

Situational Gita

Ancient Solutions to Modern Life
Struggles

Br. Jagannatha Mishra Dasa

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ISBN 9798418105233

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Situational Gita online:

<https://members.vedalearn.net/spaces/13296578>

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Preface

What is Bhagavad-gita

The Bhagavad-gita, is one of the most revered texts in all the Vedic literature and a vast storehouse of knowledge and philosophy. A part of the epic poem, The Mahabharata attributed to the sage Vyasa, it encapsulates the essence of Vedanta.

Composed of seven hundred Sanskrit verses, the Bhagavad-gita is a dialogue between Prince Arjuna and Sri Kṛṣṇa, Arjuna's charioteer, friend and council.

This conversation is about what constitutes right action, proper understanding and, ultimately, the meaning of life and nature of the Divine.

It is curious that such an ancient text from a foreign culture has been so enthusiastically received by Westerners. As a truly great work of literature, can be read on many levels: metaphysical, moral, spiritual, and practical; hence its appeal.

These texts are powerful spiritual tools. Like Arjuna, you can benefit from these timeless teachings in your quest for self-confidence and self-determination. As you read, allow the spiritual wisdom of these teachings to resonate within you and feel self realization grow as a result.

This work is based on the verse translations from *Bhagavad-gita As It Is* (Los Angeles, 1972) by A. C. Bhaktivedanta Swami Prabhupada.

Why Bhagavad-gita?

One of the main reasons the Gita is so cherished is due to its promotion and discussion of the path of self realization. Besides the Gita, many of the sacred texts and Vedic teachings advocate a complete renunciation of the world to lead the life of an ascetic or hermit. The Gita tells us that this is both a difficult and unnecessary practice.

Kṛṣṇa recommends the path of Karma Yoga or selfless service as the superior and quickest path to realizing the Divine. Towards the end of the Gita, Kṛṣṇa places great importance on the role of devotion and faith in attaining the supreme destination.

All the techniques and philosophies that Kṛṣṇa recommends are easily practiced and incorporated into your normal daily life and the Gita gives exact information regarding God, the soul, material nature, birth, death and life after death.

Why this version?

The Bhagavad-gita is considered to have answers to all our questions regarding struggles in life. Situational Gita is our attempt to present the learnings from the Bhagavad-gita curated for application in today's world.

Carefully selected slokas from the Gita with their English translations are available in each category. The text goes on to suggest situations in modern life where these can come most useful. At the end of the book you find categories and subcategories to be used as an index to the themes.

Why me?

After studying intensively in various temples around the world since 1981, I received initiation as a Brahmin, becoming part of the Gaudiya Vaisnava tradition. Since then, my main activity has been to deepen and spread the Dharma shastras, the various branches of Vedic wisdom, and apply them for practical purposes in the modern world.

In this book, I am sharing with you my experience that includes many areas of life. I hope it can serve you to significantly improve some aspect of your spiritual and material well-being.

Semblance of the Gita

The Bhagavad-gita is one of the fundamental Vedic texts, and documents the conversation between Kṛṣṇa and Arjuna as Arjuna prepares to go into battle against the Kauravas to procure the kingdom of Hastinapura.

The Gita is written in Sanskrit and has been translated into virtually every language. It is dated sometime between 1000 and 700 B.C.E., close to when recorded history began in India, and when the battle that became the Mahabharata occurred.

The Vedas, dated earlier (around 1500 B.C.), are considered the most fundamental texts of Hinduism, but the Gita has become a stand-alone text that scholars and devotees return to for its emphasis on self-mastery. Kṛṣṇa is the sole deity who speaks in the Gita, unlike other Hindu texts which outline a proliferation of divinities.

The Gita is now considered as seminal a text as the Koran, the Bible, and other bases of major religions. But the Gita is seen as less a religious than a philosophical text, outlining a way of life.

This book is about you. We have forgotten who we are. Kṛṣṇa is explaining who we are. What's our duty. What is our job (dharma). And how to reach peace, and the subsequent happiness thereof.

Quick Summary

Chapter 1

- On the Kuruksetra battlefield
- Description of the forces involved
- Lamentation of Arjuna

Chapter 2

- Overview of the Bhagavad-gita
- Confusion of Arjuna and reproaches of Kṛṣṇa
- The soul and the body
- Kṛṣṇa encouraged Arjuna to fight
- The Path of