

The Fourth Teaching

KNOWLEDGE

Lord Krishna

I taught this undying discipline
to the shining sun, first of mortals,
who told it to Manu, the progenitor of man;
Manu told it to the solar king Ikshvaku.

1

Royal sages knew this discipline,
which the tradition handed down;
but over the course of time
it has decayed, Arjuna.

2

This is the ancient discipline
that I have taught to you today;
you are my devotee and my friend,
and this is the deepest mystery.

3

Arjuna

Your birth followed the birth
of the sun;
how can I comprehend that you taught it
in the beginning?

4

Lord Krishna

I have passed through many births
and so have you;
I know them all,
but you do not, Arjuna.

5

Though myself unborn, undying,
 the lord of creatures, ^{Tran} fashion nature,
 which is mine, and I come into being
 through my own magic.

6

Whenever sacred duty decays
 and chaos prevails,
 then, I create
 myself, Arjuna.

7

To protect men of virtue
 and destroy men who do evil,
 to set the standard of sacred duty,
 I appear in age after age.

8

He who really knows my divine
 birth and my action, escapes rebirth
 when he abandons the body—
 and he comes to me, Arjuna.

9

Free from attraction, fear, and anger,
 filled with me, dependent on me,
 purified by the fire of knowledge,
 many come into my presence.

10

As they seek refuge in me,
 I devote myself to them;
 Arjuna, men retrace
 my path in every way.

11

Desiring success in their actions,
 men sacrifice here to the gods;
 in the world of man
 success comes quickly from action.

12

I created mankind in four classes,
 different in their qualities and actions;
 though unchanging, I am the agent of this,
 the actor who never acts!

13

I desire no fruit of actions,
 and actions do not defile me;
 one who knows this about me
 is not bound by actions.

14

Knowing this, even ancient seekers
 of freedom performed action—
 do as these seers
 did in ancient times.

15

What is action? What is inaction?
 Even the poets were confused—
 what I shall teach you of action
 will free you from misfortune.

16

One should understand action,
 understand wrong action,
 and understand inaction too;
 the way of action is obscure.

17

A man who sees inaction in action
 and action in inaction
 has understanding among men,
 disciplined in all action he performs.

18

The wise say a man is learned
 when his plans lack constructs of desire,
 when his actions are burned
 by the fire of knowledge.

19

Abandoning attachment to fruits of action, always content, independent, he does nothing at all even when he engages in action. 20

He incurs no guilt if he has no hope, restrains his thought and himself, abandons possessions, and performs actions with his body only. 21

Content with whatever comes by chance, beyond dualities, free from envy, impartial to failure and success, he is not bound even when he acts. 22

When a man is unattached and free, his reason deep in knowledge, acting only in sacrifice, his action is wholly dissolved. 23

The infinite spirit is the offering, the oblation it pours into infinite fire, and the infinite spirit can be reached by contemplating its infinite action. 24

Some men of discipline offer sacrifice only to the gods; others sacrifice with oblation in the fire of infinite spirit. 25

Some offer senses such as hearing in the fires of restraint; others offer sound and other objects in the fires of the senses. 26

Others offer all actions of the senses and all actions of breath in the fire of discipline kindled by knowledge—the mastery of one's self. 2

Ascetics who keep strict vows sacrifice with material objects, through penance, discipline, study of sacred lore, and knowledge. 2

Others sacrifice by suspending the cycle of vital breath, the flow of inhaling and exhaling, as they practice breath control. 2

Others restricting their food offer breaths in vital breaths; all these understand sacrifice and in sacrifice exhaust their sins. 3

Men who eat remnants of sacrifice attain the timeless infinite spirit; what is this world or the next for a man without sacrifice, Arjuna? 3

Many forms of sacrifice expand toward the infinite spirit; know that the source of them all is action, and you will be free. 3

Sacrifice in knowledge is better than sacrifice with material objects; the totality of all action culminates in knowledge, Arjuna, 3

Know it by humble submission,
by asking questions, and by service;
wise men who see reality
will give you knowledge.

34

Arjuna, when you have realized this,
you will not descend into delusion again;
knowledge will let you see creatures
within yourself and so in me.

35

Even if you are the most evil
of all sinners,
you will cross over all evil
on the raft of knowledge.

36

Just as a flaming fire reduces
wood to ashes, Arjuna,
so the fire of knowledge
reduces all actions to ashes.

37

No purifier equals knowledge,
and in time
the man of perfect discipline
discovers this in his own spirit.

