
अथ अष्टमोऽध्यायः

Chapter 8

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

kim tad Brahma kim adhyātmam
kim karma puruṣottama
adhibhūtam ca kim proktam
adhidaivam kim ucyate [1]

Translation — Arjuna said, “Oh Purushottam! What is Brahman? What is Supreme Being? What is karma? What is sovereign spirit? What is sovereign godliness?”

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रणायकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

adhiyajñāḥ katham ko `tra
dehe `min madhusūdani
prayāṇakāle ca katham
jñeyo `si niyatātmobhīḥ [2]

Translation — Oh Madhusudan! Here, who is the supreme yajna? How does it prevail in this body? And, at the time of their death, how are you grasped by those who have a self-restrained mind.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञति ॥३॥

śribhgvān uvāca

akṣaram Brahma paramam
svabhāvo `dhyātmam ucyate
bhūtabhāvodbhava-karo
visargaḥ karmasamjñitāḥ [3]

Translation — Śrī Bhagawan said, “The ultimate, imperishable is Brahman, self-beingness is said to be spiritual wisdom and giving up the root cause of beingness is said to be karma.”

Exposition — Imperishable unmanifest Time that is never spent is known as the ultimate imperishable Brahma; a conscious human mind which is its best manifestation is called as self-beingness; and the ancient yoga which, after abandoning the acts performed by a mediocre person that confine him in physical limitations and that are performed solely to appease the senses, causes an

awakening of the immense consciousness of the mind and which is called 'kriya yoga' by the yogis is defined as 'karma'.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

adhibhūtam kṣaro bhāvaḥ
puruṣaś cā 'dhidaivatam
adhiyañño 'ham evā 'tra
dehe dehabhṛtām vara [4]

Translation — The perishable presence itself is the Supreme Being, the Purusa is the Supreme God, and O the best among the embodied! The supreme yajña in this body is Me.

Exposition — Even though it is a support of the immense consciousness of the mind, the body, which itself is transient and mortal is called as Adhibhūta. Conscious mind, a small fraction of the immense mind, which appeases itself through the organs and rules like the lord of the organs and for this reason is like Indra, a Purusa among the organs, is known as Adhideva. The Time, the Paramatma that manifests the body as well as the mind, the intellect and the entire consciousness, which is called as Vasudev because of Its prevalence in everybody's mind, that, in this body is called as Adhiyajna.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भवं याति नास्त्यत्र संशयः ॥५॥

antakāle ca mām eva
smaran muktvā kalevaram
yaḥ prayāti sa madbhāvam
yāti nā 'sty atra samśayaḥ [5]

Translation — There is no doubt that he who remembers only Me at the time of his death is liberated from the body and attains My state of presence.

Exposition — The difference between the death of a common person and a Sthitaprajna person is explained now. A person unites with the same abstraction after death that occurs in his mind at his last moments when he is liberated from physical limits, regardless of whether those abstractions are limited or are immense. Common people, due to their lifelong preference for the body, have a strong physical attachment even at the moment of death and hence are reborn soon after their death, whereas those great persons who forsake their body after knowing the true character of the consciousness of the Time that is replete in the Conscious Void by awakening their immense consciousness, are united with that same Ultimate Consciousness.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

yam-yam vā 'pi smaram bhāvam
tyajaty ante kalevaram
tam-tam evai 'ti kaunteya
sadā tadbhāvabhāvitah [6]

Translation — Being always infused with that abstraction, one attains only that very abstraction which occurs in the mind at the end when this life ends.

Exposition — One begets the consequences of that feeling after death which one recalls at the time of one's death. The thought that dominates the mind at the time of death is the same in which one has spent his entire life. If the life has been used up to satisfy the organs with one's mediocre intellect, then even after crossing physical boundaries by way of death, because of one's narrow mentality one has to yoke up once again with the physical limitations.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्ममिवैष्यस्यसंशयम् ।।७।।
tasmāt sarveṣu kāleṣu
mām anusmara yudhya ca
mayy arpitamanobuddhir
mām evai 'ṣyasy asamśayaḥ [7]

Translation — Therefore you remember Me all the time, and also go to war. With a mind and intellect devoted to Me, you will undoubtedly attain Me.

