



**The Yoga Studies Institute**  
Tibetan Heart Yoga, Level Five

**Teachings on Guru Yoga from the Bhāgavad Gītā**

I. THE “BACK STORY”: LIFE BEFORE TAKING A TEACHER

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३

idamadya mayā labdhamimam prāpsye manoratham |  
idamastīdamapi me bhaviṣyati punardhanam || 16.13

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १६-१४

asau mayā hataḥ śatrurhaniṣye cāparānapi |  
īśvaro'hamaham bhogī siddho'ham balavānsukhī || 16.14

[Those deluded by ignorance say:]

“I have gained this wish today,  
And I shall attain that one;  
This wealth is mine,  
And there will be more.

I have killed that enemy,  
And I shall kill others too;  
I am the lord, I am the enjoyer,  
Successful, strong, and happy.



## II. CRISIS AND DESPERATION

दृष्ट्वेमं स्वजनं ष्ण युयुत्सुं समुपस्थितं ॥ १-२८

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥१-२९

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।

नच शक्रोम्यवस्थातुं भ्रमतीव च मे मनः ॥१-३०

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥१-३१

dr̥ṣṭavemaṁ svajanaṁ kṛṣṇa yuyutsum samupasthitam ॥ 1.28

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati |

vepathuśca śarīre me romaharṣaśca jāyate ॥ 1.29

gāṇḍīvaṁ sraṁsate hastāttvakcaiva paridahyate |

naca śaknomyavasthātum bhramatīva ca me manaḥ ॥ 1.30

nimittāni ca paśyāmi viparītāni keśava |

na ca śreyo'nupaśyāmi hatvā svajanamāhave ॥ 1.31

Krishna, I see my kinsmen gathered here, wanting war.

My limbs sink,  
My mouth is parched,  
My body trembles,  
The hair bristles on my flesh.

The magic bow slips  
From my hand, my skin burns,  
I cannot stand still, my mind reels.

I see omens of chaos, Krishna;  
I see no good in killing my kinsmen in battle.



### III. TAKING ONESELF TO A TEACHER

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥२- ७॥

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharm). I request You to tell me, decisively, what is better for me. I am Your disciple. Teach me who has taken refuge in You. (2.07)

### IV. RECOGNIZING YOUR GOOD FORTUNE

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७- ३॥

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

### V. THE TEACHING OF YOGA BEGINS: LEARNING RENUNCIATION

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥६- ४॥

6.4 When a man ceases to have any attachment either for the object of senses or for actions, and has renounced all thoughts of world, he is said to have climbed to the heights of yoga



## VI. LEARNING WISDOM

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४-१८॥

4.18 He who sees inaction in action and action in inaction, is wise among men; he is yogi, who has performed all actions.

## VII. LEARNING COMPASSION

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६- ३२॥

One is considered the best yogi who regards every being like oneself, and who can feel the pain and pleasures of others as one's own, O Arjun. (6.32)

## VIII. LEARNING TO MEDITATE

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥६- १३॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥६- १४॥

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily in front of the nostrils, without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (6.13-14)



## IX. LEARNING THE HIGHEST YOGA

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥६- ४७॥

6.47 Of all the yogis, again, he who devoutly worships Me with his mind focused on Me is considered by Me to be the best yogi.

## X. CONFUSION AND DOUBT ARISE

व्यामिश्रेणेव वाक्येन ऽद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥३- २॥

You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.2)

## XI. TRANSCENDING CONFUSION AND DOUBT

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला ऽद्धिस्तदा योगमवाप्स्यसि ॥२- ५३॥

2.53 When your intellect, confused by hearing conflicting statements, will rest, steady and undistracted (in meditation) on God, you will then attain Yoga ( Everlasting union with God )



## X. THE EMPTINESS OF THE GURU

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥९- ११॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९- १२॥

Ignorant persons despise Me when I appear in human form; because, they do not know My transcendental nature as the great Lord of all beings (and take Me for an ordinary human), and they have false hopes, false actions, false knowledge, and delusive (Taamasik) qualities (See 16.04-18) of fiends and demons (and are unable to recognize Me). (9.11-12)

## XII. LEARNING TO SERVE

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९- २७॥

O Arjun, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

## XIII. SEEING BEYOND APPEARANCES

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥११- ४॥

O Lord, if You think it is possible for me to see Your universal form, then, O Lord of the yogis, show me Your transcendental form. (11.04)



#### XIV. GAINING HUMILITY AND RESPECT

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥११- ४१॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥११- ४२॥

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Krishn, O Yaadav, O friend, etc., merely out of affection or carelessness. (11.41) In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone or in front of others, O Krishn, the immeasurable One, I implore You for forgiveness. (11.42)

#### XV. SURRENDER

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥११- ४३॥

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥११- ४४॥

You are the father of this animate and inanimate world, and the greatest Guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You, O Being of incomparable glory? (11.43). Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)



## XVI. SEEING THE GURU EVERYWHERE

अनेकानाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥११- १६॥

O Lord of the universe, I see You everywhere with infinite forms, with many arms, stomachs, faces, and eyes. O Universal Form, I see neither your beginning nor the middle nor the end. (11.16)

## XVII. BECOMING THE GURU

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८- ५५॥

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥९- ३४॥

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)



## XVIII. PASSING ON THE LINEAGE

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥१८- ६८॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८- ६९॥

The one who shall propagate (or help the propagation of) this supreme secret philosophy (of the Gita) amongst My devotees, shall be performing the highest devotional service to Me and shall certainly (attain the Supreme Abode and) come to Me. (18.68) No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.69)