

## Row-wise Data from CSV File

### Row 1:

question: How does the Gita start?

translation: Dhritarashtra said, "What did my people and the sons of Pandu do when they had assembled together, eager for battle, on the holy plain of Kurukshetra, O Sanjaya?"

verse: 1

chapter: 1

### Row 2:

question: In the Mahabharata war, whom did Duryodhana first talk to?

translation: Sanjaya said: Having seen the army of the Pandavas drawn up in battle array, King Duryodhana approached his teacher, Drona, and spoke these words.

verse: 2

chapter: 1

### Row 3:

question: What did Duryodhana say to his teacher, Drona?

translation: Behold, O Teacher! This mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple.

verse: 3

chapter: 1

### Row 4:

question: Which warriors from the Pandava army did Duryodhana first talk about?

translation: Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana (Satyaki), Virata, and Drupada—all mighty warriors.

verse: 4

chapter: 1

### Row 5:

question: Who was the king from Kashi who fought in the Mahabharata war?

translation: Dhrishtaketu, Chekitana, the valiant king of Kasi, Purujit, Kuntibhoja, and Saibya—the best of men.

verse: 5

chapter: 1

### Row 6:

question: Which other warriors from the Pandava army did Duryodhana talk about?

translation: The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna), and the sons of Draupadi, all of them great charioteers (great heroes)."

verse: 6

chapter: 1

### Row 7:

question: Why was Duryodhana taking names of all the warriors in the Mahabharata war?

translation: Know also, O best among the twice-born! the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to you for your information.

verse: 7

chapter: 1

### Row 8:

question: Who were the warriors on the Kaurava side that Duryodhana mentioned about?

translation: "Thou thyself, Bhishma, Karna, Kripa, the victorious in war, Asvatthama, Vikarna, and Bhurisrava, the son of Somadatta—all these are ready for battle."

verse: 8

chapter: 1

### Row 9:

question: What did Duryodhana say about the warriors on his side in the Mahabharata war?

translation: And also many other heroes, ready to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

verse: 9

chapter: 1

### Row 10:

question: What did Duryodhana say while comparing his army with the Pandava army?

translation: Our army, marshalled by Bhishma, is insufficient, whereas theirs, marshalled by Bhima, is sufficient.

verse: 10

chapter: 1

### Row 11:

question: What did Duryodhana ask Drona to primarily do during the war?

translation: Therefore, do all of you, stationed in your respective positions in the several divisions of the army, protect Bhishma alone.

verse: 11

chapter: 1

### Row 12:

question: What did Bhishma do to cheer up Duryodhana during the Mahabharata war?

translation: His glorious grandsire, the oldest of the Kauravas, roared like a lion to cheer Duryodhana and blew his conch.

verse: 12

chapter: 1

### Row 13:

question: What happened after Bhishma blew his conch?

translation: Then, suddenly, conches, kettledrums, tabors, drums, and cow horns blared forth from the Kaurava side, and the sound was tremendous.

verse: 13

chapter: 1

#### Row 14:

question: Who was the first person from the Pandava side to blow the conch?

translation: Then, Madhava (Krishna) and the son of Pandu (Arjuna), seated in the magnificent chariot yoked with white horses, blew divine conches.

verse: 14

chapter: 1

#### Row 15:

question: What were the names of the conches of Krishna, Arjuna and Bhima?

translation: Hrishikesha blew the Panchajanya, Arjuna blew the Devadatta, and Bhima, the wolf-bellied doer of terrible deeds, blew the great conch Paundra.

verse: 15

chapter: 1

#### Row 16:

question: What were the names of the conches of Yudhisthira, Nakula and Sahadeva?

translation: King Yudhishtira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosha and the Manipushpaka.

verse: 16

chapter: 1

#### Row 17:

question: Who else fought from the Pandava side?

translation: The king of Kasi, an excellent archer, Sikhandi, the mighty car-warrior, Dhrishtadyumna, Virata, and Satyaki, the unconquered.

verse: 17

chapter: 1

#### Row 18:

question: Who else from the Pandava side blow their conch?

translation: Drupada and the sons of Draupadi, O Lord of the Earth, and the son of Subhadra, the mighty-armed, blew their conches each separately.

verse: 18

chapter: 1

#### Row 19:

question: What was the reaction of Kauravas after the Pandava side blew their conches?

translation: The tumultuous sound rent the hearts of Dhritarashtra's party, reverberating through both heaven and earth.

verse: 19

chapter: 1

#### Row 20:

question: What was depicted on Arjuna's chariot flag?

translation: Then, seeing the people of Dhritarashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu whose ensign was a monkey, took up his bow and said the following to Krishna, O Lord of the Earth.

verse: 20

chapter: 1

#### Row 21:

question: What did Arjuna first ask Krishna to do in the Mahabharata war?

translation: Arjuna said, "O Krishna, place my chariot in the middle between the two armies, so that I may behold those who stand here, desirous to fight, and know with whom I must fight when the battle is about to commence."

verse: 21

chapter: 1

Row 22:

question: Why did Arjuna want Krishna to draw his chariot between the two armies?

translation: Arjuna said, "O Krishna, place my chariot in the middle between the two armies, so that I may behold those who stand here, desirous to fight, and know with whom I must fight when the battle is about to commence."

verse: 22

chapter: 1

Row 23:

question: What did Arjuna want to observe at the beginning of the war?

translation: For I desire to observe those who are assembled here to fight, wishing to please in battle the evil-minded Duryodhana—the son of Dhritarashtra.

verse: 23

chapter: 1

Row 24:

question: Where did Krishna place the chariot?

translation: Sanjaya said, Thus addressed by Arjuna, Krishna stationed the best of chariots, O Dhritarashtra, in the midst of the two armies.

verse: 24

chapter: 1

Row 25:

question: In front of whom did Krishna place the chariot?

translation: In front of Bhishma and Drona, and all the rulers of the earth, he said: "O Arjuna, son of Pritha, behold these Kurus gathered together."

verse: 25

chapter: 1

#### Row 26:

question: Which relatives did Arjuna see on the other side in the war?

translation: Then, Arjuna (son of Pritha) saw there (in the armies) stationed fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and friends.

verse: 26

chapter: 1

#### Row 27:

question: Whom did Arjuna see when Krishna placed his chariot in the middle of the two armies?

translation: He saw fathers-in-law and friends in both the armies. The son of Kunti, Arjuna, seeing all those kinsmen thus standing arrayed, spoke sorrowfully, deeply filled with pity.

verse: 27

chapter: 1

#### Row 28:

question: Seeing whom did Arjuna become emotional during the war?

translation: Arjuna said, "O Krishna, seeing my kinsmen arrayed here, eager to fight,

verse: 28

chapter: 1

#### Row 29:

question: What happened to Arjuna's limbs when he saw so many relatives in the enemy's army?

translation: My limbs fail, my mouth is parched, my body quivers, and my hair stands on end.

verse: 29

chapter: 1

Row 30:

question: What happened to Arjuna's bow when he saw so many relatives in the enemy's army?

translation: The Gandiva slips from my hand, and my skin burns all over; I am unable to stand, and my mind is reeling, as it were.

verse: 30

chapter: 1

Row 31:

question: What was Arjuna's reaction when he saw so many relatives in the enemy's army?

translation: And I see ill omens, O Kesava. I do not see any good in slaying my kinsmen in battle.

verse: 31

chapter: 1

Row 32:

question: Where in the Gita does Arjuna say that he has no desire for empire or victory?

translation: I desire not victory, O Krishna, nor kingdom, nor pleasures.

What use is dominion to us, O Krishna, or pleasures or even life?

verse: 32

chapter: 1

Row 33:

question: Why did Arjuna say that he has no desire for victory or the empire?

translation: Those for whose sake we desire kingdom, enjoyments, and pleasures stand here in battle, having renounced life and wealth.

verse: 33

chapter: 1



#### Row 34:

question: What did Arjuna say about the way teachers and relatives are to be treated?

translation: Teachers, fathers, sons, and grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives—

verse: 34

chapter: 1

#### Row 35:

question: Where in the Gita does Arjuna say that he will not kill his relatives even if they kill him?

translation: These I do not wish to kill, O Krishna, even though they kill me, for the sake of dominion over the three worlds; leave alone killing them for the sake of the earth."

verse: 35

chapter: 1

#### Row 36:

question: What did Arjuna say will happen if he killed his own relatives?

translation: By killing these sons of Dhritarashtra, what pleasure could be ours, O Janardana? Only sin would accrue to us from killing these felons.

verse: 36

chapter: 1

#### Row 37:

question: What according to Arjuna is the effect of killing our own kin?

translation: Therefore, we should not kill the sons of Dhritarashtra, our relatives; for how can we be happy by killing our own kin, O Madhava (Krishna)?

verse: 37

chapter: 1

#### Row 38:

question: What did Arjuna say about the nature of Kauravas?

translation: Though they, with intelligence overpowered by greed, see no evil in the destruction of families and no sin in hostility to friends,

verse: 38

chapter: 1

Row 39:

question: Why did Arjuna want to turn away from the battle?

translation: Why should we not, who clearly see the evil in the destruction of families, learn to turn away from this sin, O Janardana (Krishna)?

verse: 39

chapter: 1

Row 40:

question: What did Arjuna say would happen to his family if he kills his own clan?

translation: In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed, overwhelms the whole family.

verse: 40

chapter: 1

Row 41:

question: What did Arjuna say would happen to the women if he kills his own clan?

translation: O Krishna, by the prevalence of impiety, the women of the family become corrupt; and, when women are corrupted, O Varshenya (descendant of Vrishni), intermingling of castes arises.

verse: 41

chapter: 1

Row 42:

question: What leads to hell according to Arjuna?

translation: Confusion of castes leads to hell for the slayers of the family, for their forebears fall, deprived of the offerings of rice-balls and libations of water.

verse: 42

chapter: 1

#### Row 43:

question: What did Arjuna say would happen if there is inter mixing in the clans?

translation: By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

verse: 43

chapter: 1

#### Row 44:

question: What did Arjuna say would happen to those whose clans are destroyed?

translation: We have heard, O Janardana, that those men in whose families the religious practices have been destroyed are inevitably destined to dwell in hell for an unknown period.

verse: 44

chapter: 1

#### Row 45:

question: Why did Arjuna say that he was about to commit a sin?

translation: Alas! We are involved in a great sin, for we are prepared to kill our kinsmen, out of greed for the pleasures of a kingdom.

verse: 45

chapter: 1

#### Row 46:

question: Why did Arjuna want to be killed by the enemy Kauravas?

translation: If the sons of Dhritarashtra, with weapons in hand, should slay me in battle, unresisting and

unarmed, that would be better for me.

verse: 46

chapter: 1

#### Row 47:

question: What did Arjuna do after arguing that he will prefer being killed instead of killing his own relatives?

translation: Sanjaya said, Having thus spoken in the midst of the battlefield, Arjuna cast away his bow and arrow and, his mind overwhelmed with sorrow, sat down on the seat of the chariot.

verse: 47

chapter: 1

#### Row 48:

question: What did Sanjaya say about the state of Arjuna?

translation: Sanjaya said: To him, who was thus overcome with pity, despondent, with eyes full of tears and agitated, Madhusudana (the destroyer of Madhu) or Krishna spoke these words.

verse: 1

chapter: 2

#### Row 49:

question: What were Krishna's first words on seeing the weak state of Arjuna after he refused to fight the war?

translation: The Blessed Lord said, "From whence has this perilous strait come upon you, this dejection which is unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna?"

verse: 2

chapter: 2

#### Row 50:

question: What did Krishna say to encourage Arjuna to fight the war? How can I become strong?

translation: Do not yield to impotence, O Arjuna, son of Pritha. It does not befit you. Cast off this mean weakness of the heart! Stand up, O conqueror of foes!

verse: 3

chapter: 2

#### Row 51:

question: Why was Arjuna reluctant to shoot arrows at Bhishma and Drona?

translation: Arjuna said, "O Madhusudana, how can I fight in battle with arrows against Bhishma and Drona, who are worthy of being worshipped, O destroyer of enemies?"

verse: 4

chapter: 2

#### Row 52:

question: Why was Arjuna reluctant to shoot arrows at his teachers?

translation: Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I were to kill them, even in this world, all my enjoyments of wealth and fulfilled desires would be stained with their blood.

verse: 5

chapter: 2

#### Row 53:

question: Why was Arjuna reluctant to shoot arrows at Kauravas (sons of Dhrtarastra)?

translation: I can hardly tell which would be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, whom we do not wish to slay, stand facing us.

verse: 6

chapter: 2

#### Row 54:

question: When did Arjuna first admit that he is confused?

translation: My heart is overpowered by the taint of pity; my mind is confused as to my duty. I ask Thee:  
Tell me decisively what is good for me. I am Thy disciple; instruct me, who has taken refuge in Thee.

verse: 7

chapter: 2

#### Row 55:

question: Why was Arjuna so grief stricken?

translation: I do not see that this sorrow that burns up my senses would be removed, even if I were to  
attain prosperous and unrivaled dominion on earth or lordship over the gods.

verse: 8

chapter: 2

#### Row 56:

question: Where in the Gita did Arjuna say that he will not fight?

translation: Sanjaya said: Having spoken thus to Hrishiksha, the Lord of the senses, Arjuna, the  
conqueror of sleep and destroyer of foes, said, "I will not fight," and became silent.

verse: 9

chapter: 2

#### Row 57:

question: What was Krishna's first reaction on seeing the grief stricken state of Arjuna?

translation: To him who was despondent in the midst of the two armies, Krishna, smiling, O Bharata,  
spoke these words.

verse: 10

chapter: 2

#### Row 58:

question: Is it suitable for wise people to grieve?

translation: The Blessed Lord said, "You have grieved for those who should not be grieved for; yet, you

speak words of wisdom. The wise grieve neither for the living nor for the dead."

verse: 11

chapter: 2

#### Row 59:

question: Do human beings cease to exist when they die?

translation: Nor, at any time, was I not, nor thou, nor these rulers of men; nor, verily, shall we ever cease to be hereafter.

verse: 12

chapter: 2

#### Row 60:

question: What happens to the soul or Atman after death of the body? Does the soul transmigrate after death of the body? What is transmigration of the soul?

translation: Just as the embodied soul passes through childhood, youth, and old age in this body, so too does it pass into another body; the steadfast one does not grieve over this.

verse: 13

chapter: 2

#### Row 61:

question: How do various feelings of pleasure and pain arise?

translation: The contact of the senses with the objects, O son of Kunti, which causes heat and cold, pleasure and pain, has a beginning and an end; they are impermanent; endure them bravely, O Arjuna.

verse: 14

chapter: 2

#### Row 62:

question: What is the sign of a steadfast human? Where does Krishna talk about impermanence of pleasure and pain?

translation: That firm man, whom surely these afflictions do not, O chief among men, to whom pleasure and pain are the same, is fit for attaining immortality.

verse: 15

chapter: 2

### Row 63:

question: What is the real and unreal?

translation: The unreal has no being; there is no non-being of the real; the truth about both has been seen by the knowers of the truth (or the seers of the essence).

verse: 16

chapter: 2

### Row 64:

question: Is there anything that immutable and indestructible in this universe?

translation: Know that to be indestructible, by which all this is pervaded. No one can cause the destruction of that, the Imperishable.

verse: 17

chapter: 2

### Row 65:

question: Does the Jiva also die when the body dies?

translation: These bodies of the embodied Self, which are eternal, indestructible, and immeasurable, are said to have an end. Therefore, fight, O Arjuna.

verse: 18

chapter: 2

### Row 66:

question: What is the sign of ignorance in a human?

translation: He who takes the Self to be the slayer and he who thinks it is slain, neither of them knows. It



does not slay, nor is it slain.

verse: 19

chapter: 2

#### Row 67:

question: What are the properties of the soul or atman?

translation: It is not born, nor does it ever die; after having been, it again does not cease to be; unborn, eternal, changeless, and ancient, it is not killed when the body is killed.

verse: 20

chapter: 2

#### Row 68:

question: Can a Jiva be killed by anyone? Can the soul be killed by anyone?

translation: Whoever knows it to be indestructible, eternal, unborn, and inexhaustible, how can that person slay, O Arjuna, or cause to be slain?

verse: 21

chapter: 2

#### Row 69:

question: What happens to the soul after the body dies? What happens to the soul after death? What happens to the self after the body dies? What happens to the self after death?

translation: Just as a man casts off worn-out clothes and puts on new ones, so too the embodied Self casts off worn-out bodies and enters others that are new.

verse: 22

chapter: 2

#### Row 70:

question: Can the soul or self or atman be burnt or destroyed?

translation: Weapons cannot cut it, fire cannot burn it, water cannot wet it, wind cannot dry it.

verse: 23

chapter: 2

### Row 71:

question: Can the soul be dried up?

translation: This Self cannot be cut, burned, wetted, nor dried up; it is eternal, all-pervasive, stable, immovable, and ancient.

verse: 24

chapter: 2

### Row 72:

question: Is grieving suitable for those who know the Self or soul or atman? What are the characteristics of the Self? What is the soul? What is the Self? What are the characteristics of the soul? Who am I? What is atma? What is the atma?

translation: This Self is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing this to be so, you should not grieve.

verse: 25

chapter: 2

### Row 73:

question: Is grieving suitable for even those who do not believe in an eternal soul or self or atman?

translation: But even if thou thinkest of It as constantly being born and constantly dying, even then, O mighty-armed one, thou shouldst not grieve.

verse: 26

chapter: 2

### Row 74:

question: Why is grieving unsuitable even for those who do not believe in an eternal soul or self? Can you explain the cycle of birth and death?

translation: For the born, death is certain, and for the dead, birth is certain; therefore, you should not grieve over the inevitable.

verse: 27

chapter: 2

#### Row 75:

question: Do beings have a definite beginning and end?

translation: Beings are unmanifest in their beginning, manifest in their middle state, O Arjuna, and unmanifest again in their end. What is there to grieve about?

verse: 28

chapter: 2

#### Row 76:

question: What is so wonderful about the soul or the self?

translation: One sees this (the Self) as a wonder; another speaks of it as a wonder; another hears of it as a wonder; yet, having heard, none understands it at all.

verse: 29

chapter: 2

#### Row 77:

question: Are all the selves eternal and indestructible?

translation: This indweller in the body of everyone is ever indestructible, O Arjuna; therefore, you should not grieve for any creature.

verse: 30

chapter: 2

#### Row 78:

question: What is the greatest duty of a Kshatriya warrior?

translation: Further, having regard to your duty, you should not waver, for there is nothing higher for a

Kshatriya than a righteous war.

verse: 31

chapter: 2

**Row 79:**

question: What leads a Kshatriya warrior to heaven?

translation: Happy are the Kshatriyas, O Arjuna! who are called to fight in such a battle that comes of its own accord as an open door to heaven.

verse: 32

chapter: 2

**Row 80:**

question: What happens to Kshatriya warriors who turn away from their duty?

translation: But if you will not fight this righteous war, then having abandoned your own duty and reputation, you will incur sin.

verse: 33

chapter: 2

**Row 81:**

question: What do people treat Kshatriya warriors who turn away from their duty?

translation: People will also recount your everlasting dishonor; and for one who has been honored, dishonor is worse than death.

verse: 34

chapter: 2

**Row 82:**

question: What do other warriors treat Kshatriya warriors who turn away from their duty?

translation: The great chariot-warriors will think that you have withdrawn from the battle out of fear, and you will be held in low esteem by those who have held you in high regard.

verse: 35

chapter: 2

### Row 83:

question: What do the enemies treat Kshatriya warriors who turn away from their duty?

translation: Your enemies, scoffing at your power, will speak many abusive words—what could be more painful than this?

verse: 36

chapter: 2

### Row 84:

question: What would have happened if Arjuna lost the Mahabharata war?

translation: Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.

verse: 37

chapter: 2

### Row 85:

question: How can Arjuna make sure that he does not incur any sin by fighting the war?

translation: Having made pleasure and pain, gain and loss, victory and defeat equal, engage in battle for the sake of battle; thus, you shall not incur sin.

verse: 38

chapter: 2

### Row 86:

question: Where does Krishna start telling about Karma Yoga?

translation: This, which has been taught to you, is wisdom concerning Sankhya. Now listen to wisdom concerning Yoga, endowed with which, O Arjuna, you shall cast off the bonds of action.

verse: 39

chapter: 2

### Row 87:

question: Does the practice of Karma Yoga protect from evil? How to get rid of fear?

translation: In this, there is no loss of effort, nor is there any harm produced, nor any transgression. Even a little of this knowledge protects one from great fear.

verse: 40

chapter: 2

### Row 88:

question: How is the nature of the mind and intellect of a Karma Yogi?

translation: Here, O joy of the Kurus, there is only one single-pointed determination; many-branched and endless are the thoughts of the indecisive.

verse: 41

chapter: 2

### Row 89:

question: What happens to people who are engrossed in the rituals of the Vedas?

translation: The unwise, taking pleasure in the eulogizing words of the Vedas, utter flowery speech, saying, "There is nothing else," O Arjuna.

verse: 42

chapter: 2

### Row 90:

question: What is wrong with people who are engrossed in the rituals of the Vedas?

translation: Full of desires, with heaven as their goal, (they speak words that are directed to ends) leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.

verse: 43

chapter: 2

### Row 91:

question: What is the greatest limitation of people whose minds cling to pleasure and power?

translation: For those who are attached to pleasure and power, whose minds are drawn away by such teachings, their determinate reason is not formed which is steadily bent on meditation and Samadhi (superconscious state).

verse: 44

chapter: 2

### Row 92:

question: What are the characteristics of a person who is free from the three Gunas?

translation: The Vedas deal with the three attributes; be thou above these three attributes. O Arjuna, free yourself from the pairs of opposites and ever remain in the quality of Sattva, freed from acquisition and preservation, and be established in the Self.

verse: 45

chapter: 2

### Row 93:

question: Are the Vedas useful for a person with knowledge of the Self?

translation: To the Brahmana who has known the Self, all the Vedas are of as much use as a reservoir of water would be in a place where there is a flood.

verse: 46

chapter: 2

### Row 94:

question: What is the crux of Karma Yoga? What is Karma? What is Karma Yoga? How should we work?