Exposition — Those great persons who begin to know the true character of the ultimate consciousness of the Time by knowing death after awakening their immense consciousness, behold the entire creation as Its manifestation. They always think of that ultimate imperishable Time only, and when the journey of life is over, such Time-Conscious great persons merge with the brilliance of all brilliance, the unbearable brilliant Time.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ।।८।।
abhyāsayogayuktena
cetasā nā 'nyagāminā
paramam puruṣam divyam
yāti pārthā 'nucintayan [8]

Translation — Oh Partha! One attains the ultimate divine Puruṣa by introspecting with a mind that is perfected by the practice of yoga, and, which does not stray elsewhere.

Exposition — The great persons, by knowing the Conscious Void by a sedulous practice of yoga, proceed with great efforts to know the consciousness of the Time that is replete in it. Attaining the yogic power in this way, great persons directly perceive the shining form of the unmanifest Time and thereby become omniscient.

कविं पुराणमनुशासितार-
मणोणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ।।९।।
kavim purāṇam anuśāsītāram
ṇor ṇnīyāmsam anusmared yaḥ

sarvasya dhātāram acintyarūpam
ādityavarṇam tamaṣaḥ parastāt [9]

Translation — The omniscient person recalls that State of Being which is primal, is the governor, is subtle and even super subtle, contains everything, has imponderable form and a color like that of the sun, and is the one that is beyond darkness.

Exposition — That unbearable brilliance which is the flame of all flames and is of the color of the sun, the one by which this entire creation is manifested, which is super-subtle, which fosters everything and even imagination of which is not possible without Its direct experience, that great brilliance of the Time is directly perceived by the yogi.

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ।।१०।।
prayāṇakāle manasā `calena
bhaktya yukto yogabalena cai'va
bhruvor madhye prāṇam āveśya samyak
sa tam param puruṣam upaiti divyam [10]

Translation — That fully devoted person, at the time of death, stations his soul in a suitable manner between the eyebrows with a quiet mind by means of yogic power and attains that divine ultimate Purusa.

Exposition — When the last moment of the life of a yogi, who has had an experience of the Ultimate Brilliance, approaches, he concentrates upon that unbearable brilliance, and surrendered to the Time, raises his soul by yogic power up to the head via susumnā and by stationing it at the middle of eyebrows, he forsakes his body and gets united with the great brilliance.

This yogic power is induced by a valorous practice of the expedients of Rudra-granthi-bheda. It is possible, by means of this practice, to directly see the unbearable brilliance of the Time, the support of all supports. Yogis call this distinguished kriya as Omkar kriya. Cosmic cavity, Brahma-randhra, gets ruptured at the time of death when Omkar kriya is repeated 20736 (Twenty thousand seven hundred and thirty six) times in a single breath and the yogi becomes one with the Immense Brilliance.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ।।११।।
yad akṣaram vdavido vadanti
viśanti yad yatayo vītarāgāḥ
yad icchanto Brahmacharyam caranti
tat te padam samgrahēṇa pravakṣye [11]

Translation — That, which the knowers call as the imperishable, and, wherein enter the desireless ascetics, and towards which the seekers observe continence, I shall now briefly describe that Destination to you.

Exposition — The truth of the immense Time that is described by Sthitaprajna yogis as imperishable, and on viewing whose great brilliance, the viewer enters into It, that which is known after the practice of the last stage of the ancient yoga, and to qualify for which the yogis valorously practice Brahma-granthi-bheda and hṛidaya-granthi-bheda, such mystical discipline of yoga is now explained by Lord Śrīkr̥ṣṇa.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायान्मनाः प्राणमास्थितो योगधारणम् ।।१२।।

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ।।१३।।

sarvadvārāṇi samyamya
mano hr̥di nirudhya ca
mūrdhny ādhāya `tmanāḥ prāṇam
sthito yogadhīraṇām [12]

aum ity ekākṣaram Brahma
vyāharam mām anusmaram
yaḥ prayāti yajan deham
sa yāti paramām gatim [13]

Translation — He, who closes all the exits, holds his mind into the heart, places his prana at the head, is established in deep concentration, repeats the monosyllabic mantra Om and forsakes his body by recalling Me, attains that Ultimate Destination.

