**SHREEMAD BHAGAVAD GITA**

**Chapter 1: The Yoga of Dejection of Arjuna**

* The **Pandu** army was strategically arranged by **Dhrstadyumna**, son of **Drupada**.
* And the **Kaurava** army was arranged by **Bhisma**.
* Most prominent warriors in Pandu army were **Bhima**, **Arjuna**, **Satyaki**, **Virata**, **Drupada**, **Dhrstaketu**, **Cekitana**, **King of Kasi**, **Purujit**, **Kuntibhoja**, **Saibya**, **Yudhamanyu**, **Uttamauja**, **Abhimanyu** (son of **Subhadra**), five sons of **Draupadi** etc.
* **Generals** on Kaurava’s side were **Dronacharya**, **Bhisma**, **Karna**, **Krpa** (who has never lost any battle), **Asvatthama**, **Vikarna**, **Bhurisrava** (son of **Somdatta**).
* **Duryodhana** is the king of the Kaurava army.
* **Duryodhana** believed that Pandu army was easy to conquer, only because it was guarded by **Bhima**.
* **Bhisma** was a very important person on Kaurava’s side, as **Duryodhana** was very desperate for **Bhisma’s** protection.
* It was **Bhisma** only who blew the conch from Kaurava’s side.
* **Krishna**, **Arjuna** & **Bhima** blew their celestial conches named **Pancajanya**, **Devadutta** & **Paundra**.
* **Celestial:** Something that points toward sky or space.
* Actually, **Bhima** was a very ferocious person.
* **Ferocious:** Violent or cruel etc.
* Then **Yudhisthira** (son of **Kunti**), **Nakul** & **Sahadeva** blew their conches named **Anantavijaya**, **Sughosa** & **Manipuspaka**.
* **Sikhandi** was on Pandava’s side.
* **Arjuna** had figure of **Hanuman** on the flag of his chariot.
* The **Kaurava** army even involved **Arjuna’s** sons & father-in-law.
* **Arjuna** also said that he won’t be able to kill the **army men** who are forced to be in this situation.
* He also had concern about **women** turning to **immorality** like **adultery** & **bearing illegitimate children** after family traditions get destroyed, as a result of family members getting killed in the battlefield.
* Also it results in **intermixture of castes**.
* He also said that progeny owing to promiscuity causes destruction to the race.
* **Progeny:** Lineage of family line.
* **Promiscuity:** Indiscrimination when choosing sexual partners.
* And when sense of **admiration** & **offering to God** decreases, manes also become destined to hell.
* **Manes:** Souls of dead ancestors who are worshipped.
* Due to intermixture of castes, the age long **caste specific traditions** get destroyed & family customs get extinct.
* **Arjuna** had heard that men who has lost their family traditions **dwell in hell** for an **indefinite** period of time.

**Chapter 2: Sankhyayoga – The Yoga of Knowledge**

* **Krishna** said that **weak heartedness** is a sign of **unmanliness**.
* **Arjuna** became confused about his **moral compass**. Now at this situation, he was confused which one will be good deed, killing these culprits or sparing their lives.
* He was also **attached to results** of war & constantly thinking about who would win.
* **Arjuna’s** main concern was **grief**, even after doing the **righteous**.
* At one point of time, **Arjuna** completely gave up and decided **not** to fight.
* **Sanjay** was an advisor & charioteer of **Dhristarashtra** narrating all events taking place in **Kurukshetra** far from **Hastinapur**.
* **Sanjay** had divine vision of **Ved Vyasa**.
* **Krishna** said that there is **no** need to grieve over people who **don’t** deserve to be grieved over.
* A wise man **doesn’t** sorrow over dead or the living.
* One must **endure the feelings** produced by the senses for performing their duties, as it is temporal.
* One who sees pain and pleasure the same way, becomes **eligible for** **Moksha**.
* The unreal doesn’t exist & the real never ceases to be.
* Know that you are immortal being, who is **spread across the universe**.
* Soul is indefinable.
* Soul is also **immovable** as **Krishna** said.
* Nothing can be added or removed from the soul.
* Even if a soul goes through constant birth & death, one should **not** grieve as it is **inevitable**.
* Beings are manifested only during period between their birth & death.
* After death, they return to **unmanifested** again.
* **Manifest:** Something that shows its presence.
* There is nothing more glorious for a man from **warrior class** to fight a **righteous war**.
* And such a war is open gateway for heaven.
* By refusing to perform one’s duty, the person **incurs sin**.
* **Infamy** is worse than death.
* If one dies in **righteous action**, then he achieves **heaven**.
* By treating alike **victory &** defeat, gain & loss, pleasure & pain, one **doesn’t** incur sin.
* This was all **Jnanayoga** (**gyan yoga**).
* **Karmayoga** is path of selfless action.
* In this, one is free from thinking about results.
* Even a little practice of it saves one from terrible fear of birth & death.
* A **Karmayogi** has only one ideal.
* Whereas the mind of an ignorant man wanders in all direction.
* People who talk about **how to rebirth** in better circumstances are **frauds**.
* One must rise above the **3 established gunas**.
* **Don’t** be concerned about fulfilments of wants, be **self-controlled**.
* One who understands the absolute truth, naturally fulfils the purpose of all Vedas.
* Your job is to do the work, fruit is given by God.
* Consider yourself to be the doer, not the cause of fruit.
* But also **don’t** get attached to **inaction/laziness**.
* **Yoga:** Evenness of mind.
* Get used to be **equipoise** in all circumstances.
* Stop actions that bind you to rewards, **inferior** to actions performed with intellect knowing Vedas.
* Those who are attached to fruit or work ultimately for fruit, go through **immense misery**.
* When one gets **completely freed** from the delusion, he will grow **indifferent to enjoyments** at any place.
* If someone stays **undistracted in meditation** on God **despite** being confused by hearing conflicting statement, gets united with the God.
* **Arjuna** questioned how a person who have achieved complete tranquillity of mind **speaks**, **sits** & **walks**?
* When one gets **rid-off all cravings** of mind & becomes **satisfied in self** through self, is known to be of stable mind.
* A sage who remains **unmoved by sorrow** & has **no thirst** for **pleasure** & is **free from passion**, **fear** and **anger** is known to be of calm mind.
* **Shree Krishna** compares such person to a **tortoise**.
* That how that person **withdraws senses** from sense objects, just like how tortoise **withdraws its limbs** from all directions.
* But still, such a person can **become attached** **again** if not careful.
* After gaining control over all senses, one should continuously meditate on God.
* Devoting **heart** & **soul** to God.
* **Senses** develops **attachment**, **attachment** develops **desire**, **desire** develops **anger**.
* **Anger** causes **delusion**, **delusion** causes **confusion** **of memory** & **loss of reason**.
* And **loss of reason** ruins a person completely.
* A self-controlled man (**Sadhaka**) even if enjoying on sense objects, **isn’**t attached to them.
* His sorrows come to an end, and he **gradually** starts focusing on God.
* **Not** controlling senses results in lack of **determination** & **thoughtfulness**, and a person without **determination** & **thoughtfulness** lacks **peace**, and a person without **peace** lacks **happiness** in life.
* A person who **has no** control over his senses, sense objects carry away his mind.
* People who enjoy **divine knowledge**, and people who are attached to **worldly happiness** are **polar opposites**.
* The person who despite enjoying on sense-objects, **stays detached** is **unaffected** unlike those who are **attached** & **desperate** for it.
* **Ego** is another cause of attachment.
* A **sadhaka** thus stays in Brahmic state during his **last breathe** & **attains** Brahmic bliss.

