

SELF-DISCOVERY – A PATH TO PERFECTION



1. The Problem of Attachment

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः । मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

Dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ |

māmakāḥ pāṇḍavāś-caiva kim-akurvata sañjaya || (1:1)

What did the sons of Pandu and also my people do when, desirous to fight, they assembled together on the holy plain of Kurukshetra, O Sanjaya?

2. Me and Mine

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् । स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥

Tasmān-nārhā vayaṁ hantum dhārtarāṣṭrān sva-bāndhavān |

svajanaṁ hi katham hatvā sukhinaḥ syāma mādharma || (1:37)

Therefore we shall not kill the son of Dhritarashtra, our relatives; for how can we be happy by killing our own people, O Madhava?

3. Instruct Me, I Am Your Disciple!

कार्पण्यदोषोऽपहत-स्वभावः पृच्छामि त्वां धर्म-सम्मूढ-चेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

Kārpaṇya-doṣo'pahata-svabhāvaḥ pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ |

yac-chreyaḥ syān-niścitaṁ brūhi tanme śiṣyas-te'haṁ śādhi mām tvāṁ prapannam || (2:7)

With my nature overpowered by the weak self-pity, with my mind confused about duty, I ask You: tell me decisively what is good for me, I am Your disciple, instruct me, who have taken refuge in You.

4. No Sorrow for The Wise!

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

Aśocyān-anvaśocas-tvaṃ prajñā-vādāṃśca bhāṣase |

gatāsūn-agatāsūmśca nānuśocanti paṇḍitāḥ || (2:11)

You have grieved for those that should not be grieved for; yet, you speak words of wisdom.
The wise grieve neither for the living nor for the dead.

5. Indestructible Self

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥

nainam chindanti śastrāṇi nainam dahati pāvakaḥ |

na cainam kledayanty-āpaḥ na śoṣayati mārutaḥ || (2:23)

Weapons cleave It not, fire burns It not, water moistens It not, wind dries It not.

6. Wonderful Self!

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्-वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति शृत्वाप्येनं वेद न चैव कश्चित् ॥

Āścaryavat-paśyati kaścīd-enam-āścaryavad-vadati tathaiva cānyaḥ |

āścaryavac-cainam-anyaḥ śṛṇoti śṛtvāpy-enam veda na caiva kaścit || (2:29)

Someone visualizes It (the Self) as a wonder; someone talks of It as a wonder, indeed; another hears of It as a wonder; yet none even after hearing, realize it!

7. Wisdom of The Desire-less

प्रजहाति यदा कामान् सर्वान्पार्थ मनो-गतान् । आत्मन्येवात्मना तुष्टः स्थित-प्रज्ञस्तदोच्यते ॥

prajahāti yadā kāmān sarvān-pārtha mano-gatān |

ātmany-evātmanā tuṣṭaḥ sthita-prajñas-tadocyate || (2:55)

When one fully renounces all desires that have entered the mind, O Partha, and remains content in the Self alone by the Self, he is said to be of steady wisdom.

8. No Freedom for The Escapist!

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरुषोऽश्नुते । न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

na karmaṇām-anārambhān-naiṣkarmyaṃ puruṣo'śnute |

na ca sannnyasanād-eva siddhiṃ sam-adhigacchati || (3:4)

One does not obtain freedom from work by abstaining from it; nor does he obtain fulfillment just by renunciation.

9. Right Approach to Work

तस्मादसक्तः सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

Tasmād-asaktaḥ satataṃ kāryaṃ karma samācara |

asakto hyācaran-karma param-āpnoti pūruṣaḥ || (3:19)

Therefore, always engage well in necessary actions. Perform without attachment, for by doing so, man attains the Supreme.

10. Know Yourself on The Relative Plane

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

Śreyān-svadharmo viguṇaḥ para-dharmāt-svanuṣṭhitāt |

sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ ||(3:35)

Though without merit, better is (to follow) one's own duty than that of another well done. Better to die while doing one's own duty than (living) doing someone's duty fraught with fear.

11. Why We Err and Hurt?

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते । एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

indriyāṇi mano buddhiḥ asyādhiṣṭhānam-ucyate |

etair-vimohayaty-eṣa jñānam-āvṛtya dehinam ||(3:40)

The senses, mind and intellect are said to be its (of selfish desire) seat; it deludes the embodied self by veiling the wisdom.

12. God Comes to Our Rescue

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्म-संस्थापनार्थाय संभवामि युगे युगे ॥

paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtām |

dharma-saṁsthāpanārthāya sambhavāmi yuge yuge ||(4:8)

For the protection of the good, destruction of the wicked and to establish righteousness, I am born in every age.