Exposition — He, who, by closing the nine exits of the body by yonimudra (this applies to a yogi whose heart has become sūsumnā due to his capacity to stop heart-beats after achieving hṛidaya-granthi-bheda), by conveying the mind along with the prana into the state of sūsumnā and by placing the prana at the middle of the eye-brows (bhr̥madhya), gets a direct darshan of the unbearable brilliance of the Time, and who when firmly placed in it, can perform 20736 (Twenty thousand seven hundred and thirty six) Omkar kriyas in one breath for forsaking his body, he attains the ultimate destination by uniting with the unbearable brilliance of that Time.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्माहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ।।१४।।

ananyacetāḥ satatam
yo mām smarati nityaśaḥ
tasyā `ham sulabhāḥ pārtha
nityayuktasya yogināḥ [14]

Translation — Oh Parth! I am easily available to an ever-devoted yogi who always recalls Me with an undivided mind.

Exposition — It is easier for those yogis who have been doing a valorous practice of yoga all their lives to directly perceive the immense brightness of Time by means of this last stage of yoga.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ।।१५।।

mām upetya punarijanma
duḥkhālayam aśāatam
nāpnuvanti mahātmāṅḥ
samsiddhim paramām gatāḥ [15]

Translation — The great souls, who have achieved ultimate accomplishment, attain Me, and do not avail of rebirth that is transient and is a home to the pains.

Exposition — The Time-Conscious great souls established in the results of yoga are established in the immense brilliance of the Time and are never again trapped in physical limitations.

आब्रह्मभुवनल्लोकाःपुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।।१६।।

ā Brahmabhuvanāl lokāḥ
punarāvartino `rjuna
mām upetya tu kaunteya
punarjanma na vidyate [16]

Translation — Oh Arjuna! All the worlds including Brahma-Loka are reiterative, but, oh Kounteya! There is no rebirth after attaining Me.

Exposition — All the souls in this creation are born and reborn until they realize the true character of the imperishable Supreme Time. Once realized, they are not again confined in physical limitations by way of rebirth.

Some of the after-death conditions are explained below for the benefit of the average men, who, for their lack of practice of yoga, have no knowledge of the unbearable brilliance of the Time that is faced at the time of death. If an average person, by knowing these conditions, can remain unfrightened at the time of death and for some time soon after death, then even he can become free from the obligation of rebirth.

When breathing is slowing down at the time of death, there is a fear of death with a feeling of lightness. When the heart stops beating there is a strong feeling of giddiness and one can hear a sound of whistling or rattling or ringing of bells. Simultaneously with this, the consciousness of the dying person quits his body. The course of giddiness can last from a few moments to three or four days on the physical scale depending upon one's mental development. When the consciousness is quitting physical body, the person gets a momentary experience of the great brilliance of the Time. Having had no previous experience, the ordinary people are horrified by this.

This momentary experience is like that of suddenly facing the dazzling sun-light after staying confined to a dark room for very long. If one is not disturbed by this experience and recollects that this is that same great brilliance that manifests him and also this creation, then, he has a chance to unite with that brilliance. If he is

frightened by the darshan of that dreadful brilliance and tries to seek shelter, that brilliance disappears instantly, and the soul finds itself exited from the body. Without physical support his consciousness has a feeling of emptiness at that time. He doesn't understand at that time that death has overtaken him. When he observes his kin, he even tries to communicate with them, but no one can hear (feel) him. He fails in all his attempts. He slowly and gradually understands that he has died, when he observes last rites being performed on his body. At this instant, and sometimes a while earlier, he once again observes that ultimate brilliance. This time, the brilliance resembles a pure light that glows and then dims in the shape of a big circle of very shining golden color and the center of this is deep blue in color. This is a direct darshan of the Conscious Void. The dead man also hears the great Anahad Nada that reverberates from its center simultaneously with the darshan of the great light. This sound is just like that of thousands of clouds thundering simultaneously. If one can remain fearless and realize during this experience that, this itself is his real form, and this itself is the brilliance that manifests his consciousness; then the common man who can hold on this way and remain bold during this experience can unite with that brilliance and get rid of the cruel obligation of rebirth.