**Chapter 3: Karmayoga – The Yoga of Action**

* **Arjuna** asked **Krishna** that if knowledge is superior to action, then why is Krishna pushing him for taking action.
* He also asked which one path can take him to the highest good.
* **Shree Krishna** explains that he established **two sadhanas** (spiritual paths).
* One is **Sankhyayoga** while another is **Karmayoga**.
* It is **wrong** to say that a man achieves freedom by performing actions.
* But it **also wrong** to say that he achieves it by ceasing to act.
* Everyone is driven to act **naturally** due to **modes of Prakrti**.
* **Prakrti:** Nature born qualities.
* A person who restrains himself from **sensory pleasures** & **action**, but mentally desires about having them, is a **hypocrite**.
* This person is one who desires these pleasures, but too **lazy** to act upon.
* Whereas a **Karmayogi** controls his senses while performing his actions by his **power of will**, selflessly.
* Action is **superior** to inaction, as without it one **can’t** even maintain his body.
* One is **bound** to his own actions, if its **not** performed for the sake of sacrifice.
* **Brahma** created mankind along with **Yajna** when making creation.
* He said to mankind, “*You shall prosper by this, may this yield the enjoyments you seek.*”
* If one fosters God, then God will **foster him back**. And when you foster God selflessly, you will attain highest good.
* God will also **provide you** your desired enjoyments without asking.
* One must also **give their share** to God, else he is a thief.
* Cooking something only for nourishing your body is a **sin**.
* Beings get **nutrition** from **food**, **food** is dependent on **rain**, **rain** is result of **sacrifice**, **sacrifice** comes from **action**, **action** is rooted from **Vedas** & **Vedas** comes from **God**.
* Hence, God is **always** present in sacrifice.
* He who **doesn’t** perform his duties, tends to live a **sinful** & **sensual** life.
* Life of such a person goes in **vain**.
* Whereas a **self-satisfied** person, has no duty.
* This great soul **doesn’t** has any greed to gain something by action or inaction.
* Nor is he dependent on someone for any selfish pursuit.
* Thus perform your duty **without** attachment, and you will attain God.
* Action without attachment leads to **perfection**, just like **Janaka**.
* One should also take action considering the **maintenance of the world order**.
* Whatever a **great man** does or whatever standards he sets, most men will follow that.
* God has no duty to performed or attain in any of three world, **still** is engaged in action.
* Cause if action is compromised, then great harm may occur because **people follow** God’s teaching (**Shree Krishna** referring to himself).
* If God stops acting, then people will be **destroyed** & thus God will be the cause of **destruction** & **confusion** among those people.
* Unwise acts with **attachment**, whereas wise acts with **motive of** maintaining world order being **unattached**.
* A wise man should **not** disturb an ignorant man, rather **help them** perform their work, keeping his own duty as the **priority**.
* **Prakrti** is responsible for performing all action, but a **fool** thinks that he is the doer.
* Whereas a person who knows about modes of **prakrti**, stays **unattached** to them.
* Those who **don’t** follow these teachings & find fault in it, are fools.
* Everyone acts as per their **tendencies**, even a wise man.
* **Attraction** & **repulsion** are two features in every sense-object.
* And they both are **enemy** in one’s way of redemption.
* Its **better** to choose a duty you are interested in, even if filled with **faults** than something you are **not interested** in.
* One must **not** avoid dying for the sake of performing the duty, as that person is blessed.
* **Arjuna** asked about what drives a person to **commit sin**, intentionally or unintentionally.
* **Krishna** answered, **wrath** born by **rajas** & **desire** which covers the knowledge.
* One must **first fight senses** & then **kill** this evil **desire**.
* Body < senses < mind < intellect < Self
* To kill desire, know that **self is higher** than intellect & **suppress mind** by reason.
* Killing desire is a great milestone as it is hard to overcome.

**Chapter 4: The Yoga of Knowledge as Well as the Disciplines of Actions & Knowledge**

* **Krishna** said that he conveyed this Yoga to **Vivasvan** (God of sun), **Vivasvan** conveyed it to his son **Manu** & **Manu** conveyed it to his son **Iksvaku**.
* Like this, this knowledge was conveyed through **father to son**.
* And this Yoga also remained known to **Rajarsis** (royal sages).
* However soon this Yoga became **extinct**.
* **Shree Krishna** told this lost Yoga to **Arjuna** because he was his devotee & friend.
* **Arjuna** asked about how **Krishna** imparted this knowledge to sun of God who dates back to time of **creation of universe**.
* **Krishna** replied that he & **Arjuna** has passed through various births, but **Krishna** **remembers** all births.
* **Krishna** keeps his real nature under control via his **Yogmaya**.
* When righteousness is on the **decline**, he takes birth in human body.
* He takes birth to **serve justice**, age to age.
* **Krishna** says that his nature is divine, one knowing that comes to him, **not** taking rebirth.
* One can become one with him by getting **purified by wisdom**.
* Whatever way one seeks me, he responds to them the same way.
* Men who seek **fruits** of their action, worship Gods because success which are result of action are received **quickly**.
* Krishna created the **4** orders of society: **Brahmana**, **Ksatriya**, **Vaisya** & **Sudra**.
* These orders are divided as per the predominant **guna** in a person.
* Though **Krishna** remains as a **non-doer** of their actions.
* If one has **cravings** for **fruits of action**, then the actions start **polluting** him.
* One who knows real nature of **Krishna** (**God**), never gets bound by these.
* Seeing **action** in **inaction** & **inaction** in **action** is sign of **wiseness**.
* A **sage** is free from desire & sankalpa.
* **Sankalpa:** Thoughts about the world.
* His action is motivated by **desire for wisdom**.
* The one who have given up actions and its fruit, **doesn’t** depend on anything in the world & is ever satisfied.
* He **doesn’t** do anything, though engaged in action.
* A karmayogi works solely for the **sake of sacrifice**.
* One is basically himself, for himself, by himself (**non-duality**).
* One must enjoy the nectar left after the sacrifice to be **happy**.
* **Vedas** explains these in great details.
* These actions involve mind, body & senses.
* Sacrifice through **knowledge** is bigger than sacrifice with **material objects**.
* If one approaches such a person who is seer of truth with **genuine interest** and bow down, then they will instruct you with that knowledge.
* This knowledge will even purify the **most sinful** sinner.
* When someone practices Karmayoga for enough time, sees **self-transformation** soon.
* People who have **no faith nor knowledge**, and **doubt a lot** are **never** happy being **skeptical** to spiritual practices.
* People who have cleared their doubt through knowledge and learn about the **self** (**atman**) are **not** attached to actions.
* **Shree Krishna** motivated **Arjuna** to take action and become a karma yogi, to arise, stand up & take action.