What is the secret of work? What is the secret of Karma?

translation: Your right is only to work, but not to its results; do not let the results of action be your

motive, nor let your attachment be to inaction.

verse: 47

chapter: 2

#### Row 95:

question: What is evenness of mind or equanimity? What is the importance of equanimity?

translation: Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure; evenness of mind is called Yoga.

verse: 48

chapter: 2

#### Row 96:

question: How should action or karma be performed?

translation: Far lower than the Yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched are those whose motive is the fruit.

verse: 49

chapter: 2

#### Row 97:

question: What is the definition of Yoga? What is Yoga?

translation: Endowed with wisdom and evenness of mind, one casts off in this life both good and evil deeds; therefore, devote yourself to Yoga; Yoga is skill in action.

verse: 50

chapter: 2

#### Row 98:

question: What happens to those who possess evenness of mind and are equanimous?

translation: The wise, possessing knowledge, having abandoned the fruits of their actions, and being freed from the bonds of birth, go to the place which is beyond all evil.



verse: 51

chapter: 2

**Row 99:**

question: What happens to those who have gone beyond the tangle of delusion?

translation: When your intellect passes beyond the mire of delusion, then you will attain indifference to what has been heard and what has yet to be heard.

verse: 52

chapter: 2

**Row 100:**

question: What happens to those whose intellect has been enlightened?

translation: When your intellect, which is perplexed by the Vedic texts you have read, stands immovable and steady in the Self, then you will attain Self-realization.

verse: 53

chapter: 2

**Row 101:**

question: What was Arjuna's first question after hearing about Karma Yoga and the state of equanimity?

translation: Arjuna said, "O Krishna, what is the description of one who has steady wisdom and is merged in the superconscious state? How does one of steady wisdom speak, how do they sit, and how do they walk?"

verse: 54

chapter: 2

**Row 102:**

question: Who is said to possess firm wisdom? Who is considered to be a sthitaprajna? Who is considered to be equanimous?

translation: The Blessed Lord said, "When a man completely casts off, O Arjuna, all the desires of the

mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom."

verse: 55

chapter: 2

#### Row 103:

question: What is the state of a person whose mind is not perturbed by pain?

translation: He whose mind is not shaken by adversity, who does not long for pleasures, and is free from attachment, fear, and anger, is called a sage of steady wisdom.

verse: 56

chapter: 2

#### Row 104:

question: What is the state of a person who is unbiased?

translation: He who is everywhere without attachment, upon encountering anything good or bad, neither rejoices nor hastens; his wisdom is firm.

verse: 57

chapter: 2

#### Row 105:

question: When is a person's wisdom said to be firmly established?

translation: When, like the tortoise which withdraws all its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

verse: 58

chapter: 2

#### Row 106:

question: What happens to the senses when the Self becomes known?

translation: The objects of the senses turn away from the abstinent man, leaving the longing behind; but his longing also turns away upon seeing the Supreme.

verse: 59

chapter: 2

#### Row 107:

question: How powerful are the senses?

translation: The turbulent senses, O Arjuna, can violently carry away the mind of a wise person, even though they are striving to control them.

verse: 60

chapter: 2

#### Row 108:

question: Why do we need to control the senses?

translation: Having restrained them all, he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

verse: 61

chapter: 2

#### Row 109:

question: What happens when we think about sense objects? What is wrong with attachment? Why is detachment necessary for spiritual progress? What is the effect of work with attachment?

translation: When one thinks of objects, attachment to them arises; from attachment, desire is born; from desire, anger arises.

verse: 62

chapter: 2

#### Row 110:

question: What happens when we get angry? Why do we make wrong decisions when we are angry?

translation: Anger leads to delusion, which causes loss of memory; this, in turn, leads to the destruction of discrimination, resulting in destruction.

verse: 63

chapter: 2

### Row 111:

question: What happens to those who have control over their sense objects? How can we get over anger?

How can we become serene?

translation: But the self-controlled man, moving among objects with the senses restrained and free from attraction and repulsion, attains peace.

verse: 64

chapter: 2

### Row 112:

question: How is the state of a serene person?

translation: In that peace, all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

verse: 65

chapter: 2

### Row 113:

question: Why is the importance of contemplation of the Self or soul?

translation: There is no knowledge of the Self for the unsteady, and no meditation is possible for the unsteady, and no peace for the unmeditative, and how can there be happiness for one who has no peace?

verse: 66

chapter: 2

### Row 114:

question: What happens to the mind when it follows the senses?

translation: For the mind, which follows in the wake of the wandering senses, carries away his

discrimination, as the wind carries away a boat on the waters.

verse: 67

chapter: 2

#### Row 115:

question: What happens to the one whose senses are restrained?

translation: Therefore, O mighty-armed Arjuna, his knowledge is steady whose senses are completely restrained from sense objects.

verse: 68

chapter: 2

#### Row 116:

question: What is the difference between discerning sages and others?

translation: That which is night to all beings, in that the self-controlled man is awake; when all beings are awake, that is night for the sage who sees.

verse: 69

chapter: 2

#### Row 117:

question: Where is the analogy with an undisturbed sea mentioned in the Gita?

translation: He attains peace into whom all desires enter, just as waters enter the ocean which, filled from all sides, remains unmoved; but not the man who is full of desires.

verse: 70

chapter: 2

#### Row 118:

question: How can we attain peace?

translation: That person attains peace who, abandoning all desires, moves about without longing, without the sense of ownership, and without egoism.

verse: 71

chapter: 2

### Row 119:

question: What is the Brahmic state?

translation: O son of Pritha, this is the eternal state, the Brahmic seat. Attaining this, one is not deluded. Being established in it, one attains oneness with Brahman even at the end of life.

verse: 72

chapter: 2

### Row 120:

question: What was Arjuna's confusion about knowledge and action?

translation: Arjuna said: If Thou thinkest that knowledge is superior to action, O Krishna, why then, O Kesava, doest Thou ask me to engage in this terrible action?

verse: 1

chapter: 3

### Row 121:

question: What was Arjuna's confusion on hearing about the Yoga of knowledge and the Yoga of action?

translation: With this seemingly perplexing speech, you seem to be confusing my understanding; therefore, tell me one certain way by which I may attain bliss.

verse: 2

chapter: 3

### Row 122:

question: Is there any mention of Sankhya Yoga in the Gita?

translation: The Blessed Lord said, "In this world, there is a twofold path, as I said before, O sinless one: the path of knowledge of the Sankhyas and the path of action of the Yogins."

verse: 3

chapter: 3

### Row 123:

question: Does renunciation of work lead to liberation or salvation?

translation: Man does not reach actionlessness by not performing actions; nor does he attain perfection by mere renunciation.

verse: 4

chapter: 3

### Row 124:

question: Can any person avoid doing action or work even for a moment?

translation: Verily, no one can remain for even a moment without performing action; for everyone is made to act helplessly, indeed, by the qualities born of Nature.

verse: 5

chapter: 3

### Row 125:

question: Who is a deluded person?

translation: He who, restraining the organs of action, sits thinking of the sense-objects in his mind, he of deluded understanding is called a hypocrite.

verse: 6

chapter: 3

### Row 126:

question: Who is an excellent person?

translation: But whoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels.

verse: 7

chapter: 3

### Row 127:

question: Is action superior to inaction? Why is it important to perform one's duties?

translation: Perform your bounden duty, for action is superior to inaction, and even the maintenance of the body would not be possible for you through inaction.

verse: 8

chapter: 3

### Row 128:

question: When does work or action lead to bondage?

translation: The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti (Arjuna), perform actions for that sake alone, free from attachment.

verse: 9

chapter: 3

### Row 129:

question: Why should we propagate our species?

translation: The Creator, having in the beginning created mankind together with sacrifice, said, "By this shall you propagate; let this be the milch cow of your desires—the cow that yields all the desired objects."

verse: 10

chapter: 3

### Row 130:

question: What is the duty of ordinary human beings?

translation: With this, nourish the gods, and may the gods nourish you; thus, nourishing each other, you shall attain the highest good.

verse: 11

chapter: 3



### Row 131:

question: Who is a thief?

translation: The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering anything in return is indeed a thief.

verse: 12

chapter: 3

### Row 132:

question: How can pious people remain free from sin?

translation: The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food solely for their own sake indeed consume sin.

verse: 13

chapter: 3

### Row 133:

question: What is the importance of food?

translation: From food come forth beings; from rain, food is produced; from sacrifice arises rain, and sacrifice is born of action.

verse: 14

chapter: 3

### Row 134:

question: Where does activity or action spring from?

translation: Know that action comes from Brahma, and Brahma comes from the Imperishable. Therefore, the all-pervasive Brahma ever rests in sacrifice.

verse: 15

chapter: 3

### Row 135:

question: Why is it important to follow the laws of nature?

translation: He who does not follow the wheel thus set in motion, who is of sinful life, rejoicing in the senses, lives in vain, O Arjuna.

verse: 16

chapter: 3

#### Row 136:

question: Do people who are satisfied with the Self also need to perform all the worldly duties?

translation: But for that man who rejoices only in the Self, who is satisfied with the Self and is content in the Self alone, indeed there is nothing to do.

verse: 17

chapter: 3

#### Row 137:

question: Is there any motivation left for people who are satisfied with the Self?

translation: For him, there is no interest whatsoever in what is done or not done; nor does he depend on any being for any purpose.

verse: 18

chapter: 3

#### Row 138:

question: Why is detachment important? What is the result of detachment?

translation: Therefore, without attachment, always perform the actions that should be done; for by performing actions without attachment, one reaches the Supreme.

verse: 19

chapter: 3

#### Row 139:

question: How did King Janaka reach perfection or salvation or liberation?

translation: Janaka and others attained perfection indeed through action alone; even with the intention of protecting the masses, you should perform action.

verse: 20

chapter: 3

#### Row 140:

question: What impact do great men have on others?

translation: Whatever a great man does, others also do; whatever he establishes as the standard, the world follows.

verse: 21

chapter: 3

#### Row 141:

question: Is God also bound by any duties towards the world?

translation: There is nothing in the three worlds, O Arjuna, that needs to be done by Me, nor is there anything unattained that needs to be attained; yet I engage Myself in action.

verse: 22

chapter: 3

#### Row 142:

question: Why does God continue to perform action?

translation: For, should I not ever engage myself in action, unwearied, people would in every way follow my path, O Arjuna.

verse: 23

chapter: 3

#### Row 143:

question: What will happen if God ceases to perform action?

translation: These worlds would perish if I did not perform action; I would be the author of confusion of

castes and destruction of these beings.

verse: 24

chapter: 3

#### Row 144:

question: What should be the motivation for the wise men to work?

translation: As the ignorant act out of attachment to action, O Bharata, so should the wise act without attachment, wishing for the welfare of the world.

verse: 25

chapter: 3

#### Row 145:

question: How should wise men treat other human beings?

translation: Let no wise man unsettle the minds of ignorant people who are attached to action; he should engage them in all actions, himself fulfilling them with devotion.

verse: 26

chapter: 3

#### Row 146:

question: Is action performed by the individual or by nature itself?

translation: All actions are wrought in all cases by the qualities of Nature alone. He whose mind is deluded by egoism thinks, "I am the doer."

verse: 27

chapter: 3

#### Row 147:

question: How does the knowledge of the Gunas lead to detachment?

translation: But he who knows the Truth, O mighty-armed Arjuna, about the divisions of the qualities and their functions, knowing that the Gunas, as senses, move amidst the Gunas, as the sense-objects, is not

attached.

verse: 28

chapter: 3

#### Row 148:

question: How should the ignorant be treated?

translation: Those deluded by the qualities of Nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish one who is of imperfect knowledge.

verse: 29

chapter: 3

#### Row 149:

question: Where does Krishna first talk about the concept of surrender?

translation: Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism, and from mental fever, fight thou.

verse: 30

chapter: 3

#### Row 150:

question: Where does Krishna first talk about the concept of faith?

translation: Those who constantly practice this teaching of Mine with faith and without caviling, they too are freed from actions.

verse: 31

chapter: 3

#### Row 151:

question: What happens to those who do not follow the principle of Karma Yoga?

translation: But those who criticize My teaching and do not practice it, deprived of all knowledge and lacking discernment, know them to be doomed to destruction.

verse: 32

chapter: 3

### Row 152:

question: Should innate desires be repressed?

translation: Even a wise man acts in accordance with his own nature; beings will follow their nature; what can restraint do?

verse: 33

chapter: 3

### Row 153:

question: How should one treat his or her own senses?

translation: Attachment and aversion for the objects of the senses abide in the senses; let no one come under their sway; for, they are his enemies.

verse: 34

chapter: 3

### Row 154:

question: Why is important to perform one's own duty? How can we become successful? How can we achieve success?

translation: Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear.

verse: 35

chapter: 3

### Row 155:

question: What did Arjuna ask about sin?

translation: Arjuna said, "But what compels man to commit sin, even against his wishes, O Varshneya (Krishna), as if constrained by force?"

verse: 36

chapter: 3

#### Row 156:

question: What is the primary cause of sin?

translation: The Blessed Lord said, "It is desire and it is anger, both of the quality of Rajas, all-devouring and all-sinful; know this as the foe here in this world."

verse: 37

chapter: 3

#### Row 157:

question: What is desire? What is the cause of ignorance? Is there any relation between desires and ignorance?

translation: As fire is enveloped by smoke, as a mirror is covered by dust, and as an embryo is surrounded by the amniotic sac, so is this enveloped by that.

verse: 38

chapter: 3

#### Row 158:

question: Can desires be gratified? Why are desires so hard to satisfy?

translation: O Arjuna, wisdom is enveloped by this constant enemy of the wise, in the form of desire, which is insatiable like fire.

verse: 39

chapter: 3

#### Row 159:

question: How does desire overpowers the Self?

translation: The senses, the mind, and the intellect are said to be its seat; through these, it deludes the embodied one, veiling their wisdom.

verse: 40

chapter: 3

#### Row 160:

question: Why is it important to control the desires?

translation: Therefore, O best of the Bharatas, control your senses first and then kill this sinful thing, which destroys knowledge and realization.

verse: 41

chapter: 3

#### Row 161:

question: Which is greater, the Self or the intellect?

translation: They say that the senses are superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and He (the Self) is superior even to the intellect.

verse: 42

chapter: 3

#### Row 162:

question: How can one control the desires?

translation: Thus, knowing Him who is superior to the intellect and restraining the self by the Self, slay thou, O mighty-armed Arjuna, the enemy in the form of desire, hard to conquer.

verse: 43

chapter: 3

#### Row 163:

question: Whom did Krishna first teach Yoga?

translation: The Blessed Lord said, "I taught this imperishable Yoga to Vivasvan; he then told it to Manu; Manu proclaimed it to Ikshvaku.

verse: 1



chapter: 4

#### Row 164:

question: How did the knowledge of Yoga get lost?

translation: This, handed down in regular succession by the royal sages, was known. This Yoga, however, has been lost here over time, O Parantapa (burner of the foes).

verse: 2

chapter: 4

#### Row 165:

question: Why was Krishna teaching Yoga to Arjuna?

translation: That same ancient yoga has been today taught to you by me, for you are my devotee and my friend; it is the supreme secret.

verse: 3

chapter: 4

#### Row 166:

question: What was Arjuna's reaction on hearing that Krishna taught Yoga to Vivasvan and other ancestors?

translation: Arjuna said, "Later was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou hast taught this Yoga from the beginning?"

verse: 4

chapter: 4

#### Row 167:

question: Does God also have multiple births?

translation: The Blessed Lord said, "Many births of Mine have passed, as well as of thine, O Arjuna; I know them all, but thou knowest not, O Parantapa (scorcher of foes)."

verse: 5

chapter: 4

### Row 168:

question: What is the concept of Avatar or reincarnation? Can God take birth in a human form? Is it possible for God to be born on this earth?

translation: Though I am unborn and of imperishable nature, and though I am the Lord of all beings, yet, governing my own nature, I am born by my own Maya.

verse: 6

chapter: 4

### Row 169:

question: When and why does God incarnate? Will Sanatana Dharma be eradicated some day? Can Hinduism be eradicated?

translation: Whenever there is a decline of righteousness and an increase of unrighteousness, O Arjuna, then I manifest Myself.

verse: 7

chapter: 4

### Row 170:

question: Why does God incarnate? Does God do anything to protect good people? Can good people expect any help from God?

translation: For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I am born in every age.

verse: 8

chapter: 4

### Row 171:

question: What happens to those who know about God's incarnations or Avatars?

translation: He who thus knows, in their true light, My divine birth and actions, having abandoned the

body, is not born again; he comes to Me, O Arjuna.

verse: 9

chapter: 4

#### Row 172:

question: Have people actually attained liberation or salvation?

translation: Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My Being.

verse: 10

chapter: 4

#### Row 173:

question: Is there a single path to attain God?

translation: In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna.

verse: 11

chapter: 4

#### Row 174:

question: What happens to those who perform rituals?

translation: Those who long for success in action in this world sacrifice to the gods; for success is quickly attained by men through action.

verse: 12

chapter: 4

#### Row 175:

question: What is the concept of varna or caste?

translation: The fourfold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author of it, know Me as non-doer and immutable.

verse: 13

chapter: 4

#### Row 176:

question: Does God also get bound by his actions?

translation: Actions do not taint Me, nor do I have a desire for the fruit of actions. He who knows Me thus is not bound by actions.

verse: 14

chapter: 4

#### Row 177:

question: Did spiritual seekers of ancient times abstain from work or action?

translation: Having known this, the ancient seekers of freedom also performed action; therefore, do thou also perform action, as the ancients did in days of yore.

verse: 15

chapter: 4

#### Row 178:

question: Is it easy to understand the difference between action and inaction?

translation: What is action? What is inaction? Even the wise are confused about this. Therefore, I shall teach you the nature of action and inaction, by knowing which you will be liberated from the evil of Samsara, the wheel of birth and death.

verse: 16

chapter: 4

#### Row 179:

question: Why is the way of action so mysterious?