Those who are frightened by this experience go to heaven or hell in accordance with the level of their consciousness and remain tied up with the bondage of taking birth again and again. A yogi takes these experiences while he is alive and becomes fearless. He unites through the medium of death with the brilliance of all brilliance, the brilliance of the Time.

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ।।१७।।

sahasrayugaparayantam
ahar yad brahmaṇo viduḥ
rātrim yugasahasrāntām
te `horātravido hanāḥ [17]

Translation — Those who are aware that one cosmic day has one thousand yuga¹ and that one cosmic night also has one thousand yuga are the knowers of day and night.

Exposition — The corporal matter that is the very support of manifestation of the entire creation, that matter which is the body of the entire creation, this conscious matter which is named as Brahma for its mere immensity, its time-scale is being narrated by Lord Śrīkr̥ṣṇa. One day of the corporal matter constitutes 4,32,00,00,000 (Four hundred and thirty two million) solar years of mankind and its night also has the same duration. When the consciousness of a yogi surpasses physical limitations and becomes immense by first passing the boundaries of the earth and then of the solar system, he begins to become Time-Conscious. Such great souls have a grasp of the time interval between the manifestation of the matter and its subsequent merger.

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ।।१८।।

avyaktād vyaktayaḥ sarvāḥ
prabhavanty aharāgame

¹ Era

rātryāgame pralīyante
tatrai `vā `vyaktasamjñake [18]

Translation — All the manifestations originate from the Unmanifest at the dawn of the day, and at the fall of the night, they merge into the reality that is called as Unmanifest.

Exposition — When this entire visible world is manifested on the support of the matter from the womb of the unmanifest Time, that time is reckoned as the beginning of the day of the Brahma, or of the matter. When the matter wanes in course of time and sinks into the Conscious Void, the time of its sinking is reckoned as the beginning of the night of Brahma.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ।।१९।।
bhūtagrāmaḥ sa evā `yam
bhūtvā-bhūtvā pralīyate
rātryāgame `vaśaḥ pārtha
prabhavaty aharāgame [19]

Translation — Oh Pārtha! This multitude of spirits appears and reappears and merges helplessly at the fall of the night, and is created again at the dawn of the day.

Exposition — Immense conscious matter supporting the entire creation that was merged in the womb of time, once again appears from the womb of the Time with its entire consciousness. The moment the conscious matter appears is referred to as the beginning of the immense day. This knowledge naturally comes to the yogis who awaken their entire consciousness because they begin to grasp the immensity of the Time by focusing their consciousness on the consciousness of the Time. When one hundred immense years are over by the measure of this immense day of the matter, at that time the life of this immense conscious matter is over and it merges into the womb of the Time only to be reborn in due course of time.

परस्तस्मात्तुभावोऽन्योऽव्यक्तोत्सनातनः ।
यः स सर्वेषु भूतेषु नश्यस्तु न विनश्यति ।।२०।।
paras tasmāt tu bhāvo `nyo
`vyakto `vyaktāt sanātanal
yaḥ sa sarveṣu bhūteṣu
naśyatsu na vinaśyati [20]

Translation — But beyond this Unmanifest there remains an Eternal Unmanifest Presence that does not perish even when all creatures are wiped out.

Exposition — The Time, the unmanifest, imperishable Brahma is beyond the Conscious Void into which the matter is ultimately merged. That verily remains unmanifest even after the entire matter and the Conscious Void get merged.

अव्यक्तोऽक्षर इत्युक्तस्तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।।२१।।

avyakto `kṣara ity uktas
tam āhuh paramām gatim
yam prāpya na nivartante
tad dhāma paramam mama [21]

Translation — That, which is described as the unmanifest and imperishable is also called as the ultimate destination, that is My ultimate resort. No one who attains it, ever again returns.

Exposition — The immensity with which a great soul combines by surpassing death after a direct perception of the unbearable brilliance of the ultimate Time, a yogi is never born again after his merger with that immensity.

पुरुषः स परः पार्थ भक्त्या लभ्यस्तवनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

puruṣaḥ sa paraḥ pārtha
bhaktyā labhyas tv ananyayā
yasyā `ntaḥsthāni bhūtāni
yena sarvam idam tatam [22]

Translation — Oh Partha! The ultimate Purusa, within whom are contained all the creatures and by whom this entire world gets manifested, That is reached by having undivided faith in It.