38

Faithful, intent, his senses
subdued, he gains knowledge;
gaining knowledge,
he soon finds perfect peace.

39

An ignorant man is lost, faithless,
and filled with self-doubt;
a soul that harbors doubt has no joy,
not in this world or the next.

40

Arjuna, actions do not bind
a man in possession of himself,
who renounces action through discipline
and severs doubt with knowledge.

4

So sever the ignorant doubt
in your heart with the sword
of self-knowledge, Arjuna!
Observe your discipline! Arise!

4

The Fifth Teaching

RENUNCIATION
OF ACTION

Arjuna

Krishna, you praise renunciation
of actions and then discipline;
tell me with certainty
which is the better of these two.

1

Lord Krishna

Renunciation and discipline in action
both effect good beyond measure;
but of the two, discipline in action
surpasses renunciation of action.

2

The man of eternal renunciation
is one who neither hates nor desires;
beyond dualities,
he is easily freed from bondage.

3

Simpletons separate philosophy
and discipline, but the learned do not;
applying one correctly, a man
finds the fruit of both.

4

Men of discipline reach the same place
that philosophers attain;
he really sees who sees philosophy
and discipline to be one.

5

Renunciation is difficult to attain without discipline; a sage armed with discipline soon reaches the infinite spirit.

Armed with discipline, he purifies and subdues the self, masters his senses, unites himself with the self of all creatures; even when he acts, he is not defiled.

Seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, the disciplined man who knows reality should think, "I do nothing at all."

When talking, giving, taking, opening and closing his eyes, he keeps thinking, "It is the senses that engage in sense objects."

A man who relinquishes attachment and dedicates actions to the infinite spirit is not stained by evil, like a lotus leaf unstained by water.

Relinquishing attachment, men of discipline perform action with body, mind, understanding, and senses for the purification of the self.

Relinquishing the fruit of action, the disciplined man attains perfect peace; the undisciplined man is in bondage, attached to the fruit of his desire.

Renouncing all actions with the mind, the masterful embodied self dwells at ease in its nine-gated fortress—it neither acts nor causes action.

The lord of the world does not create agency or actions, or a union of fruits with actions; but his being unfolds into existence.

The lord does not partake of anyone's evil or good conduct; knowledge is obscured by ignorance, so people are deluded.

When ignorance is destroyed by knowledge of the self, then, like the sun, knowledge illumines ultimate reality.

That becomes their understanding, their self, their basis, and their goal, and they reach a state beyond return, their sin dispelled by knowledge.

Learned men see with an equal eye a scholarly and dignified priest, a cow, an elephant, a dog, and even an outcaste scavenger.

Men who master the worldly world have equanimity—they exist in the infinite spirit, in its flawless equilibrium.

should not rejoice in what he loves
recoil from what disgusts him;
are in understanding, undeluded, knowing
infinite spirit, he abides in it.

20

ached from external contacts,
discovers joy in himself;
ed by discipline to the infinite spirit,
self attains inexhaustible joy.

21

ights from external objects
worms of suffering;
their beginning is their end,
no wise man delights in them.

22

man able to endure
force of desire and anger
are giving up his body
disciplined and joyful.

23

man of discipline has joy,
light, and light within;
omming the infinite spirit,
finds the pure calm of infinity.

24

man who can destroy their sins,
through doubt, master the self,
delight in the good of all creatures
in the pure calm of infinity.

25

pure calm of infinity
is for the ascetic
to disarm desire and anger,
controls reason, and knows the self.

26

He shuns external objects,
fixes his gaze between his brows,
and regulates his vital breaths
as they pass through his nostrils.

27

Truly free is the sage who controls
his senses, mind, and understanding,
who focuses on freedom
and dispels desire, fear, and anger.

28

Knowing me as the enjoyer
of sacrifices and penances, lord of all worlds,
and friend of all creatures,
he finds peace.

29

The Sixth Teaching

THE MAN OF
DISCIPLINE

Lord Krishna

One who does what must be done
without concern for the fruits
is a man of renunciation and discipline,
not one who shuns ritual fire and rites.

1

Know that discipline, Arjuna,
is what men call renunciation;
no man is disciplined
without renouncing willful intent.

2

Action is the means for a sage
who seeks to mature in discipline;
tranquility is the means
for one who is mature in discipline.

3

He is said to be mature in discipline
when he has renounced all intention
and is detached
from sense objects and actions.

4

He should elevate himself by the self,
not degrade himself;
for the self is its own friend
and its own worst foe.