translation: For verily, the true nature of action enjoined by the scriptures should be known, as well as that of forbidden or unlawful action, and of inaction; the nature of action is hard to understand.

verse: 17

chapter: 4

#### Row 180:

question: What is the relation between action and inaction?

translation: He who sees inaction in action and action in inaction, he is wise among men; he is a yogi and performer of all actions.

verse: 18

chapter: 4

#### Row 181:

question: Who is a sage or pandit?

translation: He whose undertakings are all devoid of desires and selfish purposes, and whose actions have been burned by the fire of knowledge, the wise call him a sage.

verse: 19

chapter: 4

#### Row 182:

question: What is the secret of inaction in action?

translation: Having abandoned attachment to the fruits of the action, ever content, depending on nothing, he does not do anything even while being engaged in activity.

verse: 20

chapter: 4

#### Row 183:

question: How do sages stay away from evil?

translation: Without hope, controlling the mind and the self, having abandoned all covetousness, and performing only bodily actions, one incurs no sin.

verse: 21

chapter: 4

#### Row 184:

question: How do sages remain free from bondage?

translation: Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, he acts yet is not bound.

verse: 22

chapter: 4

#### Row 185:

question: How do sages dissolve their Karma?

translation: To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, and who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.

verse: 23

chapter: 4

#### Row 186:

question: What is the concept of Brahman?

translation: Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman indeed shall be attained by one who always sees Brahman in action.

verse: 24

chapter: 4

#### Row 187:

question: What are the different kinds of sacrifices that Yogis perform?

translation: Some yogis perform sacrifice to the gods alone; while others, who have realized the Self, offer the Self as sacrifice in the fire of Brahman alone.

verse: 25

chapter: 4

### Row 188:

question: What are the different kinds of oblations that Yogis perform?

translation: Some again offer the organ of hearing and other senses as a sacrifice in the fire of restraint; others offer sound and other objects of the senses as a sacrifice in the fire of the senses.

verse: 26

chapter: 4

### Row 189:

question: What are the kinds of oblations that Yogis perform?

translation: Others again sacrifice all the functions of the senses and those of the breath (vital energy, or Prana) in the fire of the Yoga of self-restraint, kindled by knowledge.

verse: 27

chapter: 4

### Row 190:

question: What are the kinds of sacrifices that Yogis perform?

translation: Others again offer wealth, austerity, and Yoga as sacrifice, while ascetics of self-restraint and rigid vows offer the study of scriptures and knowledge as sacrifice.

verse: 28

chapter: 4

### Row 191:

question: How do Yogis perform various austerities?

translation: Others offer as sacrifice the outgoing breath into the incoming, and the incoming into the outgoing, restraining the flow of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

verse: 29

chapter: 4

#### Row 192:

question: What happens to those who subsist on sacrificial food?

translation: Others who regulate their diet offer life-breaths in each life-breath. All these are knowers of sacrifice, whose sins are destroyed through sacrifice.

verse: 30

chapter: 4

#### Row 193:

question: What happens to those who do not perform any sacrifices?

translation: Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. This world is not for the one who does not perform sacrifice; how then can they have the other, O Arjuna?

verse: 31

chapter: 4

#### Row 194:

question: Is there only one correct way of performing sacrifices?

translation: Thus, manifold sacrifices are spread out before Brahman at the face of Brahman. Know them all to be born of action, and thus knowing, you shall be liberated.

verse: 32

chapter: 4

#### Row 195:

question: Which is the highest sacrifice?

translation: Superior is wisdom-sacrifice to the sacrifice with objects, O Parantapa (scorcher of the foes). All actions in their entirety, O Arjuna, culminate in knowledge.

verse: 33



chapter: 4

#### Row 196:

question: How is the sacrifice of knowledge performed?

translation: Know that the wise who have realized the truth will instruct thee in that knowledge through long prostration, supplication, and service.

verse: 34

chapter: 4

#### Row 197:

question: What happens to those who know how to perform the sacrifice of knowledge?

translation: Knowing that thou shalt not, O Arjuna, again be deluded like this; and by that thou shalt see all beings in thyself and also in me.

verse: 35

chapter: 4

#### Row 198:

question: How can sinners attain liberation or salvation? Is there any hope for sinners?

translation: Even if thou art the most sinful of all sinners, yet thou shalt surely cross over all sins by the raft of knowledge.

verse: 36

chapter: 4

#### Row 199:

question: What does knowledge do to Karma?

translation: As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ash.

verse: 37

chapter: 4

#### Row 200:

question: Which is the best or highest purifier?

translation: Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it within the Self in due time.

verse: 38

chapter: 4

#### Row 201:

question: What happens to those who have faith?

translation: The one who is full of faith, devoted to it, and has subdued their senses obtains this knowledge; and upon obtaining the knowledge, they attain the supreme peace immediately.

verse: 39

chapter: 4

#### Row 202:

question: What happens to those who do not have faith?

translation: The ignorant, the faithless, and the doubting self go to destruction; there is neither this world nor the other, nor happiness for the doubting one.

verse: 40

chapter: 4

#### Row 203:

question: What happens to those who practice Karma Yoga?

translation: He who has renounced actions through Yoga, whose doubts have been dispelled by knowledge, and who is self-possessed—such a one is not bound by actions, O Arjuna.

verse: 41

chapter: 4

#### Row 204:

question: How to get rid of doubts about the Self?

translation: Therefore, with the sword of knowledge (of the Self), cut asunder the doubt of the self, born of ignorance, residing in your heart, and take refuge in Yoga. Arise, O Arjuna!

verse: 42

chapter: 4

Row 205:

question: What did Arjuna ask after knowing in detail about the path of knowledge and the path of action?

translation: Arjuna said, "O Krishna, you praise renunciation of actions and also yoga. Please tell me conclusively which is better of the two."

verse: 1

chapter: 5

Row 206:

question: Is Karma Yoga better than renunciation of actions?

translation: The Blessed Lord said, "Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action."

verse: 2

chapter: 5

Row 207:

question: How can one be free from bondage?

translation: He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily freed from bondage.

verse: 3

chapter: 5

Row 208:

question: Is Sankhya Yoga different from Karma Yoga?

translation: Children, not the wise, speak of knowledge and the Yoga of action, or the performance of action, as though they are distinct and different; he who is truly established in one, obtains the fruits of both.

verse: 4

chapter: 5

#### Row 209:

question: Do the Sankhya Yogis reach the same state as the Karma Yogis?

translation: That place which is reached by the Sankhyas or the Jnanis is also reached by the Yogis (Karma Yogis). He who sees knowledge and the performance of action (Karma Yoga) as one, sees truly.

verse: 5

chapter: 5

#### Row 210:

question: Why is renunciation so hard?

translation: But, O mighty-armed Arjuna, renunciation is hard to attain without Yoga; the sage who is in harmony with Yoga quickly goes to Brahman.

verse: 6

chapter: 5

#### Row 211:

question: How can one remain untainted and detached while performing action?

translation: He who is devoted to the path of action, whose mind is pure, who has conquered the self, who has subdued his senses, and who realizes his Self as the Self in all beings, though acting, is not tainted.

verse: 7

chapter: 5

### Row 212:

question: How should one perform action?

translation: "I do nothing at all," thus would the harmonized knower of Truth think, seeing, hearing, touching, smelling, eating, going, sleeping, and breathing.

verse: 8

chapter: 5

### Row 213:

question: Can the senses perceive the mind?

translation: Speaking, letting go, seizing, opening, and closing the eyes, one should be convinced that the senses move among the sense-objects.

verse: 9

chapter: 5

### Row 214:

question: What happens to those who act without attachment?

translation: He who does actions, offering them to Brahman and abandoning attachment, is not tainted by sin, just as a lotus leaf is not tainted by water.

verse: 10

chapter: 5

### Row 215:

question: Why do Yogis perform action?

translation: Yogis, having abandoned attachment, perform actions only through the body, mind, intellect, and even the senses, for the purification of the self.

verse: 11

chapter: 5

### Row 216:

question: What is the difference between a Yogi and an ordinary person? What happens to a Yogi who has renounced all fruits of his actions? What happens to a detached Yogi? What happens to a person who is unable to give up attachment?

translation: The one who is united (the well-poised or harmonized) having abandoned the fruit of action attains eternal peace; whereas the one who is not united (the unsteady or unbalanced), impelled by desire and attached to the fruit, is bound.

verse: 12

chapter: 5

### Row 217:

question: What kind of attitude should one have towards work and duty?

translation: Mentally renouncing all actions and being self-controlled, the embodied one happily rests in the nine-gated city, neither acting nor causing others (body and senses) to act.

verse: 13

chapter: 5

### Row 218:

question: Does the Self create actions and their fruits or results?

translation: Neither does the Lord create agency nor actions for the world, nor union with the fruits of actions; rather, it is Nature that acts.

verse: 14

chapter: 5

### Row 219:

question: Does God keep track of a person's sins and merits?

translation: The Lord takes neither the demerit nor the merit of any; knowledge is enveloped by ignorance, and beings are deluded.

verse: 15

chapter: 5

### Row 220:

question: How can ignorance be destroyed?

translation: But to those whose ignorance is destroyed by knowledge of the Self, like the sun, knowledge reveals the Supreme Brahman.

verse: 16

chapter: 5

### Row 221:

question: How can impurities be removed?

translation: Their intellect absorbed in That, their self being That, established in That, with That as their supreme goal, they go whence there is no return, their sins dispelled by knowledge.

verse: 17

chapter: 5

### Row 222:

question: How do sages look upon saints and sinners?

translation: Sages look with an equal eye on a Brahmana endowed with learning and humility, on a cow, an elephant, a dog, and even an outcaste.

verse: 18

chapter: 5

### Row 223:

question: How do equanimous people see the world?

translation: Even here in this world, those whose minds rest in reality overcome birth; Brahman is indeed spotless and real; therefore they are established in Brahman.

verse: 19

chapter: 5

#### Row 224:

question: How do equanimous people react towards pleasure and pain?

translation: Resting in Brahman, with a steady intellect and undeluded, the knower of Brahman neither rejoices upon obtaining what is pleasant nor grieves upon obtaining what is unpleasant.

verse: 20

chapter: 5

#### Row 225:

question: How can one enjoy endless happiness?

translation: With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness.

verse: 21

chapter: 5

#### Row 226:

question: Why is it necessary to be detached from pleasure?

translation: The enjoyments that arise from contact are only sources of pain, for they have a beginning and an end, O Arjuna; the wise do not rejoice in them.

verse: 22

chapter: 5

#### Row 227:

question: Who is a Yogi? Who is happy? What brings happiness? What brings joy?

translation: He who is able, while still here in this world, to withstand the impulse born out of desire and anger before the liberation from the body, he is a Yogi, and he is a happy man.

verse: 23

chapter: 5

#### Row 228:



question: Who attains Moksha? Who attains absolute freedom?

translation: He who is happy within, who rejoices within, and who is illuminated within, that Yogi attains absolute freedom, or Moksha, becoming Brahman himself.

verse: 24

chapter: 5

#### Row 229:

question: Who attains the bliss of Brahman?

translation: The sages obtain absolute freedom or Moksha when their sins have been destroyed, their dualities have been torn asunder, they are self-controlled, and they are intent on the welfare of all beings.

verse: 25

chapter: 5

#### Row 230:

question: Who achieves absolute freedom?

translation: Absolute freedom exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts, and who have realized the Self.

verse: 26

chapter: 5

#### Row 231:

question: How should one meditate?

translation: Shutting out all external contacts and fixing the gaze between the eyebrows, realizing the outgoing and incoming breaths moving within the nostrils.

verse: 27

chapter: 5

#### Row 232:

question: How does a sage become eternally free?

translation: With the senses, mind, and intellect ever controlled, having liberation as their supreme goal, free from desire, fear, and anger, the sage is truly liberated forever.

verse: 28

chapter: 5

#### Row 233:

question: How do the sages view God?

translation: He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds, and the friend of all beings, attains peace.

verse: 29

chapter: 5

#### Row 234:

question: Who is a sannyasin?

translation: The Blessed Lord said: He who performs his bounden duty without depending on the fruits of his actions—he is a sannyasi and a yogi, not he who is without fire and without action.

verse: 1

chapter: 6

#### Row 235:

question: what is the difference between the path of knowledge and Karma Yoga?

translation: Do you, O Arjuna, know that Yoga is what they call renunciation; no one indeed becomes a Yogi who has not renounced their thoughts.

verse: 2

chapter: 6

#### Row 236:

question: for how long should a yogi continue to perform action?

translation: For a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained Yoga, inaction is said to be the means.

verse: 3

chapter: 6

#### Row 237:

question: when is a person said to be established in Yoga?

translation: When a person is not attached to the sense-objects or to actions, having renounced all thoughts, then they are said to have attained Yoga.

verse: 4

chapter: 6

#### Row 238:

question: Can our self be our enemy? Can I be my own enemy? Who is our enemy?

translation: One should raise oneself by one's own self alone; let not one lower oneself; for the self alone is one's own friend, and the self alone is one's own enemy.

verse: 5

chapter: 6

#### Row 239:

question: who is our friend and who is our enemy?

translation: The Self is the friend of the self of him by whom the Self has been conquered; but to the unconquered self, this Self stands in the position of an enemy, like an external foe.

verse: 6

chapter: 6

#### Row 240:

question: what are the traits of a person with self control?

translation: The Supreme Self of him who is self-controlled and peaceful remains balanced in cold and

heat, pleasure and pain, as well as in honor and dishonor.

verse: 7

chapter: 6

#### Row 241:

question: who is a real saint?

translation: The Yogi who is satisfied with the knowledge and wisdom of the Self, who has conquered the senses, and to whom a clod of earth, a piece of stone, and gold are all the same, is said to have attained Nirvikalpa Samadhi.

verse: 8

chapter: 6

#### Row 242:

question: how should we treat our enemies and haters?

translation: He who is of the same mind towards the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, the relatives, the righteous, and the unrighteous, excels.

verse: 9

chapter: 6

#### Row 243:

question: how can a yogi control his mind?

translation: Let the yogi constantly strive to keep the mind steady, remaining in solitude, alone, with the body and mind controlled, and free from hope and greed.

verse: 10

chapter: 6

#### Row 244:

question: how should we sit for meditation? While meditating should we sit on the floor or on a chair or on the bed? Can I meditate while sitting in a chair? Can I meditate while sleeping in my bed? Can I

meditate while sitting on my bed?

translation: In a clean spot, having established a firm seat of his own, neither too high nor too low, made of cloth, skin, and kusha grass layered one over the other.

verse: 11

chapter: 6

#### Row 245:

question: what is the best way to meditate?

translation: There, having made the mind one-pointed, with the actions of the mind and senses controlled, let him, seated on the seat, practice Yoga for the purification of the self.

verse: 12

chapter: 6

#### Row 246:

question: how should we hold our body during meditation?

translation: Let him firmly hold his body, head, and neck erect and still, gazing at the tip of his nose without looking around.

verse: 13

chapter: 6

#### Row 247:

question: what should we think during meditation?

translation: Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled their mind, thinking of Me and balanced in mind, let them sit, having Me as their supreme goal.

verse: 14

chapter: 6

#### Row 248:

question: What is the benefit of meditation?

translation: Thus, always keeping the mind balanced, the yogi, with the mind controlled, attains the peace abiding in Me, culminating in liberation.

verse: 15

chapter: 6

#### Row 249:

question: how long should we sleep daily? What is the importance of moderation? Is it good to fast for a long time?

translation: Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is always awake, O Arjuna.

verse: 16

chapter: 6

#### Row 250:

question: is it good to be a workaholic? Is overeating a bad idea?

translation: Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who exercises moderation in action, and who is moderate in sleep and wakefulness.

verse: 17

chapter: 6

#### Row 251:

question: who is truly spiritual?

translation: When the perfectly controlled mind rests in the Self alone, free from longing for any of the objects of desire, then it is said, 'He is united'.

verse: 18

chapter: 6

#### Row 252:

question: what is a simple analogy for the mind of a yogi? Where in the Gita is the analogy of a lamp in

the wind? What are the attributes of a meditative mind?

translation: As a lamp placed in a windless spot does not flicker, so is the Yogi of a controlled mind, who practices Yoga in the Self, compared.

verse: 19

chapter: 6

#### Row 253:

question: what happens when the mind is controlled by the practice of Yoga?

translation: When the mind, restrained by the practice of yoga, attains quietude, and when one sees the Self by the Self, they are satisfied in their own Self.

verse: 20

chapter: 6

#### Row 254:

question: what is absolute happiness?

translation: When he (the Yogi) feels that infinite bliss which can be grasped by the pure intellect and which transcends the senses, and is established therein, never moving away from the reality.

verse: 21

chapter: 6

#### Row 255:

question: do Yogis also have desires? How can we handle sorrow? How can we handle grief?

translation: Having obtained it, he thinks there is no other gain superior to it; established in it, he is not moved even by heavy sorrow.

verse: 22

chapter: 6

#### Row 256:

question: how can we get rid of sorrow and pain? How can we get rid of misery?

translation: Let this be known by the name of Yoga, the severance from union with pain. This Yoga should be practiced with determination and with an undespairing mind.

verse: 23

chapter: 6

#### Row 257:

question: How should we handle our desires?

translation: Abandoning unreservedly all desires born of Sankalpa (thought and imagination) and completely restraining the whole group of senses by the mind from all sides.

verse: 24

chapter: 6

#### Row 258:

question: how can we withdraw the senses from the objects?

translation: Little by little, let him attain steadiness of the intellect by holding it firmly; having made the mind establish itself in the Self, let him not think of anything else.

verse: 25

chapter: 6

#### Row 259:

question: How can I control my unsteady and fickle mind?

translation: From whatever cause the restless and unsteady mind wanders away, let him restrain it from that and bring it under the control of the Self alone.

verse: 26

chapter: 6

#### Row 260:

question: Is it possible to become free from evil?

translation: Supreme Bliss indeed comes to this Yogi whose mind is made peaceful, whose passion is



quelled, who has become Brahman, and who is free from sin.

verse: 27

chapter: 6

#### Row 261:

question: What happens when the mind becomes free from impurities?

translation: The yogi, always engaging the mind thus (in the practice of yoga), is freed from sins and easily enjoys the infinite bliss of contact with Brahman (the Eternal).

verse: 28

chapter: 6

#### Row 262:

question: How can we experience the same Self in all beings?

translation: With the mind harmonized by Yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

verse: 29

chapter: 6

#### Row 263:

question: Where can we find God?

translation: He who sees Me everywhere and sees everything in Me, never becomes separated from Me, nor do I from him.

verse: 30

chapter: 6

#### Row 264:

question: Do all Yogis live in the same way?

translation: He who, being established in unity, worships Me, who dwells in all beings, that yogi abides in Me, whatever their mode of living may be.

verse: 31

chapter: 6

#### Row 265:

question: Who is the highest Yogi?

translation: He who, through the likeness of the Self, O Arjuna, sees reality everywhere, be it pleasure or pain, is regarded as the highest Yogi.

verse: 32

chapter: 6

#### Row 266:

question: Was Arjuna convinced that the fickle mind can be controlled?

translation: Arjuna said, "O Krishna, I do not see how this Yoga of equanimity, which you have taught me, can be maintained steadily, due to the restlessness of the mind."

verse: 33

chapter: 6

#### Row 267:

question: Why did Arjuna think that controlling the mind is very difficult?

translation: The mind is indeed restless, turbulent, strong, and unyielding, O Krishna; I consider it as difficult to control as controlling the wind.

verse: 34

chapter: 6

#### Row 268:

question: What are the primary ingredients required to control the mind?

translation: The Blessed Lord said, "Undoubtedly, O mighty-armed Arjuna, the mind is difficult to control and restless; but with practice and dispassion, it can be restrained."

verse: 35

chapter: 6

### Row 269:

question: What kind of person can attain Yoga?

translation: I think Yoga is hard to be attained by one with an uncontrolled self, but the self-controlled and striving one can attain it by the appropriate means.

verse: 36

chapter: 6

### Row 270:

question: What did Arjuna ask about those who are unable to control themselves?