Exposition — The unmanifest truth of the Time that manifests the entire world from Its womb is attained by virtue of an undivided faith in the consciousness of the Time that is induced when It is experienced by a valorous practice of yoga.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

yatra kāle tv anāvṛttim
āvṛttim cai `va yogiṇaḥ
prayāta yānti tam kālam
vakṣyāmi bharatarṣabha [23]

Translation — Oh Bharatasrestha! I will now explain the time when the yogis depart never to come back or to come back.

Exposition — Now Lord Śrīkrīṣṇa explains the conditions, and the time of quitting the body that causes a yogi who is physically limited to the boundaries of earth, either to take birth or not to be born again.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

agnir jyotir ahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti
Brahma Brahmavido janāḥ [24]

Translation — The knowers of Brahma (the Absolute) who follow the route marked by fire, light, day, bright half month, and half year of northward travel attain Brahma.

Exposition — Those who can know the consciousness of the Void by awakening their dormant consciousness can directly see the unmanifest Time, the ultimate Soul, the brilliance of all brilliance that has a color like that of the sun.

The yogis, at the end of their life, quit their body by yogic power during that period of six months when the earth is filled with numinous feelings, when the motion of the sun appears northward to the people who are earthbound. Thereby they merge into the brilliance of all brilliance, the immense brilliance of the Time, and never ever return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्यातिर्योगी प्राप्य निवर्तते ॥२५॥

dhūmo rātris tathā kṛṣṇaḥ
ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasam jyotir
yogī prāpya nivartate [25]

Translation — A yogi who follows the route marked by smoke, night, the dark half month and the half year of the southward motion, returns after receiving the light of the moon.

Exposition — The yogis, who pass away before knowing the consciousness of the Conscious Void while practicing yoga in their endeavor of awakening the immensity of their mind, are able to behold only a partial glimpse of that light of all lights, the unbearable brilliant Time; this glimpse is like that of the moon compared to that of the sun. Such yogis usually pass away when the sun appears to the earthlings to be in the southward course. They begin with their practice of yoga after their rebirth.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यानुवृत्तिमन्ययावर्तते पुनः ॥२६॥

śuklakṛṣṇe gatī hy ete
jagataḥ śāśvate mate
ekayā yāty anvṛttim
anyayā `vartate punaḥ [26]

Translation — Since two routes, one bright and one dark are recognized as eternal in this world; a dead one who follows the bright course reaches a destination from where there is no return and the one who follows the other, verily returns.

Exposition — Sagacious great souls have specified two routes for the human beings. One is the luminous way of the knowledge of direct perception of the shining form of the unmanifest, imperishable, absolute Time that opens up by awakening the entire immensity of one's mind. Followers of this route have no obligation to return. The other one is that of not realizing the Time, the ultimate Supreme Being owing to one's failure to awaken the competencies of the mind, and this is full of darkness of ignorance. Those who tread this route are obliged to take birth again and again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥
nai `te sṛtī pārtha jānan
yogī muhyati kaścana
tasmāt sarveṣu kāleṣu
yogayukto bhavā `rjuna [27]

Translation — Oh Partha! No yogi, who has knowledge of both these routes is seized by delusion. Therefore, Oh Arjuna! Stay tuned to yoga forever.

Exposition — A yogi who is initially unable to know the Unmanifest on account of the dormant faculties of his mind, undertakes a practice of yoga to awaken those faculties of his, and by receiving the reward of his valorous practice of yoga, he knows the true character of the consciousness of the Time and is thereby merged in Its brilliance.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु सत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं सीनमुपैति चाद्यम् ॥२८॥
vedeṣu yajñeṣu tapaḥsu cai `va
dāneṣu yat puṇyaphalam pradīṣṭam
atyeti tat sarvam idam vīditvā
yogī param sthānam upaiti cā `dyam [28]

Translation — A yogi oversteps the sacred gains described in the texts of yajna and penances, and begets the ultimate destination.

Exposition — Such great souls, having become Time-Conscious by knowing the true nature of the Time, overstep death by means of death. Thereby they enjoy immortality by uniting with the brilliance of Mahakal, the great Time.

Thus ends the eighth chapter named Akshar Brahma Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.