merit is declared as gained from Vedas, sacrifice,
Austerity and gifts-yogis surpass and gain the Great Abode. 28

Om Tat Sat

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the
Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna,
ends the eighth discourse entitled: The Yoga of Imperishable Brahman.

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