translation: Arjuna said, "He who is unable to control himself, even though he has faith, and whose mind wanders away from Yoga, what end does he meet, having failed to attain perfection in Yoga, O Krishna?"

verse: 37

chapter: 6

### Row 271:

question: What did Arjuna ask about those who fail to attain perfection in Yoga?

translation: Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed one, deluded on the path of Brahman?

verse: 38

chapter: 6

### Row 272:

question: Did Arjuna have full faith in Krishna?

translation: O Krishna, please completely dispel this doubt of mine, for it is not possible for anyone but You to do so.

verse: 39

chapter: 6

### Row 273:

question: Do those who fail to attain perfection in Yoga end up suffering like others?

translation: The Blessed Lord said, "O Arjuna, neither in this world nor in the next will there be destruction for him; none, indeed, who does good, O my son, ever comes to grief."

verse: 40

chapter: 6

### Row 274:

question: How can we attain birth in a pure family?

translation: Having attained to the worlds of the righteous and having dwelt there for everlasting years, he who fell from Yoga is born in a house of the pure and wealthy.

verse: 41

chapter: 6

### Row 275:

question: What happens to those who fail to attain perfection in Yoga?

translation: Or he is born in a family of even the wisest of yogis; verily, such a birth is very difficult to obtain in this world.

verse: 42

chapter: 6

### Row 276:

question: Does the good effects of our Yoga practice get carried forward to next birth?

translation: Then he comes into contact with the knowledge acquired in his former body and strives even more for perfection, O Arjuna.

verse: 43

chapter: 6

### Row 277:

question: Does our practice of Yoga in this life get carried forward to the next life?

translation: By that same former practice, he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmanic word.

verse: 44

chapter: 6

#### Row 278:

question: Is it possible to attain the state of Yoga in just one human birth?

translation: But the Yogi who strives assiduously, purified of sins and perfected gradually over many births, reaches the highest goal.

verse: 45

chapter: 6

#### Row 279:

question: Are Yogis higher than the ritualists?

translation: The yogi is thought to be superior to the ascetics, even superior to those who have knowledge obtained through the study of scriptures; he is also superior to men of action; therefore, be thou a yogi, O Arjuna.

verse: 46

chapter: 6

#### Row 280:

question: Who is the best Yogi?

translation: And among all the Yogis, he who, full of faith and with his inner self merged in Me, worships Me is deemed by Me to be the most devoted.

verse: 47

chapter: 6

#### Row 281:

question: Did Arjuna get to hear the full knowledge of Yoga in the Gita?

translation: The Blessed Lord said, "O Arjuna, hear how you shall, without doubt, know Me fully, with your mind intent on Me, practicing Yoga and taking refuge in Me."

verse: 1

chapter: 7

#### Row 282:

question: Did Krishna reveal the full knowledge of Yoga in the Gita?

translation: I will declare to you in full this knowledge combined with realization, after knowing which nothing else remains to be known here.

verse: 2

chapter: 7

#### Row 283:

question: Is it easy to know the truth?

translation: Among thousands of men, one may perchance strive for perfection; even among those successful strivers, only one may perchance know Me in essence.

verse: 3

chapter: 7

#### Row 284:

question: How many parts does Prakriti have? What is Prakriti? What are the constituents of Prakriti?

What is Prakriti composed of?

translation: Earth, water, fire, air, ether, mind, intellect, and egoism—thus is My Nature divided eightfold.

verse: 4

chapter: 7

#### Row 285:

question: Is there something beyond or deeper than the physical world we see around us?

translation: O mighty-armed Arjuna, this is the inferior Prakriti; know it as distinct from My higher Prakriti, the very life-element, by which this world is upheld.

verse: 5

chapter: 7

#### Row 286:

question: What is the source of birth of all beings?

translation: Know that these two are the womb of all beings; thus, I am the source and dissolution of the whole universe.

verse: 6

chapter: 7

#### Row 287:

question: Is there anything higher than God in this universe?

translation: There is nothing higher than Me, O Arjuna. All this is strung on Me, like clusters of gems on a string.

verse: 7

chapter: 7

#### Row 288:

question: What is Om? What is AUM?

translation: I am the flavor in water, O Arjuna; I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in the ether and virility in men.

verse: 8

chapter: 7

#### Row 289:

question: What can God be compared with in the physical world?

translation: I am the sweet fragrance in the earth and the brilliance in the fire, the life in all beings, and I

am the austerity of ascetics.

verse: 9

chapter: 7

**Row 290:**

question: What is intelligence?

translation: Know Me, O Arjuna, as the eternal seed of all beings; I am the intelligence of the intelligent, and the splendour of the splendid objects.

verse: 10

chapter: 7

**Row 291:**

question: Can we compare God with desires?

translation: Of the strong, I am the strength devoid of desire and attachment, and in all beings, I am the desire in accordance with Dharma, O Arjuna.

verse: 11

chapter: 7

**Row 292:**

question: What are the three states of physical matter or Prakriti?

translation: Whatever beings (and objects) that are pure, active, and inert, know that they proceed from Me. They are in Me, yet I am not in them.

verse: 12

chapter: 7

**Row 293:**

question: Why is it so difficult to know God?

translation: Deluded by these Natures, composed of the three qualities of Nature, all this world does not know Me as distinct from them and immutable.



verse: 13

chapter: 7

#### Row 294:

question: How can we overcome the delusion caused by Maya?

translation: Verily, this divine illusion of Mine, composed of the three qualities, is difficult to cross over; those who take refuge in Me alone, can cross over this illusion.

verse: 14

chapter: 7

#### Row 295:

question: What is a sign of ignorance in human beings?

translation: The evil-doers and the deluded, who are the lowest of men, do not seek Me; those whose knowledge is destroyed by illusion follow the ways of demons.

verse: 15

chapter: 7

#### Row 296:

question: What kind of people worship God?

translation: Four kinds of virtuous men worship Me, O Arjuna, and they are the distressed, the seekers of knowledge, the seekers of wealth, and the wise, O Lord of the Bharatas.

verse: 16

chapter: 7

#### Row 297:

question: Who is dearest to God? Are the wise dear to God?

translation: Of them, the wise who are ever steadfast and devoted to the One, excel; for I am exceedingly dear to the wise, and they are dear to Me.

verse: 17

chapter: 7

### Row 298:

question: Who is closest to God?

translation: Indeed, all these are noble; however, I consider the wise man as My very Self; for, he is steadfast in mind and established in Me alone as the supreme goal.

verse: 18

chapter: 7

### Row 299:

question: Is it easy to find a man of knowledge?

translation: At the end of many births, the wise man comes to Me, realizing that all this is Vaasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find.

verse: 19

chapter: 7

### Row 300:

question: How do worldly minded people worship God?

translation: Those whose wisdom has been taken away by this or that desire, go to other gods, following this or that rite, led by their own nature.

verse: 20

chapter: 7

### Row 301:

question: Is there only way to worship God? Can we worship God in any way we like?

translation: Whatever form any devotee desires to worship with faith, I make that same faith of his firm and unflinching.

verse: 21

chapter: 7

### Row 302:

question: Does God answer prayers for fulfilment of material desires?

translation: Endowed with that faith, he engages in the worship of that form and obtains his desired outcome, which is ordained by Me alone.

verse: 22

chapter: 7

### Row 303:

question: What is the highest form of prayer?

translation: Verily, the reward (fruit) that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, whereas My devotees come to Me.

verse: 23

chapter: 7

### Row 304:

question: How do ignorant people view an Avatar?

translation: The foolish think of Me, the Unmanifest, as having manifestation, not knowing My higher, immutable, and most excellent nature.

verse: 24

chapter: 7

### Row 305:

question: Can deluded people understand God?

translation: I am not manifest to all, veiled as I am by the Yoga-Maya. This deluded world does not know Me, who am unborn and imperishable.

verse: 25

chapter: 7

### Row 306:

question: Is it possible for the human mind to understand God?

translation: I know, O Arjuna, the beings of the past, the present, and the future; however, no one knows Me.

verse: 26

chapter: 7

Row 307:

question: What is the primary cause of delusion?

translation: O Bharata, all beings are subject to delusion at birth due to the delusion of the pairs of opposites arising from desire and aversion, O Parantapa.

verse: 27

chapter: 7

Row 308:

question: How do pray to God once they are free from delusions?

translation: But those men of virtuous deeds, whose sins have come to an end and who are freed from the delusion of the pairs of opposites, worship Me steadfastly, with their vows.

verse: 28

chapter: 7

Row 309:

question: What should we ask for from God?

translation: Those who strive for liberation from old age and death, taking refuge in Me, realize in full that Brahman, the whole knowledge of the Self, and all action.

verse: 29

chapter: 7

Row 310:

question: Is it possible to remember God at the time of death?

translation: Those who know Me with the Adhibhuta (pertaining to the elements), Adhidaiva (pertaining to the gods), and the Adhiyajna (pertaining to the sacrifice) know Me even at the time of death, remaining steadfast in mind.

verse: 30

chapter: 7

### Row 311:

question: What did Arjuna want to know about Brahman?

translation: Arjuna said, "What is Brahman? What is Adhyatma? What is action, O best among men? What is Adhibhuta declared to be? And, what is Adhidaiva said to be?"

verse: 1

chapter: 8

### Row 312:

question: What did Arjuna want to know about sacrifice?

translation: Who and how is Adhiyajna here in this body, O destroyer of Madhu? And how, at the time of death, are You to be known by the self-controlled?

verse: 2

chapter: 8

### Row 313:

question: What is Brahman?

translation: The Blessed Lord said, "Brahman is the Imperishable, the Supreme; its essential nature is called Self-knowledge; the offering (to the gods) that causes the existence and manifestation of beings and sustains them is called action."

verse: 3

chapter: 8

### Row 314:

question: Can God exist in a human body? What is the Purusha? Who is Purusha?

translation: Adhibhuta—knowledge of the elements—pertains to My perishable nature, and the Purusha, or the Soul, is the Adhidaiva; I alone am the Adhiyajna here in this body, O best among the embodied.

verse: 4

chapter: 8

### Row 315:

question: What is the best way to die?

translation: And whoever, leaving their body, goes forth remembering Me alone at the time of death, they will attain My Being; there is no doubt about this.

verse: 5

chapter: 8

### Row 316:

question: How is the next birth of a person decided?

translation: Whoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti (Arjuna), due to his constant thought of that being.

verse: 6

chapter: 8

### Row 317:

question: Why should we think about God?

translation: Therefore, at all times, remember Me only and fight. With your mind and intellect fixed on Me, you will undoubtedly come to Me alone.

verse: 7

chapter: 8

### Row 318:

question: What happens if we meditate and do Yoga with focus?

translation: With the mind not moving towards any other thing, made steadfast through the practice of habitual meditation, and constantly meditating, one goes to the Supreme Person, the Resplendent, O Arjuna.

verse: 8

chapter: 8

### Row 319:

question: What happens to those who meditate on God?

translation: Whosoever meditates on the Omniscient, the Ancient, the Ruler of the whole world, minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance.

verse: 9

chapter: 8

### Row 320:

question: How should one leave one's body while dying?

translation: At the time of death, with an unwavering mind, endowed with devotion, by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

verse: 10

chapter: 8

### Row 321:

question: Is there any imperishable goal in this universe?

translation: That which is declared to be Imperishable by those who know the Vedas, that which the self-controlled (ascetics or Sannyasins) and passion-free enter, that goal, desiring which celibacy is practised, I will declare to thee in brief.

verse: 11

chapter: 8

### Row 322:

question: How should one do Yoga? How to practice concentration?

translation: Having closed all the gates, confined the mind in the heart, and fixed the life-breath in the head, engage in the practice of concentration.

verse: 12

chapter: 8

### Row 323:

question: What is the best way to leave the body after death?

translation: Uttering the one-syllabled Om, the Brahman, and remembering Me, he who departs, leaving the body, attains the Supreme Goal.

verse: 13

chapter: 8

### Row 324:

question: What happens to those who remember God uninterruptedly?

translation: I am easily attainable by that ever-steadfast yogi who constantly and daily remembers me for a long time, not thinking of anything else with a single-minded or one-pointed focus, O Partha.

verse: 14

chapter: 8

### Row 325:

question: Are Yogis who have attained the higher perfection in this life once again born in a human body?

translation: Having attained Me, these great souls do not take birth again here—a place of pain and impermanence—but have reached the highest perfection of liberation.

verse: 15

chapter: 8



### Row 326:

question: Is there rebirth for a person who has reached God?

translation: All the worlds, including the world of Brahma, are subject to return again, O Arjuna; but he who reaches Me, O son of Kunti, has no rebirth.

verse: 16

chapter: 8

### Row 327:

question: How long is one day of Brahma?

translation: Those who know the day of Brahma, which lasts a thousand Yugas, and the night, which also lasts a thousand Yugas, know day and night.

verse: 17

chapter: 8

### Row 328:

question: How does the universe manifest from the unmanifested?

translation: From the Unmanifested, all the manifested worlds proceed upon the arrival of the 'day'; upon the arrival of the 'night', they dissolve indeed into that which is known as the Unmanifested.

verse: 18

chapter: 8

### Row 329:

question: What makes a soul born again and again?

translation: This same multitude of beings, being born again and again, helplessly dissolves, O Arjuna, into the Unmanifested at the coming of the night and comes forth at the coming of the day.

verse: 19

chapter: 8

### Row 330:

question: Is there anything eternal in this every changing universe?

translation: But verily, there exists higher than this Unmanifested, another Unmanifested Eternal, which is not destroyed even when all beings are destroyed.

verse: 20

chapter: 8

#### Row 331:

question: What happens to those who have reached God's abode?

translation: What is known as the Unmanifested and the Imperishable, That is said to be the highest goal. Those who reach It do not return (to this Samsara). That is My supreme abode (place or state).

verse: 21

chapter: 8

#### Row 332:

question: What is the benefit of developing devotion?

translation: That highest Purusha, O Arjuna, is attainable by unswerving devotion to Him alone, within Whom all beings dwell and by Whom all this is pervaded.

verse: 22

chapter: 8

#### Row 333:

question: Is there any significance of time in the attainment of Yoga?

translation: Now I will tell you, O chief of the Bharatas, the times of departure at which the Yogis will return or not return.

verse: 23

chapter: 8

#### Row 334:

question: What is the path in time followed by those who attain Yoga?

translation: Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (the northern solstice) departing, then men who know Brahman go to Brahman.

verse: 24

chapter: 8

#### Row 335:

question: What happens after the Yogi attains the lunar light?

translation: Attaining the lunar light through smoke, night time, the dark fortnight, and the six months of the southern path of the sun (the southern solstice), the yogi returns.

verse: 25

chapter: 8

#### Row 336:

question: What are the two black and white paths of the world?

translation: The bright and dark paths of the world are thought to be eternal; one leads to no return, and the other leads to return.

verse: 26

chapter: 8

#### Row 337:

question: Why should we practice Yoga steadfastly?

translation: Knowing these paths, O Arjuna, no yogi is deluded; therefore, at all times, be steadfast in yoga.

verse: 27

chapter: 8

#### Row 338:

question: Is it possible to transcend the rituals of the Vedas?

translation: Whatever fruit of merit is declared (in the scriptures) to accrue from (the study of) the Vedas,

(the performance of) sacrifices, (the practice of) austerities, and gifts, beyond all this goes the Yogi, having known this; and he attains to the Supreme, Primeval (first or ancient) Abode.

verse: 28

chapter: 8

**Row 339:**

question: Why did Krishna reveal such deep knowledge and truth to Arjuna?

translation: The Blessed Lord said, "I shall now declare to thee, who does not cavil, the greatest secret—the knowledge combined with experience (Self-realisation). Having known this, thou shalt be free from evil."

verse: 1

chapter: 9

**Row 340:**

question: Is there something beyond the reach of science?

translation: This is the royal science, the royal secret, the supreme purifier, realizable by direct intuitive knowledge, according to righteousness, very easy to perform and imperishable.

verse: 2

chapter: 9

**Row 341:**

question: What happens to those who don't have faith?

translation: Those who have no faith in this Dharma, O Parantapa, return to the path of this world without attaining Me.

verse: 3

chapter: 9

**Row 342:**

question: Where does God live?

translation: All of this world is pervaded by Me in My unmanifest aspect; all beings exist within Me, but I do not dwell within them.

verse: 4

chapter: 9

#### Row 343:

question: Does God exist in all beings?

translation: Nor do beings exist in Me (in reality); behold, My divine Yoga, which supports all beings, but does not dwell in them, is My Self, the efficient cause of beings.

verse: 5

chapter: 9

#### Row 344:

question: What is the relation between God and individual human beings?

translation: As the mighty wind, moving everywhere, always rests in the ether, so too, know that all beings rest in Me.

verse: 6

chapter: 9

#### Row 345:

question: How does the cycle of time proceed?

translation: All beings, O Arjuna, go into My Nature at the end of a Kalpa; I send them forth again at the beginning of the next Kalpa.

verse: 7

chapter: 9

#### Row 346:

question: Who or what causes human beings to be born?

translation: Animating My Nature, I again and again send forth all this multitude of beings, helpless under

the force of Nature.

verse: 8

chapter: 9

#### Row 347:

question: Does God get tangled in the web of Karma?

translation: These acts do not bind Me, O Arjuna, sitting as one indifferent, unattached to those acts.

verse: 9

chapter: 9

#### Row 348:

question: Is God involved in the birth and death of living beings?

translation: Under Me, as supervisor, Nature produces the moving and the unmoving; therefore, O Arjuna, the world revolves.

verse: 10

chapter: 9

#### Row 349:

question: Is it wise to believe in God?

translation: Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of all beings.

verse: 11

chapter: 9

#### Row 350:

question: What is the nature of deluded people?

translation: They are possessed of the deceitful nature of demons and undivine beings, filled with vain hopes, vain actions, and vain knowledge that is senseless.

verse: 12

chapter: 9

### Row 351:

question: How do wise people view God?

translation: But the great souls, O Arjuna, partaking of My divine nature, worship Me with a single-minded devotion, knowing Me as the imperishable source of all beings.

verse: 13

chapter: 9

### Row 352:

question: How do wise people treat God?

translation: Always glorifying Me, striving, firm in their vows, prostrating themselves before Me, they worship Me with steadfast devotion.

verse: 14

chapter: 9

### Row 353:

question: How else can one worship God?

translation: Others also, sacrificing with the wisdom-sacrifice, worship Me, the All-Faced, as one, distinct, and manifold.

verse: 15

chapter: 9

### Row 354:

question: What are the characteristics of God?

translation: I am Kratu; I am Yajna; I am the offering to the manes; I am the medicinal herbs and all plants; I am the Mantra; I am also the ghee or melted butter; I am the fire; I am the oblation.

verse: 16

chapter: 9

### Row 355:

question: Who is the father of this world? Who is the mother of this world? Who is the dispenser of the fruits of action?

translation: I am the father of this world, the mother, the dispenser of the fruits of actions, and the grandfather; the one thing to be known, the purifier, the sacred monosyllable (Om), and also the Rik, Sama, and Yajur Vedas.

verse: 17

chapter: 9

### Row 356:

question: Who is the supporter of this universe? Who is the witness of this universe?

translation: I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house, and the imperishable seed.

verse: 18

chapter: 9

### Row 357:

question: Who is the cause of immortality and death?

translation: As the sun, I give heat; I withhold and send forth the rain; I am immortality and also death, existence and non-existence, O Arjuna.

verse: 19

chapter: 9

### Row 358:

question: How can we reach heaven?

translation: The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me through sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy the divine pleasures of the gods in heaven.



verse: 20

chapter: 9

**Row 359:**

question: Is heaven eternal?

translation: They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by the injunctions of the three (Vedas) and desiring objects of desires, they attain to the state of coming and going.

verse: 21

chapter: 9

**Row 360:**

question: Does God take care of those who worship him or her?

translation: For those men who worship Me alone, thinking of no one else, for those ever-united, I secure what they have not already possessed and preserve what they already possess.

verse: 22

chapter: 9

**Row 361:**

question: Are the Gods of all religions the same?

translation: Even those devotees who, endowed with faith, worship other gods, worship Me alone, O Arjuna, but by the wrong method.