**Chapter 5: The Yoga Of Action And Knowledge**

* **Arjuna** asked about which path is more beneficial to him, **Karma yoga** or **Sanyasa yoga**, as **Shree Krishna** praised both of them.
* **Shree Krishna** said that **karma yoga** is a **superior** path.
* Karma yogis who neither **desire** or **hate** anything are considered a good renunciant.
* Even if someone sees **karma yoga** & **sanyasa yoga** as same, that’s true.
* Perfect renunciation is difficult to attain without being **a good karma yogi**.
* Intellectually purified karma yogis see soul of all people in their (people’s) body.
* They **never** fall in any difficult circumstance.
* A good karma yogi thinks that he is **not** the doer (of the sensory activities).
* One who abandons all attachments, remain untouched by sins.
* Actions performed through senses for **self-purification** is valid.
* For a **karmayogi**, there is only peace.
* Self-controlled individuals stay in city of nine gates.
* God does **nothing**, everything is done by **gunas**.
* God **never** involves himself in any **right or wrong act**, however the ignorant thinks that God does so.
* Every living being is **same** for a learned person.
* Those who **equally** see everything, achieve moksha in this very life itself.
* They **neither rejoice** in pleasant **nor grieve** in unpleasant moment.
* After uniting with God, they experience **unending happiness**.
* Pleasure arising due to sense objects can **also cause misery**, such pleasures have a beginning and an end.
* Those can be called yogis who **analyse the forces of desire and anger** & they are **happy being alone**.
* Those who are happy from the God withing self, are **free from the material existence**.
* Individuals who have been **purified from their sins**, have **no doubt** & are **mentally disciplined**, attain moksha.
* Sanyasis who have **conquered lust, anger & greed** along with having **self-realization** through constant practice, attain moksha.
* Shut down all external thoughts & fix your gaze between the **eye-brows** (open or close), focusing and harmonizing the **inhalation** and **exhalation**.
* Practicing it will control your senses, mind and intellect.
* And soon you will be free from **desire** and **fear** & gain complete **freedom**.
* **Shree Krishna** says that he enjoys all **sacrifices** & **austerities**.
* He is **lord of all the worlds**, and **selfless friends** of all living beings.
* His devotees attain peace.

**Chapter 6: The Yoga Of Self-Control**

* Those who perform their duty **without** desiring for result of their actions are actual **sanyasis**, **not** those who have given up doing anything.
* No one becomes a yogi without **giving up** on worldly desires.
* A sage aiming for **perfection in Yog** (balance), and **unattached** to sense objects & actions is said to be **elevated in Yog** & achieves tranquility in meditation.
* One can elevate himself with **power of mind**.
* Mind can be a **great friend**, but also a **harmful enemy**.
* True yogis having defeated the mind, see **no** difference in **heat and cold**, **joy and sorrow**, **honour and dishonour**.
* Jewels, golds, dirt and stones, all are **same** to him.
* A true yogi also looking upon friends and foes, righteous and sinful with an **unbiased intellect**, is **distinguished** among other humans.
* Those who choose yogic lifestyle must **stay in isolation**, constantly meditating & getting rid of **desires** and **possessions**.
* To practice Yog, one must make an ***asan*** (seat) at a **hygienic** and **pure** place.
* The ***asan*** must be made with sacred **Kush grass** (bottom layer), deer skin (middle layer) and a cloth (top layer).
* This ***asan*** **mustn’t** be too high or low in height.
* Sitting on it, the yogi should meditate by gazing at the tip of the nose, controlling all thoughts and activities.
* The body, neck and head must be in **straight line** & the eyes **mustn’t** wander around.
* Performing this yoga will **purify** his mind.
* A yogi must be **celibate** & meditate on **‘me’** with **clear** and **fearless** mind.
* Those who **eat** too much or too little, or those who **sleep** too much and too little **cannot** attain success in Yog.
* But those who are **regulated** in all aspects of life, **never** become **sorrow**.
* A still yogi with purified mind rejoices in inner self.
* This joyous state of Yog is called **samadhi**.
* In samadhi, one becomes so situated in ultimate divine bliss that he **never** deviates from the path.
* One who achieves this state, is at his greatest and thus **doesn’t** need anything else to achieve.
* This person is **never** shaken even in the greatest calamity.
* This state of union with misery is known as **Yog**.
* Yog must be practiced with **determination**, **not** **pessimism**.
* To practice it, one must become free from all worldly desires & restrain all senses with the **power of mind**.
* And slowly and steadily, the mind will be **fixed** **upon** God alone.
* If mind wanders, **bring it back** and focus on God.
* A yogi free of **passions** & **sins**, seeing everything as a **connection** with God achieves **spiritual happiness**.
* True Yogis see all **living beings in God** and **God in all living beings**.
* Those who see **Shree Krishna** **everywhere**, in **all things**, are **never** lost to **Krishna** & neither he is to them.
* A true Yogi also responds to every living being’s joy and sorrow **as it is his own**.
* **Arjuna** said that he thinks this Yog is impractical to him as the mind is **restless**, **turbulent**, **strong** & **stubborn**.
* **Krishna** replied that its true but mind can be controlled with **practice** & **detachment**.
* One who practices controlling the mind **right way** with certain **sacrifices**, can achieve it.
* But **Krishna** reveals it to be **his opinion**.
* **Arjuna** then asked about the fate of a Yogi who **begins** on path of Yog, but **fails** due to **unsteady mind** & thus **doesn’t** reaches the goal of Yog in this life.
* And such a person **wastes** a lot of **time** without getting either **spiritual** or **material success**?
* **Shree Krishna** replied that it actually is **not** wastage of time.
* Mind of a person keen for **God realization** is **never** polluted with **evil like** thoughts.
* **Unsuccessful** yogis born into **prosperous family** after spending ages in **higher abodes**.
* Whereas yogis who achieved **dispassion** due to **long practice**, are born into **blessed** family with **spiritual wisdom**.
* And such people after being born there, strive **more** toward perfection in this birth.
* They are **naturally** drawn to God realization due to their past discipline and rise above **ritual practices**.
* A **yogi** is superior to **tapasvi** (**ascetic**), superior to **jnani** (**learner**), superior to **karmi** (**ritual performer**).
* **Shree Krishna** thus told **Arjuna** to strive for being a yogi.
* A yogi is even superior to someone with **interested motive**.
* **Yogi:** Anyone who has gained **control** over the **senses**.

