

Topics of the Gitopanishad

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His Divine Grace Jagadguru Shri Kripalu Ji Maharaj

*om ajnana-timirandhasya jnananjana-salakaya
caksur unmilitam yena tasmai sri-gurave namah*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

Introduction

In this set of notes, I attempt to group the 701 verses of the Gitopanishad into thirty-one subject matters for easy reference.

I have classified ten of the subjects as primary and the rest as secondary as follows:

Primary Topics	Secondary Topics	Secondary Topics (continued)
1. Guru	11. Varna Ashrama Dharma	22. Performer in the three modes
2. Maya	12. Kama, Krodha, Lobha	23. Intellect in the three modes
3. Jiva	13. Gunas - Goodness, Passion and Ignorance	24. Resolve in the three modes
4. Brahman	14. The real Perpetrator of Action	25. Happiness in the three modes
5. Karma-yoga	15. Saintly & Demonic Natures	26. Divine Glories
6. Jnana-yoga	16. Karma, Jnana & Bhakti - All happen in concert	27. Sacrifice by Yogis
7. Bhakti-yoga	17. Karma-Yoga vs. Karma-Sanyas	28. The Enlightened - No Duty
8. Manah	18. Sanyas vs. Thyaga	29. Time of Death
9. Saranagathi	19. Five factors of Action	30. Karmakanda - Action for material gain
10. Moksha	20. Knowledge in the three modes	31. Concluding Remarks
	21. Action in the three modes	

I have provided the details of the [Topic-Verse mapping in Appendix 1](#).

Under each of these topics, I provide a table with all the verses related to the subject. In the table I provide the verse number, the Sanskrit verse and a generally accepted English translation. In the case of verses with controversial translations, I have provided

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translations from multiple authors representing multiple schools to allow you to choose the translation that is more suitable to your state of mind.

I have also provided audio of the key versus under each of the subjects. All audio credits go to the Vivekavani.com for allowing users to download the audio of each verse.

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1. Background

The subject of God consciousness

A vast amount of knowledge is provided for souls who take a human birth to be able to progress to an eternal life free from the deficiencies of material life ([13:9 - Birth, Death, Old-age and Disease](#)). Only a human birth (among [8,400,000 species of life](#)) can benefit from this knowledge.

- *“Durlabham mānuṣ haṁ janma prārthayate tridaśhairapi”* (Narad Puran) - The human form is exceedingly rare. Even the celestial gods pray to attain it.
- *“Baṛ eñ bhāga mānuṣ ha tanu pāvā, sura durlabha saba granthanhi gāvā”* (Ramayan) - You all are extremely fortunate to have been bestowed a human birth, which is exceedingly rare and is desired even by the residents of heaven.
- *durlabham mānuṣam janma tad apy adhruvam arthadam* ([SB 7.6.1](#))- Rare human birth, though temporary, it is meaningful because it allows for Devotion to God.

Unfortunately, even in a human birth only a very minute fraction of the population ([7:3](#)) will endeavor to avail the prescribed teachings. The singular cause of this disinterest is revealed in [2:44](#). When the mind is deeply attached to worldly pleasures, the intellect is unable to possess the resolute determination to pursue the path of liberation. The disinterest is not because one is unable to recognize the [deficiencies of material life \(13:9\)](#), but because pursuing the path of self-realization demands detachment from worldly pleasures (Samsara). These worldly pleasures have a beginning and an end and are often camouflaged as selfless and noble acts, when in reality they are motivated by the material senses (Maya).

All causes and results are attributed to the three modes of nature ([3:27](#)). The Individual is simply deluded into believing that they are the cause of their efforts and deserving of the fruits of those efforts. [18:60](#) is a very powerful statement - ‘Say what you may, I am the controller of your mind even if you fail to surrender to me. I can make you do anything. All actions require the will of providence ([18:14](#)). Foolishly, you will assume that you are in control of your actions, when in reality you are simply executing my will. For as long as you fail to voluntarily act on my behalf, you will bear the consequences of your thoughts. My will simply reflects those consequences you have earned through your own desires sought in ignorance’. That is the message Krishna relays in the Gitopanishad.

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Even when one finally decides to look into the subject of self-realization with some element of sincerity, the probability of making progress seems daunting and the effort seems monumental. The answers we seek will prove elusive. There appears to be no tool available to us to validate any speculation. And yet despite the odds, the sincere seeker finds unfathomable knowledge and evidence that paves the way to deeper and deeper realizations. There is no risk of this knowledge being seen by someone other than the sincere seeker. It is simply lunacy in the eyes of the non-seeker. It neither has meaning nor impact. And so the journey of a seeker is always without the company of other mere mortals and yet it is never lonely. It is one of resolute determination, courage, faith, love and constant companionship.

Preface to the Gita ([Inspired by Jagadguru Shri Kripalu-ji Maharaj](#))

Any discussion on the Gita must be prefaced with its context in the larger Mahabharat. The Gita is supposedly a discussion between an ignorant soul (Ajnani), Arjuna and the possessor of supreme knowledge, Bhagavan Sri Krishna (Jnani). This discussion happens in the battlefield of Kurukshetra where Arjuna is facing the army of his cousin Duryodhan. [However, prior to this discussion both Arjuna and Duryodhan had approached Sri Krishna for assistance in this war by visiting Him at His home in Dwarka.](#) Duryodhan arrived first followed by Arjun. Sri Krishna pretended to be sleeping while they arrived. Duryodhan waited at the head of the bed, while Arjuna waited at the foot of the bed.



Krishna opened His eyes ever so slightly to the sight of Arjun at the foot of the bed and quickly engaged him in conversation, enquiring about the purpose of his visit and how He could help. Before Arjuna could respond, Duryodhan announced from the head of the bed that he had arrived prior to Arjun. Conscious of the innuendo, Sri Krishna suggested that He could speculate why both of them had come to see Him; Sri Krishna had already thought about the issue and had reached a conclusion. Sri Krishna wanted to remain neutral in the war. As a consequence, Krishna suggested that one party could have His entire army and weaponry and the

other party could have Him in person under the condition that He is not expected to engage in the war. Arjuna was given first choice since Sri Krishna had seen him first and because he was the younger of the two.

Needless to say, Duryodhan considered giving Arjuna first choice highly undesirable and a reflection of Sri Krishna's unfairness toward him. The choices were so dramatically different and it was clear that one choice guaranteed victory, while the other guaranteed failure.

Arjun was jubilant about the offer and to Duryodhan's utter astonishment Arjuna opted to have Sri Krishna on His side. Duryodhan was cautious not to exhibit how overjoyed he was about Arjuna's insane choice, and suggested that he will opt for the only available 2nd choice - Duryodhan will accept Sri Krishna's entire army and weaponry.

Arjuna's choice reflects the very conclusion of the Gita ([18:78](#) - *yatra yogeshvaraḥ kṛ iṣ hṇ o ...*) - Wherever there is Krishna, there will be victory. This proves that Arjuna was not an Ajnani. He was only playing the role of an Ajnani. Arjuna was the consummate actor! Nowhere is Arjuna's role more poignant than the death of Bhishma and Abhimanyu! In the case of Bhishma, [Arjuna is caught frivolling for so long](#) that Sri Krishna opts to break a promise and engage in physical combat Himself to the delight of Bhishma. In the case of Abhimanyu, Arjuna [displays the anxiety of a grieving father](#) who loses his son far too early and pleads with Sri Krishna to console the mother of his son, Subhadra.

Some argue that Arjuna was a Jnani before but has fallen down again. "Asambhav!" (Impossible!) exclaims Kripalu-ji Maharaj! One who is liberated can never fall down again!

Why is Arjuna's seemingly vacuous choice so significant? And why does the mere presence of Sri Krishna ensure victory? The answers to these questions are the essence of the teaching of the Gita. All actions occur because of the three gunas ([3:27](#)), which are part of **Maya** (An insentient eternal power of God). The **Jiva** (The sentient eternal individual soul) is deluded into believing that it is the cause of action and rightful owner of the fruits of action by a problematic ingredient known as **Ahankar** (ego). Maya is directly controlled by Sri Krishna, the supreme **Brahman** (The all powerful eternal energy full of truth, sentience and bliss). The lethality of weapons or the size of an army is of no consequence in the midst of the very controller of Maya. This is made explicitly clear in [11:34](#).

A simple yet significant distinction between two of the prominent schools of vedanta is worth highlighting at this juncture. In the Advaita school, there is no "individual soul". There is only one soul - Brahman and it is that Brahman that is reflected in each being.

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So in the Advaita vedanta this temporal and mayic (made up of Maya) “Ahankar” (ego) is the closest thing to individuality. In the Dvaita school the individual soul is eternal, though never independent of Brahman. The individual soul (Jiva) is energized by Brahman and so **where there is Jiva, there must be Brahman**. Jiva is but an eternal and fragmental part of Brahman ([8.3](#) and [15:7](#)) in the Dvaita school. The Advaita view presents a substantial challenge in explaining the experiential individuality. Lord Krishna acknowledges this difficulty in [12:5](#) and suggests that for the embodied soul, the Dvaita path is less difficult. It must be noted that Lord Krishna does not deny the Advaita school as evident in [9:15](#).

Indeed it is Maya that is taking our **Manah** (mind) for a ride, testing our resolve to resist temptations along the way. The same Maya is also training our mind to resist temptations by offering reactions to the choices we make during these mayic escapades. This training goes on until the soul gains full control over the mind at which point it finally meets the threshold to escape the torturous existence under the grip of Maya. This is the point of **Mukthi** (liberation). At this point the soul leaves the clutches of Maya once and for all. **There is no time limit in this journey**.

All players in this existence - [Brahman](#), [Jiva](#) and [Maya](#) - are eternal. No one can destroy the other. No one is older than the other. No one created the other ([2:16](#)). This training to conquer the mind, continues birth after birth. **It continues until the individual soul has cent percent control over its mind**. Krishna says that gaining this prerequisite qualification for liberation is difficult because Maya is a very strong power (“*duratyaya*” - difficult to overcome) that will continue to make the tests more difficult ([7:14](#)), but once we surrender to Krishna, He will offer the help necessary to release the grip of Maya on a particular Jiva and ensure liberation.

Each life experiences Maya right from the very beginning. It is Maya that is the unfathomable guiding power. It brings together two individuals who have probably never known of the other’s existence, and plants the seeds of such intense passion in their minds, that it leads to the **Zygote** - a fertile platform for a soul to penetrate and inhabit. The soul mysteriously penetrates the same way it exited its previous gross body - the package of the soul that includes its subtle and causal bodies vaporises into the womb. There the soul makes the Zygote sentient and forms the **Embryo** which grows over the next nine months. Once the embryo develops all the physical aspects of its knowledge (eyes, ears, nose, tongue, touch) and working (arms, legs, sound, genitals, anus) senses, it is ready for birth. Note these are strictly the physical aspects of the senses. The subtle aspects of the senses are part of the subtle body. The mind, intelligence and the ego carries over from the previous life as part of the subtle body as well. Hence there is continuity in desire and knowledge.

The helpless newborn is instinctively guided to the nipple of the mother, where Maya has arranged for nutritious milk that is essential for the further development of the new body. The new body is itself made up of the five elements of Maya (Earth, water, air, fire, and space). The mother is forced to respond to every cry of the child. The mother has no choice in this matter. The mother's mind is under the full control of Maya. The survival of the body rests on this relationship between the mother and child. It is a relation crafted by Maya.

The physical relationships are not consequential in any abiding sense beyond serving to sustain the body. The Mother plays an essential role in the physical development, but that is the extent of involvement. The soul has come with a purpose of its own, known as **Prarabdha Karma** (experiences to be had in this life). Maya will simply use the physical relationships to the extent necessary to fulfill this Prarabdha. One who forms attachments beyond that required by **Dharma** (natural duty) does so to their own detriment. The very moment the Prarabdha is over, the soul will give up that body and move on to the next body ([2:22](#)). Like birth, death is also under the full control of Maya. Our mother belongs to us, but for a while. She belongs to someone else in her next birth. That same mother who would have given her life for us, will neither know us nor care for us in her next birth. She could even despise us if that is what her new Prarabdha script demands.

All this while, the soul and those associated with it were busy taking credit for the events, oblivious to the true reality. The parents believed their romance was self motivated, rooted in “true love” for each other. The child believed the parents were acting in the child's interest out of unconditional love. The grown child believed his or her self-motivated actions led to the results of a lifetime. Alas! All are but the act of Maya! It is only through unconditional surrender to the Supreme that this illusion is finally unraveled!

What does “surrender” entail? **It is the mind and the intelligence that must surrender to the will of Brahman (God).** A mind consumed with the thought of God at all times is a surrendered mind. **There is no alternative method. Success rests with the mind and the mind alone!** A stray mind is the source of our failures, but it holds the untapped power to be the cause of our eventual success. What is the definition of success? What is the result of leaving the clutches of Maya? **Ananda** (Eternal peace and happiness) - That is what the soul desires! Be they a theist or an atheist, be they of one faith or the other, all souls have one singular goal - Ananda! Every thought, every motivation, every desire, every action is aimed at Ananda! A child indulges in play, an adolescent indulges in the opposite sex, an adult indulges in wealth, all indulge in food and sleep. The motivation underlying all these actions is Ananda. Sadly, all material attempts at Ananda offer only temporary peace and happiness. Worse still, what appears as Ananda in the beginning, ends up being misery over the long run ([18:38](#)). Such is the sad reality of life under the grip of Maya.

Early in the Gitopanishad ([2:37](#)) Krishna tells Arjuna that he has nothing to fear. If he wins the war, he gets planet earth and if loses the war he gets the heavenly planets. Laddu (a famous Indian sweet delicacy) in both hands is how Kripalu-ji Maharaj puts it! Arjun responds by saying yes Maharaj I have Laddu in both hands... but I have a question... Is there eternal peace and happiness in heaven? God laughs... oh Arjun... you want eternal peace and happiness? I assumed you were after time limited pleasure... I have to disappoint you... No, you will not find eternal peace and happiness in the heavenly planets ([8:16](#)). You will only find time limited heavenly pleasures ([9:21](#)). These pleasures have a beginning and an end.

Arjun says... so you are saying after going to the heavenly planets and enjoying great pleasures, then I have to come back to the lower planets? *Yes Arjun!* Hmm... I already know Earth is full of misery with little windows of pleasure. Now you tell me Heaven is not much better. *That is right Arjun.* So after going to these higher planets I fall down again? This is very troubling. It is even worse than falling here on Earth to fall from such heights. *That is correct Arjun.*

A sufi saint has written a poem that reads, if I do evil on Earth, I will end up in Man's prison. If I do good on Earth, I will end up in God's prison. This is very true. If you do good, you will go to the "A-Class" prison (Heavenly planets), If you do bad, you will go to the "C-Class" prison (Lower planets). If you do a mixture of good and bad, you will end up in the "B-Class" prison - Earth.

So God now realizes this disciple can't be easily convinced into folly. So God says, ok Arjun you do as follows... "by performing your natural occupation, you worship Me" ([18:46](#)) "Whatever you do and whatever you eat and whatever you give away, do all that as an offering to me" ([9:27](#)). "Fix your mind on Me alone and surrender your intellect to Me. Then you will live in Me." ([12:8](#)). Arjun said ok, I will keep my mind on you. Then God says... not just the mind... your intelligence too! Just your mind won't do the trick! I need your intelligence too! I will govern your mind and your intelligence, you can have your body to do your work. ([8:7](#)). Kripalu-ji Maharaj says... That is it - As simple as that! That is the message of the Gitopanishad.

All of Sri Krishna's persuasion however does little to convince Arjuna. Sri Krishna tries hard to give teachings from all the schools of Vedic philosophy - Vedanta, Nyaya, Samkhya, Mimamsa, Patanjali, Vaisheshika - but Arjuna remains unswayed. Arjuna is focused on one thing and one thing alone... Killing of his relatives... he is concerned about the associated sin and subsequent hellish life as a consequence! So then Sri Krishna says... ok listen carefully... I will say nothing further beyond this, so you better listen very carefully... What I am about to tell you is the most secret of all secrets ([18:64](#) - "*sarva-guhya-tamam*"). There is no greater secret than this. Those words got Arjun's undivided attention. Then Sri Krishna reveals the two most profound verses of the Gita - **Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Doing so, you will certainly come to Me. This is My**

pledge to you, for you are very dear to Me ([18:65](#)). Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear ([18:66](#)).

Kripalu-ji Maharaj says there are only three way to get what you want from someone:

- 1) Pay them and get what you want.
- 2) Put a gun to their head and demand what you want.
- 3) Cry and beg for what you want.

Kripalu-ji Maharaj points out in the case of the needs of the Jiva, the first two options are not available. There is nothing the Jiva possesses that is of value to Brahman for barter. Putting a gun to the head of Brahman requires visibility of Brahman in the first place. So the Jiva is left with only the third option - Cry and beg! By the mercy of God, He will offer us the knowledge and determination needed to escape the clutches of Maya.

Schools of Vedic thought ([Detailed discussion available on wiki](#))

Loosely speaking there are six schools of vedic thought:

1. **Samkhya (Kapila)**: Here there is a perceiving consciousness (Purusha) and a perceived reality (Prakriti). The goal is to discern the Purusha from the contamination of Prakriti. This school has both atheistic and theistic following.
2. **Yoga (Patanjali)**: This school accepts the Samkhya doctrine, but adds a personal God along with yogic practices to help attain the goal.
3. **Nyaya (Gautama)**: Logic and reason form the basis of this school. It follows six methods of reason - Perception, Inference, Comparison and Analogy, Postulation and Derivation, Cognitive proof and testimony of experts.
4. **Vaisesika (Kanada)**: Similar to Nyaya, but limited to Perception and Inference with focus on the meta-physical.
5. **Purva-Mimamsa (Jaimini)**: Rooted in the interpretation of the Vedas and Vedic rituals.
6. **Vedanta (Vyasa)**: Also known as "Uttara-Mimamsa". Rooted in the interpretations of the Upanishads.

Each of these schools are further subdivided based on nuanced differentiations. The Vedanta school for example is further divided into six sub-schools.

1. **Advaita**: This is the oldest philosophy under the Vedanta school. Here there is only one ultimate reality and that is "Brahman". Everything else is an illusion orchestrated by a power of Brahman called "Maya". The experiencing self, "Jivatman" is considered non-different from "Brahman", but a mere reflection of the one true Brahman in many bodies. Knowledge (Jyana) is considered the method of self-realization and reunion with the singular Brahman. Shankaracharya is considered the earliest proponent of this philosophy.
2. **Visishtadvaita**: Similar to Advaita in that they too accept Brahman as the supreme reality, but they acknowledge that the multiplicity is not illusory, though it stems from the one Brahman. The three key sources of knowledge (Prasthanatrayi) Upanishads, Bhagavad Gita and Brahma Sutras were interpreted in a way showing a "unity in diversity", where multiplicity exists though subordinate to the unity that exists. This is a qualified non-dualism. Ramanuja Acharya was the proponent of this sub-school.
3. **Dvaita**: Originally this sub-school was referred to as "Tattvavada" (argumentation from a realist view point). Here there are three eternally distinct entities - Brahman, Jiva and Maya. The Jiva is eternally dependent on Brahman or Vishnu, while Vishnu is independent. This philosophy was proposed by Madhvacharya.
4. **Dvaitadvaita**: This is similar to Visishtadvaita with the one change that both multiplicity and unity are accorded equal weight. This philosophy was purported by Nimbarka.
5. **Suddhadvaita**: This literally translates to "purified-Advaita". This sub-school sees qualitative oneness between the jiva and Brahman, and in that regard is non-dual. However Maya is not considered illusory. It is the real energy of God. Bhakti is the means of salvation here, though Jnana is useful. Vallabhacharya is the proponent of this sub-school.

6. **Achintya Bheda Abheda**: Here God and His creation are simultaneously one and different. Bhakti is the primary method of salvation. Chaitanya MahaPrabhu was the proponent of this school.

An Introduction to Advaita Vedanta ([Inspired by Swami Sarvapriyananda](#))

The goal (“prayogan”) of all schools of Vedanta is the same. It is to completely transcend sorrow (“atyantika-dukha-nivritti”) and attain supreme happiness (“paramānanda-prāpti”). Eternal peace and happiness is the natural state of the soul (Atma). Until the individual attains that state, it will remain distressed. This statement is however technically incorrect in Advaita, since Advaita does not acknowledge an individual soul. Advaita only acknowledges Brahman, which is always in a state of bliss. So in Advaita terminology, it is better to say the distressed illusionary state ends when Moksha (salvation) is attained.

The Advaita school promotes the view that the perception of a personal God is illusionary because Brahman is the only real and true entity. Similarly, they argue, both Jiva and Brahman (impersonal God) are non-different. The perceived distinction, they argue, is but a reflection of ignorance. Accordingly, they argue that all references to “Me” by Krishna in the Gita are simply references to the true Brahman. Once ignorance is conquered with knowledge, the Jiva merges into Brahman. ([Appendix 3](#) provides the arguments presented by Adi Shankara in this regard.)

What about Maya? The Advaita school dismisses Maya as strictly illusionary. The snake and rope example is the prevalent anecdote. A rope in the dark appears to be a snake but when light shines on it, its benign nature is realized. Maya exists only during the period of ignorance. Hence there is nothing other than Brahman in the Advaita school.

There are [four Mahavakyas](#) (Great teachings) from the four Vedas in support of this view.

1. Chandogya Upanishad 6.8.7 “**Tat-Tvam-Asi**” (That thou art) is the predominant Mahavakya from the Sama Veda.
2. Brihadaranyak Upanishad 1.4.10 “**Aham Brahmasmi**” (I am Brahman) is the predominant Mahavakya from the Yajur Veda.
3. Aitareya Upanishad 3.3 “**Prajnanam Brahman**” (Knowledge/Consciousness is Brahman) is the predominant Mahavakya from the Rig Veda.
4. Mandukya Upanishad 1.2 “**Ayam Atma Brahman**” (This Self-Atman is Brahman) is the predominant Mahavakya from the Atharva Veda.

These four Mahavakyas are the basis of the Advaita school. The [Māndukya Kārikā by Goudapada](#) has also influenced the views of the proponents of the Advaita school, particularly Advaita's foremost proponent, Adi Shankara. Some have argued that this Karika is linked to the [Shunyavada school of Buddhism](#).

The Advaita school lays its focus on the identity of the individual as the path to attaining “paramananda-prapti”. The purported advantage of this method is that it allows for validation through empirical experience.

Advaita starts off by identifying three states of being: **Jagrat** (Wake state), **Swapna** (Dream state) and **Sushupti** (Deep sleep). And corresponding to each of these states is a physical existence called “Waking world”, “Dream world”, “Sleep blankness”.

Advaita argues that none of these three states, and their associated physical existence, represent the real individual, but rather there is a fourth (Chaturam or Turiya) that sustains all three states. I am awake, I dream, I sleep. Who am “I”? That is the central question. Like Gold that appears in the form of a bangle, necklace or ring, Turiya is the ONLY reality in Jagrat, Swapna and Sushupti. [The 7th verse of the Mandukya Upanishad is the basis for this thought](#):

1. nāntahprajñam (*Not the dreamer*), na bahihprajñam (*Not the waker*), Nobhayatahprajñam (*Not in between waker and dreamer*), na prajñānaghanam (*Not the deep sleeper*), na prajñam (*Not some omniscient God*), nāprajñam (*not insentient either*);
2. Adṛśyam (*Not an object of the senses*), avyavahāryam (*Not transactable via speech etc.*), agrāhyam (*Cannot be grasped*), alakṣaṇam (*Cannot be inferred*), acintyam (*Cannot think about it*), avyapadeśyam (*Cannot be named*);
3. Ek-ātma-pratyaya-sāram (*The essence of the feeling of “I”*), prapañcopaśamaṁ (*Completely untouched by feelings of sorrow etc.*), śāntam (*Absolute peace*), śivam (*Ananda - full of joy*), advaitam (*non-duel - one with the world*), caturtham manyante (*Foolish think of this as the 4th, but there is no 4th, it the essence of the three*), sa ātmā (*That is who “I” is*), sa vijñeyah (*That has to be realized*).

The first stanza states that “I” am not the three states. The second stanza states that “I” am not the physical existence associated with the three states either. The third stanza describes “I” as full of peace and eternal joy, untouched by the three states or their respective associated physical existence.

With this background, you can better appreciate the famous line “**Bhraman Satyam, Jagat Mitya**” (Only Bhraman is real, everything else is merely unreal) by Adi Shankara. People sometimes take this to mean Jagat is false or an illusion etc. The actual meaning is

that Jagat does not have an existence independent of Bhraman. Jagat exists because of Brahman, just like a bangle exists because of gold.

How does one realize Turiya? One has to go into a deep and profound state of introspection. Who is the owner of thought? The mind is the owner of thought. I am not the mind. I am beyond the mind. I am a witness to the mind and yet there is nothing to witness “me”. I am that “**blankness**” beyond the mind - That un-inferable, unthinkable, indescribable is what is called the Atman (soul).

Advaita argues that Atman is no different from the universal Brahman since Brahman is the only reality. Everything else is illusory. For as long as one is ignorant of that reality, one fails to attain Ananda (eternal bliss). While this line of thinking does support some level of empirical validation, this view dwells deeply in the esoteric.

It is worth noting that verse 7 does not (arguably) express non-duality with respect to Brahman. The non-duality expressed in verse 7 is with respect to the three states as evident in “*caturtham manyante*”. Neither does verse 7 refer to Turiyam as Brahman - It refers to it as Atman. The idea of non-duality with respect to Brahman is actually introduced by Gaudapada in his Karika on this verse.

[Gaudapada Karika of the 7th Verse of the Mandukya Upanishad](#)

Advaita scholars are very fond of Gaudapada’s Karika (commentary) on the Mandukya Upanishad. The following table defines the terminology used by Gaudapada:

Terminology	Meaning	Associated with Ignorance	Associated with Error
Visva	Wake State	Yes	Yes
Taijasa	Dream State	Yes	Yes
Prajna	Sleep State	Yes	No
Turiya	Self - Atman	No	No

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What follows are Gaudapada's 9 Karikas associated with verse 7 of the Mandukya Upanishad.

nivṛtteḥ sarvaduḥkhānāmīśānaḥ prabhuravyayaḥ |
advaitaḥ sarvabhāvānāṃ devasturyo vibhuḥ smṛtaḥ

10. *In it, indicated as the changeless and the Supreme Lord, there is a cessation of all miseries. It is the one without a second among all entities. It is known as the Turīya (Fourth), effulgent and all-pervading.*

kāryakāraṇabaddhau tāviṣyete viśvataijasau |
prājñāḥ kāraṇabaddhastu dvau tau turye na siddhytaḥ

11. *Viśva and Taijasa are conditioned by cause and effect. But Prājñā is conditioned by cause alone. These two (cause and effect) do not exist in Turīya.*

nā'tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam /
prājñāḥ kiṃcana saṃvetti turyaṃ tatsarvadṛksadā ||

12. *Prājñā does not know anything of the self or the non-self nor truth nor untruth. But Turīya is ever existent and ever all-seeing.*

dvaitasyāgrahaṇaṃ tulyamubhayoḥ prājñāturayayoḥ |
bījanidrāyutaḥ prājñāḥ sā ca turye na vidyate

13. *The non-cognition of duality is common to both Prājñā and Turīya. (But) Prājñā is associated with sleep in the form of cause and this (sleep) does not exist in Turīya.*

svapnanidrāyutāvādyau prājñāstvasvapnanidrayā |
na nidrāṃ naiva ca svapnaṃ turye paśyanti niścītāḥ

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14. The first two (Viśva and Taijasa) are associated with the conditions of dream and sleep Prājña is the condition of sleep without dream. Those who have known the truth see neither sleep nor dream in Turīya.

*anyathā grhṇataḥ swapno nidrā tattvamajānataḥ |
viparyāse tayoh kṣīṇe turīyaṃ padamaśnute*

15. Swapna or dream is the wrong cognition of Reality. Nidrā or sleep is the state in which one does not know what Reality is. When the erroneous knowledge in these two disappears, Turīya is realized.

*anādimāyayā supto yadā jīvaḥ prabudhyate |
ajamanidramasvapnamadvaitaṃ budhyate tadā*

16. When the Jīva or the individual soul sleeping (i.e., not knowing the Reality) under the influence of the beginningless Māyā, is awakened, it, then, realizes (in itself) the non-duality, beginningless and dreamless.

*prapañco yadi vidyeta nivarteta na saṃśayaḥ |
māyāmātramidaṃ dvaitamadvaitaṃ paramārthataḥ*

17. If the perceived manifold were real then certainly it would disappear. This duality (that is cognized) is mere illusion (Māyā). Non-duality is (alone) the Supreme Reality.

*vikalpo vinivarteta kalpito yadi kenacit |
upadeśādayaṃ vādo jñāte dvaitaṃ na vidyate*

18. If anyone has ever imagined the manifold ideas (such for instance as the teacher, the taught, and the scripture), they might disappear. This explanation is for the purpose of teaching. Duality (implied in explanation) ceases to exist when the Highest Truth is known.

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These Karikas result in an unresolved logical paradox - Which is the entity that gains realization? If Turiya is Brahman, It would obviously not need realization. Visva, Taijasa and Prajna are declared unreal, so obviously there is no question of them gaining realization. I have never gotten an answer to this question. Swami Sarvapriyananda acknowledges this paradox at timestamp 1:06:15 [here](#). He claims these paradoxes are rooted in Maya. My understanding is that this paradox arises because Gaudapada has relegated the mind to the unreal. While it is true that the mind is Maya, it is the central instrument used for Moksha. At the time of death, it is the state of the mind that dictates the next destination ([8.6](#)).

***mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ
bandhāya viṣayāsaṅgo muktyai nirviṣayaṁ manaḥ.
(Amṛta-bindu Upaniṣad 2)***

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (Amṛta-bindu Upaniṣad 2)

But that alone does not fully resolve the paradox. A similar paradox will arise with Karma in Advaita. The source of birth is one's own Karma. All schools acknowledge that I am solely responsible for my actions and my birth. All schools convince me that my thoughts/actions can't impact the life of another and vice versa. My Karma is mine alone as are the consequences from it. In other words **I am an individual uniquely identifiable by my sack of karma (Agami/Prarabdha/Sanchit)**. There is nothing illusionary about it, at least in a realistic perspective. Farfetched esoteric arguments can be made to dispute my assessment, but I have found them to be unsatisfactory to my very limited intellect. At the very least, in my current unliberated state, I feel comfortable in my assertion that I am an individual whose future will be determined by my own individual actions. Even Advaita scholars will accept that reality. However, that individuality is one of many thorns in the development of the *ekatvena* (Advaita) case.

I am not a proponent of the view that Advaita is rooted in fallacy because if it were, Sri Krishna would not have stated [9:15](#). Rather, my view is that these paradoxes are difficult to resolve for the human mind and possibly explains why Sri Krishna discourages the path of Advaita in [12:5](#).

An Introduction to Dvaita Vedanta ([Inspired by Jagadguru Shri Kripalu-ji Maharaj](#))

Like Advaita, the goal in Dvaita is freedom from misery and attainment of Ananda (eternal happiness). Dvaita does not deny the qualities of the Atma as described in Advaita either. Where they differ is that instead of seeing **Atman** as one with **Brahman**, Dvaita sees Atman as an eternal fragmental part of Brahman ([15:7](#)). In [8:3](#), Sri Krishna clearly states the relation between Brahman and Jiva - “**svabhāvo**”. He does not say that Jiva is Brahman. He says it is the “Svabhava” of Brahman. This compound word “Svabhava” has been studied by numerous Vedic scholars and the majority conclude that it means the Jiva is of the nature of Brahman, but not Brahman itself. Even Advaita scholars agree with that view. However they argue that on liberation this seemingly separate entity merges into the singular Brahman. Dvaita scholars, on the other hand, argue that Brahman possesses an eternal energy known as **Jiva-Shakti** and each Jiva represents a fragmental portion of this energy ([15:7](#) - “*mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ*”). This energy (jiva-shakti) and Brahman are qualitatively the same to the extent that they are both eternal and they are both sentient. This is their interpretation of the “Svabhava” relationship.

In the **Dvaita** school, Jiva and Brahman are eternally distinct from each other but never separate from each other. In fact Jiva can't exist independent of Brahman because its source of energy is Brahman. Wherever there is Jiva, there must be Brahman. Jiva is eternal and sentient. Both of these features are features of Brahman. Brahman is Sat-Chit-Ananda (Truth-Consciousness-Bliss). An unliberated Jiva is striving to attain Truth and Bliss but even after attaining it, it remains a Jiva. It is thus eternally a fragmental part of Brahman, but maintains a separate existence as a servant of Brahman. Jiva is to Brahman what the sharira (body) is to Jiva - a servant. The sharira can't exist without the Jiva. Similarly Jiva can't exist without Brahman. But unlike the sharira that perishes at death, Jiva is eternal. In the Dvaita school, Maya is a real and an eternal energy of God known as **Maya-shakti**.

All players in this existence - Brahman, Jiva and Maya - are eternal. No one can destroy the other. No one is older than the other. No one created the other ([2:16](#)). The definition of liberation in Dvaita is to release oneself from the grip of Maya.

These three eternal entities can be understood in the following forms:.

Maya (Material)	Jiva (Spiritual)	Brahman (Source of both)
Apara	Para	Brahman

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(Inferior)	(Superior)	(Cause of both)
Kshara (Perishable)	Akshara (Imperishable)	Puroshotam (Transcendental to both)
Kshetra (The body)	Kshetragnyan (The knower of the body)	Brahman (The knower of all bodies)
Bhogyam (Enjoyed)	Bhokta (The Enjoyer)	Preritaram (Source of both)

- Brahman is sarvagya (omniscient), Jiva is alpyagya (limited knowledge).
- Brahman is in a state of eternal peace and happiness (Ananda), Jiva (we know our state).
- Maya is powerful but insentient (incapable of feeling or understanding). Even the all strong God can't fight it, but God can move its reach from a Jiva.

There is absolutely nothing about the 7th verse of the Mandukya Upanishad that is unacceptable or irreconcilable in Dvaita Vedanta. That verse concludes by stating the Atman has to be realized. Unlike Advaita, where the process of Atman realization relies on going into a deep and profound state of introspection in search of the blankness beyond the mind, in Dvaita Atman is realized by dedicated devotion and surrender to Ishwara (Sri Krishna - God). This process relies on the mercy of God to help realize the self. This is the method adopted by Arjuna in the Gitopanishad as he clearly states in [18:73](#) - "*By Your mercy (**“tvat-prasādāt”**) my illusion is gone*". No where in the Gita does Arjuna engage in deep contemplation of the self beyond the mind in search of the Atman. Instead he is engaged in devotion to and contemplation of Sri Krishna. **This is the answer to those who question if Bhagavad Gita is based on Advaita or Dvaita schools of thought.**

Vedanta philosophy is sourced from three avenues - **Shruti**, **Smriti** and **Nyaya**. This is true of both Advaita and Dvaita Vedanta. Shruti is the spoken word, Smriti is what is remembered and Nyaya is the application of reason. The Vedas fall under the category of Shruti and are divided into two sub-categories - **Purva** and **Uttara**. Purva deals with temporal subjects and temporal gains (Karmakanda), while Uttara deals with eternal subjects and eternal gains. The Upanishads are part of the Uttara. The Epics (**Itihaasas**) and Stories (**Puranas**) are Smriti. The Mahabharata is an Epic written by Vyasa as is the Ramayan which is written by Valmiki. Both of these are classified as Smriti. Gita is part of the Mahabharata and is hence technically a Smriti, but because it is the

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spoken words of Sri Krishna, some accept it as Shruti and refer to it as the Gitopanishad. What do the Upanishads tell us about who we are?

***etaj jñeyam nityam evātmasaṁsthaṁ nātaḥ paraṁ veditavyam hi kiṁcit
bhoktā bhogyaṁ preritāraṁ ca matvā sarvaṁ proktaṁ trividhaṁ brahmaṁ etat
(Svetasvatara Upanishad 1/12)***

The enjoyer (Bhokta - jiva), the objects of enjoyment (Bhogya - Maya) and the Ruler (Prerak - Isvara)-the triad described by the knowers of Brahman-all this is nothing but Brahman. This Brahman alone, which abides eternally within the self, should be known. Beyond It, truly, there is nothing else to be known.

The Upanishads say that everything is Brahman, but there are three Brahms - Bhokta Brahm, Bhogya Brahm, and Prerak Brahm.

What is Bhokta Brahman?

***Ātmānam rathinam vidhi shariram rathameva tu Buddhim tu sarathim viddhi maraha pragahameva cha
Indriyāni hayānāhurvishayānsteshu gocharān Ātmendriyamanoyuktam bhoktetyāhurmaneeshinaha- ‘O Nachiketa!
(Kathopanishad 3/3-4)***

This body is the chariot and this soul (atma) is its owner, the charioteer. The intellect (buddhi) is its driver. The mind (manah) is its reins. The senses (indriyas) are the horses pulling the chariot. The objects of taste, touch, etc. are its path. Thus, the soul (atma) uses the senses (indriyas) and inner instruments (anthkaran - body, mind & intellect) as a means to enjoy worldly pleasures. Understand in this way’.

So Bhokta Brahm is the individual soul seated on a chariot that is powered by Prerak Brahm. Both Bokta Brahm and Prerak Brahm are sentient. Bhogya Brahm is insentient. The body is Bhogya Brahm, as are the senses and the mind. At the time of death, the body is destroyed, but the mind and the senses accompany the Bhokta Brahm as part of a subtle body (sukshma sharira) into a new body as confirmed in Gita [15:8](#) and in the Kaushitaki Upanishad.

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(Kaushitaki Upanishad 3/4)

Speech gives up to him (who is absorbed in prana) all names, so that by speech he obtains all names. The nose gives up to him all odours, so that by scent he obtains all odours. The eye gives up to him all forms, so that by the eye he obtains all forms. The ear gives up to him all sounds, so that by the ear he obtains all sounds. The mind gives up to him all thoughts, so that by the mind he obtains all thoughts. This is the complete absorption in prana. And what is prana is pragna (selfconsciousness), what is pragna (selfconsciousness) is prana. For together do these two live in the body, and together do they depart.

Bhokta Brahm (Jiva) is a traveler seated on the chariot and is headed to Prerak Brahm (Isvara), however the intoxicated driver of the chariot (the intellect) loses the way and engages with Bhogya Brahm (Maya) instead. Bhogya Brahm is known for sadness (Dhuk), turbulence (Ashanti), dissatisfaction (Atripiti), imperfection (Apurnatha), ignorance (Ajnan) and darkness (Andhakhar).

None of these qualities are appealing to the Bhokta Brahm, hence in due course of time Bhokta Brahm will ensure it forces its driver to turn its chariot and head toward Prerak Brahm where it will find happiness (Anand), peace (Shanti), Satisfaction (Tripti), Perfection (Purnatha), Knowledge (Jnan), and light (Jyothi). Such a turn is inevitable, irrespective of how many lifetimes it takes.

The entire subject matter of the Vedanta philosophy is designed to answer a single question - What is the path to get to Prerak Brahm? Even an atheist is asking the same question. An atheist may not acknowledge God but that is immaterial. A child does not have to call a Mother, Mother. The child just needs the milk. An atheist will undoubtedly acknowledge the search for happiness, peace, satisfaction, perfection, knowledge and light. And what is the answer to this question?

***yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah
(Śvetāśvatara Upaniṣad 6.23)***

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of the Vedic knowledge automatically revealed.”

Faith in both the Lord and the spiritual master - Devotion or Bhakti is the answer to the question. And how is Bhakti performed?

***mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ
bandhāya viṣayāsaṅgo muktyai nirviṣayaṁ manaḥ.
(Amṛta-bindu Upaniṣad 2)***

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation." (Amṛta-bindu Upaniṣad 2)

It is the mind and nothing else that has the power to redirect the chariot toward Prerak Brahm. And it is the individual soul that has the ultimate power to force the mind to change course. The soul has to exercise this power via intelligence. Controlling the mind is by far the greatest challenge. Arjuna declares it harder than controlling the wind ([6:34](#)). Sri Krishna acknowledges that it is no easy task, but says it is possible with practice and detachment ([6:35](#)).

This is a universal truth in all the schools of vedanta. No one will dispute this truth. The mind must focus on Prerak Brahm. Each individual may conceive of Prerak Brahm in different forms, but that is irrelevant. **What is paramount is that the mind is focused away from Bhogya Brahm and toward Prerak Brahm. No sincere student of Vedanta will dispute this conclusion.** This is best summed up in the [Bhagavad Puran 11.2.37](#) (translation by Bhaktivedanta Swami) as follows (Audio by Jagadguru Kripalu ji):

***bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā***

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

Time and time again, Sri Krishna directly states this truth in the Gitopanishad. **It is the mind that needs to be focused. Exercise of the senses is of no consequence without the mind.** Chanting on the rosary in the exercise of the tongue, lighting of a lamp is the exercise of the hands, observing the Deities is the exercise of the eyes, hearing of a sermon is the exercise of the ears, smelling of incense is the exercise of the nose. None of that is of any consequence without a focused mind. It is the mind that is the source of bondage and it is the same mind that is the source of liberation. In fact the record of action (karma) is the record of mental assertions and not physical acts. This is the reason that the consequence for the same physical act reaps dramatically different results based on the mental intent. The mind is the singular weapon in removing the impact of Bhoya Brahm.

Different schools of Vedanta will conceive of Prerak Brahm differently, they will differ in their views on what liberation entails, they may even differ in the relative significance of Bhakti and Jnana, but **no one will dispute the significant role of the mind.**

This Brahman is seated in our hearts. What need is there to go to temples and look at stone carved Deities when the real person is sitting inside us? The creator of innumerable universes is resident in our very body! Can you imagine the power of the person who is with us at every instant? That person has signed a contract with us ([4:11](#)). He will reciprocate our interaction with Him to the exact same degree. In other words, remembering Him 10% of the time will get us 10% closer to him. Remembering Him 100% of the time will give us liberation. Interaction refers to the mind, not physical exercises.

There are different approaches in God consciousness. The path of Karma will get us to the heavenly planets, but then death brings us back to the middle and lower planets. The path of Jnana will eliminate ignorance and then the path ends there. The path of Bhakti is eternal with ten stages:

Sadhana Bhakti: Devotional practices such as Sravana, Kirtana, Archana, Pada sevana, Atma nivedana.

Rati Bhakti: Attraction.

Prema Bhakti: Love.

Sneha Bhakti: Affection.

Mana Bhakti: Feelings.

Pranaya Bhakti: Intimacy.

Raga Bhakti: Attachment.

Anuraga Bhakti: sub attachment.

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Bhava Bhakti: Ecstatic love

MahaBhava Bhakti: Sublime ecstatic love

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Reconciling the views of the Vedanta schools

Often peer discussions on the subject of vedic philosophy are fraught with very dogmatic and intransigent opinions, however ill informed they may be. In reality, vedic philosophy explicitly acknowledges and supports multiple paths toward liberation ([9:15](#)). As is evident from the previous sections, there are six recognized schools in the Vedanta division alone and each of these schools have founders and proponents who are accepted as highly reputed authorities on the Upanishads, Itihasas and Puranas. It is not particularly difficult to find verses to support each of the different doctrines. Once you make a choice however, there is an inner urge to adapt the verses that don't inherently support your choice such that they do. This is often the source of conflict.

In practical terms, contemporary vedanta thought falls under two broad umbrellas: Advaita and Dvaita. The amount of time, resources and animosity that has been expended to justify one school over the other would dissuade even the most ardent souls who have convinced themselves that turning their back on material life (Samsara) is the only prudent path forward. Such is the sad impact of this unwarranted conflict. The conflict is largely over three principle philosophical issues:

- 1) Is Lord Krishna (personal God) superior to Brahman (impersonal God) and who is more worthy of worship?
- 2) Is there a difference between Brahman (impersonal God) and the individual soul (Jiva/Atma) and If so, what is it?
- 3) Is Bhakti an essential ingredient for progress?

So what does the Gitoupanishad have to say on these three questions?