13. Wise Among All

कर्मन्यकर्म यः पश्येदकर्माणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

karmany-akarma yaḥ paśyed-akarmanī ca karma yaḥ |

sa buddhimān-manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt ||(4:18)

One who finds inaction in action and action in inaction, is the wise among men. He is Yogi and true performer of all actions!

14. Three Steps to Self-development

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

Śraddhāvāṁllabhate-jñānaṁ tatparaḥ saṁyatendriyaḥ |

jñānaṁ labdhvā parāṁ śāntim-acireṇādhigacchati ||(4:39)

The man who is full of faith, devoted to It (Self), and subdued the senses obtains (this) Knowledge. Having obtained Knowledge, ere long he obtains the Supreme Peace.

15. True Renunciation

ज्ञेयः स नित्य-संन्यासि यो न द्वेष्टि न कांक्षति । निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥

jñeyaḥ sa nitya-sannyāsi yo na dveṣṭi na kāṅkṣati |

nir-dvandvo hi mahābāho sukhaṁ bandhāt-pramucyate ||(5:3)

A man of true renunciation is one who does not hate or crave. He who is free from duality becomes easily freed from bondage.

16. Inspiration from The Lotus Leaf

ब्रह्मण्याघाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥

Brahmaṇy-ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ |

lipyate na sa pāpena padma-patram-ivāmbhasā ||(5:10)

Abandoning attachment one who works, dedicating his work to *Brahman* is not tainted by sin, just as a lotus leaf that remains unaffected by the water on it.

17. None High, None Low

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

Vidyā-vinaya-sampanne brāhmaṇe gavi hastini |

śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||(5:18)

Sages look with an equal eye upon a *Brahmana* endowed with learning and humility, on a cow, on an elephant and even on a dog and an outcast.

18. Lift Yourself!

उदरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Uddared-ātmanātmānaṁ nātmānam-avasādayet |

ātmaiva hy-ātmano bandhur-ātmaiva ripur-ātmanaḥ ||(6:5)

One should lift (save) oneself by oneself; one should not lower oneself. For, oneself indeed is one's own friend and oneself indeed is one's own enemy.

19. Guidance on Meditation

शनैः शनैरुपरमेत् बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

śanaiḥ śanair-uparamet buddhyā dhṛti-grhītayā |

ātma-saṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ||(6:25)

Withdraw the mind little by little. Take direction from a steadfast intellect. Fix the mind firmly on the Self. Think of nothing else.

20. See Me in All

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||(6:30)

He who sees Me (Self) in everything and sees all in Me – I do not disappear in his vision, nor does he lose from My vision!

21. Pearls on The String

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

mattaḥ parataram nānyat-kiñcid-asti dhanañjaya |

mayi sarvam-idaṁ protaṁ sūtre maṇi-gaṇā iva ||(7:7)

There is no other whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string.

22. Four Kinds of Devotees

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

Catur-vidhā bhajante mām janāḥ sukṛtino'rjuna |

ārto jijñāsura-rthārthī jñānī ca bharata-rṣabha ||(7:16)

Four kinds of men adore Me, O the best of Bharata-s! They are- the distressed one, the knowledge-seeker, the seeker of wealth and the enlightened one.

23. Think of God, Always

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्यर्पितमनोबुद्धिः मामेवैष्यस्यसंशयः ॥

Tasmāt-sarveṣu kāleṣu mām-anusmara yudhya ca |

mayyarpita-mano-buddhiḥ mām-evaiśyasy-asamśayaḥ ||(8:7)

Always remember Me and do your work. One who has dedicated his mind and intellect to Me, shall come to Me alone, undoubtedly.

24. Om is Our True Home

ओमित्येकाक्षरं ब्रह्म व्यहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

omity-ekākṣaram brahma vyaharan-mām-anusmaran |

yaḥ prayāti tyajan-deham sa yāti paramām gatim ||(8:13)

Remember Me intensely along with utterance of the single-syllable OM, denoting *Brahman*. One leaving the body thus, reaches the Supreme state (Liberation).

25. Me and The World

मया ततमिदं सर्वं जगदव्यक्त-मूर्तिना । मत्स्थानि सर्व-भूतानि न चाहं तेष्ववस्थितः ॥

mayā tatamidaṁ sarvaṁ jagad-avyakta-mūrtinā |

matsthāni sarva-bhūtāni na cāham teṣvavasthitaḥ ||(9:4)

This whole world is pervaded by Me, in my unmanifest form. All beings exist in Me, but I am not contained in (conditioned by) them!