**Chapter 7: The Yoga Of Jnana And Vijnana**

* **Shree Krishna** called himself as **universal soul**.
* After one knows the God in his **absolute formless** state, nothing else remains to be known to a person.
* Hardly **one among thousands** strive for **god realization**.
* And those who do strive, a **very rare** of them **stay consistent**.
* Nature of God is of two types, **material** & **spiritual**.
* Material one consists of **earth**, **water**, **fire**, **air**, **ether**, **mind**, **reason** & **ego**.
* And the spiritual one consists of **Jiva**.
* Every living being is manifested by these elements only.
* **Krishna** is all the **attributes** in **everything** and **every being**.
* Like taste in water, radiance of sun and moon & sound in ether.
* Even the sacred **Om** syllable & intellect of the intelligent etc.
* Basically, **Shree Krishna** compares himself with every positive thing.
* Deluded by **maya**, people are unable to know him.
* Those who surrender to **Krishna** can **cross maya** easily.
* Four kinds of people **doesn’t** surrender to **Krishna**:
  + Those ignorant of knowledge
  + Lazy people
  + Deluded people
  + People with demoniac nature
* Also four kinds of people **engage** in his devotion:
  + Those distressed
  + The seekers of knowledge
  + The seekers of worldly possessions
  + Those who face circumstances to devote
* Those who worship **Krishna** **with knowledge** are most beloved to him.
* Only a great soul knowing **Krishna** is all, worships him.
* Such great souls are **very rare**.
* People with **material desires** worship **celestial Gods** & perform rituals for them.
* Whatever **celestial form** a devotee chooses to worship, **Krishna** **fixes** that form in one’s faith.
* And the **material benefits** they gain from it are also arranged by **Krishna** only.
* Worshipers of **celestial Gods** go to **celestial abodes**.
* Whereas worshipers of **Krishna** come to **him** only.
* **Shree Krishna** is **formless**.
* **Shree Krishna**’s real form is **hidden** from everyone through his **Yogmaya** **energy**.
* **Krishna** knows about everyone and everything, past and future.
* But **no one** knows him.
* From **illusion**, comes the **dualities** like happiness & sadness etc.
* Sins are **destroyed** if one engages in **pious** activities.
* And a person doing so worships **Krishna** with full determination.
* They come to know about **Brahma** and **Karmic reaction**.
* Those who see **Krishna** as **controller of all matter** (adhibhuta), **celestial Gods** (adhidaiva) & **sacrificial performance** (adhiyajna), is an enlightened soul.
* And stays conscious of **Krishna** even at the **time of death**.

**Chapter 8: The Yoga Of The Indesteuctible Brahma**

* **Arjuna** asked what is **Brahman**?
* **Krishna** replied saying the **absolute self**.
* **Arjuna** asked what is **soul** and **karma**?
* How can someone with **steadfast mind** remember **Krishna**?
* The supreme entity is Brahman & one’s own self is called adhyatma.
* **Karma** has to do with **material activities** only.
* **Adhibhuta:** The physical body constantly changing, in which self resides.
* **Adhidaiva:** Universal form of God residing in celestial deities.
* **Adhiyajna:** **Krishna**, who dwells in heart of each living being.
* Those who think of **Krishna** at **time of death**, attain his state.
* Whatever an living being thinks of **during death**, attains that state.
* Thus, always remember me & **also do your duty** of fighting the war, **Krishna** said.
* With practice and remembering **Krishna** all the time, one will attain **Krishna’s** state.
* One who thinks of divine lord at the time of death with **eyes’ gaze fixed between eyebrows & meditating of Krishna**, attains his state.
* Those who want to merge into the supreme, follow vow of **celibacy** & **renounce** worldly pleasures.
* Restrain all gates of body & fix the **mind** to the **heart**. Then **breath to head** with focus.
* One should become better at it by practicing it.
* The great soul who remembers **Krishna** during **departure** from body & **chants sacred Om syllable**, will attain the ultimate goal.
* Those who constantly think of **Krishna**, easily attain him.
* And they **never** come back to this **temporal world of misery**.
* Whatever abode you attain, **even** **Brahma’s** abode, you will be a subject to **rebirth**.
* But you **won’t** born after coming to **Krishna**.
* One day for Brahma is equivalent to millions of years for an ordinary person.
* When day for **Brahma** starts, all living beings are **born** from unmanifested.
* When it ends, they are **merged back** to the unmanifested.
* This cycle is called one **cosmic day**.
* **Krishna’s** supreme abode is in **different** unborn and undying **dimension**.
* That ultimate form of **Krishna** is the **greatest** of all ever existing.
* Though every being **resides** in him, he can be known **only through devotion**.
* Those who depart from body during **northern course of sun**, **bright fortnight of moon**, and **bright part of the day**, reaches the **supreme destination**.
* ***\*Generally 22nd December to 21st June\****
* Those who pass away on **southern course of sun**, **dark fortnight of moon**, and **time of smoke in night**, they arrive at **celestial abodes** and then take rebirth.
* It shows how **light leads to liberation** and **darkness leads to rebirth**.
* **Krishna** suggested to be **situated in the Yog**, all the time.
* Attaining the **supreme abode** is far more **superior** **than** performing Vedic rituals, sacrifices, austerities and charities etc.
* **Austerity: Refraining** from worldy pleasures.