verse: 23

chapter: 9

**Row 362:**

question: Who is the lord of all the sacrifices?

translation: For I alone am the enjoyer and Lord of all sacrifices; but they do not know Me in reality, and thus they return to this mortal world.

verse: 24

chapter: 9

### Row 363:

question: Do all religious people reach the same God?

translation: The worshippers of the gods go to them; the ancestor-worshippers go to the manes; the worshippers of the deities who preside over the elements go to them; but My devotees come to Me.

verse: 25

chapter: 9

### Row 364:

question: What should we give to God?

translation: Whoever offers Me with devotion a leaf, a flower, a fruit, or a little water, that, so offered devotedly by the pure-minded, I accept.

verse: 26

chapter: 9

### Row 365:

question: What kind of attitude should we have towards God? How should we eat our food? What is devotion? What is love? What is Bhakti? What is faith? How can I best utilise my time? What is the best use of time? What is the best way to live?

translation: Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever austerity you practice, O Arjuna, do it as an offering to Me.

verse: 27

chapter: 9

### Row 366:

question: Can we get rid of the bad results of our actions or Karma and keep only the good ones?

translation: Thus, you shall be freed from the bonds of actions yielding good and evil fruits; with the mind

steadfast in the Yoga of renunciation, and liberated, you shall come to Me.

verse: 28

chapter: 9

#### Row 367:

question: Does God treat everyone equally?

translation: I am the same to all beings; there is none hateful or dear to Me; but those who worship Me with devotion are in Me, and I am also in them.

verse: 29

chapter: 9

#### Row 368:

question: Do sinful people also have a hope for liberation?

translation: Even if the most sinful worships Me, with devotion to no one else, he should indeed be regarded as righteous, for he has rightly resolved.

verse: 30

chapter: 9

#### Row 369:

question: Does God take care of his devotees?

translation: Soon he becomes righteous and attains eternal peace; O Arjuna, proclaim thou for certain that My devotee never perishes.

verse: 31

chapter: 9

#### Row 370:

question: Is liberation reserved only for upper caste people? Can women attain liberation? Can lower caste people attain liberation? Can shudras attain liberation?

translation: For, taking refuge in Me, they who, O Arjuna, may be of a sinful birth—women, Vaisyas, and

Sudras—attain the Supreme Goal.

verse: 32

chapter: 9

**Row 371:**

question: Can royal saints attain salvation?

translation: How much more easily, then, do Brahmins and devoted royal saints attain the goal? Having come to this impermanent and unhappy world, do thou worship Me.

verse: 33

chapter: 9

**Row 372:**

question: What is the best way to achieve salvation?

translation: Fix your mind on Me; be devoted to Me; sacrifice to Me; bow down to Me; having thus united your whole self to Me, taking Me as the supreme goal, you will come to Me.

verse: 34

chapter: 9

**Row 373:**

question: Was Arjuna dear to Krishna?

translation: The Blessed Lord said, Again, O mighty-armed Arjuna, listen to my supreme word which I will declare to you, who are beloved, for your welfare.

verse: 1

chapter: 10

**Row 374:**

question: How difficult to know and understand God?

translation: Neither the hosts of the gods nor the great sages know My origin; for I am the source of all the gods and the great sages in every way.

verse: 2

chapter: 10

### Row 375:

question: How can we get rid of all sin?

translation: He who knows Me as unborn and beginningless, as the great Lord of the worlds, he among mortals is undeluded and is liberated from all sins.

verse: 3

chapter: 10

### Row 376:

question: What are the qualities of a spiritual person or a devotee?

translation: Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear, and also fearlessness.

verse: 4

chapter: 10

### Row 377:

question: What qualities arise from God?

translation: Non-injury, equanimity, contentment, austerity, beneficence, fame, and ill-fame—these different qualities of beings arise from Me alone.

verse: 5

chapter: 10

### Row 378:

question: What was Manu?

translation: The seven great sages, the ancient four, and the Manus, possessing powers like Mine (due to their minds being fixed on Me), were born from My mind; from them, these creatures have been born in this world.

verse: 6

chapter: 10

### Row 379:

question: How can we become established in unshakeable Yoga?

translation: He who truly knows these manifold manifestations of My Being and this Yoga-power of Mine, becomes established in unshakable Yoga; there is no doubt about it.

verse: 7

chapter: 10

### Row 380:

question: What is the origin of this universe?

translation: I am the source of all; from me everything evolves; Understanding this, the wise, endowed with meditation, worship me.

verse: 8

chapter: 10

### Row 381:

question: How do the Yogis live?

translation: With their minds and lives wholly absorbed in Me, they enlighten each other and ever speak of Me, being satisfied and delighted.

verse: 9

chapter: 10

### Row 382:

question: Does God help those who worship him (or her)?

translation: To those who are ever steadfast, worshipping me with love, I give the yoga of discrimination, by which they come to me.

verse: 10

chapter: 10

### Row 383:

question: Does God dispel the ignorance of those who are devoted to him (or her)?

translation: Out of mere compassion for them, I, dwelling within their selves, destroy the darkness born of ignorance with the luminous lamp of knowledge.

verse: 11

chapter: 10

### Row 384:

question: What did Arjuna say in praise of Krishna?

translation: Arjuna said, "You are the Supreme Brahman, the supreme abode, the supreme purifier, eternal, divine Person, the primeval God, unborn, and omnipresent."

verse: 12

chapter: 10

### Row 385:

question: What did Arjuna say about Narada?

translation: All the sages have thus declared Thee, as also the divine sage Narada; so also Asita, Devala, and Vyasa; and now Thou Thyself dost say so to me.

verse: 13

chapter: 10

### Row 386:

question: Does Arjuna believe all that Krishna told him in the Gita?

translation: I believe all that You have said to me to be true, O Krishna; indeed, O blessed Lord! Neither the gods nor the demons know Your manifestation (origin).

verse: 14

chapter: 10

### Row 387:

question: Did Arjuna believe in Krishna?

translation: Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person, O source and Lord of all beings, O God of gods, O ruler of the world!

verse: 15

chapter: 10

### Row 388:

question: What more did Arjuna want to hear from Krishna?

translation: You should indeed tell, without reserve, of your divine glories by which you exist, pervading all these worlds. (No one else can do so.)

verse: 16

chapter: 10

### Row 389:

question: What did Arjuna ask about meditation?

translation: How shall I, ever meditating, know you, O Yogin? In what aspects or things, O blessed Lord, should I think of you?

verse: 17

chapter: 10

### Row 390:

question: Did Arjuna ever ask Krishna to repeat what he had already said?

translation: Tell me again in detail, O Krishna, of your yogic power and glory; for I am not satiated with what I have heard of your life-giving and nectar-like speech.

verse: 18

chapter: 10

### Row 391:



question: Did Krishna ever repeat what he had already said in the Gita?

translation: The Blessed Lord said, "Very well! Now I will declare to you My divine glories in their prominence, O Arjuna; there is no end to their detailed description."

verse: 19

chapter: 10

#### Row 392:

question: Is God same as the Self that dwells in all beings?

translation: I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle, and the end of all beings.

verse: 20

chapter: 10

#### Row 393:

question: Which luminous body did Krishna compare God with?

translation: Among the twelve Adityas, I am Vishnu; among luminaries, the radiant sun; among the seven or forty-nine Maruts, I am Marichi; among stars, I am the moon.

verse: 21

chapter: 10

#### Row 394:

question: Which Veda did Krishna compare God with?

translation: Among the Vedas, I am the Sama-Veda; among the gods, I am Vasava; among the senses, I am the mind; and among living beings, I am intelligence.

verse: 22

chapter: 10

#### Row 395:

question: Which mountain did Krishna compare God with?

translation: And among the Rudras, I am Sankara; among the Yakshas and Rakshasas, the Lord of Wealth (Kubera); among the Vasus, I am Pavaka (Fire); and among the seven mountains, I am Meru.

verse: 23

chapter: 10

#### Row 396:

question: Which water reservoir did Krishna compare God with?

translation: And, among the household priests of kings, O Arjuna, know Me to be the chief, Brihaspati; among the army generals, I am Skanda; among lakes, I am the ocean.

verse: 24

chapter: 10

#### Row 397:

question: Which sage did Krishna compare God with?

translation: Among the great sages, I am Bhrigu; among words, I am the one syllable (Om); among sacrifices, I am the sacrifice of silent repetition; among the immovable things, I am the Himalayas.

verse: 25

chapter: 10

#### Row 398:

question: Which tree did Krishna compare God with?

translation: Among all the trees, I am the Peepul; among the divine sages, I am Narada; among the Gandharvas, I am Chitraratha; among the perfected, I am the sage Kapila.

verse: 26

chapter: 10

#### Row 399:

question: Which horse and elephant did Krishna compare God with?

translation: Know Me as Ucchaisravas, born of nectar, among horses; Airavata among lordly elephants;

and the king among men.

verse: 27

chapter: 10

#### Row 400:

question: Which weapon did Krishna compare God with?

translation: Among weapons, I am the thunderbolt; among cows, I am the wish-fulfilling cow called Kamadhenu; I am the progenitor, the god of love; among serpents, I am Vasuki.

verse: 28

chapter: 10

#### Row 401:

question: Which aquatic being did Krishna compare God with?

translation: I am Ananta among the Nagas; I am Varuna among water-deities; Aryaman among the Manes; I am Yama among the governors.

verse: 29

chapter: 10

#### Row 402:

question: Which bird did Krishna compare God with?

translation: And I am Prahlada among the demons, I am Time among reckoners, I am the lion among beasts, and Vainateya (Garuda) among birds.

verse: 30

chapter: 10

#### Row 403:

question: Which warrior did Krishna compare God with?

translation: Among the purifiers, I am the wind; among the warriors, I am Rama; among the fishes, I am the shark; among the streams, I am the Ganga.

verse: 31

chapter: 10

**Row 404:**

question: Which science did Krishna compare God with?

translation: Among creations I am the beginning, the middle, and the end, O Arjuna; among the sciences, I am the science of the Self; and I am the logic among controversialists.

verse: 32

chapter: 10

**Row 405:**

question: What letter did Krishna compare God with?

translation: Among the letters of the alphabet, I am the letter 'A' and the dual among compounds. I am verily the inexhaustible and everlasting time; I am the dispenser of the fruits of actions, having faces in all directions.

verse: 33

chapter: 10

**Row 406:**

question: Which feminine quality did Krishna compare God with?

translation: And I am the all-devouring Death, and the source of prosperity for those who are to be prosperous; among the feminine qualities, I am fame, prosperity, speech, memory, intelligence, firmness, and forgiveness.

verse: 34

chapter: 10

**Row 407:**

question: Which hymn did Krishna compare God with?

translation: Among the hymns, I am the Brihatsaman; among meters, I am Gayatri; among months, I am

Margasirsha; among seasons, I am the flowery season.

verse: 35

chapter: 10

**Row 408:**

question: Which fraudulent activity did Krishna compare God with?

translation: I am the gambling of the deceitful; I am the splendor of the splendid; I am victory; I am the resolve of the resolute; I am the goodness of the good.

verse: 36

chapter: 10

**Row 409:**

question: Which Pandava did Krishna compare God with?

translation: Among the Vrishnis, I am Vaasudeva; among the Pandavas, I am Arjuna; among the sages, I am Vyasa; among the poets, I am Usanas, the poet.

verse: 37

chapter: 10

**Row 410:**

question: Which secret did Krishna compare God with?

translation: Of those who punish, I am the scepter; among those who seek victory, I am statesmanship; and among secrets, I am silence; I am knowledge among knowers.

verse: 38

chapter: 10

**Row 411:**

question: Can anything exist without God?

translation: And whatever is the seed of all beings, that too am I, O Arjuna; there is no being, be it moving or unmoving, that can exist without Me.

verse: 39

chapter: 10

#### Row 412:

question: What are the limitations of God and his manifestations?

translation: There is no end to My divine glories, O Arjuna, but this is a brief statement by Me of the particulars of My divine glory.

verse: 40

chapter: 10

#### Row 413:

question: What is the source of power and energy in human beings?

translation: Whatever being there is glorious, prosperous, or powerful, know that to be a manifestation of a part of My splendor.

verse: 41

chapter: 10

#### Row 414:

question: Is it useful to have a detailed knowledge of how the universe functions?

translation: But, of what avail is the knowledge of all these details to you, O Arjuna? I exist, supporting this whole world with one part of Myself.

verse: 42

chapter: 10

#### Row 415:

question: Did Arjuna's delusion get dispelled?

translation: Arjuna said, By this explanation of the highest secret concerning the Self which Thou hast spoken, for the sake of blessing me, my delusion has been dispelled.

verse: 1

chapter: 11

#### Row 416:

question: Did Arjuna hear the Gita in detail?

translation: The origin and destruction of beings have been heard in detail from You, O lotus-eyed Lord, and also Your inexhaustible greatness.

verse: 2

chapter: 11

#### Row 417:

question: When did Arjuna want to see Krishna's divine form?

translation: Now, O Supreme Lord, as Thou hast thus described Thyself, O Supreme Person, I wish to behold Thy divine form.

verse: 3

chapter: 11

#### Row 418:

question: Where in Gita did Arjuna ask Krishna to reveal his divine form?

translation: If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of the Yogis, show me Thy imperishable Self.

verse: 4

chapter: 11

#### Row 419:

question: Where in the Gita did Krishna start revealing his divine form to Arjuna?

translation: The Blessed Lord said, "Behold, O Arjuna, forms of Mine, by the hundreds and thousands, of different sorts, divine, and of various colors and shapes."

verse: 5

chapter: 11

**Row 420:**

question: What did Arjuna first see in Krishna's divine form?

translation: Behold the Adityas, the Vasus, the Rudras, the two Asvins, and the Maruts; behold many wonders never before seen, O Arjuna.

verse: 6

chapter: 11

**Row 421:**

question: Did Krishna show Arjuna the whole universe in his divine form?

translation: Now, behold, O Arjuna, in this My body, the entire universe centered in one, including the moving and the unmoving, and whatever else you desire to see.

verse: 7

chapter: 11

**Row 422:**

question: Is it possible to see God with our own eyes?

translation: But you are not able to behold Me with these your own eyes; I give you the divine eye; behold My lordly Yoga.

verse: 8

chapter: 11

**Row 423:**

question: What did Sanjay say on seeing Krishna's divine form?

translation: Sanjaya said, Having thus spoken, O king, the great Lord of Yoga, Hari (Krishna), showed Arjuna His supreme form as the Lord.

verse: 9

chapter: 11

**Row 424:**



question: How did Sanjay describe Krishna's divine form?

translation: With numerous mouths and eyes, with numerous wondrous sights, with numerous divine adornments, with numerous divine weapons uplifted, such a form He showed.

verse: 10

chapter: 11

#### Row 425:

question: What was Krishna wearing when he showed his divine form?

translation: Wearing divine garlands and apparel, anointed with divine unguents, the all-wonderful, resplendent Being is endless with faces on all sides.

verse: 11

chapter: 11

#### Row 426:

question: How was the splendour of Krishna's divine form?

translation: If the splendour of a thousand suns were to blaze out simultaneously in the sky, that would be the splendour of that mighty being.

verse: 12

chapter: 11

#### Row 427:

question: How vast was Krishna's divine form?

translation: There, in the body of the God of gods, Arjuna then saw the entire universe resting in one, with its myriad of divisions.

verse: 13

chapter: 11

#### Row 428:

question: What was Arjuna's physical reaction on seeing Krishna's divine form?

translation: Then, Arjuna, filled with wonder and his hair standing on end, bowed his head to the God and spoke with palms joined.

verse: 14

chapter: 11

#### Row 429:

question: Did Arjuna see other Gods in Krishna's divine form?

translation: Arjuna said, "O God, I see all the gods in Your body, as well as hosts of various classes of beings, Brahma the Lord seated on the lotus, all the sages, and the celestial serpents."

verse: 15

chapter: 11

#### Row 430:

question: Did Krishna's divine form have a beginning and an end? What is the proof of God's existence?

What is the proof of God? How do we know that God exists?

translation: I see You with boundless form on every side, with many arms, stomachs, mouths, and eyes; neither the end nor the middle nor the beginning do I see, O Lord of the Universe, O Cosmic Form.

verse: 16

chapter: 11

#### Row 431:

question: How can we describe Krishna's divine form?

translation: I see You with the diadem, club, and discus, a mass of radiance shining everywhere, very hard to look at, blazing all around like a burning fire and the sun, and immeasurable.

verse: 17

chapter: 11

#### Row 432:

question: After seeing Krishna's divine form, was Arjuna convinced that he indeed is the supreme God?

translation: You are the Imperishable, the Supreme Being, worthy of being known. You are the great treasure-house of this universe; You are the imperishable protector of the eternal Dharma; You are the Primal Person, I believe.

verse: 18

chapter: 11

Row 433:

question: How many arms and eyes did Krishna's divine form have?

translation: I see You without beginning, middle, or end, infinite in power, with endless arms, the sun and moon as Your eyes, the burning fire Your mouth, heating the entire universe with Your radiance.

verse: 19

chapter: 11

Row 434:

question: Did Krishna's divine form invoke love or fear?

translation: This space between the earth and the heavens, and all the quarters, is filled by You alone; having seen this, Your wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

verse: 20

chapter: 11

Row 435:

question: Are the devas afraid of the supreme God?

translation: Verily, these hosts of gods enter into Thee; some extol Thee with joined palms in fear, saying, 'May it be well!' Bands of great sages and perfected ones praise Thee with complete hymns.

verse: 21

chapter: 11

Row 436:

question: How do the Devas look upon God?

translation: The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, the Manus, and the hosts of celestial singers, Yakshas, demons, and the perfected ones, all look upon Thee with great amazement.

verse: 22

chapter: 11

#### Row 437:

question: Was Arjuna terrified after seeing Krishna's divine form?

translation: Having seen Your immeasurable form with many mouths and eyes, O mighty-armed one, with many arms, thighs, and feet, with many stomachs and fearsome with many teeth, the worlds are terrified, and so am I.

verse: 23

chapter: 11

#### Row 438:

question: Why was Arjuna scared after seeing Krishna's divine form?

translation: On seeing Thee, touching the sky, shining in many colors, with mouths wide open, with large fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu.

verse: 24

chapter: 11

#### Row 439:

question: Did Arjuna feel comfortable on seeing Krishna's divine form?

translation: Having seen Thy mouths fearful with teeth blazing like the fires of cosmic dissolution, I know not the four quarters, nor do I find peace. Have mercy, O Lord of the gods, O abode of the universe.

verse: 25

chapter: 11

**Row 440:**

question: Did Arjuna see the Kauravas inside Krishna?

translation: All the sons of Dhritarashtra, along with the hosts of kings of the earth, Bhishma, Drona, and Karna, as well as the chief among our warriors.

verse: 26

chapter: 11

**Row 441:**

question: Did Arjuna see warriors being crushed by Krishna?

translation: Some hurry into Your mouths with their terrible teeth, fearful to behold. Some are found stuck in the gaps between the teeth, their heads crushed to powder.

verse: 27

chapter: 11

**Row 442:**

question: What did Arjuna compare Krishna's mouth with?

translation: Verily, just as many torrents of rivers flow towards the ocean, so too these heroes in the world of men enter Thy flaming mouths.

verse: 28

chapter: 11

**Row 443:**

question: What did Arjuna compare the creatures entering Krishna's mouth with?

translation: As moths hurriedly rush into a blazing fire, leading to their own destruction, so too these creatures hurry into Your mouths, leading to their own destruction.

verse: 29

chapter: 11

**Row 444:**

question: How did Arjuna describe various living beings entering Krishna's divine form?

translation: Thou lickest up, devouring all the worlds on every side with Thy flaming mouths. Thy fierce rays, filling the whole world with radiance, burn, O Vishnu!

verse: 30

chapter: 11

#### Row 445:

question: What did Arjuna ask Krishna to do after seeing his terrifying divine form?

translation: Tell me, who you are, so fierce of form. I offer my salutations to you, O God Supreme; have mercy on me. I desire to know you, the original Being. I do not indeed know your workings.