On the subject of Krishna vs. Brahman, among the many places where the controversy is addressed very directly, [9:15](#) (**ekatvena prithaktvena bahudhā viśhvato-mukham**) stands out. In 9:15, Krishna says “Some worship Me as **undifferentiated oneness** (ekatvena) with them, while others see Me as **distinct from them** (prithaktvena). And yet others worship me in my **universal cosmic form** (vishvato-mukham). Clearly we are afforded the choice to follow the path we find more appealing. Again, in a related question in [12:2](#) (...mayy āveśhya mano ... yuktatamā matāḥ), Krishna says worship of Him in the personal form, He considers to be the best. Then in [12:3-5](#) (...avyaktam paryupāsate... te prāpnuvanti mām ... kleśho 'dhikataras) He adds, but those who follow the impersonal path will also reach Him, but that path is full of tribulations. In other words, Krishna says worship of the personal form is far less difficult. In [7:7](#) (...mattaḥ parataram nā...), Krishna says there is nothing superior to Him. In [7:24](#) (“**avyaktam vyaktim āpannam**”) **Krishna makes it abundantly clear that there is absolutely no difference between personal and impersonal forms.** In [13:13](#), Krishna uses the word “mat-param”. This has been translated as both “subordinate to Me” and “superior to Me”. See

Madhusudhan Saraswati's commentary on the use of "mat-param" in the 13:13 section under the Brahman topics. In [14:27](#) ("brahmaṇo hi pratiṣṭhāham") Krishna says He is the Prathista (basis) of Brahman. Some have argued that this implies Krishna is superior to Brahman, but that argument is farfetched. Flour is the basis of cake. Does that make flour superior to cake? It is just two forms of the same thing. **The most explicit and conclusive assertion on the subject comes from [Bhagavatam 1.2.11](#) ("brahmeti paramātmēti bhagavān iti śabdyate") which states that Brahman, Paramatma and Bhagavan are all identical to the learned transcendentalist.** Again some have argued that because "Bhagavan" appears last in that sentence, Bhagavan is superior. This lacks any grammatical merit in Sanskrit. Yet another argument is that Sanjaya uses the term "*Bhagavan uvacha*" as opposed to "*Brahman uvacha*" thus elevating Bhagavan over Brahman. This is not defensible. Afterall speech can only be expected in the personal form.

On the subject of Jiva vs. Brahman, there is agreement that [8:3](#) ("akṣharaṁ brahma paramaṁ **svabhāvo** 'dhyātmam uchyate") is the conclusive statement for as long as the jiva is unenlightened. Upon liberation however, the interpretation of verses like [4:9](#) (...*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*) are vastly different in the Advaita and Dvaita schools. Advaita insists that liberation is merging with Brahman, while Dvaita insists that the Jiva lives in the Spiritual world. In a practical sense this is an irrelevant argument. If we agree that liberation is the greatest prize there is and that getting rid of the clutches of Maya is the war we need to win, whatever is life beyond liberation is irrelevant. Whatever it is, it is going to eternal bliss. Both agree on that and that is all that matters.

On the significance of Bhakti, some Advaita scholars recommend Jnana over Bhakti. They argue that ignorance is the source of bondage and ignorance can only be destroyed with knowledge (Jnana). But the Gitopanishad in [9:15](#) ("*jñāna-yajñena chāpyanye yajanto mām upāsate*") insists that even a Jnani must be a Bhakta. Again in [11:54](#) ("*bhaktiā tv ananyayā śhakyā aham evaṁ-vidho 'rjuna*"), Krishna makes clear that there is no alternative to Bhakti. Further, the most renowned advocate for the Advaita school, Sri Adi Shankara states in his Prabodh Sudhakar:

***kāmyopāsanayārthayantyanudinaṁ kiñchitphalaṁ swepsitam
kechit swargamathāpavargamapare yogādiyajñādibhiḥ
asmākaṁ yadunandanāṅghriyugaladhyānāvadhānārthinām
kiṁ lokena damena kiṁ nṛpatinā swargāpavargaiśhcha kim (verse 250)[v28]***

Those who perform righteous actions for the attainment of celestial abodes may do so. Those who desire liberation via the path of jñāna or aṣṭāṅg yog may pursue that goal. As for me, I want nothing of these two paths. I wish only to engross

myself in the nectar of Shree Krishna's lotus feet. I do not desire either worldly or heavenly pleasures, nor do I desire liberation. I am a rasik who relishes the bliss of divine love." The fact is that Shankaracharya was a great devotee of Lord Krishna.

***mūrtam chaivāmūrtam dwe eva brahmaṇ o rūpe, ityupaniṣ hat tayorvā dwau
bhaktau bhagavadupadiṣ hṛ au, kleṣ hādakleśhādwā muktisyaḍeratayormadhye***

"The Supreme entity is both personal and impersonal. Practitioners of the spiritual path are also of two kinds—devotees of the formless Brahman, and devotees of the personal form. But the path of worshiping the formless is very difficult." (Source unconfirmed)

So in summary:

1. There is no difference between Brahman and Bhagavan, however for an embodied soul Bhagavan is substantially easier to worship and hence recommended. However if you feel more tuned to Brahman worship, there is no need to fight over it. Krishna has very clearly stated that the path of impersonal worship is full of tribulations, but it will also lead to the same destination.
2. And as regards Jiva vs. Brahman, [8:3](#) holds true for both schools until liberation. After liberation, why should we even care?
3. You can't avoid Bhakti on either path. The Advaita challenge is to be devoted and develop attachment to something without any qualities. In reality that is a very difficult task for the human mind.

Summary of the arguments of the various schools are tabulated below:

Is Krishna (Personal form of God) superior or Inferior to Brahman (impersonal form of God)?	In 7.7 Krishna says there is nothing higher than Him and that everything rests in Him as beads are strung on a thread. In 7:26 Krishna says I know everything, but Me no one knows.
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	<p>In 8.3 Krishna states Brahman is Supreme and the individual Atma is the “svabhava” of Brahman.</p> <p>In verse 14:27 Krishna says “I am the basis of Brahman”. Flour is the basis of Cake. Does that make Flour superior to Cake?</p> <p>In Brahma Samhita 5.1 - <i>īśhvaraḥ paramaḥ kṛṣṇaḥ sachchidānanda vigrahaḥ anādirādir govindaḥ sarva kāraṇa kāraṇam</i>.</p> <p>In verse 12:3-4 Krishna says those who worship Him in the personal form or the impersonal form will attain Him, though the impersonal part is more difficult.</p> <p>In verse 18:55 Krishna says only by Devotion to Him, does one understand Him.</p> <p>In Śhwetāśhvatar Upaniṣ had 6.8 “<i>na tatsamaśhchābhyadhikaśhcha dṛ īśhyate parāsyā śhaktirvividhaiva śhrūyate</i>” - “There is nothing equal to God, nor is there anything superior to Him.”</p> <p>In Bhagvatam 1.2.11 "Paramātmā. Brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11). The Absolute Truth is experienced in three ways—Brahman, Paramātmā and Bhagavān.</p> <p>Conclusion: The reader can decide if superiority or inferiority is a valid question or if it is even relevant. In terms of worship and spiritual progress for an embodied soul it is obvious that the personal form is easier. This is clearly and explicitly stated in 12:3.</p>
How is Brahman related to Jiva?	<p>In 7:26 Krishna says I know everything, but Me no one knows</p> <p>In 8.3 Krishna states Brahman is Supreme and the individual Atma is the “svabhava” of Brahman.</p> <p>In 15:7 Krishna says the Jiva is a fragmental part of Himself, but is struggling in the material world with the mind and the senses.</p>

	<p>In Svetasvatara Upanishad 1/12, it is said there are three kinds of Brahm - Bhokta, Bhogya and Prerak. The Jiva is Bhokta while God is Prerak.</p> <p>Brahman is referred to as “Sat-Chit-Ananda”, but Jiv is only Chit, but both are eternal. That is the limit of oneness between the two.</p> <p>Conclusion: Clearly the Jiva is extremely limited in every respect relative to Brahman, except in the areas of eternality and being sentient.</p>
Is Bhakti not required on the impersonal path?	BG 9:15 and 11:54 make clear that Bhakti is not optional on any path. Bhakti is common to all paths.

The most complete set of Vedantic arguments in support of both Dvaita and Advaita are given by Jagadguru Kripaluji Maharaj at timestamp 49:00 in [this](#) lecture. Further, He warns about the dangers of the Advaita philosophy in [this](#) lecture at timestamp 8:45, because it fails to highlight the indispensable practice of Bhakti.

Key Question References

Question	Verse #	Verse summary
What are the deficiencies of material life?	13:9	Keeping in mind the evils of birth, disease, old age, and death;
What is the reason for not pursuing liberation?	2:44	With their minds deeply attached to worldly pleasures and their intellects bewildered by such things, they are unable to possess the resolute determination for success on the path to God.
Who can seek liberation?	9:32	For those who take refuge in Me, O Pārtha, though they be of sinful birth— women, vaiśyas, and śudras— even they attain the Supreme Goal.
How many paths of worship are there?	9:15	Others, engaging in the <i>yajña</i> of cultivating knowledge, worship Me by many methods. Some see Me as undifferentiated oneness that is non-different from them, while others see Me as separate from them . Still others worship Me in the infinite manifestations of My cosmic form.
Which path is better - Personal or Impersonal?	12:2	The Lord said: Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.
	12:3-4	But those who worship the formless aspect of the Absolute Truth—the imperishable, the indefinable, the unmanifest, the all-pervading, the unthinkable, the unchanging, the eternal, and the immovable—by restraining their senses and being even-minded everywhere, such persons, engaged in the welfare of all beings, also attain Me.
	12-5	For those whose minds are attached to the unmanifest, the path of realization is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings.
Who is the enjoyer of sense pleasure?	15:10	The ignorant do not perceive the soul as it resides in the body, and as it enjoys sense objects; nor do they perceive it when it departs. But those who possess the eyes of knowledge can

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		behold it.
Who is the enjoyer of austerities and sacrifice?	5:29	Having realized Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds and the selfless friend of all living beings, My devotee attains peace.
Who is superior - Brahman or Isvara?	7:7	There is nothing higher than Myself, O Arjun. Everything rests in Me, as beads strung on a thread.
	7:26	O Arjun, I know of past, present, and future, and I also know all living beings; but Me no one knows.
	8:3	The Lord said: The Supreme Indestructible Entity is called Brahman; one's own self is called <i>adhyatma</i> . Actions pertaining to the material personality of living beings, and its development are called karma, or fruitive activities.
	13:13	I will now describe that which ought to be known, through the knowing of which one attains Immortality. It is the Supreme Brahman, which is without beginning and is said to be neither being nor non-being. (Note: “ mat-param ” is controversial)
	14:27	I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss. (Flour is the basis of Cake. Does that make flour superior?)
How is Jiva related to Brahman?	8:3	The Lord said: The Supreme Indestructible Entity is called Brahman; one's own self is called <i>adhyatma</i> . Actions pertaining to the material personality of living beings, and its development are called karma, or fruitive activities. (Note: relation is defined as “ svabhava ”)
	15:7	The embodied souls in this material world are My eternal fragmental parts (mamai vansho). But bound by material nature, they are struggling with the six senses including the mind.
What is Maya?	7:14	My divine energy Maya, consisting of the three modes of nature, is very difficult to overcome.

		But those who surrender unto Me cross over it easily.
What was the deal offered to Arjuna early in the Gita?	2:37	If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore arise with determination, O son of Kunti, and be prepared to fight. (Donuts in both hands!)
What happens after enjoying the pleasures of the heavenly planets?	9:21	When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.
When does Krishna offer the most secret of secrets?	18:64	Hear again My supreme instruction, the most confidential of all knowledge. I am revealing this for your benefit because you are very dear to Me.
What is the most secret of all secrets that Krishna reveals?	18:65 (9:34)	<p>Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Doing so, you will certainly come to Me. This is My pledge to you, for you are very dear to Me.</p> <p>This is exactly the same instruction as in 9:34. So Krishna said this halfway through the Gita and repeated it at the end with the prefix that it is “<i>sarva-guhyatamaṁ</i>” (the most secret of all secrets)</p> <p>In 9:34 Krishna said, Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me.</p> <p>As a prefix to 9:34, Krishna says this method is available to everyone without consideration of birth. As a prefix to 18:65, Krishna says this is the most secret of all secrets.</p> <p>[Be always devoted to me. No need to study anything else, hear anything else, think anything else, do anything else]</p>
What about the sin of murder on the	8:7	Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt.

battlefield?	18:66	Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.
To what extent will Krishna reward our efforts?	4:11	In whatever way people surrender unto Me, I reciprocate accordingly. Everyone follows My path, knowingly or unknowingly, O son of Pritha. So the reward of our efforts will exactly match our efforts.
What are the three-fold miseries?	2:56	Miseries caused by the mind Miseries caused by those close to you Miseries caused by nature
What are the three-fold austerities?	17:17	Austerity of the body, mind and speech
What are the three-fold fruits?	18:12	Pleasant, Unpleasant and Mixed
Is Gita Advaita or Dvaita?	8:3 15:7 18:73	<p>There are two key differences between Advaita and Dvaita:</p> <ol style="list-style-type: none"> 1) Advaita claims Jiva-atma and Brahman are non-different, while Dvaita claims Jiva-atma is a fragmental part of Brahman. 2) Advaita claims Jiva-atma realization happens through deep introspection of the blankness beyond the mind and this is aided by the path of knowledge. Dvaita claims Jiva-Atma realization happens by the mercy of God. <p>In 8:3 Krishna uses the word “svabhāvo” to describe the relation between Jiva-atma and Brahman. He does not say Jiva-Atma and Brahman are the same.</p> <p>In 15:7 Krishna says the Jiva is a fragmental part (“mamaivānśho”) of Himself. Clearly that supports Dvaita. I have provided Adi Shankara’s commentary on this verse at the link to the verse.</p> <p>In 18:73, Arjuna says his ignorance is gone by the mercy of God (“tvat-prasādāt”). Arjuna</p>

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		<p>does not say his ignorance is gone because he went into deep contemplation of Turiya in the blankness beyond his mind, nor does he say his ignorance is gone because he got knowledge from Krishna.</p> <p>This should provide conclusive proof that Gita is Dvaita.</p> <p>For those who still insist that Adi Shankara considers Gita Advaita, I will make 2 points:</p> <ol style="list-style-type: none"> 1. Adi Shankara refers to Gita as “Smṛti” (See top of page 403 in Appendix 3, where he refers to the Gita as “Smṛti” and offers 13:15, 13:19 and 13:28 as evidence that Gita is Advaita) 2. I have provided Adi Shankara’s entire argument for Gita being Advaita in Appendix 3. I do not find that remotely convincing.
How does one fulfill one’s Karma?	Padma Purana 12b-20	<p>He (i.e. a man) is compelled by self-prompted causes or reasons. As a calf finds his mother from among thousands of cows, in the same way (the fruits of) the deeds—good or bad—which do not perish otherwise than by being experienced follow the doer.</p>

Primary Topics

1. [Guru - Knowledge is given by Guru](#) (2, 4)

2:7 - kārpaṇ ya-doṣ hopahata-svabhāvaḥ		
2:7	kārpaṇ ya-doṣ hopahata-svabhāvaḥ pr̥ ichchhāmi tvām dharma-sammūḍ ha-chetāḥ yach-chhreyaḥ syānniśchitaṁ brūhi tanme śhiṣ hyaste 'haṁ śhādhi mām tvām prapannam	I am confused about my duty, and am filled with anxiety and faintheartedness. I am Your disciple, and a soul surrendered to You. Please instruct me for certain what is best for me.
4:1 - imaṁ vivasvate yogaṁ proktavān aham avyayam		
4:1	śhrī bhagavān uvācha imaṁ vivasvate yogaṁ proktavān aham avyayam vivasvān manave prāha manur ikṣ hvākave 'bravīt	The Supreme Lord Shree Krishna said: I taught this eternal science of Yoga to the Sun God, Vivasvan, who passed it on to Manu; and Manu, in turn, instructed it to Ikshvaku.
4:2 - evaṁ paramparā-prāptam imaṁ rājarṣ hayo viduḥ		
4:2	evaṁ paramparā-prāptam imaṁ rājarṣ hayo viduḥ sa kāleneha mahatā yogo naṣ hṭ aḥ parantapa	O subduer of enemies, the saintly kings thus received this science of Yoga in continuous succession. But with the passage of time, this knowledge was lost to the world.

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4:3 - sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purāṇaḥ		
4:3	sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purāṇaḥ bhakto 'si me sakhā cheti rahasyaṁ hyetaḍ uttamam	The same ancient knowledge of Yoga, which is the supreme secret, I am today revealing unto you, because you are My friend as well as My devotee, who can understand this transcendental wisdom.
4:4	aparaṁ bhavato janma paraṁ janma vivasvataḥ katham etaḍ vijānīyāṁ tvam ādau proktavān iti	Arjun said: You were born long after Vivasvan. How am I to understand that in the beginning You instructed this science to him?
4:5 - bahūni me vyatītāni janmāni tava chārjuna		
4:5	śhrī bhagavān uvācha bahūni me vyatītāni janmāni tava chārjuna tānyahaṁ veda sarvāṇ i na tvaṁ vettha parantapa	The Supreme Lord said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa.
4:6 - ajo 'pi sannavyayātmā bhūtānām īśhvaro 'pi san		
4:6	ajo 'pi sannavyayātmā bhūtānām īśhvaro 'pi san prakṛ itiṁ svām adhiṣ ḥt hāya sambhavāmyātma- māyayā	Although I am unborn, the Lord of all living entities, and have an imperishable nature, yet I appear in this world by virtue of <i>Yogmaya</i> , My divine power.
4:7 - yadā yadā hi dharmasya glānir bhavati bhārata		
4:7	yadā yadā hi dharmasya glānir bhavati bhārata	Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I

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	abhyutthānam adharmasya tadātmānaṁ sṛ ījāmyaham	manifest Myself on earth.
4:8 - paritrāṇ āya sādḥūnāṁ vināśhāya cha duṣ hkr itām		
4:8	paritrāṇ āya sādḥūnāṁ vināśhāya cha duṣ hkr itām dharma-sansthāpanārthāya sambhavāmi yuge yuge	To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age.
4:34 - tad viddhi praṇ ipātena paripraśhnena sevayā		
4:34	tad viddhi praṇ ipātena paripraśhnena sevayā upadekṣ hyanti te jñānaṁ jñāninas tattva-darśinaḥ	Learn the Truth by approaching a spiritual master. Inquire from him submissively and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.
4:35 - yaj jñātvā na punar moham evaṁ yāsyasi pāṇ ḍ ava		
4:35	yaj jñātvā na punar moham evaṁ yāsyasi pāṇ ḍ ava yena bhūtānyaśheṣ heṇ a drakṣ hyasyātmānyatho mayi	Following this path and having achieved enlightenment from a Guru, O Arjun, you will no longer fall into delusion. In the light of that knowledge, you will see that all living beings are but parts of the Supreme, or in other words, are within Me.

2. [Maya \(Divine Material Energy\) - Eternal power of material bondage](#) (7, 9)

7:4 - bhūmir-āpo 'nalo vāyuh khaṁ mano buddhir eva cha		
7:4	bhūmir-āpo 'nalo vāyuh khaṁ mano buddhir eva cha ahankāra itīyaṁ me bhinnā prakṛ itir aṣ ḥṭ adhā	Earth, water, fire, air, space, mind, intellect, and ego—these are eight components of My material energy.
7:5 - apareyam itas tvanyāṁ prakṛ itiṁ viddhi me parām		
7:5	apareyam itas tvanyāṁ prakṛ itiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat	Such is My inferior energy. But beyond it, O mighty-armed Arjun, I have a superior energy. This is the <i>jīva</i> , which comprises the embodied souls who are the basis of life in this world.
7:13 - tribhir guṇ a-mayair bhāvair ebhiḥ sarvam idaṁ jagat		
7:13	tribhir guṇ a-mayair bhāvair ebhiḥ sarvam idaṁ jagat mohitaṁ nābhijānāti māmebhyaḥ param avyayam	Deluded by the three modes of Maya, people are unable to know Me, the imperishable and eternal.

7:14 - daivī hyeṣ hā guṇ a-mayī mama māyā duratyayā		
7:14	daivī hyeṣ hā guṇ a-mayī mama māyā duratyayā mām eva ye prapadyante māyām etāṁ taranti te	My divine energy Maya, consisting of the three modes of nature, is very difficult to overcome. But those who surrender unto Me cross over it easily.
9:10	mayādhyakṣ heṇ a prakṛ itiḥ sūyate sa-charācharam hetunānena kaunteya jagad viparivartate	Working under My direction, this material energy brings into being all animate and inanimate forms, O son of Kunti. For this reason, the material world undergoes the changes of creation, maintenance, and dissolution.
13:6 - 7	mahā-bhūtāny ahankāro buddhir avyaktam eva cha indriyāṇ i daśhaikaṁ cha pañcha chendriya-gocharāḥ ichchhā dveṣ haḥ sukhaṁ duḥ khaṁ saṁ ghātaśh chetanā dhr itiḥ etat kṣ hetraṁ samāsenā sa-vikāram udāhr itam	The field of activities is composed of the five great elements, the ego, the intellect, the unmanifest primordial matter, the eleven senses (five knowledge senses, five working senses, and mind), and the five objects of the senses. Desire and aversion, happiness and misery, the body, consciousness, and the will—all these comprise the field and its modifications.
13:20 - prakṛ itiṁ puruṣ haṁ chaiva viddhy anādī ubhāv api		
13:20	prakṛ itiṁ puruṣ haṁ chaiva viddhy anādī ubhāv api	Know that <i>prakṛiti</i> (material nature)

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	vikārānśh cha guṇ ānśh chaiva viddhi prakṛ iti-sambhavān	and <i>puruṣh</i> (the individual souls) are both beginningless. Also know that all transformations of the body and the three modes of nature are produced by material energy.
13:21	kārya-kāraṇ a-kartṛ itve hetuḥ prakṛ itir uchyate puruṣ haḥ sukha-duḥ khānārṇ bhoktṛ itve hetur uchyate	In the matter of creation, the material energy is responsible for cause and effect; in the matter of experiencing happiness and distress, the individual soul is declared responsible.
13:22 - puruṣ haḥ prakṛ iti-stho hi bhuñ kte prakṛ iti-jān guṇ ān		
13:22	puruṣ haḥ prakṛ iti-stho hi bhuñ kte prakṛ iti-jān guṇ ān kāraṇ arṇ guṇ a-saṅ go 'sya sad-asad-yoni-janmasu	When the <i>puruṣh</i> (individual soul) seated in <i>prakṛiti</i> (the material energy) <u>desires to enjoy the three guṇas, attachment to them becomes the cause of its birth in superior and inferior wombs.</u>
13:30 - prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaḥ		
13:30	prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaḥ yaḥ paśhyati tathātmānam akartāraṇ sa paśhyati	They alone truly see who understand that <u>all actions (of the body) are performed by material nature, while the embodied soul actually does nothing.</u>
14:3 -	mama yonir mahad brahma tasmin garbhaṇ dadhāmy aham	The total material substance,

4	sambhavaḥ sarva-bhūtānāṃ tato bhavati bhārata sarva-yoniḥ hu kaunteya mūrtayaḥ sambhavanti yāḥ tāsāṃ brahma mahad yonir ahaṃ bīja-pradaḥ pitā	<i>prakṛiti</i> , is the womb. I impregnate it with the individual souls, and thus all living beings are born. O son of Kunti, for all species of life that are produced, the material nature is the womb, and I am the seed-giving Father.
14:5 - sattvaṃ rajas tama iti guṇ āḥ prakṛ iti-sambhavāḥ		
14:5	sattvaṃ rajas tama iti guṇ āḥ prakṛ iti-sambhavāḥ nibadhnanti mahā-bāho dehe dehinam avyayam	O mighty-armed Arjun, the material energy consists of three <i>guṇas</i> (modes)— <i>sattva</i> (goodness), <i>rajas</i> (passion), and <i>tamas</i> (ignorance). <u>These modes bind the eternal soul to the perishable body.</u>
14:6	tatra sattvaṃ nirmalatvāt prakāśhakam anāmayam sukha-saṅ gena badhnāti jñāna-saṅ gena chānagha	Amongst these, <i>sattva guṇa</i> , the mode of goodness, being purer than the others, is illuminating and full of well-being. O sinless one, <u>it binds the soul by creating attachment for a sense of happiness and knowledge.</u>
14:7	rajo rāgātmakaṃ viddhi tṛ iṣ hṇ ā-saṅ ga-samudbhavam tan nibadhnāti kaunteya karma-saṅ gena dehinam	O Arjun, <i>rajo guṇa</i> is of the nature of passion. It arises from worldly desires and affections, and <u>binds the soul through attachment to fruitive actions.</u>
14:8	tamas tv ajñāna-jaṃ viddhi mohanaṃ sarva-dehinām pramādālasya-nidrābhis tan nibadhnāti bhārata	O Arjun, <i>tamo guṇa</i> , which is born of ignorance, is the cause of illusion for the

		embodied souls. <u>It deludes all living beings through negligence, laziness, and sleep.</u>
14:9	sattvaṁ sukhe sañjayati rajaḥ karmaṇ i bhārata jñānam āvṛ itya tu tamaḥ pramāde sañjayaty uta	<i>Sattva</i> binds one to material happiness; <i>rajas</i> conditions the soul toward actions; and <i>tamas</i> clouds wisdom and binds one to delusion.
14:10	rajas tamaśh chābhibhūya sattvaṁ bhavati bhārata rajaḥ sattvaṁ tamaśh chaiva tamaḥ sattvaṁ rajas tathā	Sometimes goodness (<i>sattva</i>) prevails over passion (<i>rajas</i>) and ignorance (<i>tamas</i>), O scion of Bharat. Sometimes passion (<i>rajas</i>) dominates goodness (<i>sattva</i>) and ignorance (<i>tamas</i>), and at other times ignorance (<i>tamas</i>) overcomes goodness (<i>sattva</i>) and passion (<i>rajas</i>).
14:11	sarva-dvāreṣ hu dehe 'smin prakāśha upajāyate jñānaṁ yadā tadā vidyād vivṛ iddhaṁ sattvam ity uta	When all the gates of the body are illumined by knowledge, know it to be a manifestation of the mode of goodness. When the mode of passion predominates, O Arjun, the symptoms of greed, exertion for worldly gain, restlessness, and craving develop. O Arjun, nescience, inertia, negligence, and delusion—these are the dominant signs of the mode of ignorance.
14:14 - 15	yadā sattve pravṛ iddhe tu pralayaṁ yāti deha-bhṛ it tadottama-vidāṁ lokān amalān pratipadyate rajasi pralayaṁ gatvā karma-saṁ giṣ hu jāyate	Those who die with predominance of <i>sattva</i> reach the pure abodes (which are free from <i>rajas</i> and <i>tamas</i>) of the learned. Those who die with prevalence

	tathā pralīnas tamasi mūḍ ha-yoniṣ hu jāyate	of the mode of passion are born among people driven by work, while those dying in the mode of ignorance take birth in the animal kingdom.
14:16	karmaṇ aḥ sukṛ itasyāhuḥ sāttvikaṁ nirmalaṁ phalam rajasas tu phalaṁ duḥ kham ajñānaṁ tamaśaḥ phalam	It is said the fruit of actions performed in the mode of goodness bestow pure results. Actions done in the mode of passion result in pain, while those performed in the mode of ignorance result in darkness.
14:17	sattvāt sañjāyate jñānaṁ rajaso lobha eva cha pramāda-mohau tamaso bhavato 'jñānam eva cha	From the mode of goodness arises knowledge, from the mode of passion arises greed, and from the mode of ignorance arise negligence and delusion.
14:18	ūrdhvaṁ gachchhanti sattva-sthā madhye tiṣṭ hṇ hanti rājasāḥ jaghanya-guṇ a-vṛ itti-sthā adho gachchhanti tāmasāḥ	Those situated in the mode of goodness rise upward; those in the mode of passion stay in the middle; and those in the mode of ignorance go downward.
14:19 - nānyaṁ guṇ ebhyaḥ kartāraṁ yadā draṣṭ hṇ ānupaśhyati		
14:19	nānyaṁ guṇ ebhyaḥ kartāraṁ yadā draṣṭ hṇ ānupaśhyati guṇ ebhyaśḥ cha paraṁ vetti mad-bhāvaṁ so 'dhigachchhati	<u>When wise persons see that in all work there is no agent of action other than the three <i>gunas</i>, and they know Me to be transcendental to these <i>gunas</i>, they attain My divine nature.</u>

14:20 - guṇ ān etān atītya trīn dehī deha-samudbhavān		
14:20	guṇ ān etān atītya trīn dehī deha-samudbhavān janma-mṛ ityu-jarā-duḥ khair vimukto 'mṛ itam aśhnute	<u>By transcending the three modes of material nature associated with the body, one becomes free from birth, death, old age, and misery, and attains immortality.</u>
14:21	kair liṅ gais trīn guṇ ān etān atīto bhavati prabho kim āchāraḥ kathaṁ chaitāns trīn guṇ ān ativartate	Arjun inquired: What are the characteristics of those who have gone beyond the three <i>guṇas</i> , O Lord? How do they act? How do they go beyond the bondage of the <i>guṇas</i> ?
14:22 - 25	śhrī-bhagavān uvācha prakāśhaṁ cha pravṛ ittiṁ cha moham eva cha pāṇ ḍ ava na dveṣ hṛ i sampravṛ ittāni na nivṛ ittāni kāṇ kṣ hati udāsīna-vad āsīno guṇ air yo na vichālyate guṇ ā vartanta ity evaṁ yo 'vatiṣ hṛ hati neṇ gate sama-duḥ kha-sukhaḥ sva-sthaḥ sama-loṣ hṛ āśhma-kāñchanaḥ tulya-priyāpriyo dhīras tulya-nindātma-sanstutiḥ mānāpamānayos tulyas tulyo mitrāri-pakṣ hayoḥ sarvārambha-parityāgī guṇ ātītaḥ sa uchyate	The Supreme Divine Personality said: O Arjun, The persons who are transcendental to the three <i>guṇas</i> neither hate illumination (which is born of <i>sattva</i>), nor activity (which is born of <i>rajas</i>), nor even delusion (which is born of <i>tamas</i>), when these are abundantly present, nor do they long for them when they are absent. They remain neutral to the modes of nature and are not disturbed by them. Knowing it is only the <i>guṇas</i> that act, they stay established in the self, without wavering. Those who are alike in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value; who remain the same

		amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honor and dishonor; who treat both friend and foe alike; and who have abandoned all enterprises – they are said to have risen above the three <i>guṇas</i> .
15:9 - śhrotraṁ chakṣ huḥ sparśhanaṁ cha rasanāṁ ghrāṇ am eva cha		
15:9	śhrotraṁ chakṣ huḥ sparśhanaṁ cha rasanāṁ ghrāṇ am eva cha adhiṣ hṭ hāya manaśh chāyaṁ viṣ hayān upasevate	Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savors the objects of the senses.
15:16	dvāv imau puruṣ hau loke kṣ haraśh chākṣ hara eva cha kṣ haraḥ sarvāṇ i bhūtāni kūṭ a-stho 'kṣ hara uchyate	There are two kinds of beings in creation, the <i>kṣhar</i> (perishable) and the <i>akṣhar</i> (imperishable). The perishable are all beings in the material realm. The imperishable are the liberated beings.
18:40 - na tad asti pṛ ithivyāṁ vā divi deveṣ hu vā punaḥ		
18:40	na tad asti pṛ ithivyāṁ vā divi deveṣ hu vā punaḥ sattvaṁ prakṛ iti-jair muktaṁ yad ebhiḥ syāt tribhir guṇ aiḥ	No living being on earth or the higher celestial abodes of this material realm is free from the influence of these three

		modes of nature.
18:59 - yad ahankāram āśhritya na yotsya iti manyase		
18:59	yad ahankāram āśhritya na yotsya iti manyase mithyaiṣ ha vyavasāyas te prakṛ itis tvāṁ niyokṣ hyati	If, motivated by pride, you think, “I shall not fight,” your decision will be in vain. Your own nature will compel you to fight.
18:60 - swbhāva-jena kaunteya nibaddhaḥ svena karmaṇ ā		
18:60	swbhāva-jena kaunteya nibaddhaḥ svena karmaṇ ā kartuṁ nechchasi yaṁ mohāt kariṣ hyasy avaśho 'pi tat	O Arjun, that action which out of delusion you do not wish to do, you will be driven to do it by your own inclination, born of your own material nature.
18:61 - īśhvaraḥ sarva-bhūtānāṁ hṛ id-deśhe 'rjuna tiṣ hṛ hati		
18:61	īśhvaraḥ sarva-bhūtānāṁ hṛ id-deśhe 'rjuna tiṣ hṛ hati bhrāmayan sarva-bhūtāni yantrārūḍ hāni māyayā	The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy.

3. [Jiva \(Soul / Atma\) - Eternal finite fragmental part of God](#) (2, 7)

2:11 - aśhochyān-anvaśhochas-tvaṁ prajñā-vādānśh cha bhāṣ hase		
2:11	śhrī bhagavān uvācha aśhochyān-anvaśhochas-tvaṁ prajñā-vādānśh cha bhāṣ hase gatāsūn-agatāsūnśh-cha nānuśhochanti paṇ ḍ itāḥ	The Supreme Lord said: While you speak words of wisdom, you are mourning for that which is not worthy of grief. The wise lament neither for the living nor for the dead.
2:12 - na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ		
2:12	na tvevāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ na chaiva na bhaviṣ hyāmaḥ sarve vayamataḥ param	Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.
2:13 - dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā		
2:13	dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptir dhīras tatra na muhyati	Just as the embodied soul continuously passes from childhood to youth to old age, similarly, at the time of death, the soul passes into another body. The wise are not deluded by this.

2:17 - avināśhi tu tadviddhi yena sarvam idaṁ tatam		
2:17	avināśhi tu tadviddhi yena sarvam idaṁ tatam vināśham avyayasyāsyā na kaśhchit kartum arhati	That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.
2:18 - antavanta ime dehā nityasyoktāḥ śharīrīṇ aḥ		
2:18	antavanta ime dehā nityasyoktāḥ śharīrīṇ aḥ anāśhino 'prameyasya tasmād yudhyasva bhārata	Only the material body is perishable; the embodied soul within is indestructible, immeasurable, and eternal. Therefore, fight, O descendent of Bharat.
2:19	ya enaṁ vetti hantāraṁ yaśh chainaṁ manyate hatam ubhau tau na vijānīto nāyaṁ hanti na hanyate	Neither of them is in knowledge—the one who thinks the soul can slay and the one who thinks the soul can be slain. For truly, the soul neither kills nor can it be killed.
2:20	na jāyate mriyate vā kadāchin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śhāśhvato 'yaṁ purāṇ o na hanyate hanyamāne śharīre	The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.
2:21	vedāvināśhinaṁ nityaṁ ya enam ajam avyayam kathaṁ sa puruṣ haḥ pārtha kaṁ ghātayati hanti kam	O Parth, how can one who knows the soul to be imperishable, eternal, unborn, and immutable kill anyone or cause anyone to

		kill?
2:22 - vāsānsi jīrṇ āni yathā vihāya		
2:22	vāsānsi jīrṇ āni yathā vihāya navāni gṛ ihṇ āti naro 'parāṇ i tathā śharīrāṇ i vihāya jīrṇ ānya nyāni sanyāti navāni dehī	As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one.
2:23	nainaṁ chhindanti śhastrāṇ i nainaṁ dahati pāvakaḥ na chainaṁ kledayantyāpo na śhoṣ hayati mārutaḥ	Weapons cannot shred the soul, nor can fire burn it. Water cannot wet it, nor can the wind dry it.
2:24	achchhedyo 'yam adāhyo 'yam akledyo 'śhoṣ hya eva cha nityaḥ sarva-gataḥ sthāṇ ur achalo 'yaṁ sanātanaḥ	The soul is unbreakable and incombustible; it can neither be dampened nor dried. It is everlasting, in all places, unalterable, immutable, and primordial.
2:25	avyakto 'yam achintyo 'yam avikāryo 'yam uchyate tasmādevaṁ viditvainaṁ nānuśhochitum arhasi	The soul is spoken of as invisible, inconceivable, and unchangeable. Knowing this, you should not grieve for the body.
2:27	jātasya hi dhruvo mṛ ityur dhruvaṁ janma mṛ itasya cha tasmād aparihārye 'rthe na tvaṁ śhochitum arhasi	Death is certain for one who has been born, and rebirth is inevitable for one who has died. Therefore, you should not lament over the inevitable.
2:28	avyaktādīni bhūtāni vyakta-madhyāni bhārata avyakta-nidhanānyeva tatra kā paridevanā	O scion of Bharat, all created beings are unmanifest before birth, manifest in life, and

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		again unmanifest on death. So why grieve?
2:30	dehī nityam avadhyo 'yaṁ dehe sarvasya bhārata tasmāt sarvāṇ i bhūtāni na tvaṁ śhochitum arhasi	O Arjun, the soul that dwells within the body is immortal; therefore, you should not mourn for anyone.
7:4 - 7	<p>bhūmir-āpo 'nalo vāyuh khaṁ mano buddhir eva cha ahankāra itīyaṁ me bhinnā prakṛ itir aṣ hṛ adhā</p> <p>apareyam itas tvanyāṁ prakṛ itiṁ viddhi me parām jīva-bhūtāṁ mahā-bāho yayedāṁ dhāryate jagat</p> <p>etaḍ-yonīni bhūtāni sarvāṇ ityupadhāraya ahaṁ kṛ itsnasya jagataḥ prabhavaḥ pralayas tathā</p> <p>mattaḥ parataraṁ nānyat kiñchid asti dhanañjaya mayi sarvam idaṁ protaṁ sūtre maṇ i-gaṇ ā iva</p>	<p>Earth, water, fire, air, space, mind, intellect, and ego—these are eight components of My material energy.</p> <p>Such is My inferior energy. But beyond it, O mighty-armed Arjun, I have a superior energy. This is the <i>jīva śhakti</i> (the soul energy), which comprises the embodied souls who are the basis of life in this world.</p> <p>Know that all living beings are manifested by these two energies of Mine. I am the source of the entire creation, and into Me it again dissolves.</p> <p>There is nothing higher than Myself, O Arjun. Everything rests in Me, as beads strung on a thread.</p>
8:3 - akṣ haraṁ brahma paramaṁ svabhāvo 'dhyātmam uchyate		
8:3	śhrī bhagavān uvācha akṣharaṁ brahma paramaṁ svabhāvo 'dhyātmam uchyate bhūta-bhāvodbhava-karo visargaḥ karma-sanjñitaḥ	The Lord said: Brahman is supreme, imperishable. Its essential nature is called Adhyatma (Self-knowledge); the act of

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	<p>Madhusudhan:</p> <p>Thus then has been decided the question, What is that Brahman? Now is being ascertained, ‘What is <i>adhyātmam</i>, that which exists in the individual plane?’: (It is) the <i>svabhāvaḥ</i>, <i>svaḥ bhāvaḥ</i>, very nature, of that <i>akṣara</i> itself which was spoken of as Brahman; (it is) the indwelling Consciousness. (The term <i>svabhāvaḥ</i> is a <i>karma-dhāraya</i> compound, and in its uncompounded form stands as ‘<i>svaḥ bhāvaḥ</i>, nature itself’.) On the other hand, it is not a <i>ṣaṣṭhī-tatpuruṣa</i> compound (to be split as) ‘<i>svasya bhāvaḥ</i>, one’s own nature’, involving a sixth case, because otherwise there arises the contingency of a figure of speech; and because, in the section (6.1.51–2) called ‘<i>Niṣādashapati</i>’ (of the <i>Mīmāṃsādarśana</i>), it is established that the words (<i>niṣāda</i> and <i>sthapati</i>) are to be construed in their primary senses just as they are heard, accepting the <i>karma-dhāraya</i> compound and overruling the <i>ṣaṣṭhī-tatpuruṣa</i> compound.¹ So, <i>svabhāvaḥ</i> does not mean (the nature) ‘<i>belonging to Brahman</i>’, but the very Brahman Itself, and it is <i>ucyate</i>, called; <i>adhyātmam</i>, that which exists in the context of the body (<i>ātmā</i>) as the enjoyer; it is designated by the word <i>adhyātmam</i>. That is, it is not the aggregate of the organs.</p> <p>Adi-Shankara:</p>	<p>sacrifice that causes the birth of beings is named karma (action).</p>
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Śrī Bhagavān-uvāca—

Akṣaram Brahman paramam svabhāvo(a)dhiyatmam-
ucyate

Bhūta-bhāvodbhava-karo visargaḥ karma-
saṁjñitaḥ

The Blessed Lord said—

3. The Imperishable is the Supreme Brahman. (His) nature is called *Adhyātma*. The offering which brings forth the existence of beings is called *Karma*.

The Imperishable—Akṣara, That which never wanes— is the Supreme Self (Paramātman), *Brahman*, in accordance with the Śruti, “O Gārgi, it is at the command of this Akṣara that the sun and the moon stand held in their places” (Bṛ. III.viii. 9). The akṣara (syllable) Om, referred to in “the one-syllable ‘Om’, the Brahman” (VIII-13), is not to be understood here (as Brahman), because of the attribute ‘supreme’ (paramam); on the contrary, the epithet ‘supreme’ is more apt with respect to the transcendental Imperishable Brahman. *His* innate nature, the

1. Best of *Puruṣas* (persons), He who transcends the perishable and even the Imperishable (XV. 18)—Com. on Nāme 24 in V.S.)

	<p>state of that very same Supreme Brahman existing in every body as the Innermost Self (Pratyagātman), is called <i>Adhyātma</i>: the condition of the Real, in relation to the body, which reveals Itself (at the beginning) as the Innermost Self, and which ends up as the Supreme Truth, Brahman, is “sva-bhāva,” and this is denoted by the term “Adhyātma”. The offering of materials such as cooked rice, cakes, etc. to gods—this sacrificial act (yajña) consisting in giving away, which brings forth the existence of beings, which causes the origination of all creatures, is called <i>Karma</i>, is known by the term “Karma”; since, it is indeed from this (yajña), constituting the seed (source) that all beings, inanimate and animate, come into existence, through rain and the rest in the regular order².</p>	
13:20	<p>prakṛ itirṁ puruṣ haṁ chaiva viddhy anādī ubhāv api vikārānś cha guṇ ānś chaiva viddhi prakṛ iti-sambhavān</p>	<p>Know that <i>prakṛiti</i> (material nature) and <i>puruṣ</i> (the individual souls) are both beginningless. Also know that all transformations of the body and the three modes of nature are produced by material energy.</p>
13:21 - kārya-kāraṇ a-kartṛ itve hetuḥ prakṛ itir uchyate		
13:21	<p>kārya-kāraṇ a-kartṛ itve hetuḥ prakṛ itir uchyate puruṣ haḥ sukha-duḥ khānām bhoktṛ itve hetur uchyate</p>	<p>In the matter of creation, the material energy is responsible for cause and effect; in the matter of experiencing happiness and distress, the individual soul is declared responsible.</p>

13:30 - prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaḥ		
13:30	prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaḥ yaḥ paśhyati tathātmānam akartāraṁ sa paśhyati	They alone truly see who understand that all actions (of the body) are performed by material nature, while the embodied soul actually does nothing.
13:33	yathā sarva-gataṁ saukṣ hmyād ākāśhaṁ nopalipyate sarvatrāvasthito dehe tathātmā nopalipyate	Space holds everything within it, but being subtle, does not get contaminated by what it holds. Similarly, though its consciousness pervades the body, the soul is not affected by the attributes of the body.
13:34	yathā prakāśhayaty ekaḥ kṛ itsnaṁ lokam imaṁ raviḥ kṣ hetraṁ kṣ hetrī tathā kṛ itsnaṁ prakāśhayati bhārata	Just as one sun illumines the entire solar system, so does the individual soul illumine the entire body (with consciousness).
15:7 - mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ		
15:7	mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ manaḥ -ṣ haṣ hṛ hānīndriyāṇ i prakṛ iti-sthāni karṣ hati Adi Shankara:	The embodied souls in this material world are My eternal fragmental parts. But bound by material nature, they are struggling with the six senses including the mind.

7. An eternal portion of Myself having become a living soul in the world of *jīvas*, draws (to itself) the (five) senses with mind for the sixth, abiding in *Prakṛti*.

An eternal portion, aspect, of Myself, the Supreme Self, having become a living soul in the world of jīvas, manifesting itself in every one as the doer and enjoyer, in saṁsāra:—Just as that aspect of the Sun seen as a reflection in water goes back to the Sun alone, never more to return, on the disappearance of the water which occasioned it, so also this aspect (of the Self) unites with the very Self, never to return. Or, it is like the space (ākāśa) in a jar (and the like), limited by the upādhi of jar (and the like), which seen as a portion of (this infinite) space, becomes one with the latter and does not return on the destruction of the cause (of limitation), namely the jar (and the like). Therefore, it has been rightly said “going whither they return not”.