26. I Care

अनन्याश्चिन्त्यन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

ananyāś-cintyayanto mām ye janāḥ pary-upāsate |

teṣām nityābhiyuktānām yoga-kṣemaṁ vahāmy-aham ||(9:22)

I ensure the procurement of all their wants and the preservation of their wealth when steadfast people are devoted to Me solely and always engage themselves in contemplation and my worship.

27. Spirit Matters, and Matter Does Not!

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतम् अश्रामि प्रयतात्मनः ॥

patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati |

tad-aham bhakty-upahṛtam aśnāmi prayatātmanaḥ || (9:26)

Leaf, flower, fruit or water – an offering of devotion pleases Me. I accept such offering with joy.

28. God is Our Essence

अहमात्मा गुडाकेश सर्वभूताशयस्थितः । अहमादिश्च मध्यं च भूतानामन्त एव च ॥

Aham-ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ |

aham-ādīśca madhyaṁ ca bhūtānām-anta eva ca || (10:20)

I am the Self residing in the heart of every being. O Arjuna, I am their beginning, their life-span, and their end!

29. See God in Every Glory

यद्यद् विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥

Yad-yad vibhūtimat-sattvaṁ śrīmad-ūrjitameva vā |

tattad-evāvagaccha tvaṁ mama tejośśa-sambhavam || (10:41)

Know all to be born of a fragment of My power whenever you see something endowed with extraordinary glory, attractiveness and vigor!

30. A Thousand Suns Rise at Once

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता । यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः ॥

divi sūrya-sahasrasya bhaved-yugapad-utthitā |

yadi bhāḥ sadrśī sā syād bhāśas-tasya mahātmanaḥ || (11:12)

The splendour of that Great Being was comparable with such brilliance as would be if a thousand suns were to rise and blaze forth all of a sudden in the sky!

31. A Five Point Formula to Reach God

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः । निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

Matkarma-kṛn-matparamo mad-bhaktaḥ saṅga-varjitaḥ |

nirvairāḥ sarva-bhūteṣu yaḥ sa māmēti pāṇḍava || (11:55)

Work for Me, look upon Me as your goal, be devoted, avoid attachments and avoid antagonism to any being. You will enter into Me, O son of Pandu!

32. The Way of Love is The Best

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् । अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

kleśo'dhikataras-teṣām avyaktāsakta-cetasām |

avyaktā hi gatiṛ-duḥkhaṁ dehavadbhir-avāpyate || (12:5)

(Love for a Personal God is easier). Devotion to the impersonal Absolute is far more difficult. The way of an unclear ideal is difficult for body-centered man to understand and follow.

33. Harmony Adorns The Mature Mind

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैः मुक्तो यः स च मे प्रियः ॥

yasmān-nodvijate loko lokān-nodvijate ca yaḥ |

harṣāmarṣa-bhayodvegaiḥ mukto yaḥ sa ca me priyaḥ ||(12:15)

He causes fear to none! No one can cause fear to him! He is free from agitations of mind caused by euphoria, anger and excitement. Such a devotee is very dear to Me!

34. The Self in us is God

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

kṣetra-jñānāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata |

kṣetra-kṣetra-jñāyora-jñānāṁ yattat-jñānāṁ matam mama ||(13:2)

Know Me to be the Self (knower) in all the fields (known). The Knowledge of the field and of its knower is the best Knowledge.

35. Light of All Lights

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते । ज्ञानं ज्ञेयं ज्ञानगम्यं हृति सर्वस्य विष्ठितम् ॥

jyotiṣāmapi tajjyotis-tamasāḥ param-ucyate |

jñānāṁ jñeyam jñāna-gamyam ḥṛti sarvasya viṣṭhitam ||(13:17)

That is the light of all lights; it is spoken of as beyond darkness. It is Knowledge, Knowable and Known. It exists specially in the hearts of all.

36. In The Body, Yet Not of The Body!

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

yathā sarva-gataṁ saukṣmyād ākāśam nopalipyate |

sarvatrāvasthito dehe tathātmā nopalipyate ||(13:32)

Though in the body, the Self is not affected by any impurity just as space which pervades all, is not polluted in any manner.

37. Three Forces at Play

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

sattvāt-sañjāyate jñānāṁ rajaso lobha eva ca |

pramāda-mohau tamaso bhavato'jñānam-eva ca ||(14:17)

Knowledge rises from *sattva*; greed rises from *rajas*; negligence, delusion and ignorance are products of *tamas*.

38. The Secret of Safe Journey

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

mām ca yo'vyabhicāreṇa bhakti-yogena sevate |

sa guṇān-samatītyaitān brahmabhūyāya kalpate ||(14:26)

One who serves Me through unswerving and exclusive devotion transcends the *Guna*-s and attains fitness to become *Brahman*.