verse: 31

chapter: 11

#### Row 446:

question: Were the warriors in the Mahabharata war destined to die?

translation: The Blessed Lord said, "I am the full-grown, world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in the hostile armies will live."

verse: 32

chapter: 11

#### Row 447:

question: Was Arjuna merely an instrument in the war to carry out mass termination of human beings?

translation: Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unparalleled kingdom. Verily, by Me they have already been slain; be thou a mere instrument, O Arjuna.

verse: 33

chapter: 11

#### Row 448:

question: How did Krishna convince Arjuna that he is going to win in the war?

translation: Drona, Bhishma, Jayadratha, Karna, and other brave warriors have already been slain by Me;  
do not be distressed with fear; fight and you shall conquer your enemies in battle.

verse: 34

chapter: 11

**Row 449:**

question: Was Arjuna choked with emotion on seeing Krishna's divine form?

translation: Sanjaya said, Having heard that speech of Lord Krishna, Arjuna, with joined palms, trembling,  
prostrated himself, again addressing Krishna in a choked voice, bowing down, overwhelmed with fear.

verse: 35

chapter: 11

**Row 450:**

question: Who is afraid of God?

translation: Arjuna said, "It is fitting, O Krishna, that the world delights and rejoices in Your praise;  
demons fly in fear in all directions and the hosts of the perfected ones bow to You."

verse: 36

chapter: 11

**Row 451:**

question: Why do the sages bow down to God?

translation: And why should they not, O great Soul, bow to Thee Who art greater than all else, the primal  
cause even of the Creator (Brahma), O Infinite Being, O Lord of the gods, O Abode of the universe; Thou  
art the imperishable, the Being, the non-being, and That which is supreme—that which is beyond the  
Being and the non-being.

verse: 37

chapter: 11

**Row 452:**

question: who is the knower as well as the object of knowledge?

translation: You are the primal God, the ancient Purusha, the supreme refuge of this universe, the knower, the knowable, and the supreme Abode. Through You, the universe is pervaded, O Being of infinite forms.

verse: 38

chapter: 11

#### Row 453:

question: What does Arjuna compare Krishna with?

translation: You are Vayu, Yama, Agni, Varuna, the moon, the Creator, and the great-grandfather. I offer my salutations to You a thousand times, and again I offer my salutations to You.

verse: 39

chapter: 11

#### Row 454:

question: Did Arjuna finally realise that Krishna was God himself?

translation: Salutations to You in front and behind! Salutations to You on every side! O All! You, infinite in power and prowess, pervade all; therefore You are all.

verse: 40

chapter: 11

#### Row 455:

question: When did Arjuna develop devotion towards Krishna?

translation: Whatever I have presumptuously said from carelessness or love, addressing You as O Krishna! O Yadava! O Friend! regarding You merely as a friend, unknowing of Your greatness.

verse: 41

chapter: 11

#### Row 456:



question: Did Arjuna ever treat Krishna with disrespect?

translation: In whatever way I may have insulted You for the sake of fun, while at play, reposing, sitting, or at meals, when alone (with You), O Krishna, or in company, that I implore You, immeasurable one, to forgive.

verse: 42

chapter: 11

#### Row 457:

question: Did Arjuna realise that Krishna was the highest being?

translation: Thou art the Father of this world, both moving and unmoving. Thou art to be adored by this world; Thou, the greatest Guru; for none exists who is equal to Thee; how then could there be another superior to Thee in the three worlds, O Being of unrivaled power?

verse: 43

chapter: 11

#### Row 458:

question: When did Arjuna ask for Krishna's mercy?

translation: Therefore, bowing down and prostrating my body, I crave Thy forgiveness, O adorable Lord. As a father forgives his son, a friend his dear friend, a lover his beloved, even so may Thou forgive me, O God.

verse: 44

chapter: 11

#### Row 459:

question: Was Arjuna delighted after seeing Krishna's divine form?

translation: I am delighted, having seen something never seen before; yet my mind is distressed with fear. Show me that form only, O God; have mercy, O God of gods, O Abode of the universe.

verse: 45

chapter: 11

#### Row 460:

question: When did Arjuna ask Krishna to show his gracious form?

translation: I desire to see You as before, crowned, bearing a mace, with the discus in hand, in Your former form only, having four arms, O thousand-armed, Cosmic Being.

verse: 46

chapter: 11

#### Row 461:

question: Had anyone seen Krishna's divine form before Arjuna?

translation: The Blessed Lord said, "O Arjuna, this Cosmic Form has graciously been shown to you by Me through My own Yogic power. It is full of splendour, primeval, and infinite; this Cosmic Form of Mine has never been seen before by anyone other than you."

verse: 47

chapter: 11

#### Row 462:

question: Can we get to see Krishna's divine form through austerities? Can we get to see God through austerities?

translation: Neither by the study of the Vedas, nor by gifts, nor by sacrifices, nor by severe austerities, can I be seen in this form in the world of men by any other than yourself, O great hero of the Kurus (Arjuna).

verse: 48

chapter: 11

#### Row 463:

question: Did Krishna get back to his usual form in the war?

translation: Do not be afraid, nor be bewildered on seeing such a terrible form of Mine; with your fear

dispelled and with a gladdened heart, now behold again this former form of Mine.

verse: 49

chapter: 11

#### Row 464:

question: When Krishna get back to his usual form in the war?

translation: Sanjaya said, Having thus spoken to Arjuna, Krishna again showed His own form. The great Soul, assuming His gentle form, then consoled Arjuna, who was terrified.

verse: 50

chapter: 11

#### Row 465:

question: When did Arjuna gain his composure after seeing the divine form?

translation: Arjuna said, "Having seen this Thy gentle human form, O Krishna, now I am composed and have been restored to my own nature."

verse: 51

chapter: 11

#### Row 466:

question: Is it easy to get to see God's divine form? Is it easy to get to see God?

translation: The Blessed Lord said, "It is very hard indeed to see this form of Mine which thou hast seen; even the gods are ever longing to behold it."

verse: 52

chapter: 11

#### Row 467:

question: Can we get to see Krishna's divine form through rituals?

translation: Neither by the Vedas, nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as thou hast seen Me so easily.

verse: 53

chapter: 11

**Row 468:**

question: Is devotion necessary to know God?

translation: But by single-minded devotion, I can be known, seen, and entered into in reality, O Arjuna.

verse: 54

chapter: 11

**Row 469:**

question: What happens to those who have no enemies?

translation: He who does all actions for Me, who regards Me as the Supreme, who is devoted to Me, who is free from attachment, who bears no enmity towards any creature, he comes to Me, O Arjuna.

verse: 55

chapter: 11

**Row 470:**

question: When did Arjuna start asking about devotion?

translation: Arjuna said, "Which of them are better versed in Yoga—those who steadfastly worship You, or those who worship the imperishable and the unmanifested?"

verse: 1

chapter: 12

**Row 471:**

question: Who is considered to be the highest among Yogis?

translation: The Blessed Lord said, "In My opinion, those who fix their minds on Me, worship Me ever steadfastly, and are endowed with supreme faith, are the best in Yoga."

verse: 2

chapter: 12

#### Row 472:

question: What happens to those who meditate on formless God?

translation: Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the immovable, and the eternal.

verse: 3

chapter: 12

#### Row 473:

question: What happens after we have controlled our senses?

translation: Having restrained all the senses, being even-minded everywhere, and intent on the welfare of all beings, they verily come unto Me.

verse: 4

chapter: 12

#### Row 474:

question: Is God with form or formless?

translation: Greater is their trouble whose minds are set on the unmanifested, for the goal of the unmanifested is very hard for the embodied to reach.

verse: 5

chapter: 12

#### Row 475:

question: What is the use of having faith in God?

translation: But to those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded yoga.

verse: 6

chapter: 12

#### Row 476:

question: Is it useful to pray to God?

translation: To those whose minds are set on Me, O Arjuna, verily I soon become the savior out of the ocean of Samsara.

verse: 7

chapter: 12

**Row 477:**

question: What should we fix our mind on during meditation? Where does Krishna talk about surrender?

Where does Gita talk about surrender?

translation: Fix your mind on Me, and your intellect in Me. Then you will certainly live in Me alone hereafter.

verse: 8

chapter: 12

**Row 478:**

question: What do I do if I am unable to focus my mind?

translation: If you are unable to fix your mind steadily on Me, then seek to reach Me through the yoga of constant practice, O Arjuna.

verse: 9

chapter: 12

**Row 479:**

question: What do I do if I am unable to practice Yoga?

translation: If you are unable to practice even this Abhyasa Yoga, be intent on doing actions for My sake; even by doing actions for My sake, you will attain perfection.

verse: 10

chapter: 12

**Row 480:**

question: What do I do if I am unable to do selfless service?

translation: If you are unable to do even this, then, resort to union with Me and renounce the fruits of all actions with self-control.

verse: 11

chapter: 12

#### Row 481:

question: Is there anything better than meditation for spiritual growth?

translation: Better indeed is knowledge than practice; better than knowledge is meditation; better than meditation is the renunciation of the fruits of actions: peace immediately follows renunciation.

verse: 12

chapter: 12

#### Row 482:

question: Why should we develop compassion?

translation: He who hates no creature, is friendly and compassionate to all, is free from attachment and egoism, is balanced in pleasure and pain, and is forgiving.

verse: 13

chapter: 12

#### Row 483:

question: Are people with a firm conviction dear to God? Who is dear to God?

translation: Ever content, steady in meditation, self-controlled, possessing firm conviction, with the mind and intellect dedicated to Me, he, My devotee, is dear to Me.

verse: 14

chapter: 12

#### Row 484:

question: Are people free from fear and aversion dear to God?

translation: He whom the world does not agitate, and who cannot be agitated by the world, and who is freed from joy, anger, fear, and anxiety—he is dear to Me.

verse: 15

chapter: 12

#### Row 485:

question: Are people free from desires and agony dear to God? Who is a true devotee?

translation: He who is free from wants, pure, expert, unconcerned, and free from pain, renouncing all undertakings and commencements, he who is devoted to Me is dear to Me.

verse: 16

chapter: 12

#### Row 486:

question: Are people free from hatred and full of devotion dear to God?

translation: He who neither rejoices nor hates, nor grieves nor desires, renouncing both good and evil, and who is full of devotion, is dear to Me.

verse: 17

chapter: 12

#### Row 487:

question: Are people free from all attachment dear to God?

translation: He who is the same to foe and friend, and also in honor and dishonor, who is the same in cold and heat, in pleasure and pain, and who is free from attachment.

verse: 18

chapter: 12

#### Row 488:

question: Are people with a firm mind dear to God?

translation: He to whom censure and praise are equal, who is silent, content with anything, homeless, of



a steady mind, and full of devotion; that man is dear to me.

verse: 19

chapter: 12

#### Row 489:

question: Are people with faith dear to God?

translation: They who follow this immortal Dharma, endowed with faith and regarding Me as their supreme goal, are exceedingly dear to Me.

verse: 20

chapter: 12

#### Row 490:

question: What is the concept of kshetra (field) and kshetrajna (knower of the field)?

translation: The Blessed Lord said, "O Arjuna, this body is called the field; he who knows it is called the knower of the field by those who know them."

verse: 1

chapter: 13

#### Row 491:

question: Who is the kshetrajna (knower of all fields)?

translation: Do thou also know Me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower of the field is considered by Me to be the knowledge.

verse: 2

chapter: 13

#### Row 492:

question: What are the properties of the kshetra (field)?

translation: Hear from Me in brief what the field is, of what nature it is, what its modifications are, whence it is, who He is, and what His powers are.

verse: 3

chapter: 13

**Row 493:**

question: Which is the most conclusive reference for learning Vedanta?

translation: Sages have sung in many ways, with various distinctive chants and also with suggestive words indicative of the Absolute, full of reasoning and decisive.

verse: 4

chapter: 13

**Row 494:**

question: What are the various elements of Prakriti (physical nature)?

translation: The great elements, egoism, intellect, and also the Unmanifested Nature, the ten senses, and one mind, and the five objects of the senses.

verse: 5

chapter: 13

**Row 495:**

question: What all constitutes the kshetra (field)?

translation: Desire, hatred, pleasure, pain, the aggregate (body), intelligence, and fortitude—the field has thus been briefly described with its modifications.

verse: 6

chapter: 13

**Row 496:**

question: Are humility and sincerity useful for spiritual growth?

translation: Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, and self-control.

verse: 7

chapter: 13

**Row 497:**

question: Is ego a hindrance in spiritual growth?

translation: Indifference to the objects of the senses and also absence of egoism; perceiving the evil in birth, death, old age, sickness, and pain.

verse: 8

chapter: 13

**Row 498:**

question: Is attachment to family members a hindrance to spiritual growth?

translation: Non-attachment, non-identification of the Self with son, wife, home, and the rest, and constant even-mindedness in the face of the attainment of both desirable and undesirable.

verse: 9

chapter: 13

**Row 499:**

question: Does solitude help in spiritual growth?

translation: Unswerving devotion to Me through the Yoga of non-separation, resorting to solitary places, and a distaste for the company of people.

verse: 10

chapter: 13

**Row 500:**

question: What is true knowledge?

translation: Constancy in Self-knowledge, the perception of the end of true knowledge—this is declared to be knowledge, and what is opposed to it is ignorance.

verse: 11

chapter: 13

**Row 501:**

question: How can I obtain freedom from death?

translation: I will declare that which is to be known, knowing which one attains immortality; the beginningless Supreme Brahman, which is neither being nor non-being.

verse: 12

chapter: 13

**Row 502:**

question: How can we describe Brahman?

translation: With hands and feet everywhere, with eyes, heads, and mouths everywhere, with ears everywhere, He exists in the worlds, enveloping all.

verse: 13

chapter: 13

**Row 503:**

question: What is the relation between Gunas and Brahman?

translation: Shining by the functions of all the senses, yet without being attached to them; unattached, yet supporting all; devoid of qualities, yet the experiencer of them.

verse: 14

chapter: 13

**Row 504:**

question: Is it possible to comprehend Brahman?

translation: It is within and without all beings, both the unmoving and the moving; It is subtle and unknowable, and It is near and far away.

verse: 15

chapter: 13

**Row 505:**

question: Is there one undivided Brahman or multiple Brahman?

translation: Undivided yet, It exists as if divided in beings; It is to be known as the supporter of beings; It devours and It generates.

verse: 16

chapter: 13

Row 506:

question: How can I attain the state of Brahman?

translation: That Light of all lights is said to be beyond darkness: knowledge, the knowable, and the goal of knowledge, seated in the hearts of all.

verse: 17

chapter: 13

Row 507:

question: How does it help to have the knowledge of kshetra and kshetrajna? Who is fit to attain salvation?

translation: Thus, the field, as well as knowledge and the knowable, have been briefly stated. My devotee, knowing this, enters into My being.

verse: 18

chapter: 13

Row 508:

question: When did Prakriti and Purusha originate?

translation: Know that Nature (matter) and the Spirit are both beginningless, and know also that all modifications and qualities are born from Nature.

verse: 19

chapter: 13

Row 509:

question: What is the role of the Self or Purusha in human experience?

translation: In the production of the effect and the cause, Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul is said to be the one responsible.

verse: 20

chapter: 13

#### Row 510:

question: Who experiences the nature around perceived through the sense organs?

translation: The soul seated in Nature experiences the qualities born of Nature; attachment to the qualities is the cause of its birth in good and evil wombs.

verse: 21

chapter: 13

#### Row 511:

question: What is the role of the Self or seer in the human body?

translation: The Supreme Soul in this body is also called the observer, the permitter, the sustainer, the enjoyer, the great Lord, and the Supreme Self.

verse: 22

chapter: 13

#### Row 512:

question: What is the benefit of gaining knowledge of Purusha and Prakriti?

translation: He who thus knows the Spirit and Matter together with their qualities, in whatever condition he may be, he is not reborn.

verse: 23

chapter: 13

#### Row 513:

question: What are the various ways of realising or perceiving the self within the body?

translation: Some behold the Self within themselves through meditation, others through the Yoga of knowledge, and still others through the Yoga of action.

verse: 24

chapter: 13

#### Row 514:

question: What happens if we have only a partial or slightly incorrect knowledge of the self?

translation: Others, too, who do not know thus, worship, having heard of It from others; they, too, cross beyond death, regarding what they have heard as the supreme refuge.

verse: 25

chapter: 13

#### Row 515:

question: Is it possible for a human or another living being to exist without the presence of the kshetrajna or self in the body?

translation: Wherever a being is born, whether unmoving or moving, know thou, O best of the Bharatas (Arjuna), that it is from the union of the field and its knower.

verse: 26

chapter: 13

#### Row 516:

question: Is it possible to see and experience things as they truly are?

translation: He who sees the Supreme Lord existing truly in all beings, the imperishable within the perishable, sees indeed.

verse: 27

chapter: 13

#### Row 517:

question: How can we avoid injuring our own mind?

translation: For he who truly sees the same Lord dwelling everywhere does not destroy the Self by the self; rather, he attains the highest goal.

verse: 28

chapter: 13

#### Row 518:

question: Are actions done by Prakriti (nature) or by the self or soul residing in the body?

translation: He sees, who sees that all actions are performed solely by Nature and that the Self is without action.

verse: 29

chapter: 13

#### Row 519:

question: Is it possible to perceive Brahman or consciousness in all beings?

translation: When a person sees all beings as resting in the One and emanating from the One alone, they then become Brahman.

verse: 30

chapter: 13

#### Row 520:

question: Does the Self or soul undergo changes with time?

translation: Being without beginning, devoid of any qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna, neither acts nor is tainted.

verse: 31

chapter: 13

#### Row 521:

question: Can you give me an analogy to understand the immutability of consciousness or Purusha?

translation: As the all-pervading ether is not tainted, due to its subtlety, so the Self seated everywhere in



the body is not tainted either.

verse: 32

chapter: 13

#### Row 522:

question: Can we think of consciousness like the sun which illuminates the whole world?

translation: Just as the one sun illuminates the entire world, so too does the Lord of the field (Supreme Self) illuminate the entire field, O Arjuna.

verse: 33

chapter: 13

#### Row 523:

question: What is the use of learning to differentiate between Purusha (consciousness) and Prakriti (physical nature)?

translation: They who, by the eye of knowledge, perceive the distinction between the field and its knower, as well as the liberation from the Nature of being, go to the Supreme.

verse: 34

chapter: 13

#### Row 524:

question: Does Krishna truly reveal all spiritual knowledge in the Gita?

translation: The Blessed Lord said, "I will again declare to thee that supreme knowledge, the best of all knowledge, having known which all the sages have gone to supreme perfection after this life."

verse: 1

chapter: 14

#### Row 525:

question: What happens to those who attain unity with God?

translation: Those who, having taken refuge in this knowledge, have attained unity with Me, are neither

born at the time of creation nor disturbed at the time of dissolution.

verse: 2

chapter: 14

**Row 526:**

question: How are all living beings born in this universe?

translation: My womb is the great Brahma; in it I place the germ; thence, O Arjuna, is the birth of all beings.

verse: 3

chapter: 14

**Row 527:**

question: Who are the father and the mother of the universe?

translation: Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb, and I am the seed-giving father.

verse: 4

chapter: 14

**Row 528:**

question: What are the gunas of prakriti?

translation: These qualities, O Arjuna, born of Nature, bind fast in the body of the embodied, the indestructible: purity, passion, and inertia.

verse: 5

chapter: 14

**Row 529:**

question: What is sattva?

translation: Of these, sattva, which is luminous and healthy due to its stainlessness, binds one by attachment to happiness and knowledge, O sinless one.

verse: 6

chapter: 14

Row 530:

question: What is rajas?

translation: Know, O Arjuna, that Rajas is of the nature of passion, the source of thirst and attachment; it binds fast the embodied one by attachment to action.

verse: 7

chapter: 14

Row 531:

question: What is tamas?

translation: But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, through heedlessness, indolence, and sleep.

verse: 8

chapter: 14

Row 532:

question: What are the effects of sattva, rajas and tamas?

translation: Sattva attaches to happiness, Rajas to action, O Arjuna, while Tamas, verily shrouding knowledge, attaches to heedlessness.