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Objection:—Where is the possibility of (there being) any portion (or aspect) of the Supreme Self, Who is indivisible? Because, if He be with parts, He must suffer destruction (ruin) on the separation of parts.

Reply:—This objection is not valid; for, what is imaginarily represented as a portion (amśa) is only an aspect (of the Self) limited by the upādhi set up by avidyā. This truth has been explained at length in the Chapter on the kṣetra (XIII)²².

²²How that jīva, imaginarily represented as a portion of Myself, takes birth in a body and how he passes out of it, will now be stated. (He, the jīva, does so,) *drawing*, i.e. attracting to himself, *the (five) senses*, hearing and the rest, *with mind for the sixth, abiding in Prakṛti*, in their natural places such as the orifice of the ear.

Note: He points to his comments in Chapter 13. I have put the entire 17 pages of commentary in Chapter 13 in [Appendix 3](#). I don't find it convincing.

15:10 - utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇ ānvitam		
15:10	utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇ ānvitam vimūḍ hā nānupaśhyanti paśhyanti jñāna-chakṣ huṣ haḥ	The ignorant do not perceive the soul as it resides in the body, and as it enjoys sense objects; nor do they perceive it when it departs. But those who possess the eyes of knowledge can behold it.
15:11	yatanto yoginaś chainaṁ paśhyanty ātmany avasthitam yatanto 'py akṛ itātmāno nainaṁ paśhyanty achetasaḥ	Striving yogis too are able to realize the soul enshrined in the body. However, those whose minds are not purified cannot cognize it, even though they strive to do so.
15:16 - dvāv imau puruṣ hau loke kṣ haraśh chākṣ hara eva cha		
15:16	dvāv imau puruṣ hau loke kṣ haraśh chākṣ hara eva cha kṣ haraḥ sarvāṇ i bhūtāni kūṭ a-stho 'kṣ hara uchyate	There are two kinds of beings in creation, the <i>kṣhar</i> (perishable) and the <i>akṣhar</i> (imperishable). The perishable are all beings in the material realm. The imperishable are the the liberated beings.

4. [Brahman- Eternal infinite Truth/Consciousness/Bliss](#) (4, 7)

4:24 - brahmārpaṇ arṁ brahma havir brahmāgnau brahmaṇ ā hutam		
4:24	brahmārpaṇ arṁ brahma havir brahmāgnau brahmaṇ ā hutam brahmaiva tena gantavyarṁ brahma-karma-samādhinā	For those who are completely absorbed in God-consciousness, the oblation is Brahman, the ladle with which it is offered is Brahman, the act of offering is Brahman, and the sacrificial fire is also Brahman. Such persons, who view everything as God, easily attain Him.
7:7 - mattaḥ parataraṁ nānyat kiñchid asti dhanañjaya		
7:7	mattaḥ parataraṁ nānyat kiñchid asti dhanañjaya mayi sarvam idaṁ protaṁ sūtre maṇ i-gaṇ ā iva (īśhvaraḥ paramaḥ kṛ iṣ hṇ aḥ sachchidānanda vighrahaḥ anādirādir govindaḥ sarva kāraṇ a kāraṇ am (Brahma Samhitā 5.1))	There is nothing higher than Myself, O Arjun. Everything rests in Me, as beads strung on a thread.
7:8	raso 'ham apsu kaunteya prabhāsmi śhaśhi-sūryayoḥ praṇ avaḥ sarva-vedeṣ hu śhabdaḥ khe pauruṣ haṁ nṛ iṣ hu	I am the taste in water, O son of Kunti, and the radiance of the sun and the moon. I am the sacred syllable Om in the Vedic mantras; I am the sound in ether, and the ability in humans.
7:9	puṇ yo gandhaḥ pṛ ithivyāṁ cha tejaśh chāsmi vibhāvasau	I am the pure fragrance of the Earth, and the brilliance in fire. I am the life-

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	jīvanam̐ sarva-bhūteṣ hu tapaśh chāsmi tapasviṣ hu	force in all beings, and the penance of the ascetics.
7:10	bījam̐ mām̐ sarva-bhūtānām̐ viddhi pārtha sanātanam buddhir buddhimatām asmi tejas tejasvinām aham	O Arjun, know that I am the eternal seed of all beings. I am the intellect of the intelligent, and the splendor of the glorious.
7:11	balam̐ balavatām̐ chāham̐ kāma-rāga-vivarjitam dharmāviruddho bhūteṣ hu kāmo 'smi bharatarṣ habha	O best of the Bharatas, in strong persons, I am their strength devoid of desire and passion. I am sexual activity not conflicting with virtue or scriptural injunctions.
7:12 - ye chaiva sāttvikā bhāvā rājasās tāmasāśh cha ye		
7:12	ye chaiva sāttvikā bhāvā rājasās tāmasāśh cha ye matta eveti tām̐ viddhi na tvaham̐ teṣ hu te mayi	The three states of material existence—goodness, passion, and ignorance—are manifested by My energy. They are in Me, but I am beyond them.
7:24 - avyaktaṁ vyaktim āpannam̐ manyante mām̐ abuddhayaḥ		
7:24	avyaktaṁ vyaktim āpannam̐ manyante mām̐ abuddhayaḥ param̐ bhāvam̐ ajānanto mamāvyayam anuttamam	The less intelligent think that I, the Supreme Lord Shree Krishna, was formless earlier and have now assumed this personality. They do not understand the imperishable exalted

		nature of My personal form.
7:25	nāhaṁ prakāśhaḥ sarvasya yoga-māyā-samāvṛ itaḥ mūḍ ho 'yaṁ nābhijānāti loko mām aḥam avyayam	I am not manifest to everyone, being veiled by My divine <i>Yogmaya</i> energy. Hence, those without knowledge do not know that I am without birth and changeless.
7:26 - vedāhaṁ samatītāni vartamānāni chārjuna		
7:26	vedāhaṁ samatītāni vartamānāni chārjuna bhaviṣ hyāṇ i cha bhūtāni mām tu veda na kaśchana	O Arjun, I know of past, present, and future, and I also know all living beings; but Me no one knows.
8:3 - akṣ haraṁ brahma paramaṁ svabhāvo 'dhyātmam uchyate		
8:3	śhrī bhagavān uvācha akṣharam brahma paramaṁ svabhāvo 'dhyātmam uchyate bhūta-bhāvodbhava-karo visargaḥ karma-sanjñitaḥ Madhusudhan:	The Lord said: Brahman is supreme, imperishable. Its essential nature is called Adhyatma (Self-knowledge); the act of sacrifice that causes the birth of beings is named karma (action).

	<p>Thus then has been decided the question, What is that Brahman? Now is being ascertained, ‘What is <i>adhyātmam</i>, that which exists in the individual plane?’: (It is) the <i>svabhāvaḥ</i>, <i>svaḥ bhāvaḥ</i>, very nature, of that <i>akṣara</i> itself which was spoken of as Brahman; (it is) the indwelling Consciousness. (The term <i>svabhāvaḥ</i> is a <i>karma-dhāraya</i> compound, and in its uncompounded form stands as ‘<i>svaḥ bhāvaḥ</i>, nature itself’.) On the other hand, it is not a <i>ṣaṣṭhī-tatpuruṣa</i> compound (to be split as) ‘<i>svasya bhāvaḥ</i>, one’s own nature’, involving a sixth case, because otherwise there arises the contingency of a figure of speech; and because, in the section (6.1.51–2) called ‘<i>Niṣādashapati</i>’ (of the <i>Mīmāṃsādarśana</i>), it is established that the words (<i>niṣāda</i> and <i>sthapati</i>) are to be construed in their primary senses just as they are heard, accepting the <i>karma-dhāraya</i> compound and overruling the <i>ṣaṣṭhī-tatpuruṣa</i> compound.¹ So, <i>svabhāvaḥ</i> does not mean (the nature) ‘<i>belonging to Brahman</i>’, but the very Brahman Itself, and it is <i>ucyate</i>, called; <i>adhyātmam</i>, that which exists in the context of the body (<i>ātmā</i>) as the enjoyer; it is designated by the word <i>adhyātmam</i>. That is, it is not the aggregate of the organs.</p>	
9:11	<p>avaajānanti māṃ mūḍā mānuṣhīm tanum āśrītam paraṃ bhāvam ajānanto mama bhūta-maheśhvaram</p>	<p>When I descend in My personal form deluded persons are unable to recognize Me. They do not know the divinity of My</p>

		personality, as the Supreme Lord of all beings.
9:12	moghāśhā mogha-karmāṇ o mogha-jñānā vichetasah rākṣ hasīm āsurīm chaiva prakṛ itiṁ mohinīm śhritāḥ	Bewildered by the material energy, such persons embrace demoniac and atheistic views. In that deluded state, their hopes for welfare are in vain, their fruitive actions are wasted, and their culture of knowledge is baffled.
9:15 - jñāna-yajñena chāpyanye yajanto mām upāsate		
9:15	jñāna-yajñena chāpyanye yajanto mām upāsate ekatvena pṛ ithaktvena bahudhā viśhvato-mukham	Others, engaging in the <i>yajña</i> of cultivating knowledge, worship Me by many methods. Some see Me as undifferentiated oneness that is non-different from them, while others see Me as separate from them. Still others worship Me in the infinite manifestations of My cosmic form.
9:16 - 17	ahaṁ kratuṛ ahaṁ yajñaḥ svadhāham aham auṣ hadham mantro 'ham aham evājyam aham agnir ahaṁ hutam pitāham asya jagato mātā dhātā pitāmahaḥ vedyaṁ pavitram om kāra ṛ ik sāma yajur eva cha	It is I who am the Vedic ritual, I am the sacrifice, and I am the oblation offered to the ancestors. I am the medicinal herb, and I am the Vedic mantra. I am the clarified butter, I am the fire and the act of offering. Of this universe, I am the Father; I am also the Mother, the Sustainer, and the Grandsire. I am the purifier, the goal of knowledge, the sacred syllable Om. I am the Ṛ ig Veda, Sāma Veda, and the Yajur Veda.

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9:18	gatir bhartā prabhuḥ sākṣ hī nivāsaḥ śharaṇ arṁ suhr it prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam avyayam	I am the Supreme Goal of all living beings, and I am also their Sustainer, Master, Witness, Abode, Shelter, and Friend. I am the Origin, End, and Resting Place of creation; I am the Repository and Eternal Seed.
9:19	tapāmyaham ahaṁ varṣ haṁ nigr iḥ āmyutsr ijāmi cha amr itaṁ chaiva mr ityuśh cha sad asach chāham arjuna	I radiate heat as the sun, and I withhold, as well as send forth rain. I am immortality as well as death personified, O Arjun. I am the spirit as well as matter.
10:2 - na me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣhayaḥ		
10:2	na me viduḥ sura-gaṇ āḥ prabhavaṁ na maharṣ hayaḥ aham ādir hi devānāṁ maharṣ hīṇ āṁ cha sarvaśhaḥ	Neither celestial gods nor the great sages know of My origin. I am the source from which the gods and great seers come.
10:3 - yo māmajam anādirṁ cha vetti loka-maheśhvaram		
10:3	yo māmajam anādirṁ cha vetti loka-maheśhvaram asammūḍ haḥ sa martyeṣ hu sarva-pāpaiḥ pramuchyate	Those who know Me as unborn and beginningless, and as the Supreme Lord of the universe, they among mortals are free from illusion and released from all evils.
10:4 - 5	buddhir jñānam asammohaḥ kṣ hamā satyaṁ damaḥ śhamaḥ sukhaṁ duḥ khaṁ bhavo 'bhāvo bhayaṁ chābhayaṁeva cha	From Me alone arise the varieties of qualities in humans, such as intellect,

	ahinsā samatā tuṣ hṛ is tapo dānaṁ yaśho 'yaśhaḥ bhavanti bhāvā bhūtānāṁ matta eva pṛ ithag-vidhāḥ	knowledge, clarity of thought, forgiveness, truthfulness, control over the senses and mind, joy and sorrow, birth and death, fear and courage, non- violence, equanimity, contentment, austerity, charity, fame, and infamy.
10:6	maharṣ hayaḥ sapta pūrve chatvāro manavas tathā mad-bhāvā mānasā jātā yeṣ hāṁ loka imāḥ prajāḥ	The seven great Sages, the four great Saints before them, and the fourteen Manus, are all born from My mind. From them, all the people in the world have descended.
10:8	aham sarvasya prabhavo mattaḥ sarvaṁ pravartate iti matvā bhajante mām budhā bhāva-samanvitāḥ	I am the origin of all creation. Everything proceeds from Me. The wise who know this perfectly worship Me with great faith and devotion.
11:54 - bhaktyā tv ananyayā śhakyā aham evaṁ-vidho 'rjuna		
11:54	bhaktyā tv ananyayā śhakyā aham evaṁ-vidho 'rjuna jñātuṁ draṣ hṛ uṁ cha tattvena praveṣ hṛ uṁ cha parantapa	O Arjun, by unalloyed devotion alone can I be known as I am, standing before you. Thereby, on receiving My divine vision, O scorcher of foes, one can enter into union with Me.
11:55 - mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ		
11:55	mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga- varjitaḥ	Those who perform all their duties for My sake, who depend upon Me and are

	nirvairah̐ sarva-bhūteṣ hu yaḥ sa mām eti pāṇ ḍ ava	devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to Me.
12:1	evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate ye chāpy akṣ haram avyaktaṁ teṣ hāṁ ke yoga-vittamāḥ	Arjun inquired: Between those who are steadfastly devoted to Your personal form and those who worship the formless Brahman, whom do You consider to be more perfect in Yog?
12:2 - mayy āveśhya mano ye mām nitya-yuktā upāsate		
12:2	śhrī bhagavān uvācha mayy āveśhya mano ye mām nitya-yuktā upāsate śhraddhayā parayopetās te me yuktatamā matāḥ	The Lord said: Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.
12:3 - 4	ye tv akṣ haram anirdeśhyam avyaktaṁ paryupāsate sarvatra-gam achintyañcha kūṭ a-stham achalandhravam sanniyamyendriya-grāmaṁ sarvatra sama-buddhayaḥ te prāpnuvanti mām eva sarva-bhūta-hite ratāḥ	But those who worship the formless aspect of the Absolute Truth—the imperishable, the indefinable, the unmanifest, the all-pervading, the unthinkable, the unchanging, the eternal, and the immovable—by restraining their senses and being even-minded everywhere, such persons, engaged in the welfare of all beings, also attain Me.

12:5 - kleśho 'dhikataras teṣ hām avyaktāsakta-chetasām		
12:5	kleśho 'dhikataras teṣ hām avyaktāsakta-chetasām avyaktā hi gatiṛ duḥ khaṛṇ dehavadbhir avāpyate	For those whose minds are attached to the unmanifest, the path of realization is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings.
12:6 - 7	ye tu sarvāṇ i karmāṇ i mayi sanṇyasya mat-paraḥ ananyenaiva yogena māṛṇ dhyāyanta upāsate teṣ hām ahaṛṇ samuddhartā mṛ ityu-saṛṇ sāra-sāgarāt bhavāmi na chirāt pārtha mayy āveśhita-chetasām	But those who dedicate all their actions to Me, regarding Me as the Supreme goal, worshipping Me and meditating on Me with exclusive devotion, O Parth, I swiftly deliver them from the ocean of birth and death, for their consciousness is united with Me.
13:13 - jñeyam yat tat pravakṣ hyāmi yaj jñātvāmṛ itam aśhnute		
13:13	jñeyam yat tat pravakṣ hyāmi yaj jñātvāmṛ itam aśhnute anādi mat-paramṇ brahma na sat tan nāsad uchyate Some have argued that “mat-param” means “subordinate to Me”. But this would contradict previous statements where Krishna says Brahman is supreme. Here is Madhusudhan Saraswathi's understanding of the words “mat-param”... Madhusudhan:	I will now describe that which ought to be known, through the knowing of which one attains Immortality. It is the Supreme Brahman, which is without beginning and is said to be neither being nor non-being.

	<p>722 BHAGAVAD-GĪTĀ [13.12]</p> <p><i>tat</i>, that; <i>yat jñeyam</i>, which is to be known by a seeker of Liberation. In order to draw the attention of the hearer, the Lord, eulogizing it by mentioning its result, says—<i>jñātvā</i>, by knowing; <i>yat</i>, which, the entity to be known, which is going to be spoken of; <i>aśnute</i>, one attains; <i>amṛtam</i>, Immortality, i.e. one becomes free from the world. What is it? <i>Param</i>, the supreme, all-surpassing; <i>brahma</i>, Brahman, the entity called the supreme Self, unlimited in every respect; which is <i>anādimat</i>—that which does not have a beginning (<i>ādi</i>) is <i>anādimat</i>. Here, though the meaning is obtained from merely the word <i>anādi</i> formed as a <i>bahuvrīhi</i>-compound,¹ still, the (suffix) <i>matup</i> is used to denote superexcellence or constancy.²</p> <p>Some prefer (the division of this text <i>anādimatparam</i> into) the words <i>anādi</i> and <i>matparam</i>. The meaning (of <i>matparam</i> then) is, <i>param</i>, superior, <i>mat</i>, to Me, who am the qualified Brahman; i.e. Brahman as the unconditioned. However, it is wrong to explain (the phrase as), ‘That (Brahman) of which I am the supreme power called Vāsudeva’, because, the context being that of presenting the unconditioned Brahman, it is out of place to speak of possession of power.</p> <p>Other comments here...</p> <p>https://www.bhagavad-gita.us/bhagavad-gita-13-13/</p>	
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13:14 - sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣhi-śhiro-mukham		
13:14	<p>sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣhi-śhiro-mukham sarvataḥ śhrutimal loke sarvam āvṛitya tiṣṭhāti</p>	<p>Its hands and feet are everywhere; Its eyes, heads, and faces are everywhere; Its ears are everywhere; Its existence envelops all.</p>
13:15 - 18	<p>sarvendriya-guṇābhyāṁ sarvendriya-vivarjitam asaktaṁ sarva-bhūtiḥ chaiva nirguṇaṁ guṇa-bhoktrī cha</p> <p>bahir antaḥ cha bhūtānāṁ ācharam charam eva cha sūkṣhmātmā tad avijñeyaṁ dūra-sthaṁ chāntike cha tat</p> <p>avibhaktaṁ cha bhūteṣu vibhaktam iva cha sthitam bhūta-bhārtrī cha taj jñeyaṁ grasiṣṭh u prabhaviṣṭh u cha</p> <p>jyotiḥ hām api taj jyotiḥ tamaṣaḥ param uchyate jñānaṁ jñeyaṁ jñāna-gamyaṁ hrīdi sarvasya viṣṭhitam</p>	<p>It shines through the functions of all the senses, and yet It is devoid of senses. It is unattached, and yet It sustains all. It is devoid of gunas, and yet It enjoys them.</p> <p>It is without and within all beings. It is unmoving and also moving. It is incomprehensible because It is subtle. It is far away, and yet It is near.</p> <p>It is indivisible, and yet It is, as it were, divided among beings. That Knowable Brahman is the Sustainer of all beings, and also their Devourer and Generator.</p> <p>The Light even of lights, It is said to be beyond darkness. As knowledge, the object of knowledge, and the goal of knowledge, It is set firm in the hearts</p>

		of all.
13:23	upadraṣṭṛ hṛ ānumantā cha bhartā bhoktā maheśhvaraḥ paramātmēti chāpy ukto dehe 'smin puruṣ haḥ paraḥ	Within the body also resides the Supreme Lord. He is said to be the Witness, the Permitter, the Supporter, Transcendental Enjoyer, the ultimate Controller, and the <i>Paramātmā</i> (Supreme Soul).Enjoyer, the ultimate Controller, and the <i>Paramātmā</i> (Supreme Soul).
13:25	dhyānenātmani paśhyanti kechid ātmānam ātmanā anye sānkhyena yogena karma-yogena chāpare	Some try to perceive the Supreme Soul within their hearts through meditation, and others try to do so through the cultivation of knowledge, while still others strive to attain that realization by the path of action.
13:26	anye tv evam ajānantaḥ śhrutvānyebhya upāsate te 'pi chātitaranty eva mṛ ityuṁ śhruti-parāyaṇ āḥ	There are still others who are unaware of these spiritual paths, but they hear from others and begin worshipping the Supreme Lord. By such devotion to hearing from saints, they too can gradually cross over the ocean of birth and death.
13:28	samaṁ sarveṣ hu bhūteṣ hu tiṣṭṛ hṛ hantaṁ parameśhvaram vinaśhyatsv avinaśhyantaṁ yaḥ paśhyati sa paśhyati	They alone truly see, who perceive the <i>Paramātmā</i> (Supreme Soul) accompanying the soul in all beings, and who understand both to be imperishable in this perishable body.

13:31	yadā bhūta-prīthag-bhāvam eka-stham anupaśhyati tata eva cha vistāraṁ brahma sampadyate tadā	When they see the diverse variety of living beings situated in the same material nature, and understand all of them to be born from it, they attain the realization of the Brahman.
13:32	anāditvān nirguṇ atvāt paramātmāyam avyayaḥ śharīra-stho 'pi kaunteya na karoti na lipyate	The Supreme Soul is imperishable, without beginning, and devoid of any material qualities, O son of Kunti. Although situated within the body, It neither acts, nor is It tainted by material energy.
14:3 - 4	mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham sambhavaḥ sarva-bhūtānāṁ tato bhavati bhārata sarva-yoniḥ hu kaunteya mūrtayaḥ sambhavanti yāḥ tāsāṁ brahma mahad yonir ahaṁ bīja-pradaḥ pitā	The total material substance, <i>prakṛiti</i> , is the womb. I impregnate it with the individual souls, and thus all living beings are born. O son of Kunti, for all species of life that are produced, the material nature is the womb, and I am the seed-giving Father.
14:27 - brahmaṇ o hi pratiṣ hṭ hāham amṛ itasyāvyayasya cha		
14:27	brahmaṇ o hi pratiṣ hṭ hāham amṛ itasyāvyayasya cha śhāśhvatasya cha dharmasya sukhasyaikāntikasya cha Madhusudhan:	I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss.

	<p>‘Of all things’, of things that are effects, ‘the essential substance’ the highest reality in the form of Existence, rests in ‘You’, on the conditioned Brahman which takes the shape of the effects, because it is not admitted that the essence of a product supersedes the essence of the cause. ‘Of that, again’, of Yourself, of the Cause, of the conditioned Brahman, the essential substance, the principle in the form of Existence, is Lord Kṛṣṇa, because the conditioned is imagined on the unconditioned, (and) because what is imagined does not supersede its basis, (and) because Lord Kṛṣṇa as the basis of all imaginations is by nature the unconditioned Brahman, the supreme Reality. Hence, ‘what thing can there be without Him!’ Find out that thing which in reality is different from that Śrī Kṛṣṇa! ‘That’ alone, and nothing else whatsoever, is the supreme Reality. This is the meaning. That very fact which is this has been stated here also as, ‘I am the basis of Brahman’.</p>	
15:17	<p>uttamaḥ puruṣ has tv anyañ paramātmety udāhr itaḥ yo loka-trayam āviśhya bibharti avyaya īśhvaraḥ</p>	<p>Besides these, is the Supreme Divine Personality, who is the indestructible Supreme Soul. He enters the three worlds as the unchanging Controller and supports all living beings.</p>
15:18	<p>yasmāt kṣ haram atīto ’ham akṣ harād api chottamaḥ ato ’smi loke vede cha prathitaḥ puruṣhottamaḥ</p>	<p>I am transcendental to the perishable world of matter, and even to the</p>

		imperishable soul; hence I am celebrated, both in the Vedas and the <i>Smṛitis</i> , as the Supreme Divine Personality.
15:19	yo mām evaṁ asaṁmūḍ ho jānāti puruṣ hōttamam sa sarva-vid bhajati mām sarva-bhāvena bhārata	Those who know Me without doubt as the Supreme Divine Personality truly have complete knowledge. O Arjun, they worship Me with their whole being.
15:20	iti guhyatamaṁ śhāstram idaṁ uktaṁ mayānagha etaḍ buddhvā buddhimān syāt kṛ ita-kṛ ityaśh cha bhārata	I have shared this most secret principle of the Vedic scriptures with you, O sinless Arjun. By understanding this, a person becomes enlightened, and fulfills all that is to be accomplished.

5. [Karma Yog \(Action\) - The required attitude](#) (2, 4)

2:42 - 2:44	yāmimāṁ puṣ hpitāṁ vāchaṁ pravadanty-avipaśhchitaḥ veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ kāmatmānaḥ swarga-parā janma-karma-phala-pradām kriyā-viśheṣ ha-bahulāṁ bhogaiśhwarya-gatiṁ prati bhogaiśwarya-prasaktānāṁ tayāpahṛ ita-chetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate	<p>Those with limited understanding, get attracted to the flowery words of the Vedas, which advocate ostentatious rituals for elevation to the celestial abodes, and presume no higher principle is described in them.</p> <p>They glorify only those portions of the Vedas that please their senses, and perform pompous ritualistic ceremonies for attaining high birth, opulence, sensual enjoyment, and elevation to the heavenly planets.</p> <p>With their minds deeply attached to worldly pleasures and their intellects bewildered by such things, they are unable to possess the resolute determination for success on the path to God.</p>
2:47 - karmaṇ y-evādhikāras te mā phaleṣ hu kadāchana		
2:47	karmaṇ y-evādhikāras te mā phaleṣ hu kadāchana mā karma-phala-hetur bhūr mā te saṅ go 'stvakarmaṇ i	You have a right to perform your prescribed duties, but you are not

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		entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.
2:48 - yoga-sthaḥ kuru karmāṇ i saṅ gaṁ tyaktvā dhanañjaya		
2:48	yoga-sthaḥ kuru karmāṇ i saṅ gaṁ tyaktvā dhanañjaya siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate	Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog.
2:49	dūreṇ a hy-avaraṁ karma buddhi-yogād dhanañjaya buddhau śharaṇ am anvichchha kṛ ipaṇ āḥ phala-hetavaḥ	Seek refuge in divine knowledge and insight, O Arjun, and discard reward-seeking actions that are certainly inferior to works performed with the intellect established in divine knowledge. Miserly are those who seek to enjoy the fruits of their works.
2:50 - buddhi-yukto jahātīha ubhe sukr ita-duṣ hkr ite		
2:50	buddhi-yukto jahātīha ubhe sukr ita-duṣ hkr ite tasmād yogāya yujyasva yogaḥ karmasu kauśhalam	One who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yog, which is the art of working skillfully (in

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		proper consciousness).
2:51	karma-jarṁ buddhi-yuktā hi phalaṁ tyaktvā manīṣ hiṇ aḥ janma-bandha-vinirmuktāḥ padaṁ gachchhanty-anāmayam	The wise endowed with equanimity of intellect, abandon attachment to the fruits of actions, which bind one to the cycle of life and death. By working in such consciousness, they attain the state beyond all suffering.
3:30 - mayi sarvāṇ i karmāṇ i sannyasyādhyātma-chetasā		
3:30	mayi sarvāṇ i karmāṇ i sannyasyādhyātma-chetasā nirāśhīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ	Performing all works as an offering unto Me, constantly meditate on Me as the Supreme. Become free from desire and selfishness, and with your mental grief departed, fight!
3:35 - śhreyān swa-dharmo viguṇ aḥ para-dharmāt sv-anuṣ hṭ hitāt		
3:35	śhreyān swa-dharmo viguṇ aḥ para-dharmāt sv-anuṣ hṭ hitāt swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ	It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.

4:13 - chātur-varṇ yaṁ mayā sṛ iṣ hṭ aṁ guṇ a-karma-vibhāgaśhaṇ		
4:13	chātur-varṇ yaṁ mayā sṛ iṣ hṭ aṁ guṇ a-karma-vibhāgaśhaṇ tasya kartāram api māṁ viddhyakartāram avyayam	The four categories of occupations were created by Me according to people's qualities and activities. Although I am the Creator of this system, know Me to be the Non-doer and Eternal.
4:14 - na māṁ karmāṇ i limpanti na me karma-phale spr iḥā		
4:14	na māṁ karmāṇ i limpanti na me karma-phale spr iḥā iti māṁ yo 'bhijānāti karmabhir na sa badhyate	Activities do not taint Me, nor do I desire the fruits of action. One who knows Me in this way is never bound by the karmic reactions of work.
4:15 - evaṁ jñātvā kṛ itaṁ karma pūrvair api mumukṣ hubhiḥ		
4:15	evaṁ jñātvā kṛ itaṁ karma pūrvair api mumukṣ hubhiḥ kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛ itam	Knowing this truth, even seekers of liberation in ancient times performed actions. Therefore, following the footsteps of those ancient sages, you too should perform your duty.
4:17	karmaṇo hyapi boddhavyaṁ boddhavyaṁ cha vikarmaṇaḥ akarmaṇ aśh cha boddhavyaṁ gahanā karmaṇ o gatiḥ	The nature of action (enjoined by the

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		Sastras) and of wrong action (prohibited by the Sastras) and also of inaction should be known, because deep and difficult to understand is the path of action.
4:19 - yasya sarve samārambhāḥ kāma-saṅ kalpa-varjitāḥ		
4:19	yasya sarve samārambhāḥ kāma-saṅ kalpa-varjitāḥ jñānāgni-dagdha-karmāṇ aṁ tam āhuḥ paṇ ḍ itaṁ budhāḥ	The enlightened sages call those persons wise, whose every action is free from the desire for material pleasures and who have burnt the reactions of work in the fire of divine knowledge.
4:20 - tyaktvā karma-phalāsaṅ gaṁ nitya-tṛ ipto nirāśhrayaḥ		
4:20	tyaktvā karma-phalāsaṅ gaṁ nitya-tṛ ipto nirāśhrayaḥ karmaṇ yabhipravṛ itto 'pi naiva kiñchit karoti saḥ	Such people, having given up attachment to the fruits of their actions, are always satisfied and not dependent on external things. Despite engaging in activities, they do not do anything at all.
4:21 - nirāśhīr yata-chittātmā tyakta-sarva-parigrahaḥ		
4:21	nirāśhīr yata-chittātmā tyakta-sarva-parigrahaḥ śhārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣ ham	Free from expectations and the sense of ownership, with the mind and intellect

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		fully controlled, they incur no sin even though performing actions by their body.
4:22 - yadṛ ichchhā-lābha-santuṣ hṛ o dvandvātīto vimatsaraḥ		
4:22	yadṛ ichchhā-lābha-santuṣ hṛ o dvandvātīto vimatsaraḥ samaḥ siddhāvasiddhau cha kṛ itvāpi na nibadhyate	Content with whatever gain comes of its own accord, and free from envy, they are beyond the dualities of life. Being equipoised in success and failure, they are not bound by their actions, even while performing all kinds of activities.
4:23 - gata-saṅ gasya muktasya jñānāvasthita-chetasah		
4:23	gata-saṅ gasya muktasya jñānāvasthita-chetasah yajñāyācharataḥ karma samagraṁ pravilīyate	They are released from the bondage of material attachments and their intellect is established in divine knowledge. Since they perform all actions as a sacrifice (to God), they are freed from all karmic reactions.
8:7 - tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha		
8:7	tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha	Therefore, always remember Me and also do your duty of fighting the war.

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	<p>mayyarpita-mano-buddhir mām evaiṣ hyasyasanśhayam</p> <p><i>Tasmāt</i>, therefore, for generating the final recollection of Me; lovingly <i>anusmara</i>, think; <i>mām</i>, of Me, who am God with attributes; <i>sarveṣu kāleṣu</i>, at all times, even earlier (than the time of death). If you are unable to constantly remember Me because of impurity of the mind, then, for purifying the mind, <i>yudhya ca</i>, take up fighting; perform your own duties—fighting etc.—for the sake of purifying the mind. <i>Yudhya</i> is used for implying <i>yudhyasva</i>.</p>	With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt.
9:28	<p>śhubhāśhubha-phalair evaṁ mokṣ hyase karma-bandhanaiḥ sannyāsa-yoga-yuktātmā vimukto mām upaiṣ hyasi</p>	By dedicating all your works to Me, you will be freed from the bondage of good and bad results. With your mind attached to Me through renunciation, you will be liberated and will reach Me.
11:55 - mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ		
11:55	<p>mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ nirvairāḥ sarva-bhūteṣ hu yaḥ sa mām eti pāṇ ḍ ava</p>	Those who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to Me.

6. [Jyana Yog \(Knowledge\) - The need to control the Mind and Senses](#) (2, 3, 4, 5, 6, 7, 8, 9)

2:16 - nāsato vidyate bhāvo nābhāvo vidyate sataḥ		
2:16	nāsato vidyate bhāvo nābhāvo vidyate sataḥ ubhayorapi dṛ īṣ ḥṭ o 'nta stvanayos tattva-darśhibhiḥ	Of the transient there is no endurance, and of the eternal there is no cessation. This has verily been observed and concluded by the seers of the Truth, after studying the nature of both.
2:37 - hato vā prāpsyasi swargaṁ jītvā vā bhokṣ hyase mahīm		
2:37	hato vā prāpsyasi swargaṁ jītvā vā bhokṣ hyase mahīm tasmād uttiṣ ḥṭ ha kaunteya yuddhāya kṛ īta-niśhchayaḥ	If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth. Therefore arise with determination, O son of Kunti, and be prepared to fight.
8:16 - ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna		
8:16	ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna mām upetya tu kaunteya punar janma na vidyate	In all the worlds of this material creation, up to the highest abode of Brahma, you will be subject to rebirth, O

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		Arjun. But on attaining My Abode, O son of Kunti, there is no further rebirth.
3:42 - indriyāṇ i parāṇ yāhur indriyebhyaḥ paraṁ manaḥ		
3:42	indriyāṇ i parāṇ yāhur indriyebhyaḥ paraṁ manaḥ manasas tu parā buddhir yo buddheḥ paratas tu saḥ	The senses are superior to the gross body, and superior to the senses is the mind. Beyond the mind is the intellect, and even beyond the intellect is the soul.
3:43 - evaṁ buddheḥ paraṁ buddhvā sanstabhyātmānam ātmanā		
3:43	evaṁ buddheḥ paraṁ buddhvā sanstabhyātmānam ātmanā jahi śhatruṁ mahā-bāho kāma-rūpaṁ durāsadam	Thus knowing the soul to be superior to the material intellect, O mighty armed Arjun, subdue the lower self (senses, mind, and intellect) by the higher self (strength of the soul), and kill this formidable enemy called lust.
4:17	karmaṇo hyapi boddhavyaṁ boddhavyaṁ cha vikarmaṇaḥ akarmaṇ aśh cha boddhavyaṁ gahanā karmaṇ o gatiḥ	The nature of action (enjoined by the Sastras) and of wrong action (prohibited by the Sastras) and also of inaction should be known, because deep and difficult to understand is the path of action.

4:36 - api ched asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛ it-tamaḥ		
4:36	api ched asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛ it-tamaḥ sarvaṁ jñāna-plavenaiva vṛ ijinaṁ santariṣ hyasi	Even those who are considered the most immoral of all sinners can cross over this ocean of material existence by seating themselves in the boat of divine knowledge.
4:37 - yathaidhānsi samiddho 'gnir bhasma-sāt kurute 'rjuna		
4:37	yathaidhānsi samiddho 'gnir bhasma-sāt kurute 'rjuna jñānāgniḥ sarva-karmāṇ i bhasma-sāt kurute tathā	As a kindled fire reduces wood to ashes, O Arjun, so does the fire of knowledge burn to ashes all reactions from material activities.
4:38 - na hi jñānena sadṛ iśhaṁ pavitramiha vidyate		
4:38	na hi jñānena sadṛ iśhaṁ pavitramiha vidyate tatsvayaṁ yogasansiddhaḥ kālenātmani vindati	In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of Yog, receives such knowledge within the heart, in due course of time.

4:39 - śhraddhāvānllabhate jñānaṁ tat-paraṁ sanyatendriyaṁ		
4:39	śhraddhāvānllabhate jñānaṁ tat-paraṁ sanyatendriyaṁ jñānaṁ labdhvā parāṁ śhāntim achireṇ ādhigachchhati	Those whose faith is deep and who have practiced controlling their mind and senses attain divine knowledge. Through such transcendental knowledge, they quickly attain everlasting supreme peace.
4:40	ajñāśh chāśhraddadhānaśh cha sanśhayātmā vinaśhyati nāyaṁ loko 'sti na paro na sukhaṁ sanśhayātmanaḥ	But persons who possess neither faith nor knowledge, and who are of a doubting nature, suffer a downfall. For the skeptical souls, there is no happiness either in this world or the next.
5:13 - sarva-karmāṇ i manasā sannyasyāste sukhaṁ vaśhī		
5:13	sarva-karmāṇ i manasā sannyasyāste sukhaṁ vaśhī nava-dvāre pure dehī naiva kurvan na kārayan	The embodied beings who are self-controlled and detached reside happily in the city of nine gates free from thoughts that they are the doers or the cause of anything.
5:14	na kartṛ itvaṁ na karmāṇ i lokasya sṛ ijati prabhuḥ na karma-phala-saṅ yogaṁ svabhāvas tu pravartate	Neither the sense of doership nor the nature of actions comes from God; nor does He create the fruits of actions. All this is enacted by the modes of material

		nature (<i>guṇas</i>).
5:15	nādatte kasyachit pāpaṁ na chaiva sukr itaṁ vibhuḥ ajñānenāvṛ itaṁ jñānaṁ tena muhyanti jantavaḥ	The omnipresent God does not involve Himself in the sinful or virtuous deeds of anyone. The living entities are deluded because their inner knowledge is covered by ignorance.
5:16	jñānena tu tad ajñānaṁ yeṣ hām nāśhitam ātmanaḥ teṣ hām āditya-vaj jñānaṁ prakāśhayati tat param	But for those whose ignorance is destroyed by divine knowledge, the Supreme Entity is revealed, just as the sun illumines everything when it rises.
5:17 - tad-buddhayas tad-ātmānas tan-niṣ hṛ hās tat-parāyaṇ āḥ		
5:17	tad-buddhayas tad-ātmānas tan-niṣ hṛ hās tat-parāyaṇ āḥ gachchhantya punar-āvṛ ittiṁ jñāna-nirdhūta-kalmaṣ hāḥ	Those whose intellect is fixed in God, who are completely absorbed in God, with firm faith in Him as the supreme goal, such persons quickly reach the state from which there is no return, their sins having been dispelled by the light of knowledge.
5:19	ihaiva tair jitaḥ sargo yeṣ hām sāmye sthitaṁ manaḥ nirdoṣ haṁ hi samaṁ brahma tasmād brahmaṇ i te sthitāḥ	Those whose minds are established in equality of vision conquer the cycle of birth and death in this very life. They possess the flawless qualities of God, and are therefore seated in the Absolute Truth.
5:20	na prahṛ iṣ hyet priyaṁ prāpya nodvijet prāpya chāpriyam sthira-buddhir asammūḍ ho brahma-vid brahmaṇ i sthitaḥ	Established in God, having a firm understanding of divine knowledge and

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		not hampered by delusion, they neither rejoice in getting something pleasant nor grieve on experiencing the unpleasant.
5:21	bāhya-sparśheṣ hvasaktātmā vindatyātmani yat sukham sa brahma-yoga-yuktātmā sukham akṣ hayam aśhnute	Those who are not attached to external sense pleasures realize divine bliss in the self. Being united with God through Yog, they experience unending happiness.
5:22 - ye hi sansparśha-jā bhogā duḥ kha-yanaya eva te		
5:22	ye hi sansparśha-jā bhogā duḥ kha-yanaya eva te ādyantavantaḥ kaunteya na teṣ hu ramate budhaḥ	The pleasures that arise from contact with the sense objects, though appearing as enjoyable to worldly-minded people, are verily a source of misery. O son of Kunti, such pleasures have a beginning and an end, so the wise do not delight in them.
5:23 - śhaknotīhaiva yaḥ soḍ huṁ prāk śharīra-vimokṣ haṇ āt		
5:23	śhaknotīhaiva yaḥ soḍ huṁ prāk śharīra-vimokṣ haṇ āt kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ	Those persons are yogis, who before giving up the body are able to check the forces of desire and anger; and they alone are happy.
5:24	yo 'ntaḥ -sukho 'ntar-ārāmas tathāntar-jyotir eva yaḥ sa yogī brahma-nirvāṇ aṁ brahma-bhūto 'dhigachchhati	Those who are happy within themselves, enjoying the delight of God within, and

		are illumined by the inner light, such yogis are united with the Lord and are liberated from material existence.
6:8	jñāna-vijñāna-tṛ iptātmā kūṭ a-stho vijitendriyaḥ yukta ityuchyate yogī sama-loṣ hṛ āśhma-kāñchanaḥ	One who is satisfied by knowledge and discrimination, and has conquered their senses, remains undisturbed in all circumstances and is called a yogi. Such a yogi sees everything—dirt, stones, and gold—as the same.
6:9	suhṛ in-mitrāryudāsīna-madhyastha-dveṣ hya-bandhuṣ hu sādhuṣ hvapi cha pāpeṣ hu sama-buddhir viśhiṣ hyate	The yogis look upon all—well-wishers, friends, foes, the pious, and the sinners—with an impartial intellect. The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and unbiased between the righteous and sinful, is considered to be distinguished among humans.
6:10	yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ ekākī yata-chittātmā nirāśhīr aparigrahaḥ	Those who seek the state of Yog should reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment.
6:11	śhuchau deśhe pratiṣ hṛ hāpya sthiram āsanam ātmanaḥ nātyuchchhritaṁ nāti-nīcharṁ chailājina-kuśhottaram	To practice Yog, one should make an <i>āsan</i> (seat) in a sanctified place, by placing Kuśh grass, deer skin, and a cloth, one over the other. The <i>āsan</i> should be neither too high nor too low.

