

## Eight Significant Verses of the Bhagavad Gītā<sup>1</sup> Swami Dayananda Saraswati<sup>2</sup>

### The two-fold committed life-styles

**loke'smin dvidihā niṣṭhā purā proktā mayānagha |  
jñānayogena sāṅkhyānām karmayogena yoginām || 3-3||**

*anagha* - Oh! Sinless One; *asmin* - in this; *loke* - world; *dvidihā* - two-fold; *niṣṭhā* - committed life-styles; *purā* - in the beginning; *mayā* - by me; *proktā* - was told; *jñānayogena* - in the form of the pursuit of knowledge; *sāṅkhyānām* - for the renunciates; *karmayogena* - in the form of the pursuit of action; *yoginām* - for those who pursue activity

Oh! Sinless One, the two-fold committed life-style in this world, was told by Me in the beginning û the pursuit of knowledge for the renunciates and the pursuit of action for those who pursue activity.

### What is to be known is *Brahman*

**jñeyam yattatpravakṣyāmi yajjñātvāmṛtamaśnute |  
anādi matparam brahma na sattannāsaducyate || 13-12||**

*jñeyam yat* - what is to be known; *tat pravakṣyāmi* - that I will tell clearly; *yat jñātvā* - knowing which; *amṛtam* - deathlessness; *aśnute* - one gains; *anādimat* - that which has no beginning; *param* - limitless; *tat brahma* - that Brahman; *na sat* - is not existent; *na asat* - and not non-existent; *ucyate* - is said

What is to be known, that I will tell clearly, knowing, which one gains deathlessness, that Brahman, which, it is said, has no beginning, is limitless, neither existent (as an object) nor non-existent.

### *Brahman* exists in the form of all beings

**sarvataḥ pāṇipādam tatsarvato'kṣīromukham |  
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati || 13-13||**

*tat* - that; *sarvataḥ pāṇipādam* - the one who has hands and feet on all sides; *sarvataḥ akṣī-śiromukham* - the one who has eyes, heads and mouths (faces) on all sides; *sarvataḥ śrutimat* - the one who has ears on all sides; *loke* - in the people; *sarvam āvṛtya* - pervading everything; *tiṣṭhati* - it remains

That (*jñeyam brahma*), the one who has hands and feet on all sides, the one who has eyes, heads and mouths (faces) on all sides, the one who has ears on all sides in the (bodies) of the people remains pervading everything.

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<sup>1</sup> Published with detailed commentary in the 16<sup>th</sup> Anniversary Souvenir 2002 of Arsha Vidya Gurukulam.

<sup>2</sup> Translation and meaning from *Bhagavadgītā Home Study Course*, Arsha Vidya Gurukulam, 1999.

**Īśvara is the essence of all beings (e.g., strength and desire)**

**balam balavatām cāhaṃ kāmarāgavivarjitam |  
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha || 7-11||**

*ca* - and; *bharatarṣabha* - O foremost in the clan of *Bharata*! (Arjuna); *balavatām* - of the strong people; *kāma-rāga-vivarjitam* - that which is free from *kāma*, desire, and *rāga*, attachment; *balam* - the strength; *bhūteṣu* - in the beings; *dharmāviruddhaḥ* - that which is not opposed to *dharmā*; *kāmaḥ* - desire; *aham asmi* - I am

And in the strong, I am the strength that is free from desire and attachment.  
In all beings, I am the desire that is not opposed to *dharmā*, O the foremost in the clan of *Bharata*!

**Karma-yoga: Manage your likes & dislikes through your free will**

**indriyasyendriyasyārthe rāgadveṣau vyavasthitau |  
tayorna vaśamāgacchetau hyasya paripanthinau || 3-34||**

*indriyasya-indriyasya-arthe* - with reference to the object of every sense organ; *rāga-dveṣau* - attachment and aversion; *vyavasthitau* - are there; *tayoḥ* - of these two; *vaśam* - spell; *na* - not; *āgacchet* - should come under; *hi* - because; *tau* - these two; *asya* - one's; *paripanthinau* - enemies

There is attachment and aversion with reference to every sense object. May one not come under the spell of these two because they are one's enemies.

**Karma-yoga: Īśvara is the author of the results of action**

**karmaṇyevādhikāraṣte mā phaleṣu kadācana |  
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || 2-47||**

*karmaṇi* - in action; *eva* - only; *te* - your; *adhikāraḥ* - choice; *phaleṣu* - in the results; *mā kadācana* - never; *karma-phala-hetuḥ* - the cause of the results; *mā bhūḥ* - do not be; *akarmaṇi* - in inaction; *te* - your; *saṅgaḥ* - attachment; *mā astu* - let it not be

Your choice is in action only, never in the result thereof. Do not be the author of the results of action. Let your attachment not be to inaction.

**Karma-yoga: Doing one's duty is worshipping the lord**

**yataḥ pravṛttirbhūtanām yena sarvamidam tatam |  
svakarmanā tamabhyarcya siddhiṃ vindati mānavaḥ || 18-46||**

*yataḥ* - from whom; *bhūtanām pravṛttiḥ* - (is) the creation of the beings; *yena* - by whom; *sarvam idam* - all this; *tatam* - is pervaded; *tam* - him; *svakarmanā* - through one's own duty; *abhyarcya* - worshipping; *mānavaḥ* - the human being; *siddhiṃ* - success; *vindati* - gains

Through one's duty, worshipping him from whom is the creation of the beings, by whom all this is pervaded, a human being gains success.

**A *jñāni* understands *karma* and *akarma* correctly**

**karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ |  
sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt || 4-18||**

*yaḥ* - the one who; *karmaṇi* - in action; *akarma* - actionlessness; *paśyet* - would see; *ca* - and; *yaḥ* - the one who; *akarmanī* - in actionlessness; *karma* - action; (*paśyet* - would see); *saḥ* - that person; *manuṣyeṣu* - among human beings; *buddhimān* - wise; *saḥ* - that person; *yuktaḥ* - (is a) *yogī*; *kṛtsna-karmakṛt* - who has done everything that is to be done

The one who sees actionlessness in action and action in actionlessness is wise among human beings. That person is a *yogī*, who has done everything that is to be done.