verse: 9

chapter: 14

Row 533:

question: Which among the three gunas is the most powerful?

translation: Now, O Arjuna, Sattva prevails, having overpowered Rajas and Tamas; then Rajas, having overpowered Sattva and Tamas; and then Tamas, having overpowered Sattva and Rajas.

verse: 10

chapter: 14

#### Row 534:

question: What is sign of sattva in a person?

translation: When the wisdom-light shines through every gate of this body, then it may be known that Sattva is predominant.

verse: 11

chapter: 14

#### Row 535:

question: What is the sign of rajas in a person?

translation: Greed, activity, the undertaking of actions, restlessness, and longing—these arise when Rajas is predominant, O Arjuna.

verse: 12

chapter: 14

#### Row 536:

question: What is the sign of tamas in a person?

translation: Darkness, inertia, carelessness, and delusion—these arise when Tamas is predominant, O Arjuna.

verse: 13

chapter: 14

#### Row 537:

question: What happens to a human being in whom sattva is predominant?

translation: If the embodied one meets death when Sattva is predominant, then they attain the spotless worlds of the knowers of the Highest.

verse: 14

chapter: 14

**Row 538:**

question: What happens to a human being in whom rajas is predominant? What happens to a human being in whom tamas is predominant?

translation: Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the thoughtless.

verse: 15

chapter: 14

**Row 539:**

question: What is the result of sattvic action? What is the result of rajasic action? What is the result of tamasic action?

translation: They say that the fruit of good action is Sattvic and pure; indeed, the fruit of Rajas is pain, and the fruit of Tamas is ignorance.

verse: 16

chapter: 14

**Row 540:**

question: What does sattva lead to? What does rajas lead to? What does tamas lead to?

translation: From Sattva arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and also ignorance.

verse: 17

chapter: 14

**Row 541:**

question: What happens to those who abide in sattva? What happens to those who abide in rajas? What happens to those who abide in tamas?

translation: Those seated in Sattva ascend; those of Rajasic nature dwell in the middle; and those of Tamasic nature, abiding in the function of the lowest Guna, descend.

verse: 18

chapter: 14

#### Row 542:

question: Who performs all the actions in this universe?

translation: When the seer beholds no agent other than the Gunas and knows that which is higher than them, he attains to My Being.

verse: 19

chapter: 14

#### Row 543:

question: What happens when the Self goes beyond the three gunas of prakriti?

translation: The embodied one, having crossed beyond these three Gunas from which the body is evolved, is freed from birth, death, decay, and pain, and attains immortality.

verse: 20

chapter: 14

#### Row 544:

question: What did Arjuna wanted to know about the three gunas?

translation: Arjuna said, "What are the marks of one who has transcended the three qualities, O Lord? What is their conduct, and how do they go beyond these three qualities?"

verse: 21

chapter: 14

#### Row 545:

question: How does a person who has transcended the three gunas behave?

translation: The Blessed Lord said, "When light, activity, and delusion are present, he does not hate them, nor does he long for them when they are absent.

verse: 22

chapter: 14

#### Row 546:

question: What is the attitude of a person who has transcended the three gunas?

translation: He who, seated like one unconcerned, is not moved by the dualities, and who, knowing that the dualities are active, is self-centered and does not move.

verse: 23

chapter: 14

#### Row 547:

question: How does a person who has transcended the three gunas treat pleasure and pain?

translation: Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, a stone, and gold are all alike, who is the same to the dear and the unfriendly, who is firm, and to whom censure and praise are one and the same.

verse: 24

chapter: 14

#### Row 548:

question: How does a person who has transcended the three gunas treat honor and dishonor?

translation: Who is the same in honor and dishonor, the same to friend and foe, abandoning all undertakings, he is said to have transcended the dualities.

verse: 25

chapter: 14

#### Row 549:

question: What happens to those who serve God with unwavering devotion?

translation: And he who serves Me with unwavering devotion, he, crossing beyond the dualities, is fit for becoming Brahman.

verse: 26

chapter: 14

#### Row 550:

question: What is the relation between God and Brahman? Who is God? What is God?

translation: For I am the abode of Brahman, the immortal, immutable, and everlasting Dharma, and absolute bliss.

verse: 27

chapter: 14

#### Row 551:

question: What does the Gita say about the inverted peepul tree? What does the Gita say about the inverted asvattha tree?

translation: The Blessed Lord said: They (the wise) speak of the indestructible peepul tree, with its roots above and branches below, whose leaves are the meters or hymns; he who knows it is a knower of the Vedas.

verse: 1

chapter: 15

#### Row 552:

question: What does the Krishna say about the asvattha tree?

translation: Its branches spread below and above, nourished by the Gunas; its buds are sense-objects, and its roots stretch forth below in the world of men, originating action.

verse: 2

chapter: 15

#### Row 553:

question: What is the reference about the asvattha tree in the Gita? What is the reference about the peepal tree in the Gita?

translation: Its form is not perceived here as such, nor its end, origin, foundation, or resting place; having



cut asunder this firmly rooted peepul tree with the strong axe of non-attachment.

verse: 3

chapter: 15

#### Row 554:

question: What is the purpose or goal of life?

translation: Then, that goal should be sought for, to which, having gone, none returns again. I seek refuge in that Primeval Purusha, from whence streamed forth the ancient activity or energy.

verse: 4

chapter: 15

#### Row 555:

question: Is it possible to become completely free of desires? Is it possible to become completely free of dualities of life?

translation: Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, they, the undeluded, reach the eternal goal.

verse: 5

chapter: 15

#### Row 556:

question: What happens to those who reach the supreme abode of God?

translation: Neither does the sun illuminate there, nor the moon, nor the fire; having gone there, they do not return; that is My supreme abode.

verse: 6

chapter: 15

#### Row 557:

question: Why do human beings feel so attracted by sensual objects?

translation: An eternal portion of Myself having become a living soul in the world of life, draws to itself the five senses, with the mind as the sixth, abiding in Nature.

verse: 7

chapter: 15

#### Row 558:

question: Does the soul or Self carry the mind with itself after death of the body?

translation: When the Lord, as the individual soul, obtains a body and when He leaves it, He takes these with Him, just as the wind takes the scents from their seats (flowers, etc.).

verse: 8

chapter: 15

#### Row 559:

question: How does the soul or self experiences the various sense objects?

translation: Presiding over the ears, eyes, touch, taste, smell, and mind, it enjoys the objects of the senses.

verse: 9

chapter: 15

#### Row 560:

question: Why can't all human beings perceive the soul or self?

translation: The deluded do not see Him who departs, stays, and enjoys; but those who possess the eye of knowledge behold Him.

verse: 10

chapter: 15

#### Row 561:

question: Why can't we perceive the self or soul?

translation: The yogis striving for perfection behold Him dwelling in the Self; but, the unrefined and

unintelligent, even though striving, do not see Him.

verse: 11

chapter: 15

#### Row 562:

question: Where do the sun and moon draw their illumination from?

translation: That light which resides in the sun, illuminating the whole world; that which is in the moon and in the fire—know that light to be Mine.

verse: 12

chapter: 15

#### Row 563:

question: What is source of nourishment?

translation: Permeating the earth, I support all beings with My energy; and having become the watery moon, I nourish all herbs.

verse: 13

chapter: 15

#### Row 564:

question: Does the soul or self also play a role in various bodily functions?

translation: Having become the fire Vaisvanara, I abide in the bodies of living beings and, associated with the Prana and the Apana, digest the fourfold food.

verse: 14

chapter: 15

#### Row 565:

question: What is the source of memory and knowledge in this universe?

translation: And I am seated in the hearts of all; from Me come memory and knowledge, as well as their absence. I am verily That which has to be known by all the Vedas; I am indeed the author of the Vedanta

and the knower of the Vedas.

verse: 15

chapter: 15

#### Row 566:

question: What is the difference between kshara and akshara purusha? Are there two kinds of purushas?

How many kinds of Purushas are there?

translation: Two Purushas there are in this world: the perishable and the imperishable. All beings are perishable, and the Kutastha—the unchanging—is called the imperishable.

verse: 16

chapter: 15

#### Row 567:

question: Who supports the whole universe? Who is the supreme Purusha?

translation: But distinct is the Supreme Purusha, called the highest Self, indestructible and Lord, who pervades the three worlds and sustains them.

verse: 17

chapter: 15

#### Row 568:

question: Why is God called purushottama or the supreme person?

translation: As I transcend the perishable and am even higher than the imperishable, I am declared to be the highest Purusha in the world and in the Vedas.

verse: 18

chapter: 15

#### Row 569:

question: What should be our attitude towards God?

translation: He who, undeluded, knows Me as the highest Purusha, he, knowing all, worships Me with his

whole being (heart), O Arjuna.

verse: 19

chapter: 15

#### Row 570:

question: What is the benefit of learning Gita? Why should we learn the Gita?

translation: Thus, I have imparted to you this most secret science, O sinless one; by knowing this, one becomes wise, and all their duties are accomplished, O Arjuna.

verse: 20

chapter: 15

#### Row 571:

question: What are the qualities of people with a divine nature?

translation: The Blessed Lord said: Fearlessness, purity of heart, steadfastness in knowledge and yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity, and straightforwardness.

verse: 1

chapter: 16

#### Row 572:

question: What are the qualities of spiritual people?

translation: Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion for beings, non-covetousness, gentleness, modesty, and absence of fickleness.

verse: 2

chapter: 16

#### Row 573:

question: What are the qualities of people with a spiritual nature?

translation: Vigor, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born for a divine state, O Arjuna.

verse: 3

chapter: 16

#### Row 574:

question: What are the qualities of a person of demonic nature? What are the qualities of a person of evil nature?

translation: Hypocrisy, arrogance, and self-conceit, anger, harshness, and ignorance—these belong to one who is born for a demoniacal state, O Partha.

verse: 4

chapter: 16

#### Row 575:

question: What does divine or spiritual nature in a person lead to? What does demonic nature in a person lead to?

translation: The divine nature is deemed conducive to liberation, and the demonic to bondage. Grieve not, O Arjuna, for you are born with divine endowments.

verse: 5

chapter: 16

#### Row 576:

question: Where in the Gita does Krishna describe people with demonic nature?

translation: There are two types of beings in this world: the divine and the demoniacal. The divine has been described at length; hear from Me, O Arjuna, about the demoniacal.

verse: 6

chapter: 16

#### Row 577:

question: What are the traits of people with demonic nature?

translation: The demoniacal do not know what to do and what to refrain from; they have neither purity,

nor right conduct, nor truth.

verse: 7

chapter: 16

#### Row 578:

question: What are the beliefs of people with demonic nature?

translation: They say, "This universe is without truth, without a moral basis, without a God, brought about by mutual union, with lust as its cause; what else?"

verse: 8

chapter: 16

#### Row 579:

question: Why are some people so cruel and destructive? Why are some people so evil?

translation: Holding this view, these ruined souls of small intellect and fierce deeds come forth as enemies of the world, intent on its destruction.

verse: 9

chapter: 16

#### Row 580:

question: What is the result of insatiable desires?

translation: Filled with insatiable desires, full of hypocrisy, pride, and arrogance, holding evil ideas due to delusion, they work with impure intentions.

verse: 10

chapter: 16

#### Row 581:

question: What motivates people with a demonic nature to act?

translation: Giving themselves over to immeasurable cares that end only with death, regarding the gratification of lust as their highest aim, and feeling sure that that is all.

verse: 11

chapter: 16

### Row 582:

question: Why are some people so unethical and immoral?

translation: Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain hoards of wealth by unlawful means for sensual enjoyment.

verse: 12

chapter: 16

### Row 583:

question: What is the attitude of a person with demonic nature?

translation: "I have gained this today; I will fulfill this desire of mine; this is mine, and this wealth will be mine in the future."

verse: 13

chapter: 16

### Row 584:

question: What is the attitude of a person with evil nature?

translation: "I have slain that enemy, and I shall slay others too. I am the Lord; I enjoy, I am perfect, powerful, and happy."

verse: 14

chapter: 16

### Row 585:

question: What is the attitude of arrogant people?

translation: "I am wealthy and born into a noble family. Who is my equal? I shall perform sacrifices, give charity, and rejoice," thus deluded by ignorance.

verse: 15



chapter: 16

#### Row 586:

question: Eventually what happens to people with a demonic nature? Eventually what happens to people with a evil nature?

translation: Bewildered by many fancies, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

verse: 16

chapter: 16

#### Row 587:

question: What is the result of sacrifices and rituals performed by people of demonic nature? What is the result of sacrifices and rituals performed by people of evil nature?

translation: Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifices in name only for ostentation, contrary to scriptural ordinances.

verse: 17

chapter: 16

#### Row 588:

question: How do egoistic people view God? How do evil people view God? How do demonic people view God?

translation: Given over to egoism, power, haughtiness, lust, and anger, these malicious people hate Me in their own bodies and in the bodies of others.

verse: 18

chapter: 16

#### Row 589:

question: Eventually what happens to people with a hateful nature? Eventually what happens to people with a cruel nature?

translation: Those cruel haters, the worst among men in the world, I hurl those evil-doers into the wombs of demons only.

verse: 19

chapter: 16

**Row 590:**

question: Is there any possibility of salvation for people with a demonic nature? Is there any possibility of salvation for people with an evil nature?

translation: Entering into demoniacal wombs and deluded, birth after birth, they do not attain Me, thus falling, O Arjuna, into a condition still lower than that.

verse: 20

chapter: 16

**Row 591:**

question: What are the gateways to hell? Is there a concept of hell and heaven in hinduism? Which people go to hell?

translation: There are three gates to this hell, destructive of the self: lust, anger, and greed; therefore, one should abandon these three.

verse: 21

chapter: 16

**Row 592:**

question: What kind of people work for their inner development? What kind of people become spiritual? Can everyone become spiritual?

translation: A person who is liberated from these three gates of darkness, O Arjuna, practices what is beneficial for them and thus goes to the Supreme Goal.

verse: 22

chapter: 16

### Row 593:

question: What happens to those who do not follow the scriptures?

translation: He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, does not attain perfection, nor happiness, nor the Supreme Goal.

verse: 23

chapter: 16

### Row 594:

question: Is it necessary to follow the scriptures? Are scriptures relevant for modern times?

translation: Therefore, let the scripture be thy authority in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act in this world.

verse: 24

chapter: 16

### Row 595:

question: What did Arjuna want to know about people who do not follow the scriptures?

translation: Arjuna said, "What is the condition of those who, disregarding the injunctions of the scriptures, perform sacrifice with faith—is it Sattva, Rajas, or Tamas, O Krishna?"

verse: 1

chapter: 17

### Row 596:

question: What are the three types of faith that people have?

translation: The Blessed Lord said, "There are threefold faiths inherent in the nature of the embodied: the sattvic (pure), the rajasic (passionate), and the tamasic (dark). Hear of them."

verse: 2

chapter: 17

**Row 597:**

question: Does each person have faith in something? Why do different people have faith in different things? What leads to the differences in faith we see among human beings?

translation: The faith of each is in accordance with their nature, O Arjuna. People consist of their faith; as a person's faith is, so are they.

verse: 3

chapter: 17

**Row 598:**

question: What do the sattvic people worship? What do the rajasic people worship? What do the tamasic people worship?

translation: The sattvic, or pure, men worship the gods; the rajasic, or passionate, worship the yakshas and rakshasas; the others, the tamasic or deluded people, worship ghosts and hosts of nature-spirits.

verse: 4

chapter: 17

**Row 599:**

question: What kind of austerities are performed by people of demonic nature? What kind of austerities are performed by people of evil nature?

translation: Those men who practice terrific austerities not prescribed by the scriptures, given to hypocrisy and egoism, driven by the force of lust and attachment.

verse: 5

chapter: 17

**Row 600:**

question: Is it advisable to perform extreme austerities? Is it good to perform extreme austerities? Is it beneficial to perform extreme austerities?

translation: Know thou these to be of demonical resolves, senselessly torturing all the elements in the

body and Me who dwell in the body.

verse: 6

chapter: 17

#### Row 601:

question: How many kinds of foods are there?

translation: The food that is dear to each is threefold, as well as sacrifice, austerity, and almsgiving. Hear the distinction of these.

verse: 7

chapter: 17

#### Row 602:

question: Which foods are considered to be sattvic? Which foods are considered to be pure? Are sweets sattvic, rajasic or tamasic?

translation: The foods that increase life, purity, strength, health, joy, and cheerfulness (good appetite), which are savory, oily, substantial, and agreeable, are dear to the Sattvic (pure) people.

verse: 8

chapter: 17

#### Row 603:

question: Which foods are considered to be rajasic? Which foods are considered to generate energy? Are sour foods sattvic, rajasic or tamasic?

translation: The foods that are bitter, sour, salty, overly hot, pungent, dry, and burning are liked by the Rajasic and are productive of pain, grief, and disease.

verse: 9

chapter: 17

#### Row 604:

question: Which foods are considered to be tamasic? Which foods are considered to generate lethargy?

Are stale foods sattvic, rajasic or tamasic?

translation: That which is stale, tasteless, putrid, rotten, rejected, and impure is the food liked by the Tamasic.

verse: 10

chapter: 17

**Row 605:**

question: What kind of sacrifice is considered sattvic? What kind of sacrifice is considered pure?

translation: That sacrifice which is offered by men without desire for reward, as enjoined by the ordinance (scripture), with a firm faith that doing so is their duty, is Sattvic or pure.

verse: 11

chapter: 17

**Row 606:**

question: What kind of sacrifice is considered rajasic?

translation: The sacrifice that is offered, O Arjuna, seeking a reward and for show, know that to be a Rajasic Yajna.

verse: 12

chapter: 17

**Row 607:**

question: What kind of sacrifice is considered tamasic?

translation: They declare that sacrifice to be Tamasic which is contrary to the ordinances of the scriptures, in which no food is distributed, and which is devoid of mantras, gifts, and faith.

verse: 13

chapter: 17

**Row 608:**

question: What is considered to be austerity of the body? What is considered to be bodily austerity?

translation: Worship of the gods, the twice-born, the teachers, and the wise; purity, straightforwardness, celibacy, and non-injury are all called the austerities of the body.

verse: 14

chapter: 17

#### Row 609:

question: What is considered to be austerity of speech? Is recitation of scriptures a good idea?

translation: Speech that causes no excitement, is truthful, pleasant, and beneficial; the practice of studying the Vedas is called austerity of speech.

verse: 15

chapter: 17

#### Row 610:

question: What is considered to be austerity of the mind?

translation: Serenity of mind, good-heartedness, self-control, and purity of nature—this is called mental austerity.

verse: 16

chapter: 17

#### Row 611:

question: What is considered to be sattvic austerity? What is considered to be austerity of sattva? What is considered to be pure austerity?

translation: This threefold austerity, practiced by steadfast men, with the utmost faith, desiring no reward, is called Sattvic.

verse: 17

chapter: 17

#### Row 612:

question: What is considered to be rajasic austerity? What is considered to be austerity of rajas?

translation: The austerity that is practiced with the aim of gaining good reception, honor, and worship, and with hypocrisy, is said to be Rajasic, unstable, and transient.

verse: 18

chapter: 17

#### Row 613:

question: What is considered to be tamasic austerity? What is considered to be austerity of tamas?

translation: That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of destroying another, is declared to be of the Tamasic nature.

verse: 19

chapter: 17

#### Row 614:

question: What kind of gifts are considered to be sattvic? What kind of gifts are considered to be pure?

translation: That gift which is given to one who does nothing in return, knowing it to be a duty to give in a suitable place and time to a worthy person, is held to be Sattvic.

verse: 20

chapter: 17

#### Row 615:

question: What kind of gifts are considered to be rajasic?

translation: And, that gift which is given with the intention of receiving something in return, or expecting a reward, or begrudgingly, is considered to be Rajasic.

verse: 21

chapter: 17

#### Row 616:

question: What kind of gifts are considered to be tamasic?

translation: The gift that is given in the wrong place and at the wrong time, to unworthy persons, without



respect or with insult, is declared to be of a Tamasic nature.

verse: 22

chapter: 17

#### Row 617:

question: what is the meaning and significance of om tat sat? What is the threefold designation of Brahman?