6:12 - 13	tatraikāgraṁ manaḥ kṛ itvā yata-chittendriya-kriyaḥ upaviśhyāsane yuñjyād yogam ātma-viśuddhaye samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ sthiraḥ sampsreṣṭhya nāsikāgraṁ svaṁ dīkṣaśh chānavalokayan	Seated firmly on it, the yogi should strive to purify the mind by focusing it in meditation with one pointed concentration, controlling all thoughts and activities. He must hold the body, neck, and head firmly in a straight line, and gaze at the tip of the nose, without allowing the eyes to wander.
6:14	praśhāntātmā vigata-bhīr brahmachāri-vrate sthitaḥ manaḥ sanyamya mach-chitto yukta āsīta mat-paraḥ	Thus, with a serene, fearless, and unwavering mind, and staunch in the vow of celibacy, the vigilant yogi should meditate on Me, having Me alone as the supreme goal.
6:15	yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ śhāntiṁ nirvāṇa-paramāṁ mat-sansthāṁ adhigachchhati	Thus, constantly keeping the mind absorbed in Me, the yogi of disciplined mind attains <i>nirvāṇa</i> , and abides in Me in supreme peace.
6:16 - nātyaśhnatastu yogo 'sti na chaikāntam anaśhnataḥ		
6:16	nātyaśhnatastu yogo 'sti na chaikāntam anaśhnataḥ na chāti-svapna-śhīlasya jāgrato naiva chārjuna	O Arjun, those who eat too much or too little, sleep too much or too little, cannot attain success in Yog.
6:17 - yuktāhāra-vihārasya yukta-cheṣṭhā asya karmasu		
6:17	yuktāhāra-vihārasya yukta-cheṣṭhā asya karmasu yukta-svapnāvabodhasya yogo bhavati duḥkha-hā	But those who are temperate in eating and recreation, balanced in work, and

		regulated in sleep, can mitigate all sorrows by practicing Yog.
6:18	yadā viniyataṁ chittam ātmanyevāvatiṣṭhate niḥspṛihaḥ sarva-kāmebhyo yukta ityuchyate tadā	With thorough discipline, they learn to withdraw the mind from selfish cravings and rivet it on the unsurpassable good of the self. Such persons are said to be in Yog, and are free from all yearning of the senses.
6:19	yathā dīpo nivāta-stho neḥ gate sopamā smṛitā yogino yata-chittasya yuñjato yogam ātmanaḥ	Just as a lamp in a windless place does not flicker, so the disciplined mind of a yogi remains steady in meditation on the Supreme.
6:20 - yatroparamate chittaṁ niruddhaṁ yoga-sevayā		
6:20	yatroparamate chittaṁ niruddhaṁ yoga-sevayā yatra chaivātmanātmānaṁ paśhyann ātmani tuṣhyati	When the mind, restrained from material activities, becomes still by the practice of Yog, then the yogi is able to behold the soul through the purified mind, and he rejoices in the inner joy.
6:21 - sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam		
6:21	sukham ātyantikaṁ yat tad buddhi-grāhyam atīndriyam vetti yatra na chaivāyaṁ sthitaśchalati tattvataḥ	In that joyous state of Yog, called samadhi, one experiences supreme boundless divine bliss, and thus situated, one never deviates from the

		Eternal Truth.
6:22 - yaṁ labdhvā chāparaṁ lābhaṁ manyate nādhikaṁ tataḥ		
6:22	yaṁ labdhvā chāparaṁ lābhaṁ manyate nādhikaṁ tataḥ yasmin sthito na duḥ khena guruḥ āpi vichālyate	Having gained that state, one does not consider any attainment to be greater. Being thus established, one is not shaken even in the midst of the greatest calamity.
6:23 - taṁ vidyād duḥ kha-sanyoga-viyogaṁ yogasaṁ jñitam		
6:23	taṁ vidyād duḥ kha-sanyoga-viyogaṁ yogasaṁ jñitam sa niśchayena yuktavyo yogo 'nirviṇ ṇ a-chetasā	That state of severance from union with misery is known as Yog. This Yog should be resolutely practiced with determination free from pessimism.
6:24 - 25	saṁ kalpa-prabhavān kāmāns tyaktvā sarvān aśheṣṭaḥ manasaivendriya-grāmaṁ viniyamya samantataḥ śhanaiḥ śhanair upamed buddhyā dhṛ iti-gr īhītayā ātma-sansthaṁ manaḥ kṛ itvā na kiñchid api chintayet	Completely renouncing all desires arising from thoughts of the world, one should restrain the senses from all sides with the mind. Slowly and steadily, with conviction in the intellect, the mind will become fixed in God alone, and will think of nothing else.
6:26 - yato yato niścharati manaś chañchalam asthiram		
6:26	yato yato niścharati manaś chañchalam asthiram	Whenever and wherever the restless and

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	tatas tato niyamyaitad ātmanyeva vaśhaṁ nayet	unsteady mind wanders, one should bring it back and continually focus it on God.
6:27	praśhānta-manasaṁ hyenaṁ yoginaṁ sukham uttamam upaiti śhānta-rajasaṁ brahma-bhūtam akalmaṣ ham	Great transcendental happiness comes to the yogi whose mind is calm, whose passions are subdued, who is without sin, and who sees everything in connection with God.
6:28	yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣ haḥ sukhena brahma-sansparśham atyantaṁ sukham aśhnute	The self-controlled yogi, thus uniting the self with God, becomes free from material contamination, and being in constant touch with the Supreme, achieves the highest state of perfect happiness.
6:32	ātmaupamyena sarvatra samaṁ paśhyati yo 'rjuna sukhaṁ vā yadi vā duḥ khaṁ sa yogī paramo mataḥ	I regard them to be perfect yogis who see the true equality of all living beings and respond to the joys and sorrows of others as if they were their own.
6:37	ayatiḥ śhraddhayopeto yogāch chalita-mānasaḥ aprāpya yoga-sansiddhiṁ kāṁ gatiṁ kṛ iṣ hṇ a gachchhati	Arjun said: What is the fate of the unsuccessful yogi who begins the path with faith, but who does not endeavor sufficiently due to an unsteady mind and is unable to reach the goal of Yog in this life?
6:38	kachchin nobhaya-vibhraṣ hṛ aśh chhinnābhram iva naśhyati apratiṣ hṛ ho mahā-bāho vimūḍ ho brahmaṇ aḥ pathi	Does not such a person who deviates from Yog get deprived of both material and spiritual success, O mighty-armed Krishna, and perish like a broken cloud

		with no position in either sphere?
6:40	<p>śhrī bhagavān uvācha pārtha naiveha nāmutra vināśhas tasya vidyate na hi kalyāṇ a-kṛ it kaśchid durgatiṁ tāta gachchhati</p>	The Supreme Lord said: O Parth, one who engages on the spiritual path does not meet with destruction either in this world or the world to come. My dear friend, one who strives for God-realization is never overcome by evil.
6:41 - 42	<p>prāpya puṇ ya-kṛ itāṁ lokān uṣ hitvā śhāśhvatiḥ samāḥ śhuchīnāṁ śhrīmatāṁ gehe yoga-bhraṣ hṛ o 'bhijāyate</p> <p>atha vā yoginām eva kule bhavati dhīmatām etad dhi durlabhatarāṁ loke janma yad īdṛ īśham</p>	The unsuccessful yogis, upon death, go to the abodes of the virtuous. After dwelling there for many ages, they are again reborn in the earth plane, into a family of pious and prosperous people. Else, if they had developed dispassion due to long practice of Yog, they are born into a family endowed with divine wisdom. Such a birth is very difficult to attain in this world.
6:43	tatra taṁ buddhi-sanyogaṁ labhate paurva-dehikam yatate cha tato bhūyaḥ sansiddhau kuru-nandana	On taking such a birth, O descendant of Kurus, they reawaken the wisdom of their previous lives, and strive even harder toward perfection in Yog.
6:44	pūrvābhyāsenā tenaiva hriyate hyavaśho 'pi saḥ jijñāsur api yogasya śhabda-brahmātivartate	Indeed, they feel drawn toward God, even against their will, on the strength of their past discipline. Such seekers naturally rise above the ritualistic principles of the scriptures.
6:45	prayatnād yatamānas tu yogī sanśhuddha-kilbiṣ haḥ	With the accumulated merits of many past births, when these yogis engage in

	aneka-janma-sansiddhas tato yāti parāṁ gatim	sincere endeavors to make further progress, they become purified from material desires and attain perfection in this life itself.
6:46	tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ karmibhyaśh chādhiko yogī tasmād yogī bhavārjuna	A yogi is superior to the <i>tapasvī</i> (ascetic), superior to the <i>jñānī</i> (a person of learning), and even superior to the <i>karmī</i> (ritualistic performer). Therefore, O Arjun, strive to be a yogi.
6:47 - yoginām api sarveṣ hāṁ mad-gatenāntar-ātmanā		
6:47	yoginām api sarveṣ hāṁ mad-gatenāntar-ātmanā śhraddhāvān bhajate yo mām sa me yuktatamo mataḥ	Of all yogis, those whose minds are always absorbed in Me, and who engage in devotion to Me with great faith, them I consider to be the highest of all.
7:3 - manuṣ hyāṇ āṁ sahasreṣ hu kaśhchid yatati siddhaye		
7:3	manuṣ hyāṇ āṁ sahasreṣ hu kaśhchid yatati siddhaye yatatām api siddhānāṁ kaśhchin mām vetti tattvataḥ	Amongst thousands of persons, hardly one strives for perfection; and amongst those who have achieved perfection, hardly one knows Me in truth.
8:5 - anta-kāle cha mām eva smaran muktvā kalevaram		
8:5	anta-kāle cha mām eva smaran muktvā kalevaram	Those who relinquish the body while

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	yaḥ prayāti sa mad-bhāvaṁ yāti nāstyatra sanśhayaḥ	remembering Me at the moment of death will come to Me. There is certainly no doubt about this.
8:6 - yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram		
8:6	yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ	Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.
8:7 - tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha		
8:7	<p>tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha mayyarpita-mano-buddhir mām evaiṣ hyasyasanśhayam</p> <p><i>Tasmāt, therefore, for generating the final recollection of Me; lovingly <i>anusmara</i>, think; <i>mām</i>, of Me, who am God with attributes; <i>sarveṣu kāleṣu</i>, at all times, even earlier (than the time of death). If you are unable to constantly remember Me because of impurity of the mind, then, for purifying the mind, <i>yudhya ca</i>, take up fighting; perform your own duties—fighting etc.—for the sake of purifying the mind. <i>Yudhya</i> is used for implying <i>yudhyasva</i>.</i></p>	Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt.

8:8 - abhyāsa-yoga-yuktena chetasā nānya-gāminā		
8.8	abhyāsa-yoga-yuktena chetasā nānya-gāminā paramaṁ puruṣ haṁ divyaṁ yāti pārthānuchintayan	With practice, O Parth, when you constantly engage the mind in remembering Me, the Supreme Divine Personality, without deviating, you will certainly attain Me.
8.9 - 10	kaviṁ purāṇ am anuśhāsītāram aṇ or aṇ īyānsam anusmared yaḥ sarvasya dhātāram achintya-rūpam āditya-varṇ aṁ tamasaḥ parastāt prayāṇ a-kāle manasāchalena bhaktyā yukto yoga-balena chaiva bhruvor madhye prāṇ am āveśhya samyak sa taṁ param puruṣham upaiti divyam	God is Omniscient, the most ancient One, the Controller, subtler than the subtlest, the Support of all, and the possessor of an inconceivable divine form; He is brighter than the sun, and beyond all darkness of ignorance. One who at the time of death, with unmoving mind attained by the practice of Yog, fixes the <i>prāṇ</i> (life-air) between the eyebrows, and steadily remembers the Divine Lord with great devotion, certainly attains Him.
8:11	yad akṣharam veda-vido vadanti viśhanti yad yatayo vīta-rāgāḥ yad ichchhanto brahmacharyaṁ charanti tat te padaṁ saṅgrahaṇa pravakṣhye	Scholars of the Vedas describe Him as Imperishable; great ascetics practice the vow of celibacy and renounce worldly pleasures to enter into Him. I shall now explain to you briefly the path to that goal.
8:12	sarva-dvārāṇ i sanyamya mano hṛ idi nirudhya cha mūrdhnyādhāyātmanaḥ prāṇ am āsthito yoga-dhāraṇ ām	Restraining all the gates of the body and fixing the mind in the heart region, and then drawing the life-breath to the head, one should get established in steadfast

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		yogic concentration.
8:13	orñ ityekākṣ haraṁ brahma vyāharan mām anusmaran yaḥ prayāti tyajan dehaṁ sa yāti paramām gatim	One who departs from the body while remembering Me, the Supreme Personality, and chanting the syllable Om, will attain the supreme goal.
8:15	mām upetya punar janma duḥ khālayam aśhāśhvataṁ nāpnuvanti mahātmānaḥ sansiddhiṁ paramām gatāḥ	Having attained Me, the great souls are no more subject to rebirth in this world, which is transient and full of misery, because they have attained the highest perfection.
8:17	sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ rātriṁ yuga-sahasrāntāṁ te 'ho-rātra-vido janāḥ	One day of Brahma (<i>kalp</i>) lasts a thousand cycles of the four ages (<i>mahā yug</i>) and his night also extends for the same span of time. The wise who know this understand the reality about day and night.
8:18	avyaktād vyaktayaḥ sarvāḥ prabhavantyahar-āgame rātryāgame praliyante tatraivāvyakta-sanjñake	At the advent of Brahma's day, all living beings emanate from the unmanifest source. And at the fall of his night, all embodied beings again merge into their unmanifest source.
8:19	bhūta-grāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate rātryāgame 'vaśhaḥ pārtha prabhavatyahar-āgame	Multitudes of beings repeatedly take birth with the advent of Brahma's day, and are reabsorbed on the arrival of the cosmic night, to manifest again automatically on the advent of the next cosmic day.
8:20	paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ	Transcendental to this manifest and

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	yaḥ sa sarveṣ hu bhūteṣ hu naśhyatsu na vinaśhyati	unmanifest creation, there is yet another unmanifest eternal dimension. That realm does not cease even when all others do.
8:21	avyakto 'kṣ hara ityuktas tam āhuḥ paramāṁ gatim yaṁ prāpya na nivartante tad dhāma paramaṁ mama	That unmanifest dimension is the supreme goal, and upon reaching it, one never returns to this mortal world. That is My Supreme Abode.
8:22	puruṣ haḥ sa paraḥ pārtha bhaktyā labhyas tvananyayā yasyāntaḥ -sthāni bhūtāni yena sarvam idaṁ tatam	The Supreme Divine Personality is greater than all that exists. Although He is all-pervading and all living beings are situated in Him, yet He can be known only through devotion.
9:3	aśhraddadhānāḥ puruṣ hā dharmasyāśya parantapa aprāpya māṁ nivartante mṛ ityu-samsāra-vartmani	People who have no faith in this <i>dharma</i> are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death.
9:4	mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni na chāhaṁ teṣ hvavasthita	This entire cosmic manifestation is pervaded by Me in My unmanifest form. All living beings dwell in Me, but I do not dwell in them.
9:5	na cha mat-sthāni bhūtāni paśhya me yogam aiśhwaram bhūta-bhṛ in na cha bhūta-stho mamātmā bhūta-bhāvanaḥ	And yet, the living beings do not abide in Me. Behold the mystery of My divine energy! Although I am the Creator and Sustainer of all living beings, I am not influenced by them or by material nature.

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9:6	yathākāśha-sthito nityaṁ vāyuḥ sarvatra-go mahān tathā sarvāṇ i bhūtāni mat-sthānītyupadhāraya	Know that as the mighty wind blowing everywhere rests always in the sky, likewise all living beings always rest in Me.
9:7 - 8	sarva-bhūtāni kaunteya prakṛ itim yānti māmikām kalpa-kṣ haye punas tāni kalpādau viśṛ ijāmyaham prakṛ itim svām avaṣ hṛ abhya viśṛ ijāmi punaḥ punaḥ bhūta-grāmam imaṁ kṛ itsnam avaśhaṁ prakṛ iter vaśhāt	At the end of one <i>kalp</i> , all living beings merge into My primordial material energy. At the beginning of the next creation, O son of Kunti, I manifest them again. Presiding over My material energy, I generate these myriad forms again and again, in accordance with the force of their natures.
9:9	na cha mām tāni karmāṇ i nibadhnanti dhanañjaya udāsīna-vad āsīnam asaktaṁ teṣ hu karmasu	O conqueror of wealth, none of these actions bind Me. I remain like a neutral observer, ever detached from these actions.
13:1	arjuna uvācha prakṛitiṁ puruṣhaṁ chaiva kṣhetraṁ kṣhetra-jñam eva cha etad veditum ichchhāmi jñānaṁ jñeyaṁ cha keśhava	Arjun said, “O Keshav, I wish to understand what are <i>prakṛiti</i> and <i>puruṣh</i> , and what are <i>kṣhetra</i> and <i>kṣhetrajñā</i> ? I also wish to know what is true knowledge, and what is the goal of this knowledge?
13:2	śhrī-bhagavān uvācha idaṁ śharīraṁ kaunteya kṣ hetram ity abhidhīyate etad yo vetti taṁ prāhuḥ kṣ hetra-jñā iti tad-vidaḥ	The Supreme Divine Lord said: O Arjun, this body is termed as <i>kṣhetra</i> (the field of activities), and the one who knows this body is called <i>kṣhetrajñā</i> (the knower of the field) by the sages who discern the truth about both.

13:3	kṣ hetra-jñāṁ chāpi māṁ viddhi sarva-kṣ hetreṣ hu bhārata kṣ hetra-kṣ hetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama	O scion of Bharat, I am also the knower of all the individual fields of activity. The understanding of the body as the field of activities, and the soul and God as the knowers of the field, this I hold to be true knowledge.
13:4	tat kṣ hetraṁ yach cha yādṛ ik cha yad-vikāri yataśh cha yat sa cha yo yat-prabhāvaśh cha tat samāsenā me śhr iṇ u	Listen and I will explain to you what that field is and what its nature is. I will also explain how change takes place within it, from what it was created, who the knower of the field of activities is, and what his powers are.
13:5	ṛ iṣ hibhir bahudhā gītaṁ chhandobhir vividhaiḥ pṛ ithak brahma-sūtra-padaish chaiva hetumadbhir viniśhchitaiḥ	Great sages have sung the truth about the field and the knower of the field in manifold ways. It has been stated in various Vedic hymns, and especially revealed in the Brahma Sūtra, with sound logic and conclusive evidence.
13:6	mahā-bhūtāny ahankāro buddhir avyaktam eva cha indriyāṇ i daśhaikaṁ cha pañcha chendriya-gocharāḥ	The field of activities is composed of the five great elements, the ego, the intellect, the unmanifest primordial matter, the eleven senses (five knowledge senses, five working senses, and mind), and the five objects of the senses.
13:7	ichchhā dveṣ haḥ sukhaṁ duḥ khaṁ saṅ ghātaśh chetanā dhṛ itiḥ etat kṣ hetraṁ samāsenā sa-vikāram udāhr itam	Desire and aversion, happiness and misery, the body, consciousness, and the will—all these comprise the field and its modifications.

13:8 - amānitvam adambhitvam ahinsā kṣ hāntir ārjavam		
13:8 - 12	<p>amānitvam adambhitvam ahinsā kṣ hāntir ārjavam āchāryopāsanaṁ śhauchaṁ sthairyam ātma-vinigrahaḥ indriyārtheṣ hu vairāgyam anahankāra eva cha janma-mṛ ityu-jarā-vyādhi-duḥ kha-doṣ hānudarśhanam asaktir anabhiṣ hvaṁ gaḥ putra-dāra-gṛ ihādiṣ hu nityaṁ cha sama-chittatvam iṣ hṛ āniṣ hṛ opapattiṣ hu mayi chānanya-yogena bhaktir avyabhichāriṇ ī vivikta-deśha-sevitvam aratir jana-sansadi adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśhanam etaḥ jñānam iti proktam ajñānaṁ yad ato 'nyathā</p>	<p>Humbleness; freedom from hypocrisy; non-violence; forgiveness; simplicity; service of the Guru; cleanliness of body and mind; steadfastness; and self-control; dispassion toward the objects of the senses; absence of egotism; keeping in mind the evils of birth, disease, old age, and death; non-attachment; absence of clinging to spouse, children, home, and so on; even-mindedness amidst desired and undesired events in life; constant and exclusive devotion toward Me; an inclination for solitary places and an aversion for mundane society; constancy in spiritual knowledge; and philosophical pursuit of the Absolute Truth—all these I declare to be knowledge, and what is contrary to it, I call ignorance.</p>
13:27	<p>yāvat sañjāyate kiñchit sattvaṁ sthāvara-jaṁ gamam kṣ hetra-kṣ hetrajña-sanyogāt tad viddhi bharataṣ habha</p>	<p>O best of the Bharatas, whatever moving or unmoving being you see in existence, know it to be a combination of the field of activities and the knower of the field.</p>
13:29	<p>samaṁ paśhyan hi sarvatra samavasthitam īśhvaram na hinasty ātmanātmānaṁ tato yāti parāṁ gatim</p>	<p>Those, who see God as the Supreme Soul equally present everywhere and in all living beings, do not degrade themselves by their mind. Thereby, they</p>

		reach the supreme destination.
14:20	<p>guṇ ān etān atītya trīn dehī deha-samudbhavān janma-mṛ ityu-jarā-duḥ khair vimukto 'mṛ itam aśhnute</p>	By transcending the three modes of material nature associated with the body, one becomes free from birth, death, old age, and misery, and attains immortality.
14:22 - 23	<p>śhrī-bhagavān uvācha prakāśhaṁ cha pravṛ ittiṁ cha moham eva cha pāṇ ḍ ava na dveṣ hṛ i sampravṛ ittāni na nivṛ ittāni kāṇ kṣ hati udāsīna-vad āsīno guṇ air yo na vichālyate guṇ ā vartanta ity evaṁ yo 'vatiṣ hṛ hati neṇ gate</p>	The Supreme Divine Personality said: O Arjun, The persons who are transcendental to the three <i>guṇas</i> neither hate illumination (which is born of <i>sattva</i>), nor activity (which is born of <i>rajas</i>), nor even delusion (which is born of <i>tamas</i>), when these are abundantly present, nor do they long for them when they are absent. They remain neutral to the modes of nature and are not disturbed by them. Knowing it is only the <i>guṇas</i> that act, they stay established in the self, without wavering.
14:24 - 25	<p>sama-duḥ kha-sukhaḥ sva-sthaḥ sama-loṣ hṛ āśhma-kāñchanah tulya-priyāpriyo dhīras tulya-nindātma-sanstutiḥ mānāpamānayos tulyas tulyo mitrāri-pakṣ hayoḥ sarvārambha-parityāgī guṇ ātītaḥ sa uchyate</p>	Those who are alike in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value; who remain the same amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honor and dishonor; who treat both friend and foe alike; and who have abandoned all enterprises – they are

		said to have risen above the three <i>guṇas</i> .
15:3 - 4	na rūpam asyeha tathopalabhyate nānto na chādir na cha sampratiṣ hṭ hā aśhvattham enaṁ su-virūḍ ha-mūlam asaṁ ga-śhastreṇ a dr iḍ hena chhittvā tataḥ padaṁ tat parimārgitavyaṁ yasmin gatā na nivartanti bhūyaḥ tam eva chādyāṁ puruṣ haṁ prapadye yataḥ pravṛ ittiḥ prasṛ itā purāṇ ī	The real form of this tree is not perceived in this world, neither its beginning nor end, nor its continued existence. But this deep-rooted aśhvatth tree must be cut down with a strong axe of detachment. Then one must search out the base of the tree, which is the Supreme Lord, from whom streamed forth the activity of the universe a long time ago. Upon taking refuge in Him, one will not return to this world again.
15:6	na tad bhāsayate sūryo na śhaśhāṇ ko na pāvakaḥ yad gatvā na nivartante tad dhāma paramaṁ mama	Neither the sun nor the moon, nor fire can illumine that Supreme Abode of Mine. Having gone There, one does not return to this material world again.
15:8	śharīraṁ yad avāpnoti yach chāpy utkrāmatīśhvaraḥ gr īhītvaitāni sanyāti vāyur gandhān ivāśhayāt	As the air carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it leaves an old body and enters a new one.
15:9	śhrotraṁ chakṣ huḥ sparśhanaṁ cha rasanaṁ ghrāṇ am eva cha adhiṣ hṭ hāya manaśh chāyaṁ viṣ hayān upasevate	Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savors the objects of the senses.

7. [Bhakti Yog \(Devotion\) - The yoga of Devotion](#) (7, 8, 9, 10, 11, 12)

7:1 - mayyāsakta-manāḥ pārtha yogaṁ yuñjan mad-āśhrayaḥ		
7:1	<p>śhrī bhagavān uvācha mayyāsakta-manāḥ pārtha yogaṁ yuñjan mad-āśhrayaḥ asanśhayaṁ samagraṁ mām yathā jñāsyasi tach chhṛ īṇ u</p>	<p>Mukunanada: The Supreme Lord said: Now listen, O Arjun, how, with the mind attached exclusively to Me, and surrendering to Me through the practice of <i>bhakti yog</i>, you can know Me completely, free from doubt.</p> <p>Prabhupada: The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.</p> <p>Vivekananda: The Lord said: Hear, O Pārtha, how, with your mind attached to Me, and taking refuge in Me, and practising yoga, you will without any doubt know Me in full.</p> <p>Shakara:</p>

		<p>And of all yogis, he. who with the inner self merged in Me. who with śraddhā devotes himself to Me, is considered by Me the most steadfast "</p> <p>Madhusudhan:</p> <p>1. O Pārtha, hear how you, whose mind is fixed on Me and who have taken refuge in Me, will know Me without doubt and in full by practising Yoga.</p>
7:27 - ichchhā-dveṣ ha-samutthena dvandva-mohena bhārata		
7:27	ichchhā-dveṣ ha-samutthena dvandva-mohena bhārata sarva-bhūtāni sammohaṁ sarge yānti parantapa	O descendant of Bharat, the dualities of desire and aversion arise from illusion. O conqueror of enemies, all living beings in the material realm are deluded by these.
7:28 - yeṣ hām tvanta-gataṁ pāpaṁ janānām puṇ ya-karmaṇ ām		
7:28	yeṣ hām tvanta-gataṁ pāpaṁ janānām puṇ ya-karmaṇ ām te dvandva-moha-nirmuktā bhajante mām dṛ iḍ ha-vratāḥ	But persons, whose sins have been destroyed by engaging in pious activities, become free from the illusion of dualities. Such persons worship Me

		with determination.
7:29 - jarā-maraṇ a-mokṣ hāya mām āśhritya yatanti ye		
7:29	jarā-maraṇ a-mokṣ hāya mām āśhritya yatanti ye te brahma tadviduḥ kṛ itsnam adhyātmaṁ karma chākhilam	Those who take shelter in Me, striving for liberation from old-age and death, come to know the Brahman, the individual self, and the entire field of karmic action.
7:30	sādhibhūtādhidaivaṁ mām sādhiyajñaṁ cha ye viduḥ prayāṇ a-kāle 'pi cha mām te vidur yukta-chetasah	Those who know Me as the governing principle of the <i>adhibhūta</i> (field of matter) and the <i>adhidaiva</i> (the celestial gods), and as <i>adhiyajña</i> (the Lord of all sacrificial performances), such enlightened souls are in full consciousness of Me even at the time of death.
8:14 - ananya-chetāḥ satataṁ yo mām smarati nityaśhaḥ		
8:14	ananya-chetāḥ satataṁ yo mām smarati nityaśhaḥ tasyāhaṁ sulabhaḥ pārtha nitya-yuktasya yoginah	O Parth, for those yogis who always think of Me with exclusive devotion, I am easily attainable because of their constant absorption in Me.

8:22 - puruṣ haḥ sa paraḥ pārtha bhaktyā labhyas tvananyayā		
8:22	<p>puruṣ haḥ sa paraḥ pārtha bhaktyā labhyas tvananyayā yasyāntaḥ -sthāni bhūtāni yena sarvam idaṁ tatam</p> <p>22. O son of Pṛthā, that supreme Person, in whom are included (all) the created things and by whom all this is pervaded, is reached through onepointed devotion.</p> <p><i>Saḥ</i>, that; <i>paraḥ</i>, supreme, super-excellent; <i>puruṣaḥ</i>, Person, the highest Self that I Myself am; <i>labhyaḥ</i>, is reached; only <i>ananyayā</i>, through onepointed—that in which there exists no other object—; <i>bhaktyā</i>, devotion, characterized as love; not in any other way. When the question arises as to who He is, the Lord says: <i>Yasya</i>, in whom, in which Person; <i>antaḥsthāni</i>, are included; all <i>bhūtāni</i>, the created things, the products, because an effect is comprehended in its cause; and <i>yena</i>, by whom, by which Person; for this very reason, <i>sarvam</i>, all; <i>idaṁ</i>, this, the totality of the products; is <i>tatam</i>, pervaded. And (this follows) from such Śrutis as,</p>	<p>The Supreme Divine Personality is greater than all that exists. Although He is all-pervading and all living beings are situated in Him, yet He can be known only through devotion.</p>
9:13	<p>mahātmānas tu mām pārtha daivīm prakṛ itim āśhritāḥ bhajantyananya-manaso jñātvā bhūtādim avyayam</p>	<p>But the great souls, who take shelter of My divine energy, O Parth, know Me, Lord Krishna, as the origin of all creation. They engage in My devotion with their minds fixed exclusively on Me.</p>

9:14	satataṁ kīrtayanto mām yatantaśh cha dr̥ iḍ ha-vratāḥ namasyantaśh cha mām bhaktyā nitya-yuktā upāsate	Always singing My divine glories, striving with great determination, and humbly bowing down before Me, they constantly worship Me in loving devotion.
9:22 - ananyāśh chintayanto mām ye janāḥ paryupāsate		
9:22	ananyāśh chintayanto mām ye janāḥ paryupāsate teṣ hām nityābhiyuktānām yoga-kṣ hemaṁ vahāmyaham	There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.
9:26 - patraṁ puṣ hpaṁ phalaṁ toyaṁ yo me bhaktyā prayachchhati		
9:26	patraṁ puṣ hpaṁ phalaṁ toyaṁ yo me bhaktyā prayachchhati tadahaṁ bhaktyupahr̥ itam aśhnāmi prayatātmanaḥ	If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that item offered with love by My devotee in pure consciousness.
9:27 - yat karoṣ hi yad aśhnāsi yaj juhoṣ hi dadāsi yat		
9:27	yat karoṣ hi yad aśhnāsi yaj juhoṣ hi dadāsi yat yat tapasyasi kaunteya tat kuruṣhva mad-arpaṇam	Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a

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		gift, and whatever austerities you perform, O son of Kunti, do them as an offering to Me.
9:29 - samo 'haṁ sarva-bhūteṣ hu na me dveṣ hyo 'sti na priyaḥ		
9:29	samo 'haṁ sarva-bhūteṣ hu na me dveṣ hyo 'sti na priyaḥ ye bhajanti tu māṁ bhaktyā mayi te teṣ hu chāpyaham	I am equally disposed to all living beings; I am neither inimical nor partial to anyone. But the devotees who worship Me with love reside in Me and I reside in them.
9:30 - api chet su-durāchāro bhajate mām ananya-bhāk		
9:30	api chet su-durāchāro bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ	Even if the vilest sinners worship Me with exclusive devotion, they are to be considered righteous because they have made the proper resolve.
9:31 - kṣ hipraṁ bhavati dharmātmā śhaśhvach-chhāntiṁ nigachchhati		
9:31	kṣ hipraṁ bhavati dharmātmā śhaśhvach-chhāntiṁ nigachchhati kaunteya pratijānīhi na me bhaktaḥ praṇ aśhyati	Quickly they become virtuous, and attain lasting peace. O son of Kunti, declare it boldly that no devotee of Mine is ever lost.

9:32 - mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ		
9:32	mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśhyās tathā śhūdrās te 'pi yānti parām gatim	For those who take refuge in Me, O Pārtha, though they be of sinful birth—women, vaiśyas, and śudras— even they attain the Supreme Goal.
9:33 - kiṁ punar brāhmaṇ āḥ puṇ yā bhaktā rājarṣ hayas tathā		
9:33	kiṁ punar brāhmaṇ āḥ puṇ yā bhaktā rājarṣ hayas tathā anityam asukhaṁ lokam imāṁ prāpya bhajasva mām	What then to speak about kings and sages with meritorious deeds? Therefore, having come to this transient and joyless world, engage in devotion unto Me.
9:34 - man-manā bhava mad-bhakto mad-yājī mām namaskuru		
9:34	man-manā bhava mad-bhakto mad-yājī mām namaskuru mām evaiṣ hyasi yuktvaivam ātmānaṁ mat-parāyaṇ aḥ	Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Having dedicated your mind and body to Me, you will certainly come to Me.
10:7	etāṁ vibhūtiṁ yogaṁ cha mama yo veti tattvataḥ so 'vikampena yogena yujyate nātra sanśhayaḥ	Those who know in truth My glories and divine powers become united with Me through unwavering Bhakti Yog. Of this there is no doubt.
10:9	mach-chittā mad-gata-prāṇ ā bodhayantaḥ parasparam	With their minds fixed on Me and their

	kathayantaśh cha māñ nityaṁ tuṣ hyanti cha ramanti cha	lives surrendered to Me, My devotees remain ever content in Me. They derive great satisfaction and bliss in enlightening one another about Me and in conversing about My glories.
10:10 - teṣ hām satata-yuktānām bhajatām prīti-pūrvakam		
10:10	teṣ hām satata-yuktānām bhajatām prīti-pūrvakam dadāmi buddhi-yogaṁ taṁ yena mām upayānti te	To those whose minds are always united with Me in loving devotion, I give the divine knowledge by which they can attain Me.
10:11	teṣ hām evānukampārtham aham ajñāna-jaṁ tamaḥ nāśhayāmyātma-bhāva-stho jñāna-dīpena bhāsvatā	Out of compassion for them, I, who dwell within their hearts, destroy the darkness born of ignorance, with the luminous lamp of knowledge.
11:54 - bhaktyā tv ananyayā śhakya aham evaṁ -vidho 'rjuna		
11:54	bhaktyā tv ananyayā śhakya aham evaṁ -vidho 'rjuna jñātuṁ draṣ hṛ uṁ cha tattvena praveṣ hṛ uṁ cha parantapa	O Arjun, by unalloyed devotion alone can I be known as I am, standing before you. Thereby, on receiving My divine vision, O scorcher of foes, one can enter into union with Me.

11:55 - mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ		
11:55	mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ nirvairaḥ sarva-bhūteṣ hu yaḥ sa mām eti pāṇ ḍ ava	Those who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to Me.
12:8 - mayy eva mana ādhatsva mayi buddhiṁ niveśhaya		
12:8	mayy eva mana ādhatsva mayi buddhiṁ niveśhaya nivasiṣ hyasi mayy eva ata ūrdhvaṁ na sanśhayaḥ	Fix your mind on Me alone and surrender your intellect to Me. There upon, you will always live in Me. Of this, there is no doubt.
12:9	atha chittaṁ samādhātuṁ na śhaknoṣ hi mayi sthiram abhyāsa-yogena tato mām ichchhāptuṁ dhanañjaya	If you are unable to fix your mind steadily on Me, O Arjun, then practice remembering Me with devotion while constantly restraining the mind from worldly affairs.
12:10	abhyāse 'py asamartho 'si mat-karma-paramo bhava mad-artham api karmāṇ i kurvan siddhim avāpsyasi	If you cannot practice remembering Me with devotion, then just try to work for Me. Thus performing devotional service to Me, you shall achieve the stage of perfection.
12:11	athaitad apy aśhakto 'si kartuṁ mad-yogam āśhritaḥ sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān	If you are unable to even work for Me in devotion, then try to renounce the fruits

		of your actions and be situated in the self.
12:12	śhreyo hi jñānam abhyāsāj jñānād dhyānaṁ viśhiṣ hyate dhyānāt karma-phala-tyāgas tyāgāch chhāntir anantaram	Better than mechanical practice is knowledge; better than knowledge is meditation. Better than meditation is renunciation of the fruits of actions, for peace immediately follows such renunciation.
12:13 - 14	adveṣ hṛ ā sarva-bhūtānāṁ maitraḥ karuṇ a eva cha nirmamo nirahankāraḥ sama-duḥ kha-sukhaḥ kṣ hamī santuṣ hṛ aḥ satataṁ yogī yatātmā dṛ iḍ ha-niśhchayaḥ mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ	Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.
12:15	yasmān nodvijate loko lokān nodvijate cha yaḥ harṣ hāmarṣ ha-bhayodvegair mukto yaḥ sa cha me priyaḥ	Those who are not a source of annoyance to anyone and who in turn are not agitated by anyone, who are equal in pleasure and pain, and free from fear and anxiety, such devotees of Mine are very dear to Me.
12:16	anapekṣ haḥ śhuchir dakṣ ha udāsīno gata-vyathaḥ sarvārambha-parityāgī yo mad-bhaktaḥ sa me priyaḥ	Those who are indifferent to worldly gains, externally and internally pure, skillful, without cares, untroubled, and free from selfishness in all undertakings,

		such devotees of Mine are very dear to Me.
12:17	yo na hr̥ iṣ hyati na dveṣ hṭ i na śhochati na kāñ kṣ hati śhubhāśhubha-parityāgī bhaktimān yaḥ sa me priyaḥ	Those who neither rejoice in mundane pleasures nor despair in worldly sorrows, who neither lament for any loss nor hanker for any gain, who renounce both good and evil deeds, such persons who are full of devotion are very dear to Me.
12:18 - 19	samaḥ śhatrau cha mitre cha tathā mānāpamānayoḥ śhītoṣ hṇ a-sukha-duḥ kṣeṣ hu samaḥ sañ ga-vivarjitaḥ tulya-nindā-stutir maunī santuṣ ḥṭ o yena kenachit aniketaḥ sthira-matir bhaktimān me priyo naraḥ	Those, who are alike to friend and foe, equipoised in honor and dishonor, cold and heat, joy and sorrow, and are free from all unfavorable association; those who take praise and reproach alike, who are given to silent contemplation, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me.
12:20	ye tu dharmyāmṛ itam idaṁ yathoktaṁ paryupāsate śhraddadhānā mat-paramā bhaktās te 'tīva me priyāḥ	Those who honor this nectar of wisdom declared here, have faith in Me, and are devoted and intent on Me as the supreme goal, they are exceedingly dear to Me.
13:19	iti kṣ hetraṁ tathā jñānaṁ jñeyaṁ choktaṁ samāsataḥ mad-bhakta etad vijñāya mad-bhāvāyopapadyate	I have thus revealed to you the nature of the field, the meaning of knowledge, and the object of knowledge. Only My devotees can understand this in reality,

		and by doing so, they attain My divine nature.
14:26 - mām cha yo 'vyabhichāreṇ a bhakti-yogena sevate		
14:26	mām cha yo 'vyabhichāreṇ a bhakti-yogena sevate sa guṇ ān samatītyaitān brahma-bhūyāya kalpate	Those who serve Me with unalloyed devotion rise above the three modes of material nature and come to the level of the Brahman.
14:27 - brahmaṇ o hi pratiṣ hṭ hāham amṛ itasyāvyayasya cha		
14:27	brahmaṇ o hi pratiṣ hṭ hāham amṛ itasyāvyayasya cha śhāśhvatasya cha dharmasya sukhasyaikāntikasya cha	I am the basis of the formless Brahman, the immortal and imperishable, of eternal dharma, and of unending divine bliss.
15:3 - 4	na rūpam asyeha tathopalabhyate nānto na chādir na cha sampratiṣ hṭ hā aśhvattham enaṁ su-virūḍ ha-mūlam asaṁ ga-śhastreṇ a dṛ iḍ hena chhittvā tataḥ padaṁ tat parimārgitavyaṁ yasmin gatā na nivartanti bhūyaḥ tam eva chādyāṁ puruṣ haṁ prapadye yataḥ pravṛ ittiḥ prasṛ itā purāṇ ī	The real form of this tree is not perceived in this world, neither its beginning nor end, nor its continued existence. But this deep-rooted aśhvatth tree must be cut down with a strong axe of detachment. Then one must search out the base of the tree, which is the Supreme Lord, from whom streamed forth the activity of the universe a long time ago. Upon taking refuge in Him, one will not return to this world again.
15:5	nirmāna-mohā jita-saṁ ga-doṣ hā	Those who are free from vanity and

	<p>adhyātma-nityā vinivṛ itta-kāmāḥ dvandvair vimuktāḥ sukha-duḥ kha-sanjñair gachchhanty amūḍ hāḥ padam avyayaṁ tat</p>	<p>delusion, who have overcome the evil of attachment, who dwell constantly on the self and on God, who are free from the desire to enjoy the senses, and are beyond the dualities of pleasure and pain, such liberated personalities attain My eternal Abode.</p>
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8. Manah (Mind) - The key to God realization

2:42 - 43	yāmimāṁ puṣ hpitāṁ vāchaṁ pravadanty-avipaśhchitaḥ veda-vāda-ratāḥ pārtha nānyad astīti vādinaḥ kāmatmānaḥ swarga-parā janma-karma-phala-pradām kriyā-viśheṣ ha-bahulāṁ bhogaiśhwarya-gatiṁ prati	Those with limited understanding, get attracted to the flowery words of the Vedas, which advocate ostentatious rituals for elevation to the celestial abodes, and presume no higher principle is described in them. They glorify only those portions of the Vedas that please their senses, and perform pompous ritualistic ceremonies for attaining high birth, opulence, sensual enjoyment, and elevation to the heavenly planets.
2:44 - bhogaiśwarya-prasaktānāṁ tayāpahṛ ita-chetasām		
2:44	bhogaiśwarya-prasaktānāṁ tayāpahṛ ita-chetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate	With their minds deeply attached to worldly pleasures and their intellects bewildered by such things, they are unable to possess the resolute determination for success on the path to God.
2:55	śhrī bhagavān uvācha prajahāti yadā kāmān sarvān pārtha mano-gatān ātmany-evātmanā tuṣ hṛ aḥ sthita-prajñas tadochyate	The Supreme Lord said: O Parth, when one discards all selfish desires and cravings of the senses that torment the

		mind, and becomes satisfied in the realization of the self, such a person is said to be transcendently situated.
2:56 - duḥ kheṣ hv-anudvigna-manāḥ sukheṣ hu vigata-sprī ihaḥ		
2:56	duḥ kheṣ hv-anudvigna-manāḥ sukheṣ hu vigata-sprī ihaḥ vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir uchyate	One whose mind remains undisturbed amidst the three-fold miseries, who does not crave for pleasure, and who is free from attachment, fear, and anger, is called a sage of steady wisdom.
2:57	yaḥ sarvatrānabhisnehas tat tat prāpya śhubhāśhubham nābhinandati na dveṣ hṛ i tasya prajñā pratiṣ hṛ hitā	One who remains unattached under all conditions, and is neither delighted by good fortune nor dejected by tribulation, he is a sage with perfect knowledge.
2:58	yadā sanharate chāyaṁ kūrmo 'ñ gānīva sarvaśhaḥ īndriyāṇ īndriyārthebhyas tasya prajñā pratiṣ hṛ hitā	One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.
2:59 - viṣ haya vinivartante nirāhārasya dehinaḥ		
2:59	viṣ haya vinivartante nirāhārasya dehinaḥ	Aspirants may restrain the senses from their objects of enjoyment, but the taste

	rasa-varjaṁ raso 'pyasya paraṁ dr̥ iṣ hṭ vā nivartate	for the sense objects remains. However, even this taste ceases for those who realizes the Supreme.
2:60 - yatato hyapi kaunteya puruṣhasya vipaśhchitaḥ		
2:60	yatato hyapi kaunteya puruṣ hasya vipaśhchitaḥ indriyāṇ i pramāthīni haranti prasabhaṁ manaḥ	The senses are so strong and turbulent, O son of Kunti, that they can forcibly carry away the mind even of a person endowed with discrimination who practices self-control.
2:61	tāni sarvāṇ i sanyamya yukta āsīta mat-paraḥ vaśhe hi yasyendriyāṇ i tasya prajñā pratiṣ hṭ hitā	They are established in perfect knowledge, who subdue their senses and keep their minds ever absorbed in Me.
2:62 - dhyāyato viṣ hayān puṁsaḥ saṁ gas teṣ hūpajāyate		
2:62	dhyāyato viṣ hayān puṁsaḥ saṁ gas teṣ hūpajāyate saṁ gāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate	While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

2:63 - krodhād bhavati sammohaḥ sammohāt smṛ iti-vibhramaḥ		
	krodhād bhavati sammohaḥ sammohāt smṛ iti-vibhramaḥ smṛ iti-bhranśhād buddhi-nāśho buddhi-nāśhāt praṇ aśhyati	Anger leads to clouding of judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.
2:64 - rāga-dveṣ ha-viyuktais tu viṣ hayān indriyaiś charan		
2:64	rāga-dveṣ ha-viyuktais tu viṣ hayān indriyaiś charan ātma-vaśhyair-vidheyātmā prasādam adhigachchhati	But one who controls the mind, and is free from attachment and aversion, even while using the objects of the senses, attains the Grace of God.
2:65 - prasāde sarva-duḥ khānārṁ hānir asyopajāyate		
2:65	prasāde sarva-duḥ khānārṁ hānir asyopajāyate prasanna-chetaso hyāśhu buddhiḥ paryavatiṣ hṛ hate	By divine grace comes the peace in which all sorrows end, and the intellect of such a person of tranquil mind soon becomes firmly established in God.
2:66	nāsti buddhir-ayuktasya na chāyuktasya bhāvanā na chābhāyayataḥ śhāntir aśhāntasya kutaḥ sukham	But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God. For one

		who never unites the mind with God there is no peace; and how can one who lacks peace be happy?
2:67 - indriyāṇ āṁ hi charatāṁ yan mano ’nuvidhīyate		
2:67	indriyāṇ āṁ hi charatāṁ yan mano ’nuvidhīyate tadasya harati prajñāṁ vāyur nāvam ivāmbhasi	Just as a strong wind sweeps a boat off its chartered course on the water, even one of the senses on which the mind focuses can lead the intellect astray.
2:68 - tasmād yasya mahā-bāho nigr̥ ihītāni sarvaśhaḥ		
2:68	tasmād yasya mahā-bāho nigr̥ ihītāni sarvaśhaḥ indriyāṇ īndriyārthebhyas tasya prajñā pratiṣṭhā hitā	Therefore, one who has restrained the senses from their objects, O mighty armed Arjun, is firmly established in transcendental knowledge.
2:70 - āpūryamāṇam achala-pratiṣṭhām		
2:70	āpūryamāṇ am achala-pratiṣṭhāṁ haṁ samudram āpaḥ praviśhanti yadvat tadvat kāmā yaṁ praviśhanti sarve sa śhāntim āpnoti na kāma-kāmī	A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man

		who strives to satisfy such desires.
2:71 - vihāya kāmān yaḥ sarvān pumānśh charati niḥsprīhaḥ		
2:71	vihāya kāmān yaḥ sarvān pumānśh charati niḥ sprīhaḥ nirmamo nirahankāraḥ sa śhāntim adhigachchhati	That person, who gives up all material desires and lives free from a sense of greed, proprietorship, and egoism, attains perfect peace.
2:72 - eṣ hā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati		
2:72	eṣ hā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati sthitvāsyām anta-kāle 'pi brahma-nirvāṇ am ṛ ichchhati	O Parth, such is the state of an enlightened soul that having attained it, one is never again deluded. Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and reaches the Supreme Abode of God.
3:6 - karmendriyāṇi sanyamya ya āste manasā smaran		
3:6	karmendriyāṇ i sanyamya ya āste manasā smaran indriyārthān vimūḍ hātmā mithyāchāraḥ sa uchyate	Those who restrain the external organs of action, while continuing to dwell on sense objects in the mind, certainly delude themselves and are to be called hypocrites.