**Chapter 9: The Yoga Of Sovereign Science And Sovereign Secret**

* Now, the knowledge we are going to hear was **imparted by Krishna to Arjuna,** because **Arjuna** was **not envious** to **Krishna**.
* **Krishna** said, that this knowledge is **king of all sciences**, a deep secret, purifies the hearer, self-evident, moral and easy to practice & leaves everlasting effect.
* People having **no faith** on it are **reborn** on earth.
* **Krishna**, and his material creations or living beings are **not** interdependent.
* As they always rest in him.
* **Krishna** says that those who are **unable to recognise** him as the supreme lord when he takes **human form**, are deluded.
* Such people embrace **demoniac** and **atheistic** views & whatever they do is a **wastage of this life** of theirs.
* Bowing down with love is **true devotion** (as per **Krishna**).
* **Krishna** reveals that some people worship him as **non-dual part of themselves**, some by seeing him as **a separate entity**.
* But **both** of these are **correct**, as they worship **Krishna** in his **infinite form**.
* **Krishna** describes himself as **spirit** as well as **matter**.
* Those who study **Vedas** and practice its rituals for fruitive motives, attain the **celestial abode of Indra**.
* **Krishna** **provides** his devotees with **what they lack** & **preserve** **what they possess**.
* Those devotees who worship other Gods **along with Krishna**, do so with **wrong method**.
* Those who **fail to realise** **Krishna’s** divine nature would be reborn.
* Also, worshippers of **ancestors** go to them & worshippers of **ghosts** take birth among **such beings**.
* **Krishna** accepts whatever is offered to him by his devotees like **leaf**, **water**, **fruit** etc.
* Whatever we do, we must do it as an **offering to Krishna**.
* It can be **eating** something, a **gift**, or **oblation** to sacred fire etc.
* By dedicating all your work to **Krishna**, there is left nothing like **good or bad result**.
* And you attain him at the time of death.
* **Krishna** is **not** partial with any being, all are **equal** to him.
* But devotees worshipping him make **stronger connection** with him.
* Even most sinful people are considered **righteous**, have being taken the **right resolution**.
* Anyone who worships **Krishna** of any casts, race, gender or even those who have been **excluded by the society**, will attain Moksha.
* What then to speak about **sages** and **kings** with **meritorious deeds**?
* Having dedicated your mind and body to **Krishna**, you will **definitely** come to him.

**Chapter 10: The Yoga Of Manifestations**

* Not **celestial Gods** nor **sages** know about **Krishna’s** origin.
* Those who know him as **unborn** and **beginningless**, are **illusion free**.
* All **mental** and **psychological qualities** of humans has come from him only.
* **4 great Saints**, **7 great Sages after them** & the **14 manus** are born from **Krishna’s** mind.
* From them, whole world is **populated**.
* **Krishna’s** devotees attain great satisfaction by **discussing about his glories** with each other.
* When **Krishna** refers to his glories, he means his **eternal and infinite nature**.
* And also, the way he **manifested** the world.
* For his devotees, he **destroys darkness** & **enlightens them** out of **compassion**.
* **Arjuna** asked **Krishna** about how he must think of him (**Krishna**) in what forms while meditating.
* **Arjuna** asked out of great curiosity for knowing **Krishna’s** glories.
* **Krishna** describes himself as the most powerful among all elements, entities and species.
* No one can exist without **Krishna**.

**Chapter 11: The Yoga Of The Vision Of The Cosmic Body**

* **Arjuna** asks **Krishna** to reveal his **cosmic form** to him.
* **Krishna** tells **Arjuna** that he will show his cosmic form which is **millions of types**, of various **shapes**, **sizes** & **colours**.
* It was going to be the **representation of entire universe** in an entirely **different dimension**.
* **Krishna** displayed his **divine form**, which **Arjuna** saw as **infinite figures** holding various **weapons** & wearing many **garlands**.
* **Arjuna** was seeing **entire universe** at one place there.
* **Terrified and shocked** **Arjuna** bowed down to the lord with his hands joined.
* **Arjuna** said that he saw **Brahma**, **Shiva**, **sages** & **celestial serpents**.
* What all scriptures put emphasis on is **Krishna**, the realisation of **ultimate truth**.
* **Sanatana Dharma:** The eternal religion.
* **Arjuna** was also seeing many forms with **terrifying teeth**, **touching the sky**, **mouth wide ope**n, **radiant eyes**; which filled him with **fear**.
* And he also saw many **key warriors** present in battlefield entering **Krishna’s** **mouth** and their **head** being **smashed** between his terrible teeth.
* **Shree Krishna** showed **Arjuna** the **future** already, which tells us how **nothing is under your control**; other than you.
* But this **mustn’t** become **excuse** for doing nothing.
* **Arjuna** asked for **forgiveness** to **Krishna**, in case he might have accidentally shown any **disrespect** to him in past.
* **Arjuna** was the first and **only person** to see **Krishna’s** cosmic form.
* **Krishna** told **Arjuna** to **not** be afraid of his terrible form & **consoled** frightened **Arjuna** after coming back to his true form.
* **Not** a person studying Vedas, making charities, performing fire sacrifice or having redemption can see **Krishna’s** true form.
* Those who **perform their duties** for **Krishna**, his devotees; **without attachment** & **free of evil** **intentions** for other beings definitely come to him.

**Chapter 12: The Yoga Of Devotion**

* **Arjuna** asked **Krishna** about which person is **perfect** **in Yog**? The one who worships **Krishna** in his **personal form,** or the one who worships him as **formless Brahman**.
* **Krishna** said that whoever **fixes** his/her mind on **Krishna**, that person is considered to be **perfect in Yog**.
* Also, those who worship **Krishna** as **formless Brahman**; by **restraining their senses** with **good intentions** for all beings, also attain **Krishna**.
* For those who worship **Krishna** as **formless Brahman**, their journey might be bit frustrating, as it is **difficult** for beings in material plane to worship a **formless form**.
* To attain the **Nirvana**, one must fix his mind on **Krishna**.
* If fixing one’s mind on **Krishna** is **difficult**, then he must practice **remembering Krishna** while being **detached** from worldly affairs.
* If even that is difficult, one must perform **devotional service** to **Krishna**.
* ***Practice < Knowledge < Meditation < Detachment***
* **Peace** naturally follows **detachment**.
* Devotees who are **friendly** and **well behaved** with every living being & **free** from attachment to **material possessions** and **egotism** & **balanced** in all situations are very dear to **Krishna**.
* Those who neither **irritate** nor **get annoyed** by anyone & **skillful** but **doesn’t** **desire** for worldly gains & who **renounce** both good and evil deeds are dear to **Krishna**.
* Those who stay away from **unsupporting company** & **stay unmoved** by both **praise and criticism** & **detached from residental place** are very dear to **Krishna**.