39. Our Beloved is in Our Own Heart

सर्वस्य चाहं हृति संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहं ॥

sarvasya cāhaṁ hr̥ti sanniviṣṭho mattaḥ smṛtir-jñānam-apohanam ca |

vedaiśca sarvair-ahameva vedyo vedānta-kṛd vedavid-eva cāhaṁ ||(15:15)

I am in the hearts of all. Remembering and Knowing of spiritual verity arise from Me. So too does their effacement (forgetting). I am the original teacher of Vedanta; I am the knower of Veda

40. The Lord Transcends Description

यस्मात् क्षरमतीतोऽहम् अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmāt kṣaram-atīto'ham akṣarād-api cottamaḥ |

ato'smi loke vede ca prathitaḥ puruṣottamaḥ ||(15:18)

As I transcend the perishable, I am also superior to the imperishable; I am well known as the Supreme Being (*Purushottama*) in both – the Vedic and secular literature.

41. Hell has Three Gates

त्रिविधं नरक्स्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा लोभः तस्मादेतत् त्रयं त्यजेत् ॥

trividham naraksyedaṁ dvāraṁ nāśanam-ātmanaḥ |

kāmaḥ krodhas-tathā lobhaḥ tasmād-etaṁ trayam tyajet ||(16:21)

Lust, anger and greed form the Gateway to hell. This triad leads to destruction of man's spiritual nature. They should be abandoned.

42. Scriptures are The Lighthouses

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्य-व्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

Tasmāc-chāstraṁ pramāṇam te kāryākārya-vyavasthitau |

jñātvā śāstra-vidhānoktaṁ karma kartum-ihārhasi ||(16:24)

Let scriptures be your norm to determine what should be done and what not. Understand the injunction of the scriptures first and set yourself to work.

43. Right Speech

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

anudvega-karam vākyaṁ satyaṁ priya-hitam ca yat |

svādhyāyābhyasanam caiva vān-mayaṁ tapa ucyate|| (17:15)

Speaking words that are inoffensive, true, pleasant and beneficial, as also regular recitation of scriptures constitute austerity pertaining to speech.

44. Austere Mind

मनःप्रसाद सौम्यत्वं मौनमात्मविनिग्रहः । भावसम्युद्धिरित्येतत् तपो मानसमुच्यते ॥

manaḥ-prasāda saumyatvaṁ maunam-ātma-vinigrahaḥ|

bhāva-samsuddhir-ityetat tapo mānasam-ucyate|| (17:16)

Tranquility of mind, gentleness, reticence, withdrawal of the mind, purity of heart- these are mental austerity.

45. Right Giving

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

dātavyam-iti yad-dānaṁ dīyate'nupakāriṇe|

deśe kāle ca pātre ca tad-dānaṁ sāttvikam smṛtam|| (17:20)

Gift made of a sheer sense of duty, without any expectation of any kind of return, at the proper time and place, to a fit recipient, is said to be of the nature of *sattva*.

46. Let Go and Rise Above

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

na hi deha-bhṛtā śakyam tyaktuṁ karmāṅy-aśeṣataḥ|

yastu karma-phala-tyāgī sa tyāgīty-abhidhīyate|| (18:11)

Since it is impossible to give up actions entirely for the one who holds on to a body, he who renounces results of actions is called a man of renunciation.

47. Way to Success

यतः प्रवृत्तिर्भूतानां येन सर्विदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

yataḥ pravṛttir-bhūtānām yena sarvam-idaṁ tatam|

svakarmanā tam-abhyarcya siddhiṁ vindati mānavaḥ|| (18:46)

One achieves success by worshipping Him through his own duties, from whom is the creation of creatures, and by whom everything is pervaded.

48. Grace through Surrender

तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

tameva śaraṇam gaccha sarva-bhāvena bhārata|

tat-prasādāt-parāṁ śāntiṁ sthānam prāpsyasi śāśvatam|| (18:62)

Take refuge in Him only with your whole being. Through His grace you will attain the Supreme Peace and Eternal Abode.

49. At Peace – Only in Him

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva-dharmān parityajya mām-ekaṁ śaraṇaṁ vraja |

ahaṁ tvā sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ || (18:66)

Abandoning dependence on all *dharma*-s (or on human efforts at moral and spiritual upliftment), come to Me as the only refuge. Grieve not; I will deliver you from all sins.

50. Think of God, Always

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ |

tatra śrīr-vijayo bhūtiḥ dhruvā nītir-matir-mama || (18:78)

Wherever there is Krishna – the Lord of Yoga, accompanied by Arjuna- the wielder of bow, there reign good fortune, prosperity and sound policy. Such is my conviction (-Sanjaya).