translation: "Om Tat Sat": This has been declared to be the triple designation of Brahman. By that, the Brahmanas, the Vedas, and the sacrifices were created formerly.

verse: 23

chapter: 17

#### Row 618:

question: What is the significance of Om? What is the meaning of Om? What is the significance of Aum? What is the meaning of AUM?

translation: Therefore, with the utterance of "Om," the acts of sacrifice, gift, and austerity, as enjoined in the scriptures, are always begun by the students of Brahman.

verse: 24

chapter: 17

#### Row 619:

question: How should we perform sacrifices? What is the best way of performing sacrifices? How should we perform rituals? What is the best way of performing rituals? What does the word tat mean?

translation: Uttering "Tat," without aiming for the fruits, are the acts of sacrifice, austerity, and the various acts of gifts performed by those seeking liberation.

verse: 25

chapter: 17

#### Row 620:

question: What is the meaning of Sat?

translation: The word "Sat" is used to refer to reality and goodness; likewise, O Arjuna, the word "Sat" is used to refer to an auspicious act.

verse: 26

chapter: 17

#### Row 621:

question: What is the significance of sat?

translation: Steadfastness in sacrifice, austerity, and gift is also called 'Sat', and action in connection with these, or for the sake of the Supreme, is also called 'Sat'.

verse: 27

chapter: 17

#### Row 622:

question: what is asat or untruth?

translation: Whatever is sacrificed, given, or performed, and whatever austerity is practiced without faith, it is called 'Asat', O Arjuna; it is of no value here or hereafter (after death).

verse: 28

chapter: 17

#### Row 623:

question: Was Arjuna curious about renunciation?

translation: Arjuna said, "O mighty-armed Hrishikesa, I desire to know the essence or truth of renunciation and abandonment severally, O slayer of Kesi."

verse: 1

chapter: 18

#### Row 624:

question: What is sannyasa? What is renunciation?

translation: The Blessed Lord said, "The sages understand sannyasa to be the renunciation of action with desire; the wise declare the abandonment of the fruits of all actions to be tyaga."

verse: 2

chapter: 18

#### Row 625:

question: Should all actions be abandoned as evil?

translation: Some philosophers declare that actions should be abandoned as evil; while others declare that acts of sacrifice, gift, and austerity should not be relinquished.

verse: 3

chapter: 18

#### Row 626:

question: How many types of tyaga are there?

translation: Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas; abandonment, indeed, O best of men, has been declared to be of three kinds.

verse: 4

chapter: 18

#### Row 627:

question: Should we abandon all sacrifices and austerities? What are the means of purification for the wise?

translation: Acts of sacrifice, gift, and austerity should not be abandoned, but should be performed; for sacrifice, gift, and austerity are the purifiers of the wise.

verse: 5

chapter: 18

#### Row 628:

question: Is there any need of performing the rituals and sacrifices?

translation: But even these actions should be performed, leaving aside attachment and the desire for rewards, O Arjuna; this is my certain and most assured conviction.

verse: 6

chapter: 18

#### Row 629:

question: Is it good to renounce rituals and sacrifices?

translation: Verily, the renunciation of obligatory action is not proper; the abandonment of the same out of delusion is declared to be Tamasic.

verse: 7

chapter: 18

#### Row 630:

question: What happens to those who abandon the rituals and sacrifices?

translation: He who abandons action out of fear of bodily trouble (because it is painful), does not obtain the merit of renunciation by performing such Rajasic renunciation.

verse: 8

chapter: 18

#### Row 631:

question: What is a sattvic way of performing rituals and sacrifices?

translation: Whatever obligatory action is done, O Arjuna, merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as sattvic (pure).

verse: 9

chapter: 18

#### Row 632:

question: What are the characteristics of a sattvic person? What are the characteristics of a pure person?

translation: The man of renunciation, pervaded by purity, intelligent, and with his doubts cut asunder,

does not hate an unpleasant task nor is he attached to a pleasant one.

verse: 10

chapter: 18

#### Row 633:

question: Is it possible to completely abandon actions? Is it possible to completely give up actions?

translation: Indeed, it is not possible for an embodied being to completely abandon actions; however, he who relinquishes the rewards of actions is truly called a man of renunciation.

verse: 11

chapter: 18

#### Row 634:

question: What are the kinds of fruits of actions?

translation: The threefold fruit of action (evil, good, and mixed) accrues after death to those who do not abandon it, but never to those who do.

verse: 12

chapter: 18

#### Row 635:

question: What are the causes that lead to accomplishment of all actions?

translation: Learn from Me, O mighty-armed Arjuna, these five causes, as declared in the Sankhya system, for the accomplishment of all actions.

verse: 13

chapter: 18

#### Row 636:

question: What are the causes that determine the fruits of our actions?

translation: The body, the doer, the various senses, the different functions of various kinds, and the presiding deity—the fifth.

verse: 14

chapter: 18

#### Row 637:

question: Do all actions have similar causes at a fundamental level?

translation: Whatever action a person performs with their body, speech, and mind, whether right or wrong, these five are its causes.

verse: 15

chapter: 18

#### Row 638:

question: Can everyone perceive the self?

translation: Now, such being the case, verily he who, owing to an untrained understanding, looks upon his Self, which is isolated, as the agent, he of perverted intelligence does not see.

verse: 16

chapter: 18

#### Row 639:

question: What kind of attitude should we have while performing action? Who is the doer of all actions?

translation: He who is free from the egoistic notion, whose intelligence is not tainted by good or evil, though he slays these people, he does not slay, nor is he bound by the action.

verse: 17

chapter: 18

#### Row 640:

question: What incites a person to act? What incites a person to perform action?

translation: Knowledge, the knowable, and the knower form the threefold impulse for action; the organ, the action, and the agent form the threefold basis of action.

verse: 18

chapter: 18

#### Row 641:

question: How many kinds of knowledge are there? How many kinds of actions are there?

translation: Knowledge, action, and actor are declared in the science of the Gunas (Sankhya philosophy) to be of three kinds only, according to the distinction of the Gunas. Of these, hear duly.

verse: 19

chapter: 18

#### Row 642:

question: Which knowledge is considered to be sattvic?

translation: That by which one sees the indestructible Reality in all beings, not separate in any of them—know that knowledge to be Sattvic.

verse: 20

chapter: 18

#### Row 643:

question: What kind of knowledge is considered to be rajasic?

translation: But that knowledge which sees in all beings various entities of distinct kinds as being distinct from one another, know thou that knowledge to be Rajasic.

verse: 21

chapter: 18

#### Row 644:

question: What kind of knowledge is considered to be tamasic?

translation: But that which clings to one single effect as if it were the whole, without reason, without any foundation in Truth, and is trivial—that is declared to be Tamasic.

verse: 22

chapter: 18

**Row 645:**

question: Which action is considered to be sattvic?

translation: An action that is ordained, free from attachment, done without love or hatred, and without desire for reward is declared to be Sattvic.

verse: 23

chapter: 18

**Row 646:**

question: What kind of action is considered to be rajasic?

translation: But that action which is done by one longing for the fulfillment of desires or gain with egotism or with much effort is declared to be Rajasic (passionate).

verse: 24

chapter: 18

**Row 647:**

question: What kind of action is considered to be tamasic?

translation: That action which is undertaken from delusion, without regard for the consequences, loss, injury, and one's own ability, is declared to be Tamasic (dark).

verse: 25

chapter: 18

**Row 648:**

question: What kind of person is considered sattvic?

translation: An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm, and unaffected by success or failure, is considered to be of a Sattvic (pure) nature.

verse: 26

chapter: 18

**Row 649:**



question: What kind of person is considered rajasic?

translation: Passionate, desiring to obtain the reward of their actions, greedy, cruel, impure, moved by joy and sorrow, such an agent is said to be Rajasic.

verse: 27

chapter: 18

**Row 650:**

question: What kind of person is considered tamasic?

translation: Unsteady, vulgar, inflexible, deceitful, malicious, lazy, despondent, and procrastinating—such an agent is called Tamasic.

verse: 28

chapter: 18

**Row 651:**

question: What are the different kinds of buddhi?

translation: Hear thou the threefold division of intellect and firmness, according to the Gunas, as I declare them fully and distinctly, O Arjuna.

verse: 29

chapter: 18

**Row 652:**

question: What kind of buddhi is considered sattvic?

translation: The intellect which knows the path of work and renunciation, what should be done and what should not be done, fear and fearlessness, bondage and liberation—that intellect is Sattvic (pure), O Arjuna.

verse: 30

chapter: 18

**Row 653:**

question: What kind of buddhi is considered rajasic?

translation: That by which one wrongly understands dharma and adharma, and also what ought to be done and what ought not to be done—that intellect, O Arjuna, is rajasic (passionate).

verse: 31

chapter: 18

#### Row 654:

question: What kind of buddhi is considered tamasic?

translation: That intellect, O Arjuna, which is enveloped in darkness and sees Adharma as Dharma and all things perverted, is Tamasic (dark).

verse: 32

chapter: 18

#### Row 655:

question: What kind of firmness is considered sattvic?

translation: The unwavering firmness, through which Yoga restrains the functions of the mind, life-force, and senses—that firmness, O Arjuna, is Sattvic (pure).

verse: 33

chapter: 18

#### Row 656:

question: What kind of firmness is considered rajasic?

translation: But that, O Arjuna, by which one holds fast to Dharma (duty), enjoyment of pleasures, and earning of wealth, on account of attachment and desire for reward—that firmness, O Arjuna, is Rajasic (passionate).

verse: 34

chapter: 18

#### Row 657:

question: What kind of firmness is considered tamasic?

translation: That firmness, O Arjuna, by which a stupid man does not abandon sleep, fear, grief, despair, and conceit, is Tamasic.

verse: 35

chapter: 18

**Row 658:**

question: How many kinds of pleasures are there?

translation: And now, O Arjuna, hear from Me of the threefold pleasure, in which one rejoices through practice and surely comes to the end of pain.

verse: 36

chapter: 18

**Row 659:**

question: What kind of pleasure is considered sattvic?

translation: That which is like poison at first but in the end like nectar—that happiness is declared to be sattvic, born of the purity of one's own mind due to self-realization.

verse: 37

chapter: 18

**Row 660:**

question: What kind of pleasure is considered rajasic?

translation: That happiness which arises from the contact of the senses with the objects, which is initially like nectar but eventually like poison, is said to be Rajasic.

verse: 38

chapter: 18

**Row 661:**

question: What kind of pleasure is considered tamasic?

translation: That happiness which at first, as well as in the end, deludes the self, and which arises from sleep, indolence, and heedlessness—that is declared to be Tamasic.

verse: 39

chapter: 18

#### Row 662:

question: Is there anyone in this universe free from the three gunas?

translation: There is no being on earth or in heaven among the gods that is liberated from the three qualities born of Nature.

verse: 40

chapter: 18

#### Row 663:

question: What is the varna system in Hinduism? What is the caste system in Hinduism? Is caste decided by birth or by personal preference? Is varna decided by birth or by personal preference?

translation: Of Brahmanas, Kshatriyas, Vaisyas, and Sudras, O Arjuna, the duties are distributed according to the qualities born of their own nature.

verse: 41

chapter: 18

#### Row 664:

question: Who is a Brahmin? What are the qualities of a Brahmin?

translation: Serenity, self-restraint, austerity, purity, forgiveness, and uprightness, as well as knowledge, realization, and belief in God, are the duties of Brahmanas, born of their own nature.

verse: 42

chapter: 18

#### Row 665:

question: Who is a Kshatriya? What are the qualities of a Kshatriya?

translation: Prowess, splendor, firmness, dexterity, and not fleeing from battle, generosity, and lordliness are the duties of the Kshatriyas, born of their own nature.

verse: 43

chapter: 18

#### Row 666:

question: Who is a shudra? What are the qualities of a shudra?

translation: Agriculture, cattle-rearing, and trade are the duties of the Vaisya (merchant), born of their own nature; and service is the duty of the Sudra (servant-class), born of their own nature.

verse: 44

chapter: 18

#### Row 667:

question: What happens to those who are devoted to their duty?

translation: Each person devoted to their own duty attains perfection. How they attain perfection while being engaged in their own duty, hear now.

verse: 45

chapter: 18

#### Row 668:

question: How can we reach perfection? How can we acquire power?

translation: He from whom all the beings have evolved and by whom all this is pervaded, worshipping Him with his own duty, one attains perfection.

verse: 46

chapter: 18

#### Row 669:

question: Is it alright to do things out of force? Should we do what we are truly good at or what others want us to do?

translation: Better is one's own duty, even if it is destitute of merits, than the duty of another well performed. He who does the duty ordained by his own nature incurs no sin.

verse: 47

chapter: 18

#### Row 670:

question: Should we give up our work if we are unable to do it perfectly? Should we give up our work if we are unable to do it well?

translation: One should not, O Arjuna, abandon the duty to which one is born, though it may be faulty; for, all undertakings are enveloped by evil, just as fire is by smoke.

verse: 48

chapter: 18

#### Row 671:

question: What happens to those who are unattached? What happens to those who are detached? What happens to those who are free from all desires?

translation: He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he attains the supreme state of freedom from action through renunciation.

verse: 49

chapter: 18

#### Row 672:

question: Where does Krishna talk about the process of attaining Brahman?

translation: Learn from Me, O Arjuna, in brief how one who has attained perfection reaches Brahman—the Eternal, that supreme state of knowledge.

verse: 50

chapter: 18

#### Row 673:

question: How can we attain Brahman?

translation: Endowed with a pure intellect, controlling the self through firmness, relinquishing sound and other objects and abandoning attraction and hatred.

verse: 51

chapter: 18

#### Row 674:

question: Does solitude help in attaining Brahman?

translation: Dwelling in solitude, eating sparingly, with speech, body, and mind subdued, always engaged in meditation and concentration, and resorting to dispassion.

verse: 52

chapter: 18

#### Row 675:

question: Is ego a hindrance in attaining Brahman?

translation: Having abandoned egoism, strength, arrogance, desire, anger, and covetousness, and being free from the notion of 'mine' and peaceful, he is fit for becoming Brahman.

verse: 53

chapter: 18

#### Row 676:

question: What happens to those who attain the state of Brahman?

translation: Becoming Brahman, serene in the Self, he neither grieves nor desires; he is the same to all beings, and obtains supreme devotion to Me.

verse: 54

chapter: 18

#### Row 677:

question: What is the primary ingredient for spiritual growth? Is Bhakti useful for spiritual growth? Is

Bhakti necessary for spiritual growth?

translation: By devotion, he knows Me in truth, who and what I am; then, having known Me in truth, he immediately enters into the Supreme.

verse: 55

chapter: 18

**Row 678:**

question: Is God's grace required for spiritual growth?

translation: Having taken refuge in Me and doing all actions, by My grace he obtains the eternal, indestructible state of being.

verse: 56

chapter: 18

**Row 679:**

question: What is the concept of surrender? Why should we surrender to God?

translation: Mentally renouncing all actions in Me, having Me as the highest goal, and resorting to the yoga of discrimination, do thou ever fix thy mind on Me.

verse: 57

chapter: 18

**Row 680:**

question: Is God kind to his devotees? What happens if we do not pay heed to God?

translation: Fixing your mind on Me, you shall, by My grace, overcome all obstacles; but if you will not hear Me due to egoism, you shall perish.

verse: 58

chapter: 18

**Row 681:**

question: Was it possible for Arjuna to actually give up fighting in the war?



translation: If, filled with egoism, thou thinkest, "I will not fight," then thy resolve is vain; nature will compel thee.

verse: 59

chapter: 18

#### Row 682:

question: Is there free will? Is destiny more powerful than free will? Are we free to decide what to do?

translation: O Arjuna, bound by your own Karma (action) born of your own nature, that which from delusion you wish not to do, even that you shall do helplessly.

verse: 60

chapter: 18

#### Row 683:

question: Does God reside in all beings?

translation: The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusory power, to revolve as if mounted on a machine.

verse: 61

chapter: 18

#### Row 684:

question: Why should we worship God? Why should we pray to God? What happens by prayer or worship?

translation: Fly to Him for refuge with all your being, O Arjuna; by His grace you will obtain supreme peace and the eternal abode.

verse: 62

chapter: 18

#### Row 685:

question: Was Arjuna free to decide not to fight?

translation: Thus, wisdom more secret than secrecy itself has been declared to you by me. Reflect on it

fully, then act as you wish.

verse: 63

chapter: 18

#### Row 686:

question: Why did Krishna teach the knowledge of Yoga to Arjuna? Why did Krishna choose Arjuna to deliver his message?

translation: Hear again My supreme word, most secret of all; for you are dearly beloved of Me, I will tell you what is good.

verse: 64

chapter: 18

#### Row 687:

question: What did Krishna ask Arjuna to do finally? Did Krishna assure Arjuna of victory in the war?

translation: Fix your mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. You will come to Me; I truly promise you this, for you are dear to Me.

verse: 65

chapter: 18

#### Row 688:

question: Did Krishna assure Arjuna of liberation or salvation? What is the core message of the Gita? What is the essence of the Gita? What is the most important verse in the Gita?

translation: Abandon all duties and take refuge in Me alone; I will liberate you from all sins; do not grieve.

verse: 66

chapter: 18

#### Row 689:

question: Should the knowledge of Yoga be imparted to everybody?

translation: Never speak this to one who is devoid of austerities or devotion, who does not render service,

who does not desire to listen, or who cavils at Me.

verse: 67

chapter: 18

**Row 690:**

question: What happens to those who spread the message of the Gita?

translation: He who, with supreme devotion to Me, teaches this supreme secret to My devotees, shall undoubtedly come to Me.

verse: 68

chapter: 18

**Row 691:**

question: Does God like those who serve others?

translation: There is no one among men who does service dearer to Me, nor shall there be anyone on earth dearer to Me than him.

verse: 69

chapter: 18

**Row 692:**

question: What happens to those who indulge in dialogue and debate about the scriptures? Is it advisable to indulge in dialogue and debate about the scriptures?

translation: And he who studies this sacred dialogue of ours, by him I shall have been worshipped through the sacrifice of wisdom; such is my conviction.

verse: 70

chapter: 18

**Row 693:**

question: What happens to those who listen to this knowledge with faith?

translation: Also, the man who hears this, full of faith and free from malice, shall attain to the happy

worlds of those of righteous deeds, and be liberated.

verse: 71

chapter: 18

#### Row 694:

question: What did Krishna finally ask Arjuna at the end of the Gita?

translation: Has this been heard, O Arjuna, with one-pointed focus? Has the delusion of your ignorance been destroyed, O Dhananjaya?

verse: 72

chapter: 18

#### Row 695:

question: Did Arjuna's delusion get destroyed?

translation: Arjuna said, "My delusion has been destroyed, for I have gained my knowledge (memory) through Your grace, O Krishna. I am now free from doubts. I will act according to Your word."

verse: 73

chapter: 18

#### Row 696:

question: Did Sanjaya have any physical signs of emotion after completion of the Gita?

translation: Sanjaya said, Thus, I have heard this wonderful dialogue between Krishna and the high-souled Arjuna, which causes one's hair to stand on end.

verse: 74

chapter: 18

#### Row 697:

question: By whose grace did Sanjaya get to hear the Gita?

translation: Through the grace of Vyasa, I have heard this supreme and most secret Yoga, directly from Krishna, the Lord of Yoga, Himself declaring it.

verse: 75

chapter: 18

#### Row 698:

question: Was Sanjaya happy after hearing the full Gita?

translation: O King, remembering this wonderful and holy dialogue between Krishna and Arjuna, I continually rejoice.

verse: 76

chapter: 18

#### Row 699:

question: Why was Sanjaya happy after hearing the full Gita?

translation: And, remembering again and again that most wonderful form of Hari, I am filled with great wonder, O King; and I rejoice again and again.

verse: 77

chapter: 18

#### Row 700:

question: What did Sanjaya predict about the war?

translation: Wherever Krishna, the Lord of Yoga, is; and wherever Arjuna, the wielder of the bow, is; there is prosperity, victory, happiness, and a firm policy; this is my conviction.

verse: 78

chapter: 18