**Chapter 13: The Yoga Of Discrimination Between The Ksetra & The Knower Of Ksetra**

* **Arjuna** asked about what is **prakriti** & **purush**, **Ksetra** & **Ksetrajan**, **true knowledge** & **its goal**.
* **Krishna** said that **Kshetra** means the **body** given to us (the field of activities).
* **Kshetrajan** means the one who **knows** this body.
* **Krishna** knows about each individual **Ksetra**.
* And these are what **true knowledge** means.
* This knowledge was briefly described in **hymns of Vedas** and **Brahma Sutra** with clear logic.
* **Ksetra** consists of **5 great elements**:
  + **Ego**
  + **Intellect**
  + **Unmanifest primordial matter** (prakriti)
  + **11 senses** (5 knowledge senses, 5 working senses, mind)
  + **5 objects of senses**
* **Working senses:** Voice, hands, legs, genitals & anus.
* **Objects of senses:** Taste, touch, smell, sight & sound.
* And various **dualities** are also subset of **Ksetra**.
* **Krishna** lists many qualities under **knowledge**.
* These qualities closely resemble with **personality** of ***“Aragorn”*** & **philosophy** of ***“Tyler Durden”***.
* These qualities includes:
  + **Humble**
  + **Non-biased**
  + **Non-violent**
  + **Forgiving**
  + **Respectful** to Guru
  + **Hygienic**
  + **Clean mind**
  + **Self-controlled**
  + **Detached** to materials & senses
  + **Non-egoistic**
  + **Mindful of death**
  + **Detached to spouse’s support**
  + **Detached to children**
  + **Detached to home**
  + **Calm** in crisis
  + A **Krishna devotee**
  + **Solitude** attracted
  + **Hater of mundane society**
  + **Believer of spiritual knowledge**
  + In pursuit of **Brahman** **philosophy**
* Anything different from these is **ignorance**.
* **Brahman** is present **everywhere**, **pervading** everything.
* He perceives **sense objects** despite **not having** any of the five senses.
* He has **no attribute**, but enjoys all modes of **prakriti**.
* He exists **inside** and **outside** of every living being.
* He is **indivisible**, but appears to be **divided** among all living beings.
* He is the **most luminant** light, far beyond darkness.
* He is the **knowledge** & the **goal** of knowledge too.
* He lives in heart of every living being.
* Only **Krishna’s** devotees can understand it & thus can **attain liberation**.
* **Prakriti** & **Purush** (an individual soul) are both **beginningless**.
* **Bodily transformation** in beings is brought by **material energy**.
* This material energy is the reason behind **cause & effect**.
* But an individual soul is **responsible** behind its **emotional feelings**.
* **No one** should become **attached** to any of the **three gunas**.
* Those who know the truth about **supreme soul**, **individual soul**, **material nature** & **behaviour of three gunas**, **won’t** be born again anywhere & achieve liberation.
* This is **regardless** of their **present condition**.
* Some perceive the supreme soul through **meditation**, some through gaining **knowledge**, while some through **path of action**.
* Even those who hear about these spiritual paths from **others**; can attain liberation.
* Every single **moving substance** in universe is combination of both **Ksetra & Ksetrajan**.
* Those who see **God** as the **supreme soul** present everywhere; do **not** degrade themselves by their mind.
* They understand that actions are performed by **material energy through bodies**, soul **never** does anything.
* One attains realization of **Brahman** by knowing all **diverse species** to emerge from **same** **material energy**.
* The supreme soul is devoid of **material qualities**.
* **Space** holds **everything**, but **never** gets contaminated by **what it holds**.
* Similarly, the **soul** holds the **body**; but **never** gets contaminated by its **attributes**.
* Individual soul illumines entire body **with consciousness**.

**Chapter 14: The Yoga Of Division Of Three Gunas**

* One who has a good hold on the **knowledge of gunas** & **applies it well**, will achieve liberation and unite with **God** (**Krishna**).
* In **sattva guna** i.e. the **purest** guna; a soul is attached to **knowledge** & **happiness**.
* In **rajo guna**, a soul is attached to **worldy affairs** & **fruitive actions**.
* Whereas **tamo guna** attaches a soul to **laziness** & **ignorance**.
* **Sattva** drives one toward **happiness**, **rajo** toward **action** & **tamo** toward **ignorance**.
* When **satto guna** becomes **most dominant** in a body, symptoms include:
  + Knowledge
* Similarly, **rajo guna** symptoms include:
  + Greed
  + Desire for worldly gain
  + Restlessness
  + High cravings etc.
* Similarly, **tamo guna** symptoms include:
  + **Nescience:** Lack of awareness.
  + Inertia
  + Delusion etc.
* Those who **die** with predominant **sattva guna**, reach **pure abodes** & are born in family **possessing sattva guna**.
* Those who die with predominant **rajo guna**, are born among **working class** or **business class** people.
* Those who die with **predominant tamo guna**, are born in **animal kingdom**.
* **Fruit of actions** performed in mode of **goodness** gives **pure results**, mode of **passion** gives **pain**, mode of **ignorance** gives **darkness**.
* Those in mode of **goodness** rise **upward**, those in mode of **passion** stay in the **middle** & those in mode of **ignorance** go **downward**.
* A **wise person** sees nothing other than the **mode of gunas** in all actions & **Krishna** to **transcend** all these gunas.
* By **transcending** all these three gunas, one attains **liberation** & becomes **immortal**.
* **Arjuna** asked about how those who go beyond the bondage of **three gunas** act?
* The **Supreme Lord** replied that such person **doesn’t** hate **illumination**, **activity** or **delusion** when too much of them are **present**.
* **Nor** they **crave** for them when they are **absent**.
* They stay **undisturbed** by them without getting distracted.
* Some characteristics of such person:
  + Sees various materials the **same** way
  + Remains **balanced** in both pleasant & unpleasant moments
  + **Intelligent**
  + Accepts both **blame** & **praise** equally
  + Treats **friends** & **foes** the same way
  + Abandoned all wealth
* **Krishna’s** devotees rise above all the three **gunas**.

**Chapter 15: The Yoga Of Supreme Person**

* An eternal tree called ***ashvatth*** has its roots **above** branches.
* Its **leaves** are **Vedic hymns** & the one knowing its secret is the knower of **Vedas**.
* The **branches** of this tree extend **upward** & **downward**.
* Its **tender buds** represent **senses**.
* Its **root** hang **downward**, showing **flow of karma** to human world.
* No one can perceive its **beginning**, **end** or **duration** of existence.
* It can be **cut** **down** only with a strong axe of **detachment**, to break the karmic reactions.
* One must find out **base** (**root**) of this **tree** (**Supreme Lord**) i.e. attain **Moksha**.
* A soul carries **mind** & **senses** with it after death.
* An ignorant person **doesn’t** perceive the soul while enjoying the senses, nor when departing the body.
* Only **purified mind** can perceive it.
* Even a **yogi** with unpurified mind **can’t** perceive it, no matter how much it strives.
* From **Krishna** comes the **knowledge**, **memory** & **forgetfulness**.
* And he is the author of all the **Vedas**.
* There are two kind of beings in creation, **Kshar** (perishable) & **Akshar** (imperishable).
* **Kshars** are people in material realm & **Akshars** are liberated beings.
* **God** **transcends** these both kind of beings.