5

The self tranquil, his fear dispelled,
firm in his vow of celibacy, his mind restrained,
let him sit with discipline,
his thought fixed on me, intent on me.

14

Disciplining himself,
his mind controlled,
a man of discipline finds peace,
the pure calm that exists in me.

15

Gluttons have no discipline,
nor the man who starves himself,
nor he who sleeps excessively
or suffers wakefulness.

16

When a man disciplines his diet
and diversions, his physical actions,
his sleeping and waking,
discipline destroys his sorrow.

17

When his controlled thought
rests within the self alone,
without craving objects of desire,
he is said to be disciplined.

18

"He does not waver, like a lamp sheltered
from the wind" is the simile recalled
for a man of discipline, restrained in thought
and practicing self-discipline.

19

When his thought ceases,
checked by the exercise of discipline,
he is content within the self,
seeing the self through himself.

20

Absolute joy beyond the senses
can only be grasped by understanding;
when one knows it, he abides there
and never wanders from this reality.

21

6

7

8

9

10

11

12

13

Obtaining it, he thinks
there is no greater gain;
abiding there, he is unmoved,
even by deep suffering.

22

Since he knows that discipline
means unbinding the bonds of suffering,
he should practice discipline resolutely,
without despair dulling his reason.

23

He should entirely relinquish
desires aroused by willful intent;
he should entirely control
his senses with his mind.

24

He should gradually become tranquil,
firmly controlling his understanding;
focusing his mind on the self,
he should think nothing.

25

Wherever his faltering mind
unsteadily wanders,
he should restrain it
and bring it under self-control.

26

When his mind is tranquil, perfect joy
comes to the man of discipline;
his passion is calmed, he is without sin,
being one with the infinite spirit.

27

Constantly disciplining himself,
free from sin, the man of discipline
easily achieves perfect joy
in harmony with the infinite spirit.

28

Arming himself with discipline,
seeing everything with an equal eye,
he sees the self in all creatures
and all creatures in the self.

29

He who sees me everywhere
and sees everything in me
will not be lost to me,
and I will not be lost to him.

30

I exist in all creatures,
so the disciplined man devoted to me
grasps the oneness of life;
wherever he is, he is in me.

31

When he sees identity in everything,
whether joy or suffering,
through analogy with the self,
he is deemed a man of pure discipline.

32

Arjuna

You define this discipline
by equanimity, Krishna;
but in my faltering condition,
I see no ground for it.

33

Krishna, the mind is faltering,
violent, strong, and stubborn;
I find it as difficult
to hold as the wind.

34

Lord Krishna

Without doubt, the mind
is unsteady and hard to hold,
but practice and dispassion
can restrain it, Arjuna.

35

In my view, discipline eludes
the unrestrained self,
but if he strives to master himself,
a man has the means to reach it.

36

Arjuna

When a man has faith, but no ascetic will,
and his mind deviates from discipline
before its perfection is achieved,
what way is there for him, Krishna?

37

Doomed by his double failure,
is he not like a cloud split apart,
unsettled, deluded on the path
of the infinite spirit?

38

Krishna, only you can dispel
this doubt of mine completely;
there is no one but you
to dispel this doubt.

39

Lord Krishna

Arjuna, he does not suffer
doom in this world or the next;
any man who acts with honor
cannot go the wrong way, my friend.

40

Fallen in discipline, he reaches
worlds made by his virtue, wherein he dwells
for endless years, until he is reborn
in a house of upright and noble men.

41

Or he is born in a family
of disciplined men;
the kind of birth in the world
that is very hard to win.

42

There he regains a depth
of understanding from his former life
and strives further
to perfection, Arjuna.

43

Carried by the force of his previous practice,
a man who seeks to learn discipline
passes beyond sacred lore
that expresses the infinite spirit in words.

44

The man of discipline, striving
with effort, purified of his sins,
perfected through many births,
finds a higher way.

45

He is deemed superior
to men of penance,
men of knowledge, and men of action;
be a man of discipline, Arjuna!

46

Of all the men of discipline,
the faithful man devoted to me,
with his inner self deep in mine,
I deem most disciplined.

47

SUMMER PROGRAMS

BBall Mid June

Lacross June 22

July 12 - Aug 2 (ESL) Travel 1

28 students
14 boys
14 girls

Aug 2 - 16 ESL Study 2 1

- ON website
- 2) Translations
 - 3) ~~Free~~ market 11 ?