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3:7	yas tvindriyāṇ i manasā niyamyārabhate 'rjuna karmendriyaiḥ karma-yogam asaktaḥ sa viśhiṣ hyate	But those karm yogis who control their knowledge senses with the mind, O Arjun, and engage the working senses in working without attachment, are certainly superior.
6:5 - uddhared ātmanātmānaṁ nātmānam avasādayet		
6:5	uddhared ātmanātmānaṁ nātmānam avasādayet ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ	Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and also the enemy of the self.
6:6 - bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ		
6:6	bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ anātmanas tu śhatrutve vartetātmaiva śhatru-vat	For those who have conquered the mind, it is their friend. For those who have failed to do so, the mind works like an enemy.
6:7	jitātmanaḥ praśhāntasya paramātmā samāhitaḥ śhītoṣ hṇ a-sukha-duḥ kheṣ hu tathā mānāpamānayoḥ	The man who has subdued the mind and is full of peace experiences God under all conditions in heat and cold, pleasure and pain, honor and dishonor.
6:33	yo 'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana etasyāhaṁ na paśhyāmi chañchalatvāt sthitim sthirām	Arjun said: The system of Yog that you have described, O Madhusudan, appears impractical and unattainable to me, due to the restless mind.

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6:34 - chañchalaṁ hi manaḥ kṛ iṣ hṇ a pramāthi balavad dṛ iḍ ham		
6:34	chañchalaṁ hi manaḥ kṛ iṣ hṇ a pramāthi balavad dṛ iḍ ham tasyāhaṁ nigrāhaṁ manye vāyor iva su-duṣ hkarāmaḥ	The mind is very restless, turbulent, strong and obstinate, O Krishna. It appears to me that it is more difficult to control than the wind.
6:35 - asaṁśhayaṁ mahā-bāho mano durnigrāhaṁ chalam		
6:35	śhrī bhagavān uvācha asaṁśhayaṁ mahā-bāho mano durnigrāhaṁ chalam abhyāseṇa tu kaunteya vairāgyeṇ a cha gṛ ihyate	Lord Krishna said: O mighty-armed son of Kunti, what you say is correct; the mind is indeed very difficult to restrain. But by practice and detachment, it can be controlled.
6:36 - asaṁ yatātmanā yogo duṣ hprāpa iti me matiḥ		
6:36	asaṁ yatātmanā yogo duṣ hprāpa iti me matiḥ vaśhyātmanā tu yatatā śhakyō 'vāptum upāyataḥ	Yog is difficult to attain for one whose mind is unbridled. However, those who have learnt to control the mind, and who strive earnestly by proper means, can attain perfection in Yog. This is My opinion.
7:27	ichchhā-dveṣ ha-samutthena dvandva-mohena bhārata sarva-bhūtāni sammohaṁ sarge yānti parantapa	O descendant of Bharat, the dualities of desire and aversion arise from illusion. O conqueror of enemies, all living beings in the material realm are deluded

		by these.
8:5 - anta-kāle cha mām eva smaran muktvā kalevaram		
8:5	anta-kāle cha mām eva smaran muktvā kalevaram yaḥ prayāti sa mad-bhāvaṁ yāti nāstyatra sanśhayaḥ	Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this.
8:6 - yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram		
8:6	yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ	Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.
8:7 - tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha		
8:7	tasmāt sarveṣ hu kāleṣ hu mām anusmara yudhya cha mayyarpita-mano-buddhir mām evaiṣ hyasyasanśhayam <i>Tasmāt, therefore, for generating the final recollection of Me; lovingly anusmara, think; mām, of Me, who am God with attributes; sarveṣu kāleṣu, at all times, even earlier (than the time of death). If you are unable to constantly remember Me because of impurity of the mind, then, for purifying the mind, yudhya ca, take up fighting; perform your own duties—fighting etc.—for the sake of purifying the mind. Yudhya is used for implying yudhyasva.</i>	Therefore, always remember Me and also do your duty of fighting the war. With mind and intellect surrendered to Me, you will definitely attain Me; of this, there is no doubt.

8:8	abhyāsa-yoga-yuktena chetasā nānya-gāminā paramaṁ puruṣ haṁ divyaṁ yāti pārthānuchintayan	With practice, O Parth, when you constantly engage the mind in remembering Me, the Supreme Divine Personality, without deviating, you will certainly attain Me.
12:2 - mayy āveśhya mano ye mārṇ nitya-yuktā upāsate		
12:2	śhrī-bhagavān uvācha mayy āveśhya mano ye mārṇ nitya-yuktā upāsate śhraddhayā parayopetās te me yuktatamā matāḥ	The Lord said: Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.
12:9 - atha chittaṁ samādhātuṁ na śhaknoṣ hi mayi sthiram		
12:9	atha chittaṁ samādhātuṁ na śhaknoṣ hi mayi sthiram abhyāsa-yogena tato mām ichchhāptuṁ dhanañjaya	If you are unable to fix your mind steadily on Me, O Arjun, then practice remembering Me with devotion while constantly restraining the mind from worldly affairs.
12:10	abhyāse 'py asamartho 'si mat-karma-paramo bhava mad-artham api karmāṇ i kurvan siddhim avāpsyasi	If you cannot practice remembering Me with devotion, then just try to work for Me. Thus performing devotional service to Me, you shall achieve the stage of perfection.

12:13 - 14	adveṣ hṭ ā sarva-bhūtānāṁ maitraḥ karuṇ a eva cha nirmamo nirahankāraḥ sama-duḥ kha-sukhaḥ kṣ hamī santuṣ hṭ aḥ satataṁ yogīyatātmā dṛ iḍ ha-niśchayaḥ mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ	Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.
15:9 - śhrotraṁ chakṣ huḥ sparśhanaṁ cha rasanāṁ ghrāṇ am eva cha		
15:9	śhrotraṁ chakṣ huḥ sparśhanaṁ cha rasanāṁ ghrāṇ am eva cha adhiṣ hṭ hāya manaśh chāyaṁ viṣ hayān upasevate	Using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savors the objects of the senses.
18:65 - man-manā bhava mad-bhakto mad-yājī māṁ namaskuru		
18:65	man-manā bhava mad-bhakto mad-yājī māṁ namaskuru mām evaiṣ hyasi satyaṁ te pratijāne priyo ‘si me	Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Doing so, you will certainly come to Me. This is My pledge to you, for you are very dear to Me.

9. [Saranagathi \(Surrender\) - What does it entail?](#)

4:10	vīta-rāga-bhaya-krodhā man-mayā mām upāśhritāḥ bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ	Being free from attachment, fear, and anger, becoming fully absorbed in Me, and taking refuge in Me, many persons in the past became purified by knowledge of Me, and thus attained My divine love.
4:11 - ye yathā mām prapadyante tāns tathaiva bhajāmyaham		
4:11	<p>ye yathā mām prapadyante tāns tathaiva bhajāmyaham mama vartmānu-vartante manuṣ hyāḥ pārtha sarvaśhaḥ</p> <p>ye—who; yathā—in whatever way; mām—unto me; prapadyante—surrender; tān—they; tathā—so; eva—certainly; bhajāmi—reciprocate; aham—I; mama—my; vartma—path; anuvartante—follow; manuṣ hyāḥ —men; pārtha—Arjun, the son of Pritha; sarvaśhaḥ —in all respects</p> <p>Here the word “Prapadyante” is translated by Madhusudhan as “approach”, by Sankara as “worship” and by others as “surrender”. “Surrender” is the most common meaning of the word in general, but since the prelude is “yatha” (in whatever way), “approach” appears to be the correct contextual meaning because “worship” and “surrender” don’t allow for substantial variety to cater for “whatever”.</p> <p>The word “bhajami” has been translated as “favor”, “reward” and “reciprocate”. The most common meaning of “bhajami” is “to serve”. But in this context, it is “tatha-eva” that appears key to giving the meaning of “reciprocate”. “Tatha-eva” here implies in that very way (the way I was approached). So if you give “Bhajami” the meaning of “favor”, “reward” “service”, but prefix it with “in that very way”, that becomes “reciprocate”.</p> <p>The 2nd stanza “mama vartmanuvartante manushyah partha sarvasha” seems a little out of context.</p>	In whatever way people approach Me, I reciprocate accordingly. Everyone follows My path, in all respects, O son of Pritha.

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Krishna has just said that He reciprocates the same way He is approached. In other words, if He is approached with a request for wealth, He does not reciprocate with Moksha. He reciprocates with wealth. But then what does he mean by “everyone follows My path”? This is only understood in the context of the following 2 verses. What he means is all rewards come from Him alone. Madhushana explains this as well...

Yathā, according to the manner—with desire or without desire—in which; *ye*, they—the afflicted, the seeker of Knowledge, the seeker of wealth, and the man of Knowledge; *prapadyante*, approach, adore; *mām*, Me, the Lord, the giver of all fruits; *aham*, I; *bhajāmi*, favour; *tān*, them; *tathā eva*, in that very manner—verily by giving them the fruits as desired by them, (and) not contrariwise. As to that, I favour the afflicted and the seekers of wealth, who do not aspire after Liberation, by removing their affliction and by bestowing wealth. By granting Knowledge I favour the seekers of Knowledge, who perform selfless actions as enjoined in the Śruti, ‘(The Brahmins) seek to know It through ... sacrifices’ (*Br.*, 4.4.22), and by granting Liberation to its seekers, who are men of Knowledge. But I do not grant something else to one who wants some other thing! This is the meaning.

	<p>(<i>Doubt:</i>) Is it not that, even so, You give the fruits only to those who are devoted to You but not to those who are devoted to other gods? Thus partiality does persist!</p> <p>He (the Lord) says, No. O son of Pṛthā, <i>manuṣyāḥ</i>, human beings, that is, those who are eligible for rites and duties; <i>anuvartante</i>, follow; <i>mama</i>, My—of Vāsudeva who is the Self of all; <i>vartma</i>, path, the path of spiritual practice characterized as that of Action and of Knowledge; <i>sarvaśaḥ</i>, in every way, even while worshipping Indra and others. In accordance with the <i>mantra</i>, ‘They call Him Indra, Mitra, Varuṇa, Fire, etc.’ (<i>Rg. Sam.</i>, 1.164.46), and in accordance with the aphorism, ‘The fruit of action is from Him, this being the logical position’ (<i>B.S.</i>, 1.2.38), the bestower of fruits, through every manifestation whatever, is verily God alone. This is the import. So also will He say, ‘Even the devotees of other deities,’ (9.23) etc.</p>	
6:35 - asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam		
6:35	<p>śhrī bhagavān uvācha asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam abhyāsenā tu kaunteya vairāgyeṇ a cha gṛ ihyate</p>	<p>Lord Krishna said: O mighty-armed son of Kunti, what you say is correct; the mind is indeed very difficult to restrain. But by practice and detachment, it can be controlled.</p>
7:15	<p>na māṁ duṣ hkr itino mūḍ hāḥ prapadyante narādhamāḥ māyayāpahṛ ita-jñānā āsuraṁ bhāvam āśhritāḥ</p>	<p>Four kinds of people do not surrender unto Me—those ignorant of knowledge, those who lazily follow their lower</p>

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		nature though capable of knowing Me, those with deluded intellect, and those with a demoniac nature.
7:16	chatur-vidhā bhajante mām janāḥ sukr̥ itino 'rjuna ārto jijñāsur arthārthī jñānī cha bharataṣṭ habha	O best amongst the Bharatas, four kinds of pious people engage in My devotion—the distressed, the seekers of knowledge, the seekers of worldly possessions, and those who are situated in knowledge.
7:17	teṣṭ hām jñānī nitya-yukta eka-bhaktir viśhiṣṭ hyate priyo hi jñānino 'tyartham ahaṁ sa cha mama priyaḥ	Amongst these, I consider them to be the highest, who worship Me with knowledge, and are steadfastly and exclusively devoted to Me. I am very dear to them and they are very dear to Me.
7:18 - udārāḥ sarva evaite jñānī tvātmaiva me matam		
7:18	udārāḥ sarva evaite jñānī tvātmaiva me matam āsthitaḥ sa hi yuktātmā mām evānuttamām gatim	All those who are devoted to Me are indeed noble. But those in knowledge, who are of steadfast mind, whose intellect is merged in Me, and who have made Me alone as their supreme goal, I consider as My very self.
7:19 - bahūnām janmanām ante jñānavān mām prapadyate		
7:19	bahūnām janmanām ante jñānavān mām prapadyate vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ	After many births of spiritual practice, one who is endowed with knowledge

		surrenders unto Me, knowing Me to be all that is. Such a great soul is indeed very rare.
15:12	yad āditya-gataṁ tejo jagad bhāsayate 'khilam yach chandramasi yach chāgnau tat tejo viddhi māmakam	Know that I am like the brilliance of the sun that illuminates the entire solar system. The radiance of the moon and the brightness of the fire also come from Me.
15:13	gām āviśhya cha bhūtāni dhārayāmy aham ojasā puṣṇāmi chauṣhadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ	Permeating the earth, I nourish all living beings with My energy. Becoming the moon, I nourish all plants with the juice of life.
15:14	ahaṁ vaiśhvānaro bhūtvā prāṇināṁ deham āśritaḥ prāṇāpāna-samāyuktaḥ pachāmy annaṁ chatur-vidham	It is I who take the form of the fire of digestion in the stomachs of all living beings, and combine with the incoming and outgoing breaths, to digest and assimilate the four kinds of foods.
15:15	sarvasya chāhaṁ hṛidi sanniviṣṭo mattaḥ smṛitirjñānam apohanaṁ cha vedaish cha sarvair aham eva vedyo vedānta-kṛid veda-vid eva chāham	I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the Vedant, and the knower of the meaning of the Vedas.
18:49	asakta-buddhiḥ sarvatra jitatmā vigata-sprīhaḥ naisṭhikarmya-siddhiṁ paramāṁ sannyāsenādhigachchati	Those whose intellect is unattached everywhere, who have mastered the mind, and are free from desires by the practice of renunciation, attain the highest perfection of freedom from

		action.
18:50	siddhiṁ prāpto yathā brahma tathāpnoti nibodha me samāsenaiḥ kaunteya niṣ hṛt hā jñānasya yā parā	Hear from Me briefly, O Arjun, and I shall explain how one, who has attained perfection (of cessation of actions), can also attain Brahman by being firmly fixed in transcendental knowledge.
18:51 - 53	buddhyā viśuddhayā yukto dhṛtiyātmānaṁ niyamya cha śhabdādīn viśhayāns tyaktvā rāga-dveṣhaḥ vyudasya cha vivikta-sevī laghv-āśhī yata-vāk-kāya-mānasaḥ dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśhritaḥ ahankāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ vimuchya nirmamaḥ śhānto brahma-bhūyāya kalpate	One becomes fit to attain Brahman when he or she possesses a purified intellect and firmly restrains the senses, abandoning sound and other objects of the senses, casting aside attraction and aversion. Such a person relishes solitude, eats lightly, controls body, mind, and speech, is ever engaged in meditation, and practices dispassion. Free from egotism, violence, arrogance, desire, possessiveness of property, and selfishness, such a person, situated in tranquility, is fit for union with Brahman (i.e., realization of the Absolute Truth as Brahman).
18:54	brahma-bhūtaḥ prasannātmā na śhochati na kāṅkṣhati samaḥ sarveṣhu bhūteṣhu mad-bhaktiṁ labhate parām	One situated in the transcendental Brahman realization becomes mentally serene, neither grieving nor desiring. Being equitably disposed toward all living beings, such a yogi attains supreme devotion unto Me.

18:55 - bhaktyā mām abhijānāti yāvān yaśh chāsmi tattvataḥ		
18:55	bhaktyā mām abhijānāti yāvān yaśh chāsmi tattvataḥ tato mām tattvato jñātvā viśhate tad-anantaram	Only by loving devotion to Me does one come to know who I am in Truth. Then, having come to know Me, My devotee enters into full consciousness of Me.
18:56 - sarva-karmāṇ y api sadā kurvāṇ o mad-vyapāśhrayaḥ		
18:56	sarva-karmāṇ y api sadā kurvāṇ o mad-vyapāśhrayaḥ mat-prasādād avāpnoti śhāśhvataṁ padam avyayam	My devotees, though performing all kinds of actions, take full refuge in Me. By My grace, they attain the eternal and imperishable abode.
18:57 - chetasā sarva-karmāṇ i mayi sannyasya mat-paraḥ		
18:57	chetasā sarva-karmāṇ i mayi sannyasya mat-paraḥ buddhi-yogam upāśhritya mach-chittaḥ satataṁ bhava	Dedicate your every activity to Me, making Me your supreme goal. Taking shelter of the Yog of the intellect, keep your consciousness absorbed in Me always.
18:58	mach-chittaḥ sarva-durgāṇ i mat-prasādāt tariṣ hyasi atha chet tvam ahankārān na śhroṣ hyasi vinaṁ kṣ hyasi	If you always remember Me, by My grace you shall overcome all obstacles and difficulties. But if, due to pride, you do not listen to My advice, you will perish.

18:61 - īśhvaraḥ sarva-bhūtānāṃ hṛ id-deśhe 'rjuna tiṣṭhāti		
18:61	īśhvaraḥ sarva-bhūtānāṃ hṛ id-deśhe 'rjuna tiṣṭhāti bhrāmāyan sarva-bhūtāni yantrārūḍhāni māyayā	The Supreme Lord dwells in the hearts of all living beings, O Arjun. According to their karmas, He directs the wanderings of the souls, who are seated on a machine made of material energy.
18:62 - tam eva śharaṇaṃ arhaṃ gachchha sarva-bhāvena bhārata		
18:62	tam eva śharaṇaṃ arhaṃ gachchha sarva-bhāvena bhārata tat-prasādāt parāṃ śhāntiṃ sthānaṃ prāpsyasi śhāśhvataṃ	Surrender exclusively unto Him with your whole being, O Bharat. By His grace, you will attain perfect peace and the eternal abode.
18:64 - sarva-guhyatamam bhuyah shrinu me paramam vachah		
18:64	sarva-guhyatamam bhuyah shrinu me paramam vachah ishto 'si me dridham iti tato vakshyami te hitam	Hear again My supreme instruction, the most confidential of all knowledge. I am revealing this for your benefit because you are very dear to Me.
18:65 - man-manā bhava mad-bhakto mad-yājī māṃ namaskuru		
18:65	man-manā bhava mad-bhakto mad-yājī māṃ namaskuru mām evaiṣhyasi satyaṃ te pratijāne priyo 'si me	Always think of Me, be devoted to Me, worship Me, and offer obeisance to Me. Doing so, you will certainly come to Me.

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		This is My pledge to you, for you are very dear to Me.
18:66 - sarva-dharmān parityajya mām ekaṁ śharaṇ aṁ vraja		
18:66	sarva-dharmān parityajya mām ekaṁ śharaṇ aṁ vraja ahaṁ tvām sarva-pāpebhyo mokṣ hayiṣ hyāmi mā śhuchaḥ	Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.

10. [Moksha \(Liberation\)](#)

4:9 - janma karma cha me divyam evaṁ yo vetti tattvataḥ		
4.9	janma karma cha me divyam evaṁ yo vetti tattvataḥ tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna	Those who understand the divine nature of My birth and activities, O Arjun, upon leaving the body, do not have to take birth again, but come to My eternal abode.
5:25 - labhante brahma-nirvāṇ am ṛ iṣ hayaḥ kṣ hīṇ a-kalmaṣ hāḥ		
5:25	labhante brahma-nirvāṇ am ṛ iṣ hayaḥ kṣ hīṇ a-kalmaṣ hāḥ chhinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ	Those holy persons, whose sins have been purged, whose doubts are annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain God and are liberated from material existence.
13:24 - ya evaṁ vetti puruṣhaṁ prakṛitiṁ cha guṇaiḥ saha		
13:24	ya evaṁ vetti puruṣhaṁ prakṛitiṁ cha guṇaiḥ saha sarvathā vartamāno 'pi na sa bhūyo 'bhijāyate	Those who understand the truth about Supreme Soul, the individual soul, material nature, and the interaction of the three modes of nature will not take birth here again. They will be liberated regardless of their present condition.

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13:35 - kṣ hetra-kṣ hetrajñayor evam antaraṁ jñāna-chakṣ huṣ hā		
13:35	kṣ hetra-kṣ hetrajñayor evam antaraṁ jñāna-chakṣ huṣ hā bhūta-prakṛ iti-mokṣ haṁ cha ye vidur yānti te param	Those who perceive with the eyes of knowledge the difference between the body and the knower of the body, and the process of release from material nature, attain the supreme destination.
16:21 - tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ		
16:21	tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet	There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, one should abandon all three.
16:22 - etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ		
16:22	etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ ācharaty ātmanaḥ śhreyas tato yāti parāṁ gatim	Those who are free from the three gates to darkness endeavor for the welfare of their soul, and thereby attain the supreme goal.

Secondary Topics

11. Varna Ashrama Dharma

4:13 - chātur-varṇ yaṁ mayā sṛ iṣ hṭ aṁ guṇ a-karma-vibhāgaśhaṇ		
4:13	chātur-varṇ yaṁ mayā sṛ iṣ hṭ aṁ guṇ a-karma-vibhāgaśhaṇ tasya kartāram api mām viddhyakartāram avyayam	The four categories of occupations were created by Me according to people's qualities and activities. Although I am the Creator of this system, know Me to be the Non-doer and Eternal.
18:41 - brāhmaṇ a-kṣ hatriya-viśhām śhūdrāṇ āṁ cha parantapa		
18:41	brāhmaṇ a-kṣ hatriya-viśhām śhūdrāṇ āṁ cha parantapa karmāṇ i pravibhaktāni svabhāva-prabhavair guṇ aiḥ	The duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras—are distributed according to their qualities, in accordance with their <i>guṇas</i> (and not by birth).
9:32 - mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ		
9:32	mām hi pārtha vyapāśhritya ye 'pi syuḥ pāpa-yonayaḥ striyo vaiśhyās tathā śhūdrās te 'pi yānti parām gatim	O son of Prthā, those who take shelter in Me, though they be of lower birth – women, vaiśyas

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		[merchants] and śūdras [workers] – can attain the supreme destination.
18:42	śhamo damas tapaḥ śhauchaṁ kṣ hāntir ārjavam eva cha jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāva-jam	Tranquility, restraint, austerity, purity, patience, integrity, knowledge, wisdom, and belief in a hereafter—these are the intrinsic qualities of work for Brahmins.
18:43	śhauryaṁ tejo dhr̥ itir dākṣ hyaṁ yuddhe chāpy apalāyanam dānam īśhvara-bhāvaśh cha kṣ hātraṁ karma svabhāva-jam	Valor, strength, fortitude, skill in weaponry, resolve never to retreat from battle, large-heartedness in charity, and leadership abilities, these are the natural qualities of work for Kshatriyas.
18:44	kṛ iṣ hi-gau-rakṣ hya-vāṇ ijyaṁ vaiśhya-karma svabhāva-jam paricharyātmakaṁ karma śhūdrasyāpi svabhāva-jam	Agriculture, dairy farming, and commerce are the natural works for those with the qualities of Vaishyas. Serving through work is the natural duty for those with the qualities of Shudras.
18:45 - sve sve karmaṇy abhirataḥ sansiddhiṁ labhate naraḥ		
18:45	sve sve karmaṇy abhirataḥ sansiddhiṁ labhate naraḥ sva-karma-nirataḥ siddhiṁ yathā vindati tach chhṛ iṇ u	By fulfilling their duties, born of their innate qualities, human beings can attain perfection. Now hear from Me how one can become perfect by discharging one's prescribed duties.

18:46 - yataḥ pravṛ ittir bhūtānāṁ yena sarvam idaṁ tatam		
18:46	yataḥ pravṛ ittir bhūtānāṁ yena sarvam idaṁ tatam sva-karmaṇ ā tam abhyarchya siddhiṁ vindati mānavaḥ	By performing one's natural occupation, one worships the Creator from whom all living entities have come into being, and by whom the whole universe is pervaded. By such performance of work, a person easily attains perfection.
18:47	śhreyān swa-dharmo viguṇ aḥ para-dharmāt sv-anuṣ hṛ hitāt svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣ ham	It is better to do one's own <i>dharma</i> , even though imperfectly, than to do another's <i>dharma</i> , even though perfectly. By doing one's innate duties, a person does not incur sin.
18:48 - saha-jam karma kaunteya sa-doṣham api na tyajet		
18:48	saha-jam karma kaunteya sa-doṣham api na tyajet sarvārambhā hi doṣ heṇ a dhūmenāgnir ivāvṛ itāḥ	One should not abandon duties born of one's nature, even if one sees defects in them, O son of Kunti. Indeed, all endeavors are veiled by some evil, as fire is by smoke.
5:18	vidyā-vinaya-sampanne brāhmaṇ e gavi hastini śhuni chaiva śhva-pāke cha paṇ ḍ itāḥ sama-darśhinaḥ	The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.
10:20	aham ātmā guḍ ākeśha sarva-bhūtāśhaya-sthitaḥ aham ādiśh cha madhyaṁ cha bhūtānām anta eva cha	O Arjun, I am seated in the heart of all living entities. I am the beginning,

		middle, and end of all beings.
6:29	sarva-bhūta-stham ātmānaṁ sarva-bhūtāni chātmani īkṣ hate yoga-yuktātmā sarvatra sama-darśanaḥ	The true yogis, uniting their consciousness with God, see with equal eye, all living beings in God and God in all living beings.
6:30	yo mām paśhyati sarvatra sarvaṁ cha mayi paśhyati tasyāhaṁ na praṇ aśhyāmi sa cha me na praṇ aśhyati	For those who see Me everywhere and see all things in Me, I am never lost, nor are they ever lost to Me.
6:31	sarva-bhūta-sthitaṁ yo mām bhajatyekatvam āsthitaḥ sarvathā vartamāno 'pi sa yogī mayi vartate	The yogi who is established in union with Me, and worships Me as the Supreme Soul residing in all beings, dwells only in Me, though engaged in all kinds of activities.
12:13 - 14	adveṣ hṛ ā sarva-bhūtānāṁ maitraḥ karuṇ a eva cha nirmamo nirahankāraḥ sama-duḥ kha-sukhaḥ kṣ hamī santuṣ hṛ aḥ satataṁ yogīyatātmā dṛ iḍ ha-niśchayaḥ mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ	Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.

12. Kama, Krodha, Lobha (Lust, Anger, Greed) - The real cause of sin

3:36	arjuna uvācha atha kena prayukto 'yaṁ pāpaṁ charati pūruṣ haḥ anichchhann api vārṣ hṇ eya balād iva niyojitaḥ	Arjun asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Krishna)?
3:37 - kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ		
3:37	śhrī bhagavān uvācha kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ mahāśhano mahā-pāpmā viddhyenam iha vairiṇ am	The Supreme Lord said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.
3:38 - dhūmenāvriyate vahnir yathādarśho malena cha		
3:38	dhūmenāvriyate vahnir yathādarśho malena cha yatholbenāvṛ ito garbhas tathā tenedam āvṛ itam	Just as a fire is covered by smoke, a mirror is masked by dust, and an embryo is concealed by the womb, similarly one's knowledge gets shrouded by desire.
3:39 - āvṛ itaṁ jñānam etena jñānino nitya-vairiṇ ā		
3:39	āvṛ itaṁ jñānam etena jñānino nitya-vairiṇ ā kāma-rūpeṇ a kaunteya duṣ hpūreṇ ānalena cha	The knowledge of even the most discerning gets covered by this

		perpetual enemy in the form of insatiable desire, which is never satisfied and burns like fire, O son of Kunti.
3:40 - indriyāṇ i mano buddhir asyādhiṣ hṭ hānam uchyate		
3:40	indriyāṇ i mano buddhir asyādhiṣ hṭ hānam uchyate etair vimohayatyeṣ ha jñānam āvṛ itya dehinam	The senses, mind, and intellect are said to be breeding grounds of desire. Through them, it clouds one's knowledge and deludes the embodied soul.
3:41 - tasmāt tvam indriyāṇ yādau niyamyā bharataṣ habha		
3:41	tasmāt tvam indriyāṇ yādau niyamyā bharataṣ habha pāpmānaṁ prajahi hyenaṁ jñāna-vijñāna-nāśhanam	Therefore, O best of the Bharatas, in the very beginning bring the senses under control and slay this enemy called desire, which is the embodiment of sin and destroys knowledge and realization.
16:21 - tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ		
16:21	tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ <u>kāmaḥ</u> <u>krodhas</u> tathā <u>lobhas</u> tasmād etat trayāṁ tyajet	There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, one should abandon all three.

13. Gunas - Goodness, Passion and Ignorance

17:1	ye śhāstra-vidhim utsṛ iḥya yajante śhraddhayānvitāḥ teṣ hām niṣ hṛ hā tu kā kṛ iṣ hṇ a sattvam āho rajas tamaḥ	Arjun said: O Krishna, where do they stand who disregard the injunctions of the scriptures, but still worship with faith? Is their faith in the mode of goodness, passion, or ignorance?
17:2 - tri-vidhā bhavati śhraddhā dehinām sā svabhāva-jā		
17:2	śhrī-bhagavān uvācha tri-vidhā bhavati śhraddhā dehinām sā svabhāva-jā sāttvikī rājasī chaiva tāmasī cheti tām śhr iṇ u	The Supreme Divine Personality said: Every human being is born with innate faith, which can be of three kinds— <i>sāttvic</i> , <i>rājasic</i> , or <i>tāmasic</i> . Now hear about this from Me.
17:3	sattvānurūpā sarvasya śhraddhā bhavati bhārata śhraddhā-mayo 'yaṁ puruṣ ho yo yach-chhraddhaḥ sa eva saḥ	The faith of all humans conforms to the nature of their mind. All people possess faith, and whatever the nature of their faith, that is verily what they are.
17:4 - yajante sāttvikā devān yakṣha-rakṣhānsi rājasāḥ		
17:4	yajante sāttvikā devān yakṣ ha-rakṣ hānsi rājasāḥ pretān bhūta-gaṇ ānśh chānye yajante tāmasā janāḥ	Those in the mode of goodness worship the celestial gods; those in the mode of passion worship the <i>yakṣhas</i> and <i>rākṣ hasas</i> ; those in the mode of ignorance worship ghosts and spirits.

17:5 - 6	aśhāstra-vihitaṁ ghoraṁ tapyante ye tapo janāḥ dambhāhankāra-sanyuktāḥ kāma-rāga-balānvitāḥ karṣ hayantaḥ śharīra-sthaṁ bhūta-grāmam achetasāḥ mām chaivāntaḥ śharīra-sthaṁ tān viddhy āsura-niśchayān	Some people perform stern austerities that are not enjoined by the scriptures, but rather motivated by hypocrisy and egotism. Impelled by desire and attachment, they torment not only the elements of their body, but also I who dwell within them as the Supreme Soul. Know these senseless people to be of demoniacal resolves.
17:7 - āhāras tv api sarvasya tri-vidho bhavati priyaḥ		
17:7	āhāras tv api sarvasya tri-vidho bhavati priyaḥ yajñas tapas tathā dānaṁ teṣ hām bhedam imaṁ śhr iṇ u	The food that people prefer is according to their dispositions. The same is true for the sacrifice, austerity, and charity they are inclined (or predisposed) toward. Now hear of the distinctions from Me.
17:8	āyuh -sattva-balārogya-sukha-prīti-vivardhanāḥ rasyāḥ snigdhāḥ sthirā hṛ idyā āhārāḥ sāttvika-priyāḥ	Persons in the mode of goodness prefer foods that promote life span, and increase virtue, strength, health, happiness, and satisfaction. Such foods are juicy, succulent, nourishing, and naturally tasteful.
17:9	kaṭ v-amla-lavaṇ āty-uṣ hṇ a-tīkṣ hṇ a-rūkṣ ha-vidāhinaḥ āhārā rājasasyeṣ hṭ ā duḥ kha-śhokāmaya-pradāḥ	Foods that are too bitter, too sour, salty, very hot, pungent, dry, and full of chillies, are dear to persons in the mode of passion. Such foods produce pain, grief, and disease.

17:10	yāta-yāmaṁ gata-rasaṁ pūti paryuṣ hitaṁ cha yat uchchhiṣ hṭ am api chāmedhyaṁ bhojanaṁ tāmāsa-priyam	Foods that are overcooked, stale, putrid, polluted, and impure are dear to persons in the mode of ignorance.
17:11	aphalākāṁ kṣ hibhir yajño vidhi-driṣ hṭ o ya ijjate yaṣ hṭ avyam eveti manaḥ samādhāya sa sātṭvikaḥ	Sacrifice that is performed according to scriptural injunctions without expectation of rewards, with the firm conviction of the mind that it is a matter of duty, is of the nature of goodness.
17:12	abhisandhāya tu phalaṁ dambhārtham api chaiva yat ijjate bharata-śhreṣ hṭ ha taṁ yajñaṁ viddhi rājasam	O best of the Bharatas, know that sacrifice performed for material benefit, or with a hypocritical aim, is in the mode of passion.
17:13	vidhi-hīnam aṣ iṣ hṭ ānnaṁ mantra-hīnam adakṣ hiṇ am śhraddhā-virahitaṁ yajñaṁ tāmāsaṁ parichakṣ hate	Sacrifice devoid of faith and contrary to the injunctions of the scriptures, in which no food is offered, no mantras chanted, and no donation made, is to be considered in the mode of ignorance.
17:14	deva-dwija-guru-prājña- pūjanaṁ śhaucham ārjavam brahmacharyam ahinsā cha śhārīraṁ tapa uchyate	When worship of the Supreme Lord, the Brahmins, the spiritual master, the wise, and the elders is done with the observance of cleanliness, simplicity, celibacy, and non-violence then this worship is declared as the austerity of the body.
17:15	anudvega-karaṁ vākyaṁ satyaṁ priya-hitaṁ cha yat svādhyāyābhyasanaṁ chaiva vāñ -mayaṁ tapa uchyate	Words that do not cause distress, are truthful, inoffensive, and beneficial, as well as regular recitation of the Vedic scriptures—these are declared as

		austerity of speech.
17:16	manaḥ -prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ bhāva-sanśhuddhir ity etat tapo mānasam uchyate	Serenity of thought, gentleness, silence, self-control, and purity of purpose—all these are declared as austerity of the mind.
17:17 - śhraddhayā parayā taptam tapas tat tri-vidham naraiḥ		
17:17	śhraddhayā parayā taptam tapas tat tri-vidham naraiḥ aphalākāṇ kṣ hibhir yuktaiḥ sāttvikam parichakṣ hate	When devout persons with ardent faith practice these three-fold austerities without yearning for material rewards, they are designated as austerities in the mode of goodness.
17:18	satkāra-māna-pūjārtham tapo dambhena chaiva yat kriyate tad iha proktam rājasam chalam adhruvam	Austerity that is performed with ostentation for the sake of gaining honor, respect, and adoration is in the mode of passion. Its benefits are unstable and transitory.
17:19	mūḍ ha-grāheṇ ātmano yat pīḍ ayā kriyate tapaḥ parasyotsādanārtham vā tat tāmasam udāhr itam	Austerity that is performed by those with confused notions, and which involves torturing the self or harming others, is described to be in the mode of ignorance.
17:20	dātavyam iti yad dānam dīyate ‘nupakāriṇ e deśhe kāle cha pātre cha tad dānam sāttvikam smṛ itam	Charity given to a worthy person simply because it is right to give, without consideration of anything in return, at the proper time and in the proper place, is stated to be in the mode of goodness.

17:21	yat tu pratyupakārārthaṁ phalam uddiśhya vā punaḥ dīyate cha parikliṣṭaḥ aṁ tad dānaṁ rājasam smṛitam	But charity given with reluctance, with the hope of a return or in expectation of a reward, is said to be in the mode of passion.
17:22	adeśha-kāle yad dānam apātrebhyaśh cha dīyate asat-kṛitam avajñātaṁ tat tāmasam udāhrītam	And that charity, which is given at the wrong place and wrong time to unworthy persons, without showing respect, or with contempt, is held to be of the nature of nescience.
17:23	om tat sad iti nirdeśho brahmaṇas tri-vidhaḥ smṛitāḥ brāhmaṇāstenavedāśh cha yajñāśh cha vihitāḥ purā	The words “Om Tat Sat” have been declared as symbolic representations of the Supreme Absolute Truth, from the beginning of creation. From them came the priests, scriptures, and sacrifice.
17:24	tasmād om ity udāhrītya yajña-dāna-tapaḥ -kriyāḥ pravartante vidhānoktāḥ satataṁ brahma-vādinām	Therefore, when performing acts of sacrifice, offering charity, or undertaking penance, expounders of the Vedas always begin by uttering “Om” according to the prescriptions of Vedic injunctions.
17:25	tad ity anabhisandhāya phalaṁ yajña-tapaḥ -kriyāḥ dāna-kriyāśh cha vividhāḥ kriyante mokṣha-kāṁ kṣhibhiḥ	Persons who do not desire fruitive rewards, but seek to be free from material entanglements, utter the word “Tat” along with acts of austerity, sacrifice, and charity.
17:26 - 27	sad-bhāve sādhu-bhāve cha sad ity etat prayujyate praśhaste karmaṇi tathā sach-chhabdaḥ pārtha yujyate	The word “Sat” means eternal existence and goodness. O Arjun, it is also used to describe an auspicious action. Being

	yajñe tapasi dāne cha sthitiḥ sad iti chochyate karma chaiva tad-arthīyaṁ sad ity evābhidhīyate	established in the performance of sacrifice, penance, and charity, is also described by the word “Sat.” And so any act for such purposes is named “Sat.”
17:28	aśhraddhayā hutam dattam tapas taptam kṛ itam cha yat asad ity uchyate pārtha na cha tat pretya no ih	O son of Pritha, whatever acts of sacrifice, charity, or penance are done without faith, are termed as “ <i>Asat</i> .” They are useless both in this world and the next.

14. The real Perpetrator of Action - Not the self but the Gunas

3:27 - prakṛ iteḥ kriyamāṇ āni guṇ aiḥ karmāṇ i sarvaśhaḥ		
3:27	prakṛ iteḥ kriyamāṇ āni guṇ aiḥ karmāṇ i sarvaśhaḥ ahankāra-vimūḍ hātmā kartāham iti manyate	All activities are carried out by the three modes of material nature. But in ignorance, the soul, deluded by false identification with the body, thinks of itself as the doer.
3:28 - tattva-vit tu mahā-bāho guṇ a-karma-vibhāgayoḥ		
3:28	tattva-vit tu mahā-bāho guṇ a-karma-vibhāgayoḥ guṇ ā guṇ eṣ hu vartanta iti matvā na sajjate	O mighty-armed Arjun, illumined persons distinguish the soul as distinct from <i>guṇas</i> and karmas. They perceive that it is only the <i>guṇas</i> (in the shape of the senses, mind, and others) that move among the <i>guṇas</i> (in the shape of the objects of perception), and thus they do not get entangled in them.
3:29 - prakṛ iter guṇ a-sammūḍ hāḥ sajjante guṇ a-karmasu		
3:29	prakṛ iter guṇ a-sammūḍ hāḥ sajjante guṇ a-karmasu tān akṛ itsna-vido mandān kṛ itsna-vin na vichālayet	Those who are deluded by the operation of the <i>guṇas</i> become attached to the results of their actions. But the wise who

		understand these truths should not unsettle such ignorant people who know very little.
13:30 - prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaṇ		
13:30	prakṛ ityaiva cha karmāṇ i kriyamāṇ āni sarvaśhaṇ yaṇ paśhyati tathātmānam akartāraṇ sa paśhyati	They alone truly see who understand that all actions (of the body) are performed by material nature, while the embodied soul actually does nothing.
14:19	nānyaṇ guṇ ebhyaṇ kartāraṇ yadā draṣ hṭ ānupaśhyati guṇ ebhyaśh cha paraṇ vetti mad-bhāvaṇ so 'dhigachchhati	When wise persons see that in all work there is no agent of action other than the three <i>guṇas</i> , and they know Me to be transcendental to these <i>guṇas</i> , they attain My divine nature.

15. Saintly & Demoniac Natures

16:1 - abhayaṁ sattva-sanśhuddhir jñāna-yoga-vyavasthitiḥ		
16:1 - 3	<p>śhrī-bhagavān uvācha abhayaṁ sattva-sanśhuddhir jñāna-yoga-vyavasthitiḥ dānaṁ damaśh cha yajñaśh cha svādhyāyas tapa ārjavam ahinsā satyam akrodhas tyāgaḥ śhāntir apaiśhunam dayā bhūteṣ hv aloluptvaṁ mārḍavaṁ hrīr achāpalam tejaḥ kṣ hamā dhṛ itiḥ śhaucham adroho nāti-mānitā bhavanti sampadaṁ daivīm abhijātasya bhārata</p>	<p>The Supreme Divine Personality said: O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding, compassion toward all living beings, absence of covetousness, gentleness, modesty, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.</p>
16:4 - dambho darpo 'bhimānaśh cha krodhaḥ pārūṣ hyam eva cha		
16:4	<p>dambho darpo 'bhimānaśh cha krodhaḥ pārūṣ hyam eva cha ajñānaṁ chābhijātasya pārtha sampadam āsurīm</p>	<p>O Parth, the qualities of those who possess a demoniac nature are hypocrisy, arrogance, conceit, anger, harshness, and ignorance.</p>

16:5 - daivī sampad vimokṣ hāya nibandhāyāsuri matā		
16:5	daivī sampad vimokṣ hāya nibandhāyāsuri matā mā śhuchaḥ sampadaṁ daivīm abhijāto 'si pāṇ ḍ ava	The divine qualities lead to liberation, while the demoniac qualities are the cause for a continuing destiny of bondage. Grieve not, O Arjun, as you were born with saintly virtues.
16:6	dvaṁ bhūta-sargau loke 'smin daiva āsura eva cha daivo vistaraśhaḥ prokta āsuraṁ pārtha me śhrī iṇ u	There are two kinds of beings in this world—those endowed with a divine nature and those possessing a demoniac nature. I have described the divine qualities in detail, O Arjun. Now hear from me about the demoniac nature.
16:7	pravṛ ittiṁ cha nivṛ ittiṁ cha janā na vidur āsurāḥ na śhauchaṁ nāpi chāchāro na satyaṁ teṣ hu vidyate	Those possessing a demoniac nature do not comprehend which actions are proper and which are improper. Hence, they possess neither purity, nor good conduct, nor even truthfulness.
16:8	asatyam apratiṣ hṭ haṁ te jagad āhur anīśhvaram aparaspara-sambhūtaṁ kim anyat kāma-haitukam	They say, “The world is without Absolute Truth, without any basis (for moral order), and without a God (who has created or is controlling it). It is created from the combination of the two sexes, and has no purpose other than sexual gratification.”
16:9	etāṁ dṛ iṣ hṭ im avaṣ hṭ abhya naṣ hṭ ātmāno 'lpa-buddhayaḥ prabhavanty ugra-karmāṇ aḥ kṣ hayāya jagato 'hitāḥ	Holding fast to such views, these misdirected souls, with small intellect and cruel actions, arise as enemies of

		the world threatening its destruction.
16:10	kāmam āśhṛitya duṣṭaḥ pūraṁ dambha-māna-madānvitāḥ mohād graḥiḥtvāsad-grāhān pravartante 'śhuchi-vratāḥ	Harboring insatiable lust, full of hypocrisy, pride and arrogance, the demoniac cling to their false tenets. Thus illusioned, they are attracted to the impermanent and work with impure resolve.
16:11	chintām aparimeyāṁ cha pralayāntām upāśhritāḥ kāmapabhoga-paramā etāvad iti niśhchitāḥ	They are obsessed with endless anxieties that end only with death. Still, they maintain with complete assurance that gratification of desires and accumulation of wealth is the highest purpose of life.
16:12	āśhā-pāśha-śhatair baddhāḥ kāma-krodha-parāyaṇāḥ īhante kāma-bhogārtham anyāyenārtha-sañchayān	Held in bondage by hundreds of desires, and driven by lust and anger, they strive to accumulate wealth by unjust means, all for the gratification of their senses.
16:13 - 15	idam adya mayā labdham imaṁ prāpsyē manoratham idam astīdam api me bhaviṣṭhyati punar dhanam asau mayā hataḥ śhatrur haniṣṭhye chāparān api īśhvaro 'ham ahaṁ bhogī siddho 'haṁ balavān sukhī ādī hyo 'bhijanavān asmi ko 'nyo 'sti sadṛīśho mayā yakṣhye dāsyāmi modiṣṭhyā ity ajñāna-vimohitāḥ	The demoniac persons think, "I have gained so much wealth today, and I shall now fulfill this desire of mine. This is mine, and tomorrow I shall have even more. That enemy has been destroyed by me, and I shall destroy the others too! I am like God Himself, I am the enjoyer, I am perfect, I am powerful, and I am happy. I am wealthy and I have highly placed relatives. Who else is equal to me? I shall perform sacrifices (to the celestial gods); I shall give alms;

		I shall rejoice.” In this way, they are deluded by ignorance.
16:16	aneka-chitta-vibhrāntā moha-jāla-samāvṛ itāḥ prasaktāḥ kāma-bhogeṣ hu patanti narake ’śhuchau	Possessed and led astray by such imaginings, enveloped in a mesh of delusion, and addicted to the gratification of sensuous pleasures, they descend to the murkiest hell.
16:17	ātma-sambhāvitāḥ stabdhā dhana-māna-madānvitāḥ yajante nāma-yajñais te dambhenāvidhi-pūrvakam	Such self-conceited and stubborn people, full of pride and arrogant in their wealth, perform ostentatious sacrifices in name only, with no regard to the rules of the scriptures.
16:18	ahankāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ cha sanśhritāḥ mām ātma-para-deheṣ hu pradviṣ hanto ’bhyasūyakāḥ	Blinded by egotism, strength, arrogance, desire, and anger, the demonic abuse Me, who am present in their own body and in the bodies of others.
16:19 - 20	tān ahaṁ dviṣ hataḥ krūrān sansāreṣ hu narādhamān kṣ hipāmy ajasram aśhubhān āsurīṣ hv eva yoniṣ hu āsurīm yonim āpannā mūḍ hā janmani janmani mām aprāpyaiva kaunteya tato yānty adhamām gatim	These cruel and hateful persons, the vile and vicious of humankind, I constantly hurl into the wombs of those with similar demoniac natures in the cycle of rebirth in the material world. These ignorant souls take birth again and again in demoniac wombs. Failing to reach Me, O Arjun, they gradually sink to the most abominable type of existence.

16:21 - tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ		
16:21	tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet	There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, one should abandon all three.
16:22 - etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ		
16:22	etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ ācharaty ātmanaḥ śhreyas tato yāti parāṁ gatim	Those who are free from the three gates to darkness endeavor for the welfare of their soul, and thereby attain the supreme goal.
16:23	yaḥ śhāstra-vidhim utsṛ ijya vartate kāma-kārataḥ na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim	Those who act under the impulse of desire, discarding the injunctions of the scriptures, attain neither perfection, nor happiness, nor the supreme goal in life.
16:24	tasmāch chhāstraṁ pramāṇaṁ aṁ te kāryākārya-vyavasthitau jñātvā śhāstra-vidhānoktaṁ karma kartum ihārhasi	Therefore, let the scriptures be your authority in determining what should be done and what should not be done. Understand the scriptural injunctions and teachings, and then perform your actions in this world accordingly.

16. Karma, Jnana & Bhakti - All happen in concert

3:1 - 2	<p>arjuna uvācha jyāyasī chet karmaṇ as te matā buddhir janārdana tat kiṁ karmaṇ i ghore māṁ niyojayasi keśhava</p> <p>vyāmiśhreṇ eva vākyena buddhiṁ mohayasīva me tad ekaṁ vada niśhchitya yena śhreyo 'ham āpnuyām</p>	<p>Arjun said: O Janardan, if You consider knowledge superior to action, then why do You ask me to wage this terrible war? My intellect is bewildered by Your ambiguous advice. Please tell me decisively the one path by which I may attain the highest good.</p>
3:3 - loke 'smin dvi-vidhā niśhṭhā purā proktā mayānagha		
3:3	<p>śhri bhagavān uvācha loke 'smin dvi-vidhā niśhṭhā purā proktā mayānagha jñāna-yogena sām khyānām karma-yogena yoginām</p>	<p>The Lord said: O sinless one, the two paths leading to enlightenment were previously explained by Me: the path of knowledge, for those inclined toward contemplation, and the path of work for those inclined toward action.</p>
3:4 - na karmaṇām anārambhān naiśhkarmyaṁ puruṣho 'śhnute		
3:4	<p>na karmaṇ ām anārambhān naiśh hkarmyaṁ puruṣ ho 'śhnute na cha sannyasanād eva siddhiṁ samadhigachchhati</p>	<p>One cannot achieve freedom from karmic reactions by merely abstaining</p>

		from work, nor can one attain perfection of knowledge by mere physical renunciation.
3:5 - na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit		
3:5	na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit kāryate hyavaśhaḥ karma sarvaḥ prakṛiti-jair guṇaiḥ	There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature (the three <i>guṇas</i>).
3:6 - karmendriyāṇi sanyamya ya āste manasā smaran		
3:6	karmendriyāṇi sanyamya ya āste manasā smaran indriyārthān vimūḍhātmā mithyāchāraḥ sa uchyate	Those who restrain the external organs of action, while continuing to dwell on sense objects in the mind, certainly delude themselves and are to be called hypocrites.
3:7 - yas tvindriyāṇi manasā niyamyārabhate 'rjuna		
3:7	yas tvindriyāṇi manasā niyamyārabhate 'rjuna karmendriyaiḥ karma-yogam asaktaḥ sa viśhiṣhyate	But those karm yogis who control their knowledge senses with the mind, O Arjun, and engage the working senses in working without

		attachment, are certainly superior.
3:8	niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇ aḥ śharīra-yātrāpi cha te na prasiddhyed akarmaṇ aḥ	You should thus perform your prescribed Vedic duties, since action is superior to inaction. By ceasing activity, even your bodily maintenance will not be possible.
3:9 - yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ		
3:9	yajñārthāt karmaṇ o 'nyatra loko 'yaṁ karma-bandhanaḥ tad-arthaṁ karma kaunteya mukta-saṁ gaḥ samāchara	Work must be done as a yajna to the Supreme Lord; otherwise, work causes bondage in this material world. Therefore, O son of Kunti, for the satisfaction of God, perform your prescribed duties, without being attached to the results.
3:10	saha-yajñāḥ prajāḥ sṛ iṣ hṛ vā purovācha prajāpatiḥ anena prasaviṣ hyadhvam eṣ ha vo 'stviṣ hṛ a-kāma-dhuk	In the beginning of creation, Brahma created humankind along with duties, and said, "Prosper in the performance of these <i>yajñas</i> (sacrifices), for they shall bestow upon you all you wish to achieve."
3:11	devān bhāvayatānena te devā bhāvayantu vaḥ parasparaṁ bhāvayantaḥ śhreyaḥ param avāpsyatha	By your sacrifices, the celestial gods will be pleased, and by cooperation between humans and the celestial gods, great prosperity will reign for all.

3:12	iṣ hṭ ān bhogān hi vo devā dāsyante yajña-bhāvitāḥ tair dattān apradāyaibhyo yo bhuñ kte stena eva saḥ	The celestial gods, being satisfied by the performance of sacrifice, will grant you all the desired necessities of life. But those who enjoy what is given to them, without making offerings in return, are verily thieves.
3:13	yajña-śhiṣ hṭ āśhinaḥ santo muchyante sarva-kilbiṣ haiḥ bhuñjate te tvaghaṁ pāpā ye pachantyātma-kāraṇ āt	The spiritually-minded, who eat food that is first offered in sacrifice, are released from all kinds of sin. Others, who cook food for their own enjoyment, verily eat only sin.
3:14	annād bhavanti bhūtāni parjanyaḍ anna-sambhavaḥ yajñād bhavati parjanyo yajñaḥ karma-samudbhavaḥ	All living beings subsist on food, and food is produced by rains. Rains come from the performance of sacrifice, and sacrifice is produced by the performance of prescribed duties.
3:15	karma brahmodbhavaṁ viddhi brahmākṣ hara-samudbhavam tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣ hṭ hitam	The duties for human beings are described in the Vedas, and the Vedas are manifested by God Himself. Therefore, the all-pervading Lord is eternally present in acts of sacrifice.
3:16	evaṁ pravartitaṁ chakraṁ nānuvartayatīha yaḥ aghāyur indriyārāmo moghaṁ pārtha sa jīvati	O Parth, those who do not accept their responsibility in the cycle of sacrifice established by the Vedas are sinful. They live only for the delight of their senses; indeed their lives are in vain.
4:41	yoga-sannyasta-karmāṇ aṁ jñāna-saṁchhinna-sanśhayam ātmavantaṁ na karmāṇ i nibadhnanti dhanañjaya	O Arjun, actions do not bind those who have renounced <i>karm</i> in the fire

		of Yog, whose doubts have been dispelled by knowledge, and who are situated in knowledge of the self.
9:15 - jñāna-yajñena chāpyanye yajanto mām upāsate		
9:15	jñāna-yajñena chāpyanye yajanto mām upāsate ekatvena pr ithaktvena bahudhā viśhvato-mukham	Others, engaging in the <i>yajña</i> of cultivating knowledge, worship Me by many methods. Some see Me as undifferentiated oneness that is non-different from them, while others see Me as separate from them. Still others worship Me in the infinite manifestations of My cosmic form.

17. Karma-Yog vs. Karma-Sanyas (Action vs. Renunciation)

5:1	sannyāsaṁ karmaṇ āṁ kṛ iṣ hṇ a punar yogaṁ cha śhansasi yach chhreya etayor ekaṁ tan me brūhi su-niśhchitam	Arjun said: O Shree Krishna, You praised <i>karm sanyās</i> (the path of renunciation of actions), and You also advised to do <i>karm yog</i> (work with devotion). Please tell me decisively which of the two is more beneficial?
5:2 - sannyāsaḥ karma-yogaśh cha niḥ śhreyasa-karāvubhau		
5:2	sannyāsaḥ karma-yogaśh cha niḥ śhreyasa-karāvubhau tayos tu karma-sannyāsāt karma-yogo viśhiṣ hyate	The Supreme Lord said: Both the path of <i>karm sanyās</i> (renunciation of actions) and <i>karm yog</i> (working in devotion) lead to the supreme goal. But <i>karm yog</i> is superior to <i>karm sanyās</i> .
5:3 - jñeyah sa nitya-sannyāsī yo na dveṣ hṭ i na kāñ kṣ hati		
5:3	jñeyah sa nitya-sannyāsī yo na dveṣ hṭ i na kāñ kṣ hati nirdvandvo hi mahā-bāho sukhaṁ bandhāt pramuchyate	The <i>karm yogis</i> , who neither desire nor hate anything, should be considered always renounced. Free from all dualities, they are easily liberated from the bonds of material energy.

5:4 - sāṅkhya-yogau pr ithag bālāḥ pravadanti na paṇ ḍ itāḥ		
5:4	sāṅkhya-yogau pr ithag bālāḥ pravadanti na paṇ ḍ itāḥ ekamapyāsthitaḥ samyag ubhayor vindate phalam	Only the ignorant speak of <i>sāṅkhya</i> (renunciation of actions, or <i>karm sanyās</i>) and <i>karm yog</i> (work in devotion) as different. Those who are truly learned say that by applying ourselves to any one of these paths, we can achieve the results of both.
5:5 - yat sāṅkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate		
5:5	yat sāṅkhyaiḥ prāpyate sthānaṁ tad yogair api gamyate ekaṁ sāṅkhyarṁ cha yogarṁ cha yaḥ paśhyati sa paśhyati	The supreme state that is attained by means of <i>karm sanyās</i> is also attained by working in devotion. Hence, those who see <i>karm sanyās</i> and <i>karm yog</i> to be identical, truly see things as they are.
5:6 - sannyāsas tu mahā-bāho duḥ kham āptum ayogataḥ		
5:6	sannyāsas tu mahā-bāho duḥ kham āptum ayogataḥ yoga-yukto munir brahma na chireṇ ādhigachchhati	Perfect renunciation (<i>karm sanyās</i>) is difficult to attain without performing work in devotion (<i>karm yog</i>), O mighty-armed Arjun, but the sage who is adept in <i>karm yog</i> quickly attains the Supreme.
5:7	yoga-yukto viśhuddhātmā vijitātmā jitendriyaḥ	The <i>karm yogis</i> , who are of purified

	sarva-bhūtātma-bhūtātmā kurvann api na lipyate	intellect, and who control the mind and senses, see the Soul of all souls in every living being. Though performing all kinds of actions, they are never entangled.
5:8 - naiva kiñchit karomīti yukto manyeta tattva-vit		
5:8 - 9	naiva kiñchit karomīti yukto manyeta tattva-vit paśhyañ śhr̥ iṇ van spr̥ iśhañjighrann aśhnangachchhan svapañśhvasan pralapan visṛijan gr̥ihṇann unmiṣhan nimiṣhann api indriyāñ indriyārtheṣ hu vartanta iti dhārayan	Those steadfast in karm yog, always think, “I am not the doer,” even while engaged in seeing, hearing, touching, smelling, moving, sleeping, breathing, speaking, excreting, grasping, and opening or closing the eyes. With the light of divine knowledge, they see that it is only the material senses that are moving amongst their objects.
5:10	brahmaṇ yādhāya karmāṇ i sañ gaṁ tyaktvā karoti yaḥ lipyate na sa pāpena padma-patram ivāmbhasā	Those who dedicate their actions to God, abandoning all attachment, remain untouched by sin, just as a lotus leaf is untouched by water.
5:11	kāyena manasā buddhyā kevalair indriyair api yoginaḥ karma kurvanti sañ gaṁ tyaktvātma-śhuddhaye	The yogis, while giving up attachment, perform actions with their body, senses, mind, and intellect, only for the purpose of self-purification.
5:12	yuktaḥ karma-phalaṁ tyaktvā śhāntim āpnoti naiṣ hṛ hikīm ayuktaḥ kāma-kāreṇ a phale sakto nibadhyate	Offering the results of all activities to God, the <i>karm yogis</i> attain everlasting peace. Whereas those who, being impelled by their desires, work with a

		selfish motive become entangled because they are attached to the fruits of their actions.
5:26	kāma-krodha-viyuktānām yatīnām yata-chetasām abhito brahma-nirvāṇaṁ vartate veditātmanām	For those <i>sanyāsīs</i> , who have broken out of anger and lust through constant effort, who have subdued their mind, and are self-realized, liberation from material existence is both here and hereafter.
5:27 - 28	sparśhān kṛ itvā bahir bāhyānśh chakṣ huśh chaivāntare bhruvoḥ prāṇ āpānau samau kṛ itvā nāsābhyantara-chāriṇ au yatendriya-mano-buddhir munir mokṣ ha-parāyaṇ aḥ vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ	Shutting out all thoughts of external enjoyment, with the gaze fixed on the space between the eye-brows, equalizing the flow of the incoming and outgoing breath in the nostrils, and thus controlling the senses, mind, and intellect, the sage who becomes free from desire and fear, always lives in freedom.
5:29 - bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśhvaram		
5:29	bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśhvaram suhṛ idaṁ sarva-bhūtānām jñātvā māṁ śhāntim ṛ ichchhati	Having realized Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds and the selfless friend of all living beings, one attains peace.

6:1 - anāśhritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ		
6:1	śhrī bhagavān uvācha anāśhritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ sa sannyāsī cha yogī cha na niragnir na chākriyaḥ	The Supreme Lord said: Those who perform prescribed duties without desiring the results of their actions are actual <i>sanyāsīs</i> (renunciates) and yogis, not those who have merely ceased performing sacrifices such as Agnihotra yajna or abandoned bodily activities.
6:2	yaṁ sannyāsam iti prāhur yogaṁ taṁ viddhi pāṇ ḍ ava na hyasannyasta-saṅ kalpo yogī bhavati kaśhchana	What is known as <i>sanyās</i> is non-different from Yog, for none become yogis without renouncing worldly desires.
6:3 - āruruḥḥ hor muner yogaṁ karma kāraṇ am uchyate		
6:3	āruruḥḥ hor muner yogaṁ karma kāraṇ am uchyate yogārūḍḍ hasya tasyaiva śhamaḥḥ kāraṇ am uchyate	To the soul who is aspiring for perfection in Yog, work without attachment is said to be the means; to the sage who is already elevated in Yog, tranquility in meditation is said to be the means.
6:4 - yadā hi nendriyārtheḥ hu na karmasv-anuḥḥ hajjate		
6:4	yadā hi nendriyārtheḥ hu na karmasv-anuḥḥ hajjate sarva-saṅ kalpa-sannyāsī yogārūḍḍ has tadochyate	When one is neither attached to sense objects nor to actions, such a person is

		said to be elevated in the science of Yog, having renounced all desires for the fruits of actions.
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18. Sanyas vs. Thyaga

18:1	arjuna uvācha sannyāsasya mahā-bāho tattvam ichchhāmi veditum tyāgasya cha hṛ īṣ hīkeśha pr ithak keśhi-niṣ hūdana	Arjun said: O mighty-armed Krishna, I wish to understand the nature of <i>sanyās</i> (renunciation of actions) and <i>tyāg</i> (renunciation of desire for the fruits of actions). O Hrishikesh, I also wish to know the distinction between the two, O Keshinisudan.
18:2 - kāmyānāṁ karmaṇāṁ nyāsaṁ sannyāsaṁ kavayo viduḥ		
18:2	śhrī-bhagavān uvācha kāmyānāṁ karmaṇ āṁ nyāsaṁ sannyāsaṁ kavayo viduḥ sarva-karma-phala-tyāgaṁ prāhus tyāgaṁ vichakṣ haṇ āḥ	The Supreme Divine Personality said: Giving up of actions motivated by desire is what the wise understand as <i>sanyās</i> . Relinquishing the fruits of all actions is what the learned declare to be <i>tyāg</i> .
18:3 - tyājyaṁ doṣha-vad ity eke karma prāhur manīṣhiṇaḥ		
18:3	tyājyaṁ doṣ ha-vad ity eke karma prāhur manīṣ hiṇ aḥ yajña-dāna-tapaḥ -karma na tyājyam iti chāpare	Some learned people declare that all kinds of actions should be given up as evil, while others maintain that acts of sacrifice, charity, and penance should never be abandoned.
18:4	niśhchayaṁ śhr īṇ u me tatra tyāge bharata-sattama tyāgo hi puruṣ ha-vyāghra tri-vidhaḥ samprakīrtitaḥ	Now hear My conclusion on the subject of renunciation, O tiger amongst men, for renunciation has been declared to be

		of three kinds.
18:5 - yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat		
18:5	yajña-dāna-tapaḥ -karma na tyājyaṁ kāryam eva tat yajño dānaṁ tapaśh chaiva pāvanāni manīṣ hiṇ ām	Actions based upon sacrifice, charity, and penance should never be abandoned; they must certainly be performed. Indeed, acts of sacrifice, charity, and penance are purifying even for those who are wise.
18:6 - etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni cha		
18:6	etāny api tu karmāṇ i saṅ gaṁ tyaktvā phalāni cha kartavyānīti me pārtha niśhchitaṁ matam uttamam	These activities must be performed without attachment and expectation for rewards. This is My definite and supreme verdict, O Arjun.
18:7 - niyatasya tu sannyāsaḥ karmaṇo nopapadyate		
18:7	niyatasya tu sannyāsaḥ karmaṇ o nopapadyate mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ	Prescribed duties should never be renounced. Such deluded renunciation is said to be in the mode of ignorance.
18:8	duḥ kham ity eva yat karma kāya-kleśha-bhayāt tyajet sa kṛ itvā rājasam tyāgaṁ naiva tyāga-phalaṁ labhet	To give up prescribed duties because they are troublesome or cause bodily discomfort is renunciation in the mode of passion. Such renunciation is never beneficial or elevating.

18:9	kāryam ity eva yat karma niyataṁ kriyate 'rjuna saṁ gaṁ tyaktvā phalaṁ chaiva sa tyāgaḥ sāttviko mataḥ	When actions are undertaken in response to duty, and one relinquishes attachment to any reward, O Arjun, it is considered renunciation in the nature of goodness.
18:10	na dveṣ hṛ y akuśhalaṁ karma kuśhale nānuṣṭ hajjate tyāgī sattva-samāviṣṭ hṛ o medhāvī chhinna-sanśhayaḥ	Those who neither avoid disagreeable work nor seek work because it is agreeable are persons of true renunciation. They are endowed with the quality of the mode of goodness and have no doubts (about the nature of work).
18:11 - na hi deha-bhṛitā śhakyāṁ tyaktuṁ karmāṇy aśheṣhataḥ		
18:11	na hi deha-bhṛ itā śhakyāṁ tyaktuṁ karmāṇ y aśheṣṭ hataḥ yas tu karma-phala-tyāgī sa tyāgīty abhidhīyate	For the embodied being, it is impossible to give up activities entirely. But those who relinquish the fruits of their actions are said to be truly renounced.
18:12 - aniṣṭhaṁ iṣṭhaṁ miśhraṁ cha tri-vidhaṁ karmaṇaḥ phalam		
18:12	aniṣṭ hṛ am iṣṭ hṛ aṁ miśhraṁ cha tri-vidhaṁ karmaṇ aḥ phalam bhavaty atyāgināṁ pretya na tu sannyāsināṁ kvachit	The three-fold fruits of actions—pleasant, unpleasant, and mixed—accrue even after death to those who are attached to personal reward. But, for those who renounce the fruits of their actions, there are no such results in the here or hereafter.

18:40 - na tad asti pṛithivyāṁ vā divi deveṣhu vā punaḥ		
18:40	na tad asti pṛithivyāṁ vā divi deveṣhu vā punaḥ sattvaṁ prakṛiti-jair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ	No living being on earth or the higher celestial abodes of this material realm is free from the influence of these three modes of nature.

19. Five factors of Action

18:13	pañchaitāni mahā-bāho kāraṇ āni nibodha me sāṅkhye kṛ itānte proktāni siddhaye sarva-karmaṇ ām	O Arjun, now learn from Me about the five factors that have been mentioned for the accomplishment of all actions in the doctrine of <i>Sāṅkhya</i> , which explains how to stop the reactions of karmas.
18:14 - adhiṣṭhānaṁ tathā kartā karaṇaṁ cha pṛithag-vidham		
18:14	adhiṣ ṭh hānaṁ tathā kartā karaṇ aṁ cha pṛ ithag-vidham vividhāśh cha pṛ ithak cheṣ ṭh ā daivaṁ chaivātra pañchamam	The body, the doer (soul), the various senses, the many kinds of efforts, and Divine Providence—these are the five factors of action.
18:15 - śharīra-vāñ-manobhir yat karma prārabhate naraḥ		
18:15 - 16	śharīra-vāñ -manobhir yat karma prārabhate naraḥ nyāyyaṁ vā viparītaṁ vā pañchaite tasya hetavaḥ tatraivaṁ sati kartāram ātmānaṁ kevalaṁ tu yaḥ paśhyaty akṛ ita-buddhitvān na sa paśhyati durmatih	These five are the contributory factors for whatever action is performed, whether proper or improper, with body, speech, or mind. Those who do not understand this regard the soul as the only doer. With their impure intellects they cannot see things as they are.
18:17 - yasya nāhankṛito bhāvo buddhir yasya na lipyate		
18:17	yasya nāhankṛ ito bhāvo buddhir yasya na lipyate	Those who are free from the ego of

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	hatvā 'pi sa imāñl lokān na hanti na nibadhyate	being the doer, and whose intellect is unattached, though they may slay living beings, they neither kill nor are they bound by actions.
18:18 - jñānaṃ jñeyaṃ parijñātā tri-vidhā karma-chodanā		
18:18	jñānaṃ jñeyaṃ parijñātā tri-vidhā karma-chodanā karaṇaṃ karma karteti tri-vidhaḥ karma-saṅgrahaḥ	Knowledge, the object of knowledge, and the knower—these are the three factors that induce action. The instrument of action, the act itself, and the doer—these are the three constituents of action.

20. Knowledge in the three modes

18:19	jñānaṁ karma cha kartā cha tridhaiva guṇa-bhedaṭṭhaṁ prochyate guṇa-saṁ khyāne yathāvach chhṛiṇo u tāny api	Knowledge, action, and the doer are declared to be of three kinds in the <i>Sāṅkhya</i> philosophy, distinguished according to the three modes of material nature. Listen, and I will explain their distinctions to you.
18:20 - sarva-bhūteṣu yenaikaṁ bhāvam avyayam īkṣate		
18:20	sarva-bhūteṣu yenaikaṁ bhāvam avyayam īkṣate avibhaktaṁ vibhakteṣu hu taj jñānaṁ viddhi sāttvikam	Understand that knowledge to be in the mode of goodness by which a person sees one undivided imperishable reality within all diverse living beings.
18:21 - prithaktvena tu yaj jñānaṁ nānā-bhāvān prithag-vidhān		
18:21	prithaktvena tu yaj jñānaṁ nānā-bhāvān prithag-vidhān vetti sarveṣu hu bhūteṣu hu taj jñānaṁ viddhi rājasam	That knowledge is to be considered in the mode of passion by which one sees manifold living entities in diverse bodies as individual and unconnected.
18:22 - yat tu kṛtsna-vad ekasmin kārye saktam ahaitukam		
18:22	yat tu kṛtsna-vad ekasmin kārye saktam ahaitukam atattvārtha-vad alpaṁ cha tat tāmasam udāhṛitam	That knowledge is said to be in the mode of ignorance where one is engrossed in a fragmental concept as if

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		it encompasses the whole, and which is neither grounded in reason nor based on the truth.
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21. Action in the three modes

18:23 - niyataṁ saṅga-rahitam arāga-dveṣhataḥ kṛitam		
18:23	niyataṁ saṅ ga-rahitam arāga-dveṣ hataḥ kṛ itam aphala-prepsunā karma yat tat sāttvikam uchyate	Action that is in accordance with the scriptures, free from attachment and aversion, and done without desire for rewards, is in the mode of goodness.
18:24 - yat tu kāmepsunā karma sāhankārena vā punaḥ		
18:24	yat tu kāmepsunā karma sāhankārena vā punaḥ kriyate bahulāyāsaṁ tad rājasam udāhṛ itam	Action that is prompted by selfish desire, enacted with pride, and full of stress, is in the nature of passion.
18:25 - anubandhaṁ kṣhayaṁ hinsām anapekṣhya cha pauruṣham		
18:25	anubandhaṁ kṣ hayaṁ hinsām anapekṣhya cha pauruṣ ham mohād ārabhyate karma yat tat tāmasam uchyate	That action is declared to be in the mode of ignorance, which is begun out of delusion, without thought to one's own ability, and disregarding consequences, loss, and injury to others.

22. Performer in the three modes

18:26 - mukta-saṅgo 'nahaṁ-vādī dhṛity-utsāha-samanvitaḥ		
18:26	mukta-saṅ go 'nahaṁ-vādī dhṛ ity-utsāha-samanvitaḥ siddhy-asiddhyor nirvikāraḥ kartā sāttvika uchyate	The performer is said to be in the mode of goodness, when he or she is free from egotism and attachment, endowed with enthusiasm and determination, and equipoised in success and failure.
18:27 - rāgī karma-phala-prepsur lubdho hinsātmako 'śhuchiḥ		
18:27	rāgī karma-phala-prepsur lubdho hinsātmako 'śhuchiḥ harṣ ha-śhokānvitaḥ kartā rājasaḥ parikīrtitaḥ	The performer is considered in the mode of passion when he or she craves the fruits of the work, is covetous, violent-natured, impure, and moved by joy and sorrow.
18:28 - ayuktaḥ prākṛitaḥ stabdhaḥ śhaṭho naiṣhkṛitiko 'lasaḥ		
18:28	ayuktaḥ prākṛ itaḥ stabdhaḥ śhaṭ ho naiṣ hkṛ itiko 'lasaḥ viṣ hādī dīrgha-sūtrī cha kartā tāmasa uchyate	A performer in the mode of ignorance is one who is undisciplined, vulgar, stubborn, deceitful, slothful, despondent, and a procrastinator.

23. Intellect in the three modes

18:29	buddher bhedaṁ dhr̥ iteṣh chaiva guṇ atas tri-vidhaṁ śhr̥ iṇ u prochyamānam aśheṣ heṇ a pṛ ithaktvena dhanañjaya	Hear now, O Arjun, of the distinctions of intellect and determination, according to the three modes of material nature, as I describe them in detail.
18:30 - pravṛtitiṁ cha nivṛtitiṁ cha kāryākārye bhayābhaye		
18:30	pravṛ ittiṁ cha nivṛ ittiṁ cha kāryākārye bhayābhaye bandhaṁ mokṣ haṁ cha yā vetti buddhiḥ sā pārtha sāttvikī	The intellect is said to be in the nature of goodness, O Parth, when it understands what is proper action and improper action, what is duty and non-duty, what is to be feared and what is not to be feared, what is binding and what is liberating.
18:31 - yayā dharmam adharmaṁ cha kāryaṁ chākāryam eva cha		
18:31	yayā dharmam adharmaṁ cha kāryaṁ chākāryam eva cha ayathāvat prajānāti buddhiḥ sā pārtha rājasī	The intellect is considered in the mode of passion when it is confused between righteousness and unrighteousness, and cannot distinguish between right and wrong conduct, O Parth.
18:32 - adharmaṁ dharmam iti yā manyate tamasāvṛitā		
18:32	adharmaṁ dharmam iti yā manyate tamasāvṛ itā	That intellect which is shrouded in

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	sarvārthān viparītānśh cha buddhiḥ sā pārtha tāmasī	darkness, imagining irreligion to be religion, and perceiving untruth to be the truth, is of the nature of ignorance, O Parth.
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24. Resolve in the three modes

18:33 - dhṛityā yayā dhārayate manaḥ-prāṇendriya-kriyāḥ		
18:33	dhṛ ityā yayā dhārayate manaḥ -prāṇ endriya-kriyāḥ yogenāvyabhichāriṇ yā dhṛ itiḥ sā pārtha sāttvikī	The steadfast willpower that is developed through Yog, and which sustains the activities of the mind, the life-airs, and the senses, O Parth, is said to be determination in the mode of goodness.
18:34 - yayā tu dharma-kāmārthān dhṛityā dhārayate 'rjuna		
18:34	yayā tu dharma-kāmārthān dhṛ ityā dhārayate 'rjuna prasaṇ gena phalākāṇ kṣ hī dhṛ itiḥ sā pārtha rājasī	The steadfast willpower by which one holds on to duty, pleasures, and wealth, out of attachment and desire for rewards, O Arjun, is determination in the mode of passion.
18:35 - yayā svapnaṁ bhayaṁ śhokaṁ viṣhādaṁ madam eva cha		
18:35	yayā svapnaṁ bhayaṁ śhokaṁ viṣ hādaṁ madam eva cha na vimuñchati durmedhā dhṛ itiḥ sā pārtha tāmasī	That unintelligent resolve is said to be determination in the mode of ignorance, in which one does not give up dreaming, fearing, grieving, despair, and conceit.

25. Happiness in the three modes

18:36	sukhaṁ tv idānīm tri-vidhaṁ śhrīṇu me bharataṣṭhabha abhyāsād ramate yatra duḥkhāntaṁ cha nigachchhati	Now hear from Me, O Arjun, of the three kinds of happiness in which the embodied soul rejoices, and can even reach the end of all suffering.
18:37 - yat tad agre viṣham iva pariṇāme 'mṛitopamam		
18:37	yat tad agre viṣham iva pariṇāme 'mṛitopamam tat sukhaṁ sāt tvikaṁ proktam ātma-buddhi-prasāda-jam	That which seems like poison at first, but tastes like nectar in the end, is said to be happiness in the mode of goodness. It is generated by the pure intellect that is situated in self-knowledge.
18:38 - viṣhayendriya-sanyogād yat tad agre 'mṛitopamam		
18:38	viṣhayendriya-sanyogād yat tad agre 'mṛitopamam pariṇāme viṣham iva tat sukhaṁ rājasam smṛitam	Happiness is said to be in the mode of passion when it is derived from the contact of the senses with their objects. Such happiness is like nectar at first but poison at the end.
18:39 - yad agre chānubandhe cha sukhaṁ mohanam ātmanaḥ		
18:39	yad agre chānubandhe cha sukhaṁ mohanam ātmanaḥ nidrālasya-pramādotthaṁ tat tāmasam udāhṛitam	That happiness which covers the nature of the self from beginning to end, and

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		which is derived from sleep, indolence, and negligence, is said to be in the mode of ignorance.
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26. Divine glories

10:12 - 18	<p>paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān puruṣ haṁ śhāśhvataṁ divyam ādi-devam ajaṁ vibhum</p> <p>āhus tvām ṛ iṣ hayaḥ sarve devarṣ hir nāradas tathā asito devalo vyāsaḥ svayaṁ chaiva bravīṣ hi me</p> <p>sarvam etad ṛ itaṁ manye yan māṁ vadasi keśhava na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ</p> <p>swayam evātmanātmānaṁ vettha tvaṁ puruṣ hottama bhūta-bhāvana bhūteśha deva-deva jagat-pate</p> <p>vaktum arhasyaśheṣ heṇ a divyā hyātma-vibhūtayaḥ yābhir vibhūtibhir lokān imāṁ s tvaṁ vyāpya tiṣ ḥi hasi</p> <p>kathaṁ vidyām ahaṁ yogins tvāṁ sadā parichintayan keṣ hu keṣ hu cha bhāveṣ hu chintyo 'si bhagavan mayā</p> <p>vistareṇ ātmano yogaṁ vibhūtiṁ cha janārdana bhūyaḥ kathaya tṛ iptir hi śhr iṇ vato nāsti me 'mṛ itam</p>	<p>Arjun said: You are the Supreme Divine Personality, the Supreme Abode, the Supreme Purifier, the Eternal God, the Primal Being, the Unborn, and the Greatest. The great sages, like Narad, Asit, Deval, and Vyas, proclaimed this, and now You are declaring it to me Yourself.</p> <p>O Krishna, I totally accept everything You have told me as the Truth. O Lord, neither gods nor the demons can understand Your true personality.</p> <p>Indeed, You alone know Yourself by Your inconceivable energy, O Supreme Personality, the Creator and Lord of all beings, the God of gods, and the Lord of the universe!</p> <p>Please describe to me Your divine opulences, by which You pervade all the worlds and reside in them. O Supreme Master of Yog, how may I know You and think of You. And while meditating, in what forms can I think of You, O Supreme Divine Personality?</p> <p>Tell me again in detail Your divine glories and manifestations, O Janardan.</p>
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		I can never tire of hearing your nectar.
10:19	śhrī bhagavān uvācha hanta te kathayiṣ hyāmi divyā hyātma-vibhūṭayaḥ prādhānyataḥ kuru-śhreṣ ḥṭ ha nāstyanto vistarasya me	The Lord spoke: I shall now briefly describe My divine glories to you, O best of the Kurus, for there is no end to their detail.
10:21 - ādityānām ahaṁ viṣ ḥṇ ur jyotiṣ hām ravir anśhumān		
10:21	ādityānām ahaṁ viṣ ḥṇ ur jyotiṣ hām ravir anśhumān marīchir marutām asmi nakṣ hatrāṇ ām ahaṁ śhaśhī	Amongst the twelve sons of Aditi I am Vishnu; amongst luminous objects I am the sun. Know Me to be Marichi amongst the <i>maruts</i> , and the moon amongst the stars in the night sky.
10:22 - vedānām sāma-vedo 'smi devānām asmi vāsavaḥ		
10:22	vedānām sāma-vedo 'smi devānām asmi vāsavaḥ indriyāṇ ām manaśh chāsmi bhūtānām asmi chetanā	I am the Samaveda amongst the Vedas, and Indra amongst the celestial gods. Amongst the senses I am the mind; amongst the living beings I am consciousness.
10:23 - rudrāṇ ām śhaṇ karaśh chāsmi vittaśho yakṣ ha-rakṣ hasām		
10:23	rudrāṇ ām śhaṇ karaśh chāsmi vittaśho yakṣ ha-rakṣ hasām vasūnām pāvakaśh chāsmi meruḥ śhikhariṇ ām aham	Amongst the <i>rudras</i> know Me to be Shankar; amongst the semi-celestial beings and demons I am Kuber. I am <i>Agni</i> amongst the <i>vasus</i> and Meru

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		amongst the mountains.
10:24 - purodhasāṁ cha mukhyaṁ mām viddhi pārtha bṛ ihaspatim		
10:24	purodhasāṁ cha mukhyaṁ mām viddhi pārtha bṛ ihaspatim senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ	O Arjun, amongst priests, I am Brihaspati; amongst warrior chiefs I am Kartikeya; and amongst reservoirs of water, know Me to be the ocean.
10:25 - maharṣ hīṇ āṁ bhr̥ igur ahaṁ girām asmyekam akṣ haram		
10:25	maharṣ hīṇ āṁ bhr̥ igur ahaṁ girām asmyekam akṣ haram yajñānām japa-yajño 'smi sthāvarāṇ āṁ himālayaḥ	I am Bhṛigu amongst the great seers and the transcendental Om amongst sounds. Amongst chants know Me to be the repetition of the Holy Name; amongst immovable things I am the Himalayas.
10:26	aśvatthaḥ sarva-vṛ ikṣ hāṇ āṁ devarṣ hīṇ āṁ cha nāradaḥ gandharvāṇ āṁ chitrarathaḥ siddhānām kapilo muniḥ	Amongst trees I am the peepal tree (sacred fig tree); of the celestial sages I am Narad. Amongst the <i>gandharvas</i> I am Chitrath, and amongst the <i>siddhas</i> I am sage Kapil.
10:27	uchchaiḥ śhravasam aśhvānām viddhi mām amṛ itodbhavam airāvataṁ gajendrāṇ āṁ narāṇ āṁ cha narādhipam	Amongst horses know Me to be Uchchaiḥshrava, begotten from the churning of the ocean of nectar. I am Airavata amongst all lordly elephants, and the king amongst humans.
10:28	āyudhānām ahaṁ vajraṁ dhenūnām asmi kāmadhuk	I am the Vajra (thunderbolt) amongst

	prajanaśh chāsmi kandarpaḥ sarpāṇ ām asmi vāsukiḥ	weapons and Kamadhenu amongst the cows. I am Kaamdev, the god of love, amongst all causes for procreation; and amongst serpents, I am Vasuki.
10:29	anantaśh chāsmi nāgānām varuṇ o yādasām aham pitṛ īṇ ām aryamā chāsmi yamaḥ sanyamatām aham	Amongst the snakes I am Anant; amongst aquatics I am Varun. Amongst the departed ancestors I am Aryama; amongst dispensers of law I am Yamraj, the lord of death.
10:30 - prahlādaśh chāsmi daityānām kālāḥ kalayatām aham		
10:30	prahlādaśh chāsmi daityānām kālāḥ kalayatām aham mṛ igāṇ ām cha mṛ igendro 'haṁ vainateyaśh cha pakṣ hiṇ ām	I am Prahlad amongst the demons; amongst all that controls I am time. Know me to be the lion amongst animals, and Garud amongst the birds.
10:31	pavanaḥ pavatām asmi rāmaḥ śhastra-bhṛ itām aham jhaṣ hāṇ ām makaraśh chāsmi srotasām asmi jāhnavī	Amongst purifiers, I am the wind, and amongst wielders of weapons, I am Lord Ram. Of water creatures, I am the crocodile, and of flowing rivers, I am the Ganges.
10:32	sargāṇ ām ādir antaśh cha madhyaṁ chaivāham arjuna adhyātma-vidyā vidyānām vādaḥ pravadatām aham	O Arjun, know Me to be the beginning, middle, and end of all creation. Amongst sciences I am the science of spirituality, and in debates I am the logical conclusion.
10:33	akṣ harāṇ ām a-kāro 'smi dvandvaḥ sāmāsikasya cha aham evākṣ hayaḥ kālo dhātāhaṁ viśhvato-mukhaḥ	I am the beginning “A” amongst all letters; I am the dual word in

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		grammatical compounds. I am the endless Time, and amongst creators I am Brahma.
10:34 - mṛ ityuḥ sarva-haraśh chāham udbhavaśh cha bhaviṣ hyatām		
10:34	mṛ ityuḥ sarva-haraśh chāham udbhavaśh cha bhaviṣ hyatām kīrtiḥ śhrīr vāk cha nārīḥ āṁ smṛ itir medhā dhṛ itiḥ kṣ hamā	I am the all-devouring death, and I am the origin of those things that are yet to be. Amongst feminine qualities I am fame, prosperity, fine speech, memory, intelligence, courage, and forgiveness.
10:35	bṛ ihat-sāma tathā sāmnaṁ gāyatrī chhandasām aham māsānām mārga-śhīrṣ ho 'ham ṛ itūnām kusumākaraḥ	Amongst the hymns in the Samaveda know me to be the Brihatsama; amongst poetic meters I am the Gayatri. Of the twelve months of the Hindu calendar I am Margsheersh, and of seasons I am spring, which brings forth flowers.
10:36	dyūtaṁ chhalayatām asmi tejas tejasvinām aham jaya 'smi vyavasāyo 'smi sattvaṁ sattvavatām aham	I am the gambling of the cheats and the splendor of the splendid. I am the victory of the victorious, the resolve of the resolute, and the virtue of the virtuous.
10:37 - vṛ iṣ hṇ īnām vāsudevo 'smi pāṇ ḍ avānām dhanañjayaḥ		
10:37	vṛ iṣ hṇ īnām vāsudevo 'smi pāṇ ḍ avānām dhanañjayaḥ munīnām apyahaṁ vyāsaḥ kavīnām uśhanā kaviḥ	Amongst the descendants of Vrishni, I am Krishna, and amongst the Pandavas I am Arjun. Know me to be Ved Vyas

		amongst the sages, and Shukracharya amongst the great thinkers.
10:38	daṇ ḍ o damayatām asmi nītir asmi jigīṣ hatām maunaṁ chaivāsmi guhyānāṁ jñānaṁ jñānavatām aham	I am just punishment amongst means of preventing lawlessness, and proper conduct amongst those who seek victory. Amongst secrets I am silence, and in the wise I am their wisdom.
10:39	yach chāpi sarva-bhūtānāṁ bījaṁ tad aham arjuna na tad asti vinā yat syān mayā bhūtaṁ charācharam	I am the generating seed of all living beings, O Arjun. No creature moving or non-moving can exist without Me.
10:40 - nānto 'sti mama divyānāṁ vibhūtīnāṁ parantapa		
10:40	nānto 'sti mama divyānāṁ vibhūtīnāṁ parantapa eṣ ha tūddeśhataḥ prokto vibhūter vistaro mayā	There is no end to My divine manifestations, O conqueror of enemies. What I have declared to you is a mere sample of My infinite glories.
10:41	yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā tat tad evāvagachchha tvaṁ mama tejo 'nśha-sambhavam	Whatever you see as beautiful, glorious, or powerful, know it to spring from but a spark of My splendor.
10:42 - atha vā bahunaitena kiṁ jñātena tavārjuna		
10:42	atha vā bahunaitena kiṁ jñātena tavārjuna viṣ hṛ abhyāham idaṁ kṛ itsnam ekānśhena sthito jagat	What need is there for all this detailed knowledge, O Arjun? Simply know that by one fraction of My being, I pervade and support this entire creation.

11:1 - 4	<p>mad-anugrahāya paramaṁ guhyam adhyātma-sanjñitam yat tvayoktaṁ vachas tena moho 'yaṁ vigato mama</p> <p>bhavāpyayau hi bhūtānāṁ śhrutau vistaraśho mayā tvattaḥ kamala-patrākṣ ha mātmyam api chāvyayam</p> <p>evam etad yathāttha tvam ātmānaṁ parameśhvara draṣ ḥṭ um ichchāmi te rūpam aiśhwaraṁ puruṣ hottama</p> <p>manyase yadi tach chhakraṁ mayā draṣ ḥṭ um iti prabho yogeshvara tato me tvaṁ darśhayātmānam avyayam</p>	<p>Arjun said: Having heard the supremely confidential spiritual knowledge, which You have revealed out of compassion for me, my illusion is now dispelled.</p> <p>I have heard from You in detail about the appearance and disappearance of all living beings, O Lotus-eyed One, and also about Your eternal magnificence.</p> <p>O Supreme Lord, You are precisely what You declare yourself to be. Now I desire to see Your divine cosmic form, O Greatest of persons.</p> <p>O Lord of all mystic powers, if You think I am strong enough to behold It, then kindly reveal that imperishable cosmic form to me.</p>
11:5	<p>śhrī-bhagavān uvācha paśhya me pārtha rūpāṇ i śhataśho 'tha sahasraśhaḥ nānā-vidhāni divyāni nānā-varṇ ākr itini cha</p>	<p>The Supreme Lord said: Behold, O Parth, My hundreds and thousands of wonderful forms of various shapes, sizes, and colors.</p>
11:6	<p>paśhyādityān vasūn rudrān āshvinau marutas tathā bahūny adṛ iṣ ḥṭ a-pūrvāṇ i paśhyāśhcharyāṇ i bhārata</p>	<p>Behold in Me, O scion of the Bharatas, the (twelve) sons of Aditi, the (eight) <i>vasus</i>, the (eleven) <i>rudras</i>, the (twin) Ashwini Kumars, as well as the (forty-nine) <i>maruts</i> and many more marvels never revealed before.</p>

11:7 - ihaika-sthaṁ jagat kṛ itsnaṁ paśhyādya sa-charācharam		
11:7	ihaika-sthaṁ jagat kṛ itsnaṁ paśhyādya sa-charācharam mama dehe guḍ ākeśha yach chānyad draṣ hṭ um ichchhasi	Behold now, Arjun, the entire universe, with everything moving and non-moving, assembled together in My universal form. Whatever else you wish to see, observe it all within this universal form.
11:8 - na tu māṁ śhakyase draṣ hṭ um anenaiva sva-chakṣ huṣ hā		
11:8	na tu māṁ śhakyase draṣ hṭ um anenaiva sva-chakṣ huṣ hā divyaṁ dadāmi te chakṣ huḥ paśhya me yogam aiśhwaram	But you cannot see My cosmic form with these physical eyes of yours. Therefore, I grant you divine vision. Behold My majestic opulence!
11:9	sañjaya uvācha evam uktvā tato rājan mahā-yogeshhvaro hariḥ darśhayām āsa pāṛthāya paramaṁ rūpam aiśhwaram	Sanjay said: O King, having spoken thus, the Supreme Lord of Yog, Shree Krishna, displayed his divine and opulent form to Arjun.
11:10 - aneka-vaktra-nayanam anakādbhuta-darśhanam		
11:10 - 11	aneka-vaktra-nayanam anakādbhuta-darśhanam aneka-divyābharaṇ aṁ divyānekodyatāyudham divya-mālyāmbara-dharaṁ divya-gandhānulepanam	In that cosmic form, Arjun saw unlimited faces and eyes, decorated with many celestial ornaments and wielding many kinds of divine weapons. He wore

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	sarvāśhcharya-mayaṁ devam anantaṁ viśhvato-mukham	many garlands on His body and was anointed with many sweet-smelling heavenly fragrances. He revealed Himself as the wonderful and infinite Lord whose face is everywhere.
11:12 - divi sūrya-sahasrasya bhaved yugapad utthitā		
11:12	divi sūrya-sahasrasya bhaved yugapad utthitā yadi bhāḥ sadṛ īśhī sā syād bhāsas tasya mahātmanaḥ	If a thousand suns were to blaze forth together in the sky, they would not match the splendor of that great form.
11:13 - tatraika-sthaṁ jagat kṛ itsnaṁ pravibhaktam anekadhā		
11:13	tatraika-sthaṁ jagat kṛ itsnaṁ pravibhaktam anekadhā apaśhyad deva-devasya śharīre pāṇ ḍ avas tadā	There Arjun could see the totality of the entire universe established in one place, in that body of the God of gods.
11:14	tataḥ sa vismayāviṣ hṭ o hṛ iṣ hṭ a-romā dhanañjayaḥ praṇ amya śhīrasā devaṁ kṛ itāñjalir abhāṣ hata	Then, Arjun, full of wonder and with hair standing on end, bowed his head before the Lord and addressed Him, with folded hands.
11:15 - paśhyāmi devāns tava deva dehe		
11:15	arjuna uvācha paśhyāmi devāns tava deva dehe sarvāns tathā bhūta-viśheṣ ha-saṁ ghān	Arjun said: O Shree Krishna, I behold within Your body all the gods and hosts of different beings. I see Brahma seated

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	brahmāṇ am īshaṁ kamalāsana-stham ṛ iṣ hīnś cha sarvān uragānś cha divyān	on the lotus flower; I see Shiv, all the sages, and the celestial serpents.
11:16 - aneka-bāhūdara-vaktra-netraṁ		
11:16	aneka-bāhūdara-vaktra-netraṁ paśhyāmi tvāṁ sarvato 'nanta-rūpam nāntaṁ na madhyaṁ na punas tavādiṁ paśhyāmi viśhveśhvara viśhva-rūpa	I see Your infinite form in every direction, with countless arms, stomachs, faces, and eyes. O Lord of the universe, whose form is the universe itself, I do not see in You any beginning, middle, or end.
11:17 - kirīṭ inam gadinaṁ chakriṇ aṁ cha		
11:17	kirīṭ inam gadinaṁ chakriṇ aṁ cha tejo-rāśhiṁ sarvato dīptimantam paśhyāmi tvāṁ durnirīkṣ hyaṁ samantād dīptānalārka-dyutim aprameyam	I see Your form, adorned with a crown, and armed with the club and disc, shining everywhere as the abode of splendor. It is hard to look upon You in the blazing fire of Your effulgence, which is radiating like the sun in all directions.
11:18 - tvam akṣharam paramaṁ veditavyaṁ		
11:18	tvam akṣharam paramaṁ veditavyaṁ tvam asya viśhvasya paraṁ nidhānam tvam avyayaḥ śhāśhvata-dharma-goptā sanātanas tvāṁ puruṣ ho mato me	I recognize You as the supreme imperishable being, the Ultimate Truth to be known by the scriptures. You are the support of all creation; You are the

		eternal protector of <i>Sanātan Dharma</i> (the Eternal Religion); and You are the everlasting Supreme Divine Personality.
11:19 - anādi-madhyāntam ananta-vīryam		
11:19	anādi-madhyāntam ananta-vīryam ananta-bāhurṁ śhaśhi-sūrya-netram paśhyāmi tvāṁ dīpta-hutāśha-vaktraṁ sva-tejasā viśhvam idaṁ tapantam	You are without beginning, middle, or end; Your power has no limits. Your arms are infinite; the sun and the moon are like Your eyes, and fire is like Your mouth. I see you warming the entire creation by Your radiance.
11:20 - dyāv ā-pr̥ ithivyor idam antaraṁ hi		
11:20	dyāv ā-pr̥ ithivyor idam antaraṁ hi vyāptaṁ tvayaikena diśhaśh cha sarvāḥ dṛ̥ iṣ̥ hṛ̥ vādbhutaṁ rūpam ugraṁ tavedaṁ loka-trayaṁ pravyathitaṁ mahātman	The space between heaven and earth and all the directions is pervaded by You alone. Seeing Your wondrous and terrible form, I see the three worlds trembling in fear, O Greatest of all beings.
11:21	amī hi tvāṁ sura-saṁ ghā viśhanti kechid bhītāḥ prāñjalayo gṛ̥ iṇ̥ anti svastīty uktvā maharṣ̥ hi-siddha-saṁ ghāḥ stuvanti tvāṁ stutibhiḥ puṣ̥ hkalābhiḥ	All the celestial gods are taking Your shelter by entering into You. In awe, some are praising You with folded hands. The great sages and perfected beings are extolling You with auspicious hymns and profuse prayers.
11:22	rudrādityā vasavo ye cha sādhyā	The rudras, adityas, vasus, sadhyas,

	viśhve 'śhvinau marutaśh choṣ hmapāśh cha gandharva-yakṣ hāsura-siddha-saṅ ghā vikṣ hante tvāṁ vismitāśh chaiva sarve	vishvadevas, Ashwini Kumars, <i>maruts</i> , ancestors, <i>gandharvas</i> , <i>yakshas</i> , <i>asuras</i> , and <i>siddhas</i> are all beholding You in wonder.
11:23	rūpaṁ mahat te bahu-vaktra-netraṁ mahā-bāho bahu-bāhūru-pādam bahūdaraṁ bahu-danṣ hṭ rā-karālaṁ dṛ iṣ hṭ vā lokāḥ pravyathitās tathāham	O mighty Lord, in veneration of Your magnificent form with its many mouths, eyes, arms, thighs, legs, stomachs, and terrifying teeth, all the worlds are terror-stricken, and so am I.
11:24	nabhaḥ -spṛ iśhaṁ dīptam aneka-varṇ aṁ vyāttānanaṁ dīpta-viśhāla-netram dṛ iṣ hṭ vā hi tvāṁ pravyathitāntar-ātmā dhṛ itiṁ na vindāmi śhamaṁ cha viṣ hṇ o	O Lord Vishnu, seeing Your form touching the sky, effulgent in many colors, with mouths wide open and enormous blazing eyes, my heart is trembling with fear. I have lost all courage and peace of mind.
11:25	danṣ hṭ rā-karālāni cha te mukhāni dṛ iṣ hṭ vaiva kālānala-sannibhāni diśho na jāne na labhe cha śharma prasīda deveśha jagan-nivāsa	Having seen Your many mouths bearing Your terrible teeth, resembling the raging fire at the time of annihilation, I forget where I am and do not know where to go. O Lord of lords, You are the shelter of the universe; please have mercy on me.
11:26 - 27	amī cha tvāṁ dhṛ itarāśhtrasya putrāḥ sarve sahaivāvani-pāla-saṅ ghaiḥ bhīṣ hmo droṇ aḥ sūta-putras tathāsau sahāsmadiyair api yodha-mukhyaiḥ vaktrāḥ i te tvaramāṇ ā viśhanti danṣ hṭ rā-karālāni bhayānakāni kechid vilagnā daśhanāntareṣ hu	I see all the sons of Dhritarashtra, along with their allied kings, including Bheeshma, Dronacharya, Karn, and also the generals from our side, rushing headlong into Your fearsome mouths. I see some with their heads smashed between Your terrible teeth.

	sandr̥ iśhyante chūr̥ṇ itair uttamāñ gaiḥ	
11:28 - 29	yathā nadīnār̥ṇ bahavo 'mbu-vegāḥ samudram evābhimukhā dravanti tathā tavāmī nara-loka-vīrā viśhanti vaktrāḥ y abhivijvalanti	As many waves of the rivers flowing rapidly into the ocean, so are all these great warriors entering into Your blazing mouths. As moths rush with great speed into the fire to perish, so are all these armies entering with great speed into Your mouths.
11:30 - lelihyase grasamānaḥ samantāl		
11:30	lelihyase grasamānaḥ samantāl lokān samagrān vadanair jvaladbhiḥ tejobhir āpūrya jagat samagrāñ bhāsas tavogrāḥ pratapanti viṣ hṇ o	With Your fiery tongues You are licking up the hosts of living beings on all sides and devouring them with Your blazing mouths. O Vishnu, You are scorching the entire universe with the fierce, all-pervading rays of Your effulgence.
11:31 - ākhyāhi me ko bhavān ugra-rūpo		
11:31	ākhyāhi me ko bhavān ugra-rūpo namo 'stu te deva-vara prasīda vijñātum ichchāmi bhavantam ādyañ na hi prajānāmi tava pravṛ ittim	Tell me who You are, so fierce of form. O God of gods, I bow before You; please bestow Your mercy on me. You, who existed before all creation, I wish to know who You are, for I do not comprehend Your nature and workings.

11:32 - kālo 'smi loka-kṣ haya-kṛ it pravṛ iddho		
11:32	śhrī-bhagavān uvācha kālo 'smi loka-kṣ haya-kṛ it pravṛ iddho lokān samāhartum iha pravṛ ittaḥ ṛ ite 'pi tvāṁ na bhaviṣ hyanti sarve ye 'vasthitāḥ pratyānīkeṣ hu yodhāḥ	The Supreme Lord said: I am mighty Time, the source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist.
11:33 - tasmāt tvam uttiṣ hṛ ha yaśho labhasva		
11:33	tasmāt tvam uttiṣ hṛ ha yaśho labhasva jītvā śhatrūn bhuñ kṣ hva rājyaṁ samṛ iddham mayaivaite nihataḥ pūrvam eva nimitta-mātraṁ bhava savya-sāchin	Therefore, arise and attain honor! Conquer your foes and enjoy prosperous rulership. These warriors stand already slain by Me, and you will only be an instrument of My work, O expert archer.
11:34 - droṇ aṁ cha bhīṣ hmaṁ cha jayadrathaṁ cha		
11:34	droṇ aṁ cha bhīṣ hmaṁ cha jayadrathaṁ cha karṇ aṁ tathānyān api yodha-vīrān mayā hatān s tvaṁ jahi mā vyathiṣ hṛ hā yudhyasva jetāsi raṇ e sapatnān	Dronacharya, Bheeshma, Jayadratha, Karn, and other brave warriors have already been killed by Me. Therefore, slay them without being disturbed. Just fight and you will be victorious over your enemies in battle.
11:35	sañjaya uvācha etach chhrutvā vachanaṁ keśhavasya	Sanjay said: Hearing these words of Keshav, Arjun trembled with dread.

	<p>kr̥ itāñjalir vepamānaḥ kirīṭ ī namaskṛ itvā bhūya evāha kr̥ iṣ hṇ aṁ sa-gadgadaṁ bhīta-bhītaḥ praṇ amya</p>	<p>With palms joined, he bowed before Shree Krishna and spoke in a faltering voice, overwhelmed with fear.</p>
11:36	<p>arjuna uvācha sthāne hṛ iṣ hīkeśha tava prakīrtyā jagat prahr̥iṣhyaty anurajyate cha rakṣ hānsi bhītāni diśho dravanti sarve namasyanti cha siddha-saṅ ghāḥ</p>	<p>Arjun said: O Master of the senses, it is but apt that the universe rejoices in giving You praise and is enamored by You. Demons flee fearfully from You in all directions and hosts of perfected saints bow to You.</p>
11:37 - kasmāch cha te na nameran mahātman		
11:37	<p>kasmāch cha te na nameran mahātman gariyase brahmaṇ o 'py ādi-kartre ananta deveśha jagan-nivāsa tvam akṣharaṁ sad-asat tat paraṁ yat</p>	<p>O Great One, who are even greater than Brahma, the original creator, why should they not bow to you? O Limitless One, O Lord of the <i>devatās</i>, O Refuge of the universe, You are the imperishable reality beyond both the manifest and the non-manifest.</p>
11:38 - tvam ādi-devaḥ puruṣ haḥ purāṇ as		
11:38	<p>tvam ādi-devaḥ puruṣ haḥ purāṇ as tvam asya viśhvasya paraṁ nidhānam vettāsi vedyarṁ cha paraṁ cha dhāma tvayā tataṁ viśhvam ananta-rūpa</p>	<p>You are the primeval God and the original Divine Personality; You are the sole resting place of this universe. You are both the knower and the object of knowledge; You are the Supreme Abode. O possessor of infinite forms, You alone pervade the entire universe.</p>

11:39	vāyur yamo 'gnir varuṇ aḥ śhaśhāṇ kaḥ prajāpatis tvaṁ prapitāmahaś cha namo namas te 'stu sahasra-kṛitvaḥ punaś cha bhūyo 'pi namo namas te	You are <i>Vāyu</i> (god of wind), <i>Yamraj</i> (god of death), <i>Agni</i> (god of fire), <i>Varuṇ</i> (god of water), and <i>Chandra</i> (moon-god). You are the creator Brahma, and the Great-grandfather of all beings. I offer my salutations unto You a thousand times, again and yet again!
11:40	namaḥ purastād atha pṛ iṣ hṛ hatas te namo 'stu te sarvata eva sarva ananta-vīryāmita-vikramas tvaṁ sarvaṁ samāpnoṣ hi tato 'si sarvaḥ	O Lord of infinite power, my salutations to You from the front and the rear, indeed from all sides! You possess infinite valor and might and pervade everything, and thus, You are everything.
11:41 - sakheti matvā prasabhaṁ yad uktaṁ		
11:41 - 42	sakheti matvā prasabhaṁ yad uktaṁ he kṛ iṣ hṇ a he yādava he sakheti ajānatā mahimānaṁ tavedaṁ mayā pramādāt praṇ ayena vāpi yach chāvahāsārtham asat-kṛ ito 'si vihāra-śhayyāsana-bhojaneṣ hu eko 'tha vāpy achyuta tat-samakṣ haṁ tat kṣ hāmāye tvām aham aprameyam	Thinking of You as my friend, I presumptuously addressed You as, “O Krishna,” “O Yadav,” “O my dear Friend.” I was ignorant of Your majesty, showing negligence and undue affection. And if, jestfully, I treated You with disrespect, while playing, resting, sitting, eating, when alone, or before others—for all that I crave forgiveness.
11:43	pitāsi lokasya charācharasya tvam asya pūjyaś cha gurur garīyān na tvat-samo 'sty abhyadhikaḥ kuto 'nyo loka-traye 'py apratima-prabhāva	You are the Father of the entire universe, of all moving and non-moving beings. You are the most deserving of worship and the Supreme Spiritual Master. When there is none equal to You in all the three worlds, then who

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		can possibly be greater than You, O Possessor of incomparable power?
11:44 - tasmāt praṇ amya praṇ idhāya kāyaṁ		
11:44	tasmāt praṇ amya praṇ idhāya kāyaṁ prasādaye tvām aham īśham īḍ yam pīteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍ hum	Therefore, O adorable Lord, bowing deeply and prostrating before You, I implore You for Your grace. As a father tolerates his son, a friend forgives his friend, and a lover pardons the beloved, please forgive me for my offenses.
11:45 - adṛ iṣ hṭ a-pūrvam hṛ iṣ hito 'smi dṛ iṣ hṭ vā		
11:45	adṛ iṣ hṭ a-pūrvam hṛ iṣ hito 'smi dṛ iṣ hṭ vā bhayena cha pravyathitaṁ mano me tad eva me darśhaya deva rūpaṁ prasīda deveśha jagan-nivāsa	Having seen Your universal form that I had never seen before, I feel great joy. And yet, my mind trembles with fear. Please have mercy on me and again show me Your pleasing form, O God of gods, O Abode of the universe.
11:46 - kirīṭ inam gadinam chakra-hastam		
11:46	kirīṭ inam gadinam chakra-hastam ichchhāmi tvām draṣ hṭ um aham tathaiva tenaiva rūpeṇ a chatur-bhujena sahasra-bāho bhava viśhva-mūrte	O Thousand-armed One, though You are the embodiment of all creation, I wish to see You in Your four-armed form, carrying the mace and disc, and wearing the crown.

11:47 - mayā prasannena tavārjunedaṁ		
11:47	śhrī-bhagavān uvācha mayā prasannena tavārjunedaṁ rūpaṁ paraṁ darśhitam ātma-yogāt tejo-mayaṁ viśhvam anantam ādyaṁ yan me tvad anyena na dṛ iṣ hṭ a-pūrvam	The Lord said: Arjun, being pleased with you, by My <i>Yogmaya</i> power, I gave you a vision of My resplendent, unlimited, and primeval cosmic form. No one before you has ever seen it.
11:48 - na veda-yajñādhyayanair na dānair		
11:48	na veda-yajñādhyayanair na dānair na cha kriyābhir na tapobhir ugraiḥ evaṁ-rūpaḥ śhakya ahaṁ nṛ i-loke draṣ ḥṭ urṁ tvad anyena kuru-pravīra	Not by study of the Vedas, nor by the performance of sacrifice, rituals, or charity, nor even by practicing severe austerities, has any mortal ever seen what you have seen, O best of the Kuru warriors.
11:49 - mā te vyathā mā cha vimūḍ ha-bhāvo		
11:49	mā te vyathā mā cha vimūḍ ha-bhāvo dṛ iṣ hṭ vā rūpaṁ ghoram īdṛ iñ mamedam vyapeta-bhīḥ prīta-manāḥ punas tvaṁ tad eva me rūpam idaṁ prapaśhya	Be neither afraid nor bewildered on seeing this terrible form of Mine. Be free from fear and with a cheerful heart, behold Me once again in My personal form.

11:50 - ity arjunaṁ vāsudevas tathoktvā		
11:50	<p>sañjaya uvācha ity arjunaṁ vāsudevas tathoktvā svakaṁ rūpaṁ darśhayām āsa bhūyaḥ āśhvāsayām āsa cha bhītam enaṁ bhūtvā punaḥ saumya-vapur mahātmā</p>	<p>Sanjay said: Having spoken thus, the compassionate son of Vasudev displayed His personal (four-armed) form again. Then, He further consoled the frightened Arjun by assuming His gentle (two-armed) form.</p>
11:51 - dṛ iṣ hṛ vedaṁ mānuṣ haṁ rūpaṁ tava saumyaṁ janārdana		
11:51	<p>arjuna uvācha dṛ iṣ hṛ vedaṁ mānuṣ haṁ rūpaṁ tava saumyaṁ janārdana idānīm asmi saṁ vṛ ittaḥ sa-chetāḥ prakṛ itiṁ gataḥ</p>	<p>Arjun said: O Shree Krishna, seeing Your gentle human form (two-armed), I have regained my composure and my mind is restored to normal.</p>
11:52 - su-durdaśham idaṁ rūpaṁ dṛ iṣ hṛ avān asi yan mama		
11:52 - 53	<p>śhrī-bhagavān uvācha su-durdaśham idaṁ rūpaṁ dṛ iṣ hṛ avān asi yan mama devā apy asya rūpasya nityaṁ darśhana-kāṁ kṣ hiṇ aḥ nāhaṁ vedair na tapasā na dānena na chejyayā śhakya evaṁ -vidho draṣ hṛ uṁ dṛ iṣ hṛ avān asi mām yathā</p>	<p>The Supreme Lord said: This form of Mine that you are seeing is exceedingly difficult to behold. Even the celestial gods are eager to see it. Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, can I be seen as you have seen Me.</p>

27. Sacrifice by Yogis

4:25 - daivam evāpare yajñam yoginaḥ paryupāsate		
4:25	daivam evāpare yajñam yoginaḥ paryupāsate brahmāgnāvapare yajñam yajñenaivopajuhvati	Some yogis worship the celestial gods with material offerings unto them. Others worship perfectly who offer the self as sacrifice in the fire of the Supreme Truth.
4:26	śhrotrādīnīndriyāḥ yanye sanyamāgniḥ hu juhvati śhabdādīn viṣṭ hayānanya indriyāgniḥ hu juhvati	Others offer hearing and other senses in the sacrificial fire of restraint. Still others offer sound and other objects of the senses as sacrifice in the fire of the senses.
4:27	sarvāḥ īndriya-karmāḥ i prāṇ a-karmāḥ i chāpare ātma-sanyama-yogāgnau juhvati jñāna-dīpīte	Some, inspired by knowledge, offer the functions of all their senses and their life energy in the fire of the controlled mind.
4:28 - dravya-yajñās tapo-yajñā yoga-yajñās tathāpare		
4:28	dravya-yajñās tapo-yajñā yoga-yajñās tathāpare swādhyāya-jñāna-yajñāśh cha yatayaḥ sanśhita-vratāḥ	Some offer their wealth as sacrifice, while others offer severe austerities as sacrifice. Some practice the eight-fold path of yogic practices, and yet others study the scriptures and cultivate knowledge as sacrifice, while observing strict vows.

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4:29	apāne juhvati prāṇ aṁ prāṇ e 'pānaṁ tathāpare prāṇ āpāna-gatī ruddhvā prāṇ āyāma-parāyaṇ āḥ	Still others offer as sacrifice the outgoing breath in the incoming breath, while some offer the incoming breath into the outgoing breath. Some arduously practice <i>prāṇ āyām</i> and restrain the incoming and outgoing breaths, purely absorbed in the regulation of the life-energy.
4:30	apare niyatāhārāḥ prāṇ ān prāṇ eṣ hu juhvati sarve 'pyete yajña-vido yajña-kṣ hapita-kalmaṣ hāḥ	Yet others curtail their food intake and offer the breath into the life-energy as sacrifice. All these knowers of sacrifice are cleansed of their impurities as a result of such performances.
4:31 - yajña-śhiṣ hṭ āmṛ ita-bhujo yānti brahma sanātanam		
4:31	yajña-śhiṣ hṭ āmṛ ita-bhujo yānti brahma sanātanam nāyaṁ loko 'styayajñasya kuto 'nyaḥ kuru-sattama	Those who know the secret of sacrifice, and engaging in it, partake of its remnants that are like nectar, advance toward the Absolute Truth. O best of the Kurus, those who perform no sacrifice find no happiness either in this world or the next.
4:32	evaṁ bahu-vidhā yajñā vitatā brahmaṇ o mukhe karma-jān viddhi tām sarvān evaṁ jñātvā vimokṣ hyase	All these different kinds of sacrifice have been described in the Vedas. Know them as originating from different types of work; this understanding cuts the knots of material bondage.

28. The Enlightened - No Duty, but Action performed nevertheless

3:17 - yas tvātma-ratir eva syād ātma-tṛ iptaśh cha mānavah		
3:17	yas tvātma-ratir eva syād ātma-tṛ iptaśh cha mānavah ātmanyeva cha santuṣ hṛ as tasya kāryaṁ na vidyate	But those who rejoice in the self, who are illumined and fully satisfied in the self, for them, there is no duty.
3:18 - naiva tasya kṛ itenārtho nākṛ iteneha kaśhchana		
3:18	naiva tasya kṛ itenārtho nākṛ iteneha kaśhchana na chāsyā sarva-bhūteṣ hu kaśhchid artha-vyapāśhrayaḥ	Such self-realized souls have nothing to gain or lose either in discharging or renouncing their duties. Nor do they need to depend on other living beings to fulfill their self-interest.
3:19 - tasmād asaktaḥ satataṁ kāryaṁ karma samāchara		
3:19	tasmād asaktaḥ satataṁ kāryaṁ karma samāchara asakto hyācharan karma param āpnoti pūruṣ haḥ	Therefore, giving up attachment, perform actions as a matter of duty because by working without being attached to the fruits, one attains the Supreme.

3:20 - karmaṇ aiwa hi sansiddhim āsthitā janakādayaḥ		
3:20	karmaṇ aiwa hi sansiddhim āsthitā janakādayaḥ loka-saṅ graham evāpi sampaśhyaṇ kartum arhasi	By performing their prescribed duties, King Janak and others attained perfection. You should also perform your duties to set an example for the good of the world.
3:21 - yad yad ācharati śhreṣṭhaḥ tat tad evetaro janaḥ		
3:21	yad yad ācharati śhreṣṭhaḥ tat tad evetaro janaḥ sa yat pramāṇaṁ kurute lokas tad anuvartate	Whatever actions great persons perform, common people follow. Whatever standards they set, all the world pursues.
3:22 - na me pārthāsti kartavyaṁ triṣṭhu lokeṣṭhu kiñchana		
3:22	na me pārthāsti kartavyaṁ triṣṭhu lokeṣṭhu kiñchana nānavāptam avāptavyaṁ varta eva cha karmaṇ i	There is no duty for Me to do in all the three worlds, O Parth, nor do I have anything to gain or attain. Yet, I am engaged in prescribed duties.
3:23 - yadi hyahaṁ na varteyaṁ jātu karmaṇ yatandritaḥ		
3:23	yadi hyahaṁ na varteyaṁ jātu karmaṇ yatandritaḥ mama vartmānuvartante manuṣhyāḥ pārtha sarvaśhaḥ	For if I did not carefully perform the prescribed duties, O Parth, all men would follow My path in all respects.

3:24 - utsīdeyur ime lokā na kuryārṁ karma ched aham		
3:24	utsīdeyur ime lokā na kuryārṁ karma ched aham sankarasya cha kartā syām upahanyām imāḥ prajāḥ	If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail, and would thereby destroy the peace of the human race.
3:25 - saktāḥ karmaṇ yavidvānso yathā kurvanti bhārata		
3:25	saktāḥ karmaṇ yavidvānso yathā kurvanti bhārata kuryād vidvāns tathāsaktaśh chikīrṣ hur loka-saṁ graham	As ignorant people perform their duties with attachment to the results, O scion of Bharat, so should the wise act without attachment, for the sake of leading people on the right path.
3:26 - na buddhi-bhedaṁ janayed ajñānāṁ karma-saṁ ginām		
3:26	na buddhi-bhedaṁ janayed ajñānāṁ karma-saṁ ginām joṣ hayet sarva-karmāḥ i vidvān yuktaḥ samācharan	The wise should not create discord in the intellects of ignorant people, who are attached to fruitive actions, by inducing them to stop work. Rather, by performing their duties in an enlightened manner, they should inspire the ignorant also to do their prescribed duties.

29. Time of Death

8:23	yatra kāle tvanāvṛ ittim āvṛ ittiṁ chaiva yoginaḥ prayātā yānti taṁ kālaṁ vakṣ hyāmi bharatarṣ habha	Now I will tell you, O greatest of the Bhāratas, the time in which the yogis depart never to return, and also the time in which they depart to return.
8:24 - agnir jyotir ahaḥ śhuklaḥ ṣ haṇ -māsā uttarāyaṇ am		
8:24	agnir jyotir ahaḥ śhuklaḥ ṣ haṇ -māsā uttarāyaṇ am tatra prayātā gachchhanti brahma brahma-vido janāḥ	Fire, light, day-time, the bright half of the moon, and the six months of the northward passage of the sun— taking this path, the knowers of Brahman go to Brahman.
8:25 - dhūmo rātris tathā kṛ iṣ hṇ aḥ ṣ haṇ -māsā dakṣ hiṇ āyanam		
8:25	dhūmo rātris tathā kṛ iṣ hṇ aḥ ṣ haṇ -māsā dakṣ hiṇ āyanam tatra chāndramasaṁ jyotir yogī prāpya nivartate	Smoke, night, the dark half of the moon, and the six months of the southward passage of the sun— taking this path, the yogi reaches the lunar path and thence returns.
8:26 - śhukla-kṛ iṣ hṇ e gatī hyete jagataḥ śhāśhvate mate		
8:26	śhukla-kṛ iṣ hṇ e gatī hyete jagataḥ śhāśhvate mate	These two paths— the bright and the

	ekayā yātyanāvṛ ittim anyayāvartate punaḥ	dark— are deemed to be the world's eternal paths. Following the one, a man does not come back, and following the other, he is reborn.
8:27	naite sṛ itī pārtha jānan yogī muhyati kaśhchana tasmāt sarveṣ hu kāleṣ hu yoga-yukto bhavārjuna	No yogi who understands these two paths is ever deluded. Therefore, O Arjuna, at all times be steadfast in yoga.
8:28	vedeṣhu yajñeṣhu tapaḥsu chaiva dāneṣ hu yat puṇ ya-phalaṁ pradiṣ hṛ am atyeti tat sarvam idaṁ viditvā yogī paraṁ sthānam upaiti chādyam	The yogi who knows this transcends all the rewards laid down for the study of the Vedas, for sacrifices, for austerities, for making gifts: he reaches the Supreme, Primal Abode.
15:8 - śharīraṁ yad avāpnoti yach chāpy utkrāmatīśhvaraḥ		
15:8	śharīraṁ yad avāpnoti yach chāpy utkrāmatīśhvaraḥ gr̥ ihītvaitāni sanyāti vāyur gandhān ivāśhayāt	As the air carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it leaves an old body and enters a new one.
15:10 - utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇ ānvitam		
15:10	utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇ ānvitam vimūḍ hā nānupaśhyanti paśhyanti jñāna-chakṣ huṣ haḥ	The ignorant do not perceive the soul as it resides in the body, and as it enjoys sense objects; nor do they perceive it when it departs. But those who possess

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		the eyes of knowledge can behold it.
15:11 - yatanto yoginaśh chainaṁ paśhyanty ātmany avasthitam		
15:11	yatanto yoginaśh chainaṁ paśhyanty ātmany avasthitam yatanto 'py akṛ itātmāno nainaṁ paśhyanty achetasaḥ	Striving yogis too are able to realize the soul enshrined in the body. However, those whose minds are not purified cannot cognize it, even though they strive to do so.

30. Karmakanda - Action motivated by material gain

4:12	kāṇ kṣ hantaḥ karmaṇ āṁ siddhiṁ yajanta iha devatāḥ kṣ hipraṁ hi mānuṣ he loke siddhir bhavati karmajā	In this world, those desiring success in material activities worship the celestial gods, since material rewards manifest quickly.
7:20	kāmais tais tair hr̥ ita-jñānāḥ prapadyante 'nya-devatāḥ taṁ taṁ niyamam āsthāya prakṛ ityā niyatāḥ svayā	Those whose knowledge has been carried away by material desires surrender to the celestial gods. Following their own nature, they worship the <i>devatās</i> , practicing rituals meant to propitiate these celestial personalities.
7:21 - yo yo yāṁ yāṁ tanuṁ bhaktaḥ śhraddhayārchitum ichchhati		
7:21	yo yo yāṁ yāṁ tanuṁ bhaktaḥ śhraddhayārchitum ichchhati tasya tasyāchalāṁ śhraddhāṁ tām eva vidadhāmyaham	Whatever celestial form a devotee seeks to worship with faith, I steady the faith of such a devotee in that form.
7:22 - sa tayā śhraddhayā yuktas tasyārāadhanam īhate		
7:22	sa tayā śhraddhayā yuktas tasyārāadhanam īhate labhate cha tataḥ kāmān mayaiva vihitān hi tān	Endowed with faith, the devotee worships a particular celestial god and obtains the objects of desire. But in reality, I alone arrange these benefits.

7:23 - antavat tu phalaṁ teṣ hāṁ tad bhavatyalpa-medhasām		
7:23	antavat tu phalaṁ teṣ hāṁ tad bhavatyalpa-medhasām devān deva-yajo yānti mad-bhaktā yānti mām api	But the fruit gained by these people of little understanding is perishable. Those who worship the celestial gods go to the celestial abodes, while My devotees come to Me.
9:20 - trai-vidyā mām soma-pāḥ pūta-pāpā		
9:20	trai-vidyā mām soma-pāḥ pūta-pāpā yajñair iṣ hṛ vā svar-gatiṁ prārthayante te puṇ yam āsādyā surendra-lokam aśhnanti divyān divi deva-bhogān	Those who are inclined to the fruitive activity described in the Vedas worship Me through ritualistic sacrifices. Being purified from sin by drinking the <i>Soma</i> juice, which is the remnant of the <i>yajñas</i> , they seek to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of heaven, and enjoy the pleasures of the celestial gods.
9:21 - te taṁ bhuktvā swarga-lokaṁ viśhālāṁ		
9:21	te taṁ bhuktvā swarga-lokaṁ viśhālāṁ kṣ hīṇ e puṇ ye martya-lokaṁ viśhanti evaṁ trayī-dharmam anuprapannā gatāgataṁ kāma-kāmā labhante	When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects

		of enjoyment, repeatedly come and go in this world.
9:23	ye 'pyanya-devatā-bhaktā yajante śhraddhayānvitāḥ te 'pi mām eva kaunteya yajantyavidhi-pūrvakam	O son of Kunti, even those devotees who faithfully worship other gods also worship Me. But they do so by the wrong method.
9:24	aham hi sarva-yajñānām bhoktā cha prabhureva cha na tu mām abhijānanti tattvenātaśh chyavanti te	I am the enjoyer and the only Lord of all sacrifices. But those who fail to realize My divine nature must be reborn.
9:25 - yānti deva-vratā devān pitṛ īn yānti pitṛ i-vratāḥ		
9:25	yānti deva-vratā devān pitṛ īn yānti pitṛ i-vratāḥ bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām	Worshippers of the celestial gods take birth amongst the celestial gods, worshippers of the ancestors go to the ancestors, worshippers of ghosts take birth amongst such beings, and My devotees come to Me alone.

31. Concluding Remarks

18:67 - idaṁ te nātapaskyāya nābhaktāya kadāchana		
18:67	idaṁ te nātapaskyāya nābhaktāya kadāchana na chāśhuśhruṣ have vāchyaṁ na cha māṁ yo 'bhyasūtayi	This instruction should never be explained to those who are not austere or to those who are not devoted. It should also not be spoken to those who are averse to listening (to spiritual topics), and especially not to those who are envious of Me.
18:68 - ya idaṁ paramaṁ guhyaṁ mad-bhakteṣ hv abhidhāsyati		
18:68	ya idaṁ paramaṁ guhyaṁ mad-bhakteṣ hv abhidhāsyati bhaktiṁ mayi parāṁ kṛ itvā mām evaiṣ hyaty asanśhayaḥ	Amongst My devotees, those who teach this most confidential knowledge perform the greatest act of love. They will come to Me, without doubt.
18:69 - na cha tasmān manuṣ hyeṣ hu kaśhchin me priya-kṛ ittamaḥ		
18:69	na cha tasmān manuṣ hyeṣ hu kaśhchin me priya-kṛ ittamaḥ bhavitā na cha me tasmād anyaḥ priyatara bhuvi	No human being does more loving service to Me than they; nor shall there ever be anyone on this earth more dear to Me.

18:70 - adhyeṣ hyate cha ya imarṁ dharmyarṁ sarṁ vādam āvayoḥ		
18:70	adhyeṣ hyate cha ya imarṁ dharmyarṁ sarṁ vādam āvayoḥ jñāna-yajñena tenāham iṣ hṭ aḥ syām iti me matiḥ	And I proclaim that those who study this sacred dialogue of ours will worship Me (with their intellect) through the sacrifice of knowledge; such is My view.
18:71 - śhraddhāvān anasūyaśh cha śhr iṇ uyād api yo naraḥ		
18:71	śhraddhāvān anasūyaśh cha śhr iṇ uyād api yo naraḥ so 'pi muktaḥ śhubhāñl lokān prāpnuyāt puṇ ya-karmaṇ ām	Even those who only listen to this knowledge with faith and without envy will be liberated from sins and attain the auspicious abodes where the pious dwell.
18:72	kachchid etach chhrutaṁ pārtha tvayaikāgreṇ a chetasā kachchid ajñāna-sammohaḥ pranaṣ hṭ as te dhanañjaya	O Arjun, have you heard Me with a concentrated mind? Have your ignorance and delusion been destroyed?
18:73 - naṣ hṭ o mohaḥ smṛ itir labdhā tvat-prasādān mayāchyuta		
18:73	arjuna uvācha naṣ hṭ o mohaḥ smṛ itir labdhā tvat-prasādān mayāchyuta sthito 'smi gata-sandehaḥ kariṣhye vachanaṁ tava	Arjun said: O Infallible One, by Your grace my illusion has been dispelled, and I am situated in knowledge. I am now free from doubts, and I shall act according to Your instructions.
18:74	sañjaya uvācha	Sanjay said: Thus, have I heard this

	ity ahaṁ vāsudevasya pārthasya cha mahātmanaḥ saṁ vādam imam aśhrauṣ ham adbhutaṁ roma-harṣ haṇ am	wonderful conversation between Shree Krishna, the Son of Vasudev, and Arjun, the noble-hearted son of Pritha. So thrilling is the message that my hair is standing on end.
18:75 - vyāsa-prasādāch chhurutavān etad guhyam ahaṁ param		
18:75	vyāsa-prasādāch chhurutavān etad guhyam ahaṁ param yogaṁ yogeśhvarāt kṛ iṣ hṇ āt sākṣ hāt kathayataḥ svayam	By the grace of Veda Vyas, I have heard this supreme and most secret Yog from the Lord of Yog, Shree Krishna Himself.
18:76	rājan sansmṛ itya sansmṛ itya saṁ vādam imam adbhutam keśhavārjunayoḥ puṇ yaṁ hṛ iṣ hyāmi cha muhur muhuḥ	As I repeatedly recall this astonishing and wonderful dialogue between the Supreme Lord Shree Krishna and Arjun, O King, I rejoice again and again.
18:77	tach cha sansmṛ itya sansmṛ itya rūpam aty-adbhutaṁ hareḥ vismayo ye mahān rājan hṛ iṣ hyāmi cha punaḥ punaḥ	And remembering that most astonishing and wonderful cosmic form of Lord Krishna, great is my astonishment, and I am thrilled with joy over and over again.
18:78 - yatra yogeśhvaraḥ kṛ iṣ hṇ o yatra pārtho dhanur-dharaḥ		
18:78	yatra yogeśhvaraḥ kṛ iṣ hṇ o yatra pārtho dhanur-dharaḥ tatra śhrīr vijayo bhūtir dhruvā nītir matir mama	Wherever there is Shree Krishna, the Lord of all Yog, and wherever there is Arjun, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness.

		Of this, I am certain.
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Appendix 1 - Verse Tabulations

Topic Listing

T1	Guru	T17	Karma-Yoga vs. Karma-Sanyas
T2	Maya	T18	Sanyasa vs. Thyga
T3	Jiva	T19	Five factors of Action
T4	Brahman	T20	Knowledge in the three modes
T5	Karma-Yoga	T21	Action in the three modes
T6	Jnana-Yoga	T22	Performance in the three modes
T7	Bhakti-Yoga	T23	Intellect in the three modes
T8	Manah	T24	Resolve in the three modes
T9	Saranaghathi	T25	Happiness in the three modes
T10	Moksha	T26	Divine Glory
T11	Varna Ashrama Dharma	T27	Sacrifice by the Yogis
T12	Kama Krodha Lobha	T28	Enlightened have no Duty but still Act
T13	Gunash (The Three modes)	T29	Time of Death

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T14	The Real Proprietor of Action	T30	Karmakanda - Sacrifice for material gain
T15	Saintly & Demoniatic natures	T31	Concluding Remarks
T16	Karma, Jnana, Bhakti - Concurrently		

Verse to Topic Mapping

Chapter	Verse Subject mapping
1 (47)	[1:] [2:] [3:] [4:] [5:] [6:] [7:] [8:] [9:] [10:] [11:] [12:] [13:] [14:] [15:] [16:] [17:] [18:] [19:] [20:] [21:] [22:] [23:] [24:] [25:] [26:] [27:] [28:] [29:] [30:] [31:] [32:] [33:] [34:] [35:] [36:] [37:] [38:] [39:] [40:] [41:] [42:] [43:] [44:] [45:] [46:] [47:]
2 (72)	[1:] [2:] [3:] [4:] [5:] [6:] [7:] [8:] [9:] [10:] [11: 3] [12: 3] [13: T3] [14:] [15:] [16: T6] [17: T3] [18: T3] [19: T3] [20: T3] [21: T3] [22: T3] [23: 3] [24: T3] [25: T3] [26:] [27: T3] [28: T3] [29:] [30: T3] [31:] [32:] [33:] [34:] [35:] [36:] [37: T6] [38:] [39:] [40:] [41:] [42: T5, T8] [43: T5, T8] [44: T5, T8] [45:] [46:] [47: T5] [48: T5] [49: T5] [50: T5] [51: T5] [52:] [53:] [54:] [55: T8] [56: T8] [57: T8] [58: T8] [59: T8] [60: T8] [61: T8] [62: T8] [63: T8] [64: T8] [65: T8] [66: T8] [67: T8] [68: T8] [69:] [70: T8] [71: T8] [72: T8]
3 (43)	[1: T16] [2: T16] [3: T16] [4: T16] [5: T16] [6: T8, T16] [7: T8, T16] [8: T16] [9: T16] [10: T16] [11: T16] [12: T16] [13: T16] [14: T16] [15: T16] [16: T16] [17: T28] [18: T28] [19: T28] [20: T28] [21: T28] [22: T28] [23: T28] [24: T28] [25: T28] [26: T28] [27: T14] [28: T14] [29: T14] [30: T5] [31:] [32:] [33:] [34:] [35: T5] [36: T12] [37: T12] [38: T12] [39: T12] [40: T12] [41: T12] [42: T6] [43: T6]
4 (42)	[1: T1] [2: T1] [3: T1] [4: T1] [5: T1] [6: T1] [7: T1] [8: T1] [9: T10] [10: T9] [11: T9] [12: T30] [13: T5, T11] [14: T5] [15: T5] [16:] [17: T5, T6] [18:] [19: T5] [20: T5] [21: T5] [22: T5] [23: T5] [24: T4] [25: T27] [26: T27] [27: T27] [28: T27] [29: T27] [30: T27] [31: T27] [32: T27] [33:] [34: T1] [35: T1] [36: T6] [37: T6] [38: T6] [39: T6] [40: T6] [41: T16] [42:]
5 (29)	[1: T17] [2: T17] [3: T17] [4: T17] [5: T17] [6: T17] [7: T17] [8: T17] [9: T17] [10: T17] [11: T17] [12: T17]

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6 (47)	[1: T17] [2: T17] [3: T17] [4: T17] [5: T8] [6: T8] [7: T8] [8: T6] [9: T6] [10: T6] [11: T6] [12: T6] [13: T6] [14: T6] [15: T6] [16: T6] [17: T6] [18: T6] [19: T6] [20: T6] [21: T6] [22: T6] [23: T6] [24: T6] [25: T6] [26: T6] [27: T6] [28: T6] [29: T11] [30: T11] [31: T11] [32: T6] [33: T8] [34: T8] [35: T8, T9] [36: T8] [37: T6] [38: T6] [39:] [40: T6] [41: T6] [42: T6] [43:] [44:] [45:] [46:] [47: T6]
7 (30)	[1: T7] [2:] [3: T6] [4: T2, T3] [5: T2, T3] [6: T3] [7: T3, T4] [8: T4] [9: T4] [10: T4] [11: T4] [12: T4] [13: T2] [14: T2] [15: T9] [16: T9] [17: T9] [18: T9] [19: T9] [20: T30] [21: T30] [22: T30] [23: T30] [24: T4] [25: T4] [26: T4] [27: T7, T8] [28: T7] [29: T7] [30: T7]
8 (28)	[1:] [2:] [3: T3, T4] [4:] [5: T6, T8] [6: T6, T8] [7: T5, T6, T8] [8: T6, T8] [9: T6] [10: T6] [11: T6] [12: T6] [13: T6] [14: T7] [15: T6] [16: T6] [17: T6] [18: T6] [19: T6] [20: T6] [21: T6] [22: T6, T7] [23: T29] [24: T29] [25: T29] [26: T29] [27: T29] [28: T29]
9 (34)	[1:] [2:] [3: T6] [4: T6] [5: T6] [6: T6] [7: T6] [8: T6] [9: T6] [10: T2] [11: T4] [12: T4] [13: T7] [14: T7] [15: T4, T16] [16: T4] [17: T4] [18: T4] [19: T4] [20: T30] [21: T30] [22: T7] [23: T30] [24: T30] [25: T30] [26: T7] [27: T7] [28: T5] [29: T7] [30: T7] [31: T7] [32: T7, T11] [33: T7] [34: T7]
10 (42)	[1:] [2: T4] [3: T4] [4: T4] [5: T4] [6: T4] [7: T7] [8: T4] [9: T7] [10: T7] [11: T7] [12: T26] [13: T26] [14: T26] [15: T26] [16: T26] [17: T26] [18: T26] [19: T26] [20: T11] [21: T26] [22: T26] [23: T26] [24: T26] [25: T26] [26: T26] [27: T26] [28: T26] [29: T26] [30: T26] [31: T26] [32: T26] [33: T26] [34: T26] [35: T26] [36: T26] [37: T26] [38: T26] [39: T26] [40: T26] [41: T26] [42: T26]
11 (55)	[1: T26] [2: T26] [3: T26] [4: T26] [5: T26] [6: T26] [7: T26] [8: T26] [9: T26] [10: T26] [11: T26] [12: T26] [13: T26] [14: T26] [15: T26] [16: T26] [17: T26] [18: T26] [19: T26] [20: T26] [21: T26] [22: T26] [23: T26] [24: T26] [25: T26] [26: T26] [27: T26] [28: T26] [29: T26] [30: T26] [31: T26] [32: T26] [33: T26] [34: T26] [35: T26] [36: T26] [37: T26] [38: T26] [39: T26] [40: T26] [41: T26] [42: T26] [43: T26] [44: T26] [45: T26] [46: T26] [47: T26] [48: T26] [49: T26] [50: T26] [51: T26] [52: T26] [53: T26] [54: T4, T7] [55: T4, T5, T7]
12 (20)	[1: T4] [2: T4, T8] [3: T4] [4: T4] [5: T4] [6: T4] [7: T4] [8: T7] [9: T7, T8] [10: T7, T8] [11: T7] [12: T7] [13: T7, T8, T11] [14: T7, T8, T11] [15: T7] [16: T7] [17: T7] [18: T7] [19: T7] [20: T7]
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14 (27)	[1:] [2:] [3: T2, T4] [4: T2, T4] [5: T2] [6: T2] [7: T2] [8: T2] [9: T2] [10: T2] [11: T2] [12:] [13:] [14: T2] [15: T2] [16: T2] [17: T2] [18: T2] [19: T2, T14] [20: T2, T6] [21: T2] [22: T2, T6] [23: T2, T6] [24: T2, T6] [25: T2, T6] [26: T7] [27: T4, T7]
15 (20)	[1:] [2:] [3: T6, T7] [4: T4, T7] [5: T7] [6: T6] [7: T3] [8: T6, T29] [9: T2, T6, T8] [10: T3, T29] [11: T3, T29] [12: T9] [13: T9] [14: T9] [15: T9] [16: T2, T3] [17: T4] [18: T4] [19: T4] [20: T4]
16 (24)	[1: T15] [2: T15] [3: T15] [4: T15] [5: T15] [6: T15] [7: T15] [8: T15] [9: T15] [10: T15] [11: T15] [12: T15] [13: T15] [14: T15] [15: T15] [16: T15] [17: T15] [18: T15] [19: T15] [20: T15] [21: T10, T12, T15] [22: T10, T15] [23: T15] [24: T15]
17 (28)	[1: T13] [2: T13] [3: T13] [4: T13] [5: T13] [6: T13] [7: T13] [8: T13] [9: T13] [10: T13] [11: T13] [12: T13] [13: T13] [14: T13] [15: T13] [16: T13] [17: T13] [18: T13] [19: T13] [20: T13] [21: T13] [22: T13] [23: T13] [24: T13] [25: T13] [26: T13] [27: T13] [28: T13]
18 (78)	[1: T18] [2: T18] [3: T18] [4: T18] [5: T18] [6: T18] [7: T18] [8: T18] [9: T18] [10: T18] [11: T18] [12: T18] [13: T19] [14: T19] [15: T19] [16: T19] [17: T19] [18: T19] [19: T20] [20: T20] [21: T20] [22: T20] [23: T21] [24: T21] [25: T21] [26: T22] [27: T22] [28: T22] [29: T23] [30: T23] [31: T23] [32: T23] [33: T24] [34: T24] [35: T24] [36: T25] [37: T25] [38: T25] [39: T25] [40: T2, T18] [41: T11] [42: T11] [43: T11] [44: T11] [45: T11] [46: T11] [47: T11] [48: T11] [49: T9] [50: T9] [51: T9] [52: T9] [53: T9] [54: T9] [55: T9] [56: T9] [57: T9] [58: T9] [59: T2] [60: T2] [61: T2, T9] [62: T9] [63:] [64: T9] [65: T8, T9] [66: T9] [67: T31] [68: T31] [69: T31] [70: T31] [71: T31] [72: T31] [73: T31] [74: T31] [75: T31] [76: T31] [77: T31] [78: T31]

Topic to Verse Mapping

Topic	Verses
T1	
T2	
T3	
T4	
T5	
T6	
T7	
T8	
T9	
T10	
T11	
T12	
T13	
T14	
T15	
T16	

Version: 1.0

T17	
T18	
T19	
T20	
T21	
T22	
T23	
T24	
T25	
T26	
T27	
T28	
T29	
T30	
T31	

Appendix 2 - References

Number of species of life (Vishnu Purana - Verse unknown)

*jalajā nava-lakṣāṇi sthāvarā lakṣa-vimśati
kṛmayo rudra-saṅkhyakāḥ pakṣiṇām daśa-lakṣaṇam
triṁśal-lakṣāṇi paśavaḥ catur-lakṣāṇi mānuṣāḥ*

There are 900,000 species living in the water. There are also 2,000,000 non-moving living entities (sthāvarā) such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned there are 3,000,000 varieties, and there are 400,000 human species.

Appendix 3 - Adi Shankara Chapter 13 Commentary

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॥ त्रयोदशोऽध्यायः ॥
(प्रकृतिपुरुषविवेक योगः)

TRAYODAŚO(A)DHYĀYAH

PRAKṚTI-PURUṢA-VIVEKA-YOGAH

CHAPTER - XIII

(WAY OF DISCRIMINATING MATTER
AND SPIRIT)

In the seventh chapter were indicated two *Prakṛtis* (Forms) of the Lord (Īśvara)¹: one composed of the three *guṇas* and divided eightfold, the inferior (*Prakṛti*) by reason of its being the cause of *saṁsāra*; and the other, the superior (*Prakṛti*), the principle of Self-Consciousness, namely the *Kṣetrajñā*, the Knower of the *Kṣetra* (Matter i.e. body), being essentially one with the Lord. And, (it was stated that) possessed of these two *Prakṛtis* the Lord becomes the cause of the origin, sustenance and dissolution of the universe (VII-4 to 6). Now, this (present) chapter on *Kṣetra* is commenced with a view, by way of describing the two *Prakṛtis* designated as *kṣetra* and *Kṣetrajñā*, to determining the true nature of Īśvara, the possessor of the two *Prakṛtis*.

Besides, in the immediately preceding chapter, commencing from, "He who has no hatred to all creatures" (verse.13) and upto the end of the chapter, the state of *saṁnyāsins*, the knowers of Truth, that is to say, how they conduct themselves in life, has been described. The question arises: possessed of what (sort of) knowledge of the Truth do they become dear to the Lord, by following the course of conduct stated? For the purpose of setting this out also, this chapter is begun.

Prakṛti, which is composed of the three *guṇas*, transforms itself into all forms, the *kārya* (bodies), the *karana* (senses) and the

1. By referring to them as forms of the Lord, their self-dependence (i.e. existence apart from the Lord) is negated. (Ā)

viṣaya (sense-objects), and is combined in the form of the body, senses, etc., for the purpose of subserving the end of *Puruṣa* (the soul), namely enjoyment and liberation,. Such combination is this body; and referring to it,

श्री भगवानुवाच —

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

Śrī Bhagavān-uvāca—

*Idam śarīram Kaunteya kṣetram-ityabhidhīyate
Etad-ya vetti tam prāhuḥ Kṣetrajña iti tad-vidah*

The Blessed Lord said—

1. This, the body, O son of Kuntī, is called *kṣetra*; him, who knows it, they who know of them call *Ksetrajña*.

What is referred to by the pronoun 'this' is specified (by the Lord) as 'the body'. O son of Kuntī, this is called, mentioned as, *kṣetra*, the field,—because it is protected ("trāṇa") from injury ("kṣata"), or because it is destructible (*kṣaya*), or because it is liable to decay (*kṣaraṇa*), or because the fruit of action is reaped in it as in a field (*kṣetra*). Him, who knows it, the body, the field (*kṣetra*), from the sole of the foot to the head, through knowledge, natural or taught, as being distinct (from himself),—this knower—*they call*, mention as, *Ksetrajña*, the knower of the field. Who are they (that designate him so)? Those who know of them both, the *kṣetra* and the *Ksetrajña*.

Kṣetra and *Ksetrajña* have thus been defined. Will knowing only this much about them suffice to understand them (fully)? No, says the Lord:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

Kṣetrajñam cāpi mām viddhi sarva-kṣetreṣu
Bhārata
Kṣetra-kṣetrajñayor-jñānam yat-taj-jñānam
matam mama

2. Me, do you, also, know to be the *Kṣetrajña* in all *kṣetras*. O *Bhārata*, the knowledge of *kṣetra* and *Kṣetrajña* is considered by Me to be THE Knowledge.

Me, the Supreme Lord (Parameśvara) who is beyond *saṁsāra*, *do you, also, know to be the Kṣetrajña*, of the description given above, *in all kṣetras*. The meaning is: He, the *Kṣetrajña*, who is differentiated by the manifold *upādhis* (attributes, limitations) of *kṣetras* from *Brahmā* down to a clump of grass, him you must understand as (Myself who is) devoid of all the various *upādhis* and beyond the scope of the concepts of 'sat' (existent) and 'asat' (non-existent) and the like.

O *Bhārata*, since, apart from the real nature of *kṣetra*, *Kṣetrajña* and *Īśvara*, there remains nothing to be comprehended through knowledge, therefore, *the knowledge*, i.e. that knowledge which comprehends, *the kṣetra and the Kṣetrajña*, which have to be known, *is considered by Me*, the Lord, *Viṣṇu*, *to be THE* true (perfect) *Knowledge*.

Objection:—If only a single *Īśvara* exists in all *kṣetras*, if there exists no other enjoyer different from Him, then it would follow that *Īśvara* is subject to *saṁsāra*; or, that, since there could not be any *saṁsārīn*—i.e. anybody distinct from *Īśvara*—there is no *saṁsāra*. Both these conclusions are however unacceptable; for, then, Scripture which treats of bondage, liberation, and their causes, (all which pertain to *saṁsāra*), would become purposeless; and besides they (the said conclusions) are opposed to all evidence—direct sense-perception (*pratyakṣa*) and the rest. In the first place, *saṁsāra*, consisting of pleasure and pain and their causes, is (actually) comprehended (experienced by us) by direct sense-perception. And, from the perception of variety in the universe, we infer the fact of *saṁsāra*, as brought about by *dharma* and *adharma*. All this would be inexplicable if the *Ātman* (Self: *kṣetrajña* and *Īśvara* (the Lord) be identical.

Reply:—No; all these can be understood on the basis of the distinction between (the states of) *jñāna* (Knowledge) and *ajñāna* (ignorance). (*Śruti* says:) “Widely distinct and leading to different results are these—ignorance and that which is known as Knowledge” (*Ka.I.ii.4*). And in the same way, difference is pointed out in the results produced by Knowledge and ignorance,—mutually opposed (results), namely the good (*śreyas*) and the pleasant (*preyas*)—the good being the result of Knowledge and the pleasant being the result of ignorance. (*Ka.I.ii.1* and *2*). So also, Vyāsa says: “Then there are these two paths” etc. (*M.B.-Ś'-240-6*). “There are only these two paths” etc. Here (in the *Gītā-sāstra*) also, two paths are spoken of (by the Lord). And it is known from *Śruti*, *Smṛti* and Nyāya (reasoning) that *avidyā* (ignorance) with its result is to be got rid of through Knowledge. The *Śrutis* (to that effect) are the following:

“If here (in this life) one knows (the Self), the true (end of life) is gained; if he does not know (the Self) here, great is the calamity.” (*Ke.II.5*).

“He who thus knows Him (the Supreme *Puruṣa*) becomes immortal here; there is no other path to reach the Goal” (*Puruṣa-Sūkta*; *Sv.III.8*).

“The wise man is not afraid on any account” (*Tai.II.ix.1*).

“He who knows Brahman is (one with) Brahman Itself” (*Mu.III.ii.9*).

With respect to the ignorant person, on the other hand:

“But to him, there is fear” (*Tai.II.vii.1*);

“Dwelling amidst *avidyā* (ignorance) . . . (fools tread a tortuous path)” (*Ka.I.ii.5*).

“Whoever worships . . . thinking ‘He is separate from me, and I am separate from Him’, he does not know; he is to the devas (gods) as cattle” (*Bṛ.I.iv.10*); but the person who knows the Self—“He becomes all this” (*Bṛ. I. iv. 10*).

“When man can roll up the sky like leather, . . . (then alone, without knowing God, can there be the end of sorrows)”. (*Śv. VI.20*).

And thousands besides.

Also *Smṛti* texts such as the following (from the *Gītā* itself) :

“ Knowledge is enveloped in ignorance; hence do beings get deluded ” (V.15). ;

“ Even in this world has birth been conquered by them whose mind rests in sameness ” (V.19);

“ Seeing (the Lord) equally existent everywhere.(he reaches the Supreme Goal)” (XIII.28).

Through reasoning (*Nyāya*) also (the same conclusion is reached). (It is stated:) “ Being aware of (the presence of) serpents, *kuśa*-thorns, and wells, men avoid them; (but) due to ignorance (of their presence) some cast themselves into (or upon) them; therefore, see the superior effect in Knowledge (*M.B.S.* 201-16). In the same way, it can be understood that the ignorant man, identifying himself with the body etc., and performing righteous deeds (*dharma*) and unrighteous deeds (*adharma*) impelled by attachment, hatred, etc., is born and dies; while those who see the Self as distinct from the body, etc., by reason of their ceasing to engage themselves in righteous or unrighteous deeds consequent on their having quitted attachment, hatred, and the like, are liberated. This (conclusion reached by reasoning), none can refute by argument.

Such being the case, it appears, through the difference in the attributes (*upādhis*) set up by *avidyā*, as if the *Kṣetrajñā*, who is (really) the *Īśvara* Himself, is subject to *saṁsāra*,—even as the Self (*Ātman*) seems to be identical with the body (through *avidyā*). Indeed, it is the settled conclusion that the notion (of identity) of the Self with the body and the rest, which are not-Self, entertained by all living beings in common, is caused by *avidyā*,—just as the decided (wrong) notion of a human being in a pillar is (i.e. the wrong notion of mistaking a pillar for a man in darkness). Even as thereby neither any essential nature of a human being accrues to the pillar, nor does any essential nature of the pillar accrue to the man, so also the nature of the spirit (Consciousness) never inheres in the body, nor does the nature of the body pertain to the conscious spirit; and so also, pleasure, pain, and delusion.

etc. do not pertain to the Self, they being the products of *avidyā* (ignorance), in the same way as decay and death (which pertain to the body).

Objection:—Not so, as the two (cases) are not similar. The pillar and the human being are both objects of cognition (by the Self, the cogniser), and they are mistaken one for the other through ignorance, by the cogniser; but with regard to the body and the Self, taking one for the other occurs betwixt the cognised and the cogniser, and so the illustration does not apply; hence², an attribute of the body, though an object of cognition, can well pertain to the cogniser, the Self.

Reply:—Not so; for then it would lead to the conclusion that the Self is insentient etc. If (in fact) the attributes of the body etc.,—the *kṣetra*, an object of cognition,—such as pleasure, pain, delusion, desire, and hatred,—do pertain to the cogniser, then you will have to state the reason for the distinction: why only some of the attributes of the *kṣetra*, the object of cognition, which are imputed through ignorance, do pertain to the Self, while others such as decay and death do not³. On the contrary, it can well be inferred that they (pleasure etc.) do not pertain to the Self; because, in the same way as decay and death, they are also ascribed through *avidyā*; also because they are to be shunned or sought after, and so on⁴. Such being the case, *saṁsāra*, characterised by (the Self being associated with) the notions of being a doer and an enjoyer, and resting on objects of cognition, is a (mere) ascription to the cogniser through *avidyā*; and consequently the cogniser is not affected in the least by it,—just as *ākāśa* (space) (is not affected) by the notions of its having a surface or being dirty, ascribed to it by the (childish) ignorant.

Thus, there is no possibility for the doubt that even the least trace of being a *saṁsārin* attaches to *Īśvara*, the Lord, the *Kṣetrajñā*, though he exists in all *kṣetras*. Surely, nowhere in ordinary life,

2. because of identification of the Self with the body is no delusion. (Ā)
3. according to the objector (also) insentient attributes such as decay and death cannot pertain to the cognising self (which is sentient).
4. They are also objects of perception and material (*jaḍa*). (Ā)

is anything seen to be improved or spoiled by a property ascribed to it through ignorance.

As for the objection that the illustration is not similar, that (objection) cannot hold. How? The point of similarity between the illustration and the subject illustrated, intended to be brought out, is simply the ascription (of something) through *avidyā*; and that (point of similarity) does subsist. And, as to your contention that there is the point of dissimilitude with reference to the cogniser⁵, it has been shown that it does not absolutely apply, as for instance in the case of decay etc.⁶.

Objection:—Because he possesses *avidyā*, the Kṣetrajñā is a *samsārīn*.

Reply:—No, for *avidyā* is a product of *tamas*. A notion born of *tamas* indeed is *avidyā*,—being of the nature of a veil—causing the comprehension of what is contrary, or establishing a doubt, or causing no comprehension whatever.

For, on the appearance of the light of discrimination, it ceases to exist; also because we perceive the three forms of *avidyā*—non-comprehension and the others—when there is some (cyc-) disease such as blindness (*timira*) which is of the nature of a veil and is born of *tamas*⁷.

Objection:—Thus, then, *avidyā* is an inherent property (dharma) of the cogniser⁸.

5. According to the objector, it is the invariable rule that only an object of cognition is falsely ascribed to another object of cognition; there cannot be a false ascription (of an object of cognition, the body) to the cogniser. (Ā)

6. There is no such invariable rule (as assumed by the objector). because decay etc. are (admittedly) ascribed to the cognising soul by ordinary people. (Ā)

7. The three forms of *avidyā* are thus seen to be due to some blemish and not absolute attributes of the Self. (Ā)

8. A blemish is only an instrumental cause and since contrariety etc. must have a material cause, the Self alone can be that material cause. [*Avidyā*, which is indeterminate, is not acceptable to the objector.]. '*Avidyā*' in the text connotes the triad, non-comprehension etc. (Ā) [The triad consists of non-comprehension, comprehension of what is contrary and doubt.]

Reply:—No; for we see that diseases such as blindness are in the organ of sight.

(*Summing up to explain the objector's position:*) You say that *avidyā* is an inherent property of the cogniser; possessed of that inherent property of *avidyā*, the *Kṣetrajña* becomes a *saṃsārin*; and therefore, what is stated, that the *Kṣetrajña* is the Lord (Īśvara) Himself and not a *saṃsārin*, does not stand to reason.

(*We reply:*) Your view is incorrect. For, since we see that the diseases which cause perception of contrariety etc. are in the organ of sight (alone), neither the perception of contrariety etc., nor a defect such as blindness which is its cause, pertains to the perceiver. When blindness is removed through treatment of the eye, the percipient ceases to be subject to it (blindness and its results); and therefore it is not an inherent property of the percipient. In the same way, non-comprehension, comprehension of what is contrary, and doubt, as also their cause, can in all circumstances pertain only to some instrument, but not to the *Kṣetrajña*, the cogniser. And, besides, they being objects of cognition, cannot be inherent properties of the cogniser, like the light of a lamp. And precisely because they are objects of cognisance, they are cognisable through something other than the cogniser himself. And all the philosophers admit that in the state of liberation, when all sense-organs are absent, there exists not the taint of *avidyā* etc. If they (perception of the contrary etc.) were inherent properties of the *Kṣetrajña*, in the same way as heat of fire, then never can there be the separation from them. Also, union with or separation from anything whatever is impossible with respect to the Self, which is changeless, all-pervading, and formless, like space. Wherefore, it is established that the *Kṣetrajña* is ever the same as Īśvara. The Lord also says (about *Kṣetrajña*), "Being without beginning, and devoid of guṇas" (XIII-31).

Objection:—In that case, there being no *saṃsāra* and no *saṃsārin*, there will be the undesirable consequence that the *Śāstra* (Scripture) serves no purpose and so on.

Reply:—Not so; because it (the undesirable consequence

9. The objection is considered from the two possible alternatives: (1) whether it applies to the state of Knowledge, or (2) whether it applies to the state of ignorance. The former position is first considered. (A)

referred to) is accepted by all (philosophers); and that consequence which is accepted by all philosophers believing in the soul does not have to be explained away by only one of them.

Objects:—In what way do all philosophers admit it?

Reply:—All philosophers admitting the existence of the soul assent to the position that for liberated souls there is no connection with either *saṁsāra* or subjection to it (*saṁsāritva*). In their case, it is not considered that they lay themselves open to the objection that the *Śāstra* serves no purpose and so on. So also for us: when the Kṣetrajñas become one with Isvara, then let the *Śāstra* serve no purpose.

But¹⁰ it (*Śāstra*) does serve its purpose in the domain of *avidyā*: just as for all dualists (*dvaitins*), the *Sāstra* and the like are of use only in the state of bondage, and not in the state of liberation, so also with us¹¹.

Objector:—For all of us, dualists, the states of bondage and of liberation are actual conditions of the soul, real in the true sense of the term; consequently there is actually something to be got rid of and something to be attained, and the means thereto are also real; and in that connection, Scripture (*Śāstra*) and the like have their purpose to serve. But in the case of the non-dualists (*advaitins*), duality is not real, having been caused by *avidyā*, and the state of bondage of the Self is also unreal; hence Scripture and the like, having no scope, can serve no purpose.

Reply:—No; for, different states cannot be predicated of the Self. In case bondage and liberation be states of the Self, they must either exist together or in succession. But they cannot, indeed occur simultaneously, being mutually opposed, just as being at rest and in motion cannot (occur simultaneously) with respect to the same object. If they occur in succession, they should either be caused by something or somebody else, or they are uncaused by anything or anybody else. If they are uncaused by another, there will be the contingency of never being liberated from the state of bondage; and if they are caused by another,—

10. The second alternative is now discussed. (Ā)

11. i.e. they have their purpose to serve before the dawn of Knowledge. (Ā)

because they cannot exist (in the Self) of their own accord,—they cannot be real. Consequently, the assumed hypothesis¹² is stultified.

Moreover, in positing the sequence of the states of bondage and liberation, the state of bondage will have to be allotted the earlier place, without a beginning but having an end; and this is contrary to all reason¹³. And, similarly, the state of liberation has to be admitted as having a beginning, but no end; and this is equally opposed to all reason¹⁴. Besides, it is impossible to establish the permanence of that (i.e. the Self) which, having been in one state, subsequently passes to another state.

If therefore, to escape the charge of non-permanence (of the Ātman), it be held that the different states of bondage and liberation have no connection with the Ātman,—then, the objection that the *Śāstra* becomes purposeless etc. becomes unavoidable, even for the dualists. Thus, the objection being common (to both the dualists and the non-dualists), it is not to be answered by the non-dualist (alone).

But, in fact¹⁵, there is no futility of the *Śāstra*; for the *Śāstra* is concerned with the well-known un-wise man. It is only the ignorant who see the Self as, i.e. identify themselves with, the result and the cause¹⁶, (both of which are) the not-Self; but not the wise. For, with regard to the wise, since they see the Self as different from both the result and the cause, there can be no possibility of

12. that the states of bondage and liberation are real states of the Self. (Ā)

13. That which has no beginning must be eternal, in the same way that the Self is. (Ā)

14. That which has a real beginning must have an end, in the same way as a piece of cloth. (Ā)

15. It may be doubted that as the objection is common to both non-dualism and dualism, there is no reason for devotion to *Śāstra*; therefore, the text proceeds to explain what was already stated, namely, that the *Śāstra* does serve its purpose in the domain of *avidyā*. (Ā)

16. (The idea of) being an enjoyer is the result, and (the idea of) being the agent is the cause. Or, the result is the body, and the cause is the *adṛṣṭa* (*karma* in subtle form, which produces that result.) (Ā)

identifying these two with the Self in the form 'I am (such, and such)'. Verily, not even the extremely dull-witted, the insane, and the like, see water and fire, or shadow and brightness, to be the same; much less can a wise man. It is therefore plain that the *Śāstra* treating of injunctions and prohibitions is inapplicable to him who sees the Self as different from the result and the cause.

As is well-known, when someone has been enjoined to perform an act in the words (i.e. addressed as), "Devadatta", (another person by name) Viṣṇumitra present in that place does not take it that he is the person enjoined (to do it), though he has heard the direction; but it is probable that he would understand so if he has not heard and grasped clearly to whom the direction has been given. So, also, in the case of result and cause¹⁷.

Objection:—Is it not indeed possible that, though there is the perception of the Self as different from the result and the cause, there may be the conception, as regards the purport of the *Śāstra*, brought about by natural connection¹⁸—namely, "I am enjoined to do this which leads to an undesirable consequence"—just as, even though there is the perception of separate individuality among father, son, etc., they understand the injunctions and prohibitions on one of them as applying to the others also (mutually)¹⁹?

Reply: It is not so. It is only prior to obtaining the knowledge that the Self is distinct (from the result and cause) that the identification of the Self with the result and the cause is possible.

Indeed, it is only when a person has duly carried out the injunctions and prohibitions (of the *Śāstra*) that he acquires the conviction that the Self is distinct from causes and results, and not before. (*Br.Sū.* III-iv-26, 27). Therefore, it is settled that the *Śāstra*, comprising injunctions and prohibitions, applies only to the not-wise.

17. The unwise man who identifies himself with them is governed by the injunctions and prohibitions (of the *Śāstra*). (Ā)

18. *prākṛta-sambandha*: Prakṛti (nature) is *avidyā*; the connection (*sambandha*) produced by it is the identification with the body and the rest, which was experienced before the dawn of Knowledge. (Ā)

19. vide *Saṁpratti-vidyā*. (*Br. I.v.17*). (Ā)

Objection:—Since (according to non-dualists) those who see the separateness of the Self, as also those who merely see the body and the rest as the Self, are beyond the scope of injunctions and prohibitions such as, “He who desires *svarga* (heaven) should sacrifice”, “*kalaṇḍja* should not be eaten”²⁰, therefore, there being no proper agent (to carry out the scriptural injunctions and prohibitions), the *Śāstra* becomes purposeless.

Reply:—Not so. Performance (of enjoined acts) and abstention (from prohibited acts) are possible, as is well-known²¹. The knower of Brahman, who has realised the identity of the Lord (Īśvara) and the Kṣetrajña, does not indeed engage in action²². So also, neither does he, the non-believer in the existence of the Self, engage himself in actions (prescribed by the *Śāstra*) as he thinks that there is no next world. But, as is evident to us all, that person who (simply) infers that there is a Self, (only) from scriptural teachings on injunctions and prohibitions, which would otherwise (i.e. if there be no Self) be inexplicable, but is ignorant of the exact nature of the Self, and who has got a strong desire for enjoyment of the fruits of the (Vedic) rites, engages himself (in them), being imbued with faith (in the *Śāstra*). Wherefore, the *Śāstra* cannot be deemed to be of no purpose.

Objection:—Seeing the wise not engaging (themselves) in (Vedic) rites, those who follow them may not also perform them; thus the *Śāstra* would be purposeless.

Reply:—Not so; (discriminatory) wisdom is possible for (only) some very rare individual. Indeed, among many men, it is only some one person who happens to be wise (in discrimination), as is seen even at present. Nor is it that the ignorant follow the

20. Those who see the Self as different from the body etc. neither proceed to do an act nor refrain from another. And, those who merely see the body as the Self can have no thought of being an enjoyer in the next world. (Ā) Scriptural acts are only for attaining the higher world after death. *Kalaṇḍja* is flesh of an animal struck with a poisoned weapon.

21. Well-known, i.e. from the *Śāstra*. It is possible for him, who has only a remoter perception of a soul transcending the body etc., and has a direct perception that the body etc. are himself, to observe the injunctions and prohibitions in conformity with the *Śāstra*. (Ā)

22. neither does he refrain from action. (Ā)

wise man; for, what prompts action is evils such as desire, attachment. We also see people engaging in black magic and the like. Moreover, activity is natural (to man), as has indeed been said: "But it is nature that acts". (V.14).

Therefore, *saṁsāra* is purely (the result of) *avidyā*, and is the sphere of the ignorant man who takes the world to be as it appears to him. Not to the pure *Kṣetrajña* do *avidyā* and its effect pertain. And, false knowledge can never contaminate the Supreme Reality. As is well-known, the water of a mirage can never make a desert miry with moisture; so also is *avidyā* incapable of doing anything to the *Kṣetrajña*. Wherefore has this been said: "Me do you, also, know to be the *Kṣetrajña*" (XIII.2); and "Knowledge is enveloped in ignorance" (V.15).

Objector:—Then, how is it that even the learned (*paṇḍītas*) believe, "I am thus"²³, "this is mine only"²⁴—just as *saṁsārins* do?

Reply:—Listen; this much is their learning—the perception of the body (*kṣetra*) itself as the Self! If on the other hand, they see (themselves as) the changeless *Kṣetrajña*, then they should not wish for enjoyment or action, with the idea, "these are for me"; for, enjoyment and action are but changes of state.

Thus, then, it is (only) the ignorant man that engages in action, being desirous of the fruit (of action). On the other hand, with respect to the Wise Man who sees the changeless Self, when the activity of the aggregate of his body and senses ceases,—since due to the absence of desire for any fruit (of action), there is no possibility of his being engaged in action—abstention from action (*nivṛtti*) is attributed to him figuratively.²⁵

There is also this another kind of learning, professed by some others: "The Lord Himself is the *Kṣetrajña*:: and the *kṣetra* is

23. referring to superiority such as noble birth. (Ā)

24. referring to landed property, wife, etc. (Ā)

25. He neither acts prompted by scriptural injunction; nor can it be said that his withdrawal from activity is the consequence of (his consciously following scriptural prohibition. (Ā)

different from and is the object of perception by (Him) the *Kṣetrajñā*; but I am a *saṁsārīn*, subject to pleasure and pain; the cessation of *saṁsāra* is to be achieved by me by direct perception of the *Kṣetrajñā*, the Lord,—through the discriminative knowledge of the *kṣetra* and the *Kṣetrajñā*, and meditation—and thereafter by dwelling in the true form of the Lord. He who gets such a belief²⁶ and he who teaches so, neither of them is the *Kṣetrajñā*”. He who holds this view and believes that he (thereby) makes the *Śāstra* treating of bondage and liberation purposeful, is a man of wretched learning; a slayer of the Self; ignorant himself, he confounds others as well, by setting aside what is actually taught and setting up something that is not taught, as a result of not knowing the traditional instruction (*saṁpradāya*) concerning the import of the *śāstras*. And so, one not knowing the traditional interpretation is to be despised as a mere fool, even though he may be learned in all *Śāstras*.

And, as regard the objections,—namely, that if *Īśvara* be one with the *Kṣetrajñā*, He will be subject to *saṁsāra*, and that if the *Kṣetrajñā* be one with *Īśvara*, there being no *saṁsārīn*s, there can be no *saṁsāra*,—these charges have already been answered by expounding the distinction between the (states of) Knowledge and ignorance.²⁷

Objector:—How?

*Reply:—*By the blemish (of being a *saṁsārīn*) attributed through ignorance, the Real Being to whom it is attributed does not get tainted. And an illustration has also been given—that desert land is not made miry by the water of a mirage. And the objection that in the absence of a *saṁsārīn* there can be no *saṁsāra* has been answered by explaining that both *saṁsāra* and the *saṁsārīn* are fancied through ignorance (*avidyā*).

*Objector:—*His possession of *avidyā*, itself, constitutes the blemish of the *Kṣetrajñā* being a *saṁsārīn*; and its effect—being happy, miserable, etc.—is directly perceived.

26. The self is a *saṁsārīn* different from the Lord (Paramātman); and he must attain to the state of the Lord through knowledge dependent on meditation. (Ā)

27. The identity (of *Kṣetrajñā* and *Īśvara*) is real; while the *Kṣetrajñā* (appearing as) being a *saṁsārīn* is not real (Ā), being the result of *avidyā*.

Reply:—No; (for) anything that is perceived is an attribute of the *kṣetra*, and therefore the blemish caused by it cannot pertain to the knower, the *Kṣetrajñā*. Whatever blemish, not really belonging to the *Kṣetrajñā*, you attach to him, all of them—being objects of cognition—are simply the attributes of the *kṣetra* and not of the *Kṣetrajñā*. And the *Kṣetrajñā* does not become defiled by it, since intimate union of the knower with the known is impossible. If that (such intimate union) were possible, it (the blemish) could not be an object of cognition. If, indeed, being possessed of *avidyā* and being subject to misery and the like be the (true) attributes of the Self, how can they be directly perceived by the Self?²⁸ Or, how can they be said to be the properties of the *Kṣetrajñā*?²⁹ It has been affirmed that everything that is cognised is the *kṣetra* (XIII-5, 6) and that the *Kṣetrajñā* is the knower and none else (XIII. 1); consequently, in contradiction thereof, to say that being possessed of *avidyā* and being subject to misery and the like are the attributes and the inherent properties of the *Kṣetrajñā* and that they are directly perceived (to be such) is sheer arrogance, based on mere ignorance.

Now³⁰ asks (the opponent):—Whose (to whom or to what) is this *avidyā*?³¹

28. If an essential property (*dharma*) of himself can be perceived by the Self, the Self could also perceive himself (as an object); and there will be the contradiction of the object and the agent being identical. (Ā)

29. Being objects cognised, in the same manner as form etc. are, they cannot inhere in the Self. (Ā)

30. In what follows, the opponent *dvaitin* (dualist) seeks to establish that the *Kṣetrajñā* is tainted with *avidyā*, while the proponent *advaitin* (non-dualist) shows that the *Kṣetrajñā* can have no connection with *avidyā*, which is cognised by him and consequently must be distinct from him, the cogniser. The gloss of Ānandagiri is given below.

31. *Avidyā*, through which even mistaken notions are steadfastly maintained, cannot be an independent entity. It cannot rest on *Cit* (Consciousness), because there is no (second) entity besides *Cit*; and because *Cit* is of the nature of Knowledge (*Vidyā*), the opposite of *avidyā*, it cannot be the abode. Therefore the opponent wishes to know where *avidyā* rests.

Reply:—It is only there where it is seen³².

Objector:—Where (in what or whom) is it seen?³³

Reply:—As to this, we say that the question, "Where is *avidyā* seen?" is meaningless³⁴.

Objector:—How?

Reply:—If *avidyā* is perceived, you perceive also the person who possesses it. And, when the possessor of *avidyā* is perceived, it is not proper to ask, "Whose (where) is it?". When, for instance, the possessor of cows is seen (and known), there is no sense in asking "Whose are the cows?"

Objector:—The illustration is not parallel. Cows and their possessor being objects of direct perception, their relation is also an object of direct perception; and so the question is (certainly) meaningless. But *avidyā* and the possessor of *avidyā* are not both objects of perception in the same manner (as in the illustration); and only if they were (so) will the question be meaningless.

Reply:—If you know to what particular possessor of *avidyā*, (though he be) not directly perceived, *avidyā* is related, how does it serve you³⁵?

32. The question may refer to either of two things: (i) whether *avidyā* does not need something else to rest on; or (ii) the particular entity wherein *avidyā* rests. In the former case, there is no need for the question; and hence the reply. To explain: *Avidyā* must be an object of cognition, or it is not. If it is an object of cognition, since it must be dependent on another, it should be cognised as resting (or inhering) in something else. If on the other hand *avidyā* be not an object of cognition, then, it being not manifest, how do you know that *avidyā* exists at all?

33. The opponent perhaps meant to ask what the particular entity is wherein *avidyā* inheres. He makes this clear by the question.

34. Since *avidyā* is an object of cognition, and since the particular entity in which it (apparently) inheres, namely the self, is established by one's own experience, there is no occasion for the question; hence the reply. This reply is further explained (in what follows) and made clear through an illustration in the commentary.

35. The objector points out that the illustration and the subject illustrated are not similar. The counter-question (of the *advaitin*) means: "Even though the possessor of *avidyā* is not directly perceived, he is well-known as the entity with whom *avidyā* is connected. Hence you cannot maintain the need for your question."

Objector:—Since *avidyā* is productive of evil, it has to be discarded.³⁶

Reply:—He who has *avidyā* will (himself) get rid of it.³⁷

Objector:—Why, it is I who have *avidyā*.³⁸

Reply:—Then, you (now) know *avidyā*, and the possessor of it to be yourself!³⁹

Objector:—I do know; but not through direct perception.⁴⁰

Reply:—If you know the Self through inference⁴¹, how can you comprehend the relation (of the Self with *avidyā*)? Surely, it is not possible for you, the cogniser, to comprehend your relation with *avidyā*, the object of cognition, at the same moment (that you are the cogniser of *avidyā*); for (then) *avidyā* stands merely as an object cognised by the cogniser⁴². And⁴³ there cannot be

36. Not understanding the implied sense of the counter-question, the opponent gives this answer.

37. Since it is he who has *avidyā* that has to rid himself of it, no one else need make the effort.

38. Because it is myself who have *avidyā*, I myself should try to get rid of it.

39. The Advaitin expresses his opinion, namely, "then, your question ("Whose is this *avidyā*?") is nonsensical".

40. Though knowing myself to have *avidyā*, I do not see it through the perception of any of the senses.

41. By the opponent's admission (that he knows, but not by direct perception), it is taken that he knows his Self through inference, such as thus: "I must be the possessor of *avidyā*, because I experience the effects of *avidyā*; if (I were) not, I should be like liberated souls (i.e. not feel the effects of *avidyā*)."

42. There is no reason, however, for accepting any relation between the Self and *avidyā*. Does the Self, the cogniser, himself cognise his own relationship with *avidyā*? Or, is there some other cogniser for it? The former cannot be true. At the moment when the Self is in the position of cogniser with respect to (his) *avidyā*, he grasps *avidyā* as the object of cognition and the Self functions as the cogniser. How then, can the Self, at the same time, be the cogniser of the relationship of *avidyā* with himself since the same entity cannot function both as the agent of an action and as the object thereof, simultaneously?

43. The second alternative is now refuted.

a (i.e. another) cogniser who comprehends the relation between *avidyā* and its cogniser, nor also a separate cognition of it (the relation); for, that would lead to the fault of infinite regress (*anavasthā*). If the cogniser as also (his) relation to the object of cognition can be cognised, we have to suppose another cogniser (of these), and yet another of him as well, and so on; and thus the fallacy of absence of finality (*anavasthā*) cannot be avoided.

If, on the other hand, *avidyā* or anything else is an object of cognition, then it is ever the 'cognised' alone; so also, the cogniser is ever the cogniser only; he never becomes an object of cognition. Such being the case, the *Kṣetrajñā*, the cogniser, is not in the least tainted by *avidyā*, subjection to misery, and the like⁴⁴.

Objector:—There is this very blemish, namely, that the Self is the cogniser of the *kṣetra* which is full of blemishes.

Reply:—No; for it is only figuratively that the (Self, who is) changeless Consciousness is spoken of as the cogniser—just as fire which is mere heat is figuratively spoken of as doing the function of heating.⁴⁵

What has been taught by the Lord here—that the Self in Himself is devoid of any connection with action, or with the accessories to action, or with the results, which being mere imputations through *avidyā* are attributed to the Self only figuratively—the same has He declared in other sections also, here and there, such as :

“He who takes the Self to be the slayer” (II-19);

“Actions are everywhere performed by the *Guṇas* of *Prakṛti*” (III.27);

44. Since the Self cannot be the object of cognition for himself or for anybody else, there is no evidence for any connection of him with *avidyā*. And, the Self ever reveals himself, in experience (as the cogniser). Hence the conclusion.

45. Does cogniser-ship (of the Self) connote being the agent of the act of cognition, or being of the nature of cognisance itself? The former cannot be, because that is not acceptable. As for the latter, cogniser-ship being merely a figurative ascription, there cannot be any blemish accruing therefrom. Such figurative ascription in the absence of activity is illustrated by the example (of the fire).

"The Omnipresent takes note of the demerit or the merit of none" (V.15);

and we have also explained them accordingly. And we shall point out (the same) in later sections as well.

Objector:—Well, then; if action, or its accessories, or its results, have no connection with the Self in Himself, and if they are ascribed (to the Self) through *avidyā*, it follows that actions are to be performed by the ignorant alone, and are not intended for the Wise⁴⁶.

Reply:—True⁴⁷, it does so follow; and we shall show exactly this when commenting on the verse, "It is indeed not possible for an embodied being to relinquish action entirely" (XVIII-11).. And, we shall expound this especially in the section summing up the purport of the whole (*Gitā-Śāstra* while commenting on), "How, he, who has reached such perfection, attains to Brahman, that (which is the) supreme consummation of Knowledge, that in brief, O son of Kuntī, learn from Me" (XVIII-50). We conclude (the topic) for the present, as there is no need for further expatiation.

Now is set down this verse which begins, "And what that *kṣetra* is, and of what nature". (XIII.3); it is a summary of the import of this chapter on the *kṣetra*, beginning with the verse, "This, the body", etc. (XIII-1). For, it is indeed appropriate to indicate before-hand, in brief, the subject-matter proposed to be explained at length.

Appendix 4 - Five factors known at Birth

Padma Puran 12b-20: Of the fetus in the womb these **five** are seen: **(span of) life, acts, wealth, learning and death**. As the doer does (i.e. fashions different images from) a lump of clay, similarly acts that are performed grasp the doer. A being reached the state of a god or a human being or a beast or a bird or a lower animal or an immobile thing due to his acts only. He always enjoys in accordance with what is done by himself. He, having acquired the bed (in the form) of the womb enjoys pleasure or pain ordained by himself (and due to acts) in the former body (i.e. existence). Even by means of his intelligence or power the best of men is not able to change (the fruits of) the deeds (performed) in the former existence. (Beings) experience pains and pleasures (as a result) of their own deeds. He (i.e. a man) is compelled by self-prompted causes or reasons. As a calf finds his mother from among thousands of cows, in the same way (the fruits of) the deeds—good or bad—which do not perish otherwise than by being experienced follow the doer.

Who can change the former deed that is binding ?" Padma-Purana