**Chapter 16: The Yoga Of Discrimination Between Godly And Demoniac Properties**

* Qualities of **saintly people**
  + **Fearlessness**
  + **Purity of mind**
  + **Believe in spiritual knowledge**
  + **Charity**
  + **Control of the senses**
  + **Sacrifice**
  + **Study of sacred books**
  + **Austerity**
  + **Straightforwardness**
  + **Non-violence**
  + **Truthfulness**
  + **Absence of anger**
  + **Renunciation**
  + **Peacefulness**
  + **Restraint from fault-finding**
  + **Compassion toward all living beings**
  + **Unenvious**
  + **Gentleness**
  + **Modesty/vanity (not too proud for self’s abilities)**
  + **Loyal in relationship (if any)**
  + **Vigour (energetic in strength)**
  + **Forgiving**
  + **Resilient**
  + **Hygiene**
  + **Not holding any grudge**
* Qualities of **demoniac people**:
  + **Hypocrisy**
  + **Arrogance**
  + **Anger**
  + **Harshness**
  + **Ignorance**
  + **Don’t know which act is pure & which is impure**
  + **Untruthful**
  + **Bad mannered**
  + **Impure**
* **Krishna** tells **Arjuna** to **not** **worry** as he was born with **saintly virtues**.
* **Demoniac people** think that there is **no absolute truth**, **no God**, **no moral order**.
* They also think that world is created from **two sexes** & there is **no** purpose other than **sexual gratification**.
* Due to holding this view, these same people with **small intellect** & **cruel intentions**, become the **enemy** of the world.
* With such qualities they stay **attached** to their **false believes**.
* And are **attracted** toward the **perishables** & have **evil goals**.
* They are full of **anxieties** which ends with death only & still **won’t** give up on idea of **sense gratification** being the highest goal.
* They may also earn wealth by **unjust means**.
* Their desire is **fuelled further** & they start thinking that they are **God** themselves.
* They have an **illusion** of being **happy and perfect** & still may perform sacrifices to the celestial **Gods**.
* After death, they descend to the **murkiest** (foggiest & muddiest) **hell**.
* They perform sacrifices for **showy purpose**, **without** reading rules in scripture.
* Blinded by their **negative qualities**, they abuse **God** (**Krishna**) who is present in their own body & bodies of others.
* When they are about to take **rebirth**, they take birth from **womb** of such **demoniac person** only.
* **Lust**, **anger** and **greed** are three gates of **hell** & **self-destruction**.
* Those who are **free** of these, for their **soul’s welfare** they practice to attain liberation.
* Those who act under direction of **desire** & **ignore** instructions in the scripture; attain none of **perfection**, **happiness** or **liberation**.
* Everyone must accept **scriptures** as their **authority** & act accordingly.

**Chapter 17: The Yoga Of Division Of Three Kinds Of Faith**

* **Arjuna** asked about **how** are people who **ignore** instructions in the scripture but worship with faith.
* What mode of **guna** do they possess of?
* **The Supreme Lord** replied that every human possesses of faith which could be of any **guna**.
* **Sattvic** people worship **celestial Gods**.
* **Rajasic** people worship **yakshas** & **raskshasas** (demons).
* **Tamasic** people worship **ghosts** & **spirits**.
* Some people perform **austerities** that are **nowhere** **instructed** in the scripture.
* But they do this out of their **ego** & **hypocritic** mind.
* And by doing this, they not only **hurt themselves**; but **also to Krishna**.
* **Food**, **sacrifice**, **charity** etc preferences of people are also as per their **innate qualities**.
* **Sattvik people** prefer foods that promote **life span**, **health** & **emotional well being**.
* These foods are **juicy**, **tender**, **nourishing** & **naturally tasty**.
* **Rajasic people** prefer foods that results in **pain**, **grief** & **disease**.
* Such foods are on **extreme** in their taste.
* **Tamasic people** prefer food that are **overcooked**, **not fresh**, **decayed** & **impure**.
* **Sattvik** **people** make scriptural sacrifice as a **matter of duty**.
* **Rajasic people** make scriptural sacrifice for their own **material gain** & **hypocritic aim**.
* **Tamasic** people make sacrifices **without offering food**, **chanting mantra** or **donation**.
* When someone **worships** the **Supreme Lord**, priests, the wise & elders with rituals of hygiene, simplicity, celibacy & non-violence then we call it **discipline of the body**.
* When someone’s **speeches** are **not** distressed, truth, inoffensive, beneficial & are in reference to **Vedas** then we call it **discipline of speech**.
* When someone has tranquil thoughts, gentleness, silence, self-control & pure intentions then we call it **discipline of mind**.
* Doing something in order to gain **honour**, **respect** & **adoration** is in the mode of **passion**.
* Performing something with **confused ideas**, which involves **hurting yourself** or **others** is in the mode of **ignorance**.
* **Charity** to a **worthy person** without expecting anything in return is in the mode of **goodness**.
* **Charity** given with expectation of return or reward is in mode of **passion**.
* **Charity** given to **wrong person** at **wrong time** and **place** & **without respect** is known to be in mode of **ignorance**.
* ***Om Tat Sat*** is sacred symbol of **The Supreme Absolute Truth**.
* That’s why during act of **sacrifice**, **charity** or **penance** the explainers of Vedas start by saying ***Om***.
* **Penance:** Self-punishment or act of redemption.
* Person wishing to be free from **material entanglement** say ***Tat*** during acts of **sacrifice**, **charity** or **austerity**.
* ***Sat*** represents **eternal existence** & **goodness**.
* It is used when someone is in the act of **sacrifice**, **charity** or **penance**.
* Act of **sacrifices**, **charity** or **penance** performed without faith are **useless**.

**Chapter 20: Moksasanyasa Yoga**

* **Arjuna** asked about the difference between **sanyas** & **tyag**.
* **Sanyas:** Renunciation of actions.
* **Tyag:** Renunciation of desire for fruits of actions.
* **Krishna** replies saying **sanyas** is actually giving up actions which fuel desires.
* And giving up fruits of action is **tyag**.
* **Krishna** addresses the answer further, but this time he calls **Arjuna** **tiger among men**.
* **Krishna** says that act of **charity**, **sacrifice** and **penance** must **never** be given up.
* Because these actions **purify** everyone.
* **Renunciation** from prescribed duties for being **detached to results** is in mode of **ignorance**.
* **Renunciation** from prescribed duties because they are **difficult or cause discomfort** is in mode of **passion**.
* When one serves his duty **without** expecting for results, it is in mode of **goodness**.
* One **mustn’t** renounce from action, but **renouncing** from its **result** is true form of **renunciation**.
* There are 5 factors for performing actions are:
  + **Body**
  + **Soul**
  + **Senses**
  + **Efforts**
  + **Divine providence**
* All actions are performed as per these factors only.
* So, **soul** is **not** the only doer.
* Factors inducing action are:
  + **Knowledge**
  + **The object of knowledge**
  + **Knower**
* Action consists of three things:
  + **Instrument of action**
  + **Act itself**
  + **Soul**
* **Knowledge**, **action** & **doer** can be differentiated as per their ***guna***.
* When a person sees everyone as **imperishable soul**, the knowledge is in mode of **goodness**.
* When a person sees all living beings as **individuals** **&** **unconnected**, the knowledge is in mode of **passion**.
* And when a person sees all living beings based on his **own ideas**, that are neither based on truth nor logic, is in mode of **ignorance**.
* Action performed with **detachment & without expectations** of rewards, are in mode of **goodness**.
* Action performed for **selfish motives**, **for pride & with stress** is known to be in mode of **passion**.
* Action performed due to **delusion & without calculation** of consequences, which could include hurting self and others; is said to be in mode of **ignorance**.
* When the performer is **free from ego & detached** but with **enthusiasm & determination**. Also is **balanced** in all situations, is known to be in mode of **goodness**.
* When the performer performs the work for **fruitive purpose**, **work is impure**, **violent** & **moved by joy or sorrow**, then it is done in the mode of **passion**.
* When the performer is **slothful**, **vulgar**, **stubborn**, **procrastinating** & **with no hope**, is said to be in mode of **ignorance**.
* The **intellect** is said to be in mode of **goodness** when it knows **what is right**.
* The **intellect** is said to be in mode of **passion** if it **confuses** between right & wrong.
* The **intellect** is said to be in mode of **ignorance** if it thinks **wrongful to be right**.
* **Willpower** developed through Yog which **controls mind** & **senses** is in mode of **goodness**.
* **Willpower** developed for being **consistent in duty**, **pleasure** & **earning wealth**, is said to be in mode of **passion**.
* In mode of **ignorance**, the person is drowned in **dreaming**, **fear**, **grieve** etc.
* **Happiness** which seems like **poison at first** but **tastes like nectar at the end** is in the mode of **goodness**.
* It can be achieved only through **pure intellect**.
* **Happiness** which tastes like **nectar at first** but **seems like poison at the end** is in mode of **passion**.
* This kind of happiness arises from contact of **senses** with objects.
* **Happiness** that is far from both **spiritual & sensory** nature of self is in mode of **ignorance**.
* It arises from **sleep**, **ignorance** & **indolence**.
* **Indolence:** Inertia due to disliking work.
* Duties distributed to **Brahmins**, **Kshatriya**, **Vaishyas** & **Shudras**; are as per their **gunas** & **not** by birth.
* Qualities of **Brahmins**:
  + **Tranquil**
  + **Controlled**
  + **Austerity**
  + **Purity**
  + **Patience**
  + **Satisfied**
  + **Knowledge**
  + **Belief**
  + **Wisdom**
* Qualities of **Kshatriyas**:
  + **Valour**
  + **Strength**
  + **Fortitude**
  + **Weaponry skills**
  + **Courage**
  + **Charity**
  + **Leadership**
* Qualities of **Vaishyas**:
  + **Agriculture**
  + **Dairy farming**
  + **Commerce**
* Qualities of **Shudras**:
  + **Serving through labour**
* By performing your work as per ***varna***, one can achieve **perfection**.
* Because by doing so, one **worships the creator** & thus **doesn’t** acquire any sin.
* Better perform work **imperfectly** as per your nature, than performing work **perfectly** but **not** according to your nature.
* If someone sees **defects** in their **natural duty**, they **shouldn’t** abandon them. Because every work has some degree of **evilness** in it.
* After achieving **perfection** in action, one qualifies to attain the **Brahman**.
* A person fit to attain Brahman has these qualities:
  + **Solitude**
  + **Light diet**
  + **Control over mind, body & speech**
  + **Meditates**
  + **Practices dispassion**
  + **Non-egoistic**
  + **Non-violent**
  + **Selfless**
  + **Tranquil** etc.
* Through **loving devotion** only, one comes to know **Krishna** in truth.
* Then comes to him & gains **full consciousness** of him.
* They attain **eternal abode**.
* If a person always remembers **Krishna**, then they can overcome any kind of obstacles or difficulties.
* In contrary, a person ignoring **Krishna’s** advice due to ego, will suffer.
* One’s **own nature** **always guides** them to take the **right decision** as per them.
* It’s a **gut feeling** that defines your **natural moral rules** also.
* Just like how **Arjuna** was **resisting** to fight the war, but his inner inclination or voice propelled him to fight.
* **Krishna** advises **Arjuna** to **ponder** upon his advises & then **Arjuna** will be **free** to decide if has to follow accordingly or **not**, **not** forcefully.
* **Krishna** tells **Arjuna** to **abandon** all varieties of **dharma** & just surrender unto him.
* These things we have learned so far must **not** be spoken to people **not interested** in **spirituality** & **devotion**.
* Those among **Krishna’s** devotees who teach this knowledge to **deserving people**, perform the **greatest act of love**.
* One who has carefully read these dialogues will **worship Krishna** with **knowledge** & **intellect**.
* Even those who listen to this knowledge with **faith** will be **liberated from sins** & **attain higher abodes**.
* **Shri Krishna** asks **Arjuna** if he listened with **concentration** to what he said.
* And also asks if **Arjuna’s** ignorance has been destroyed.
* **Arjuna** agrees with **Krishna** & tells he is **free** **from all doubts** & will follow all instructions given by **Krishna**.
* **Sanjay** had **goosebumps** through the **message** sent by the **God** through **Gita**.
* Because of **Ved Vyasa**, **Sanjay** was able to hear this secret knowledge from the **lips of God** itself.
* **Sanjay** mentions his **rejoice** over the wonderful conversation **Shri Krishna** and **Arjuna** had & recalling the great cosmic form **Krishna** displayed.
* **Gita** ends with **Sanjay** telling wherever **Shri Krishna** and **Arjuna** are, the place will be followed by ***victory***, ***righteousness***, ***prosperity*** & ***opulence***.
* **Opulence:** Wealth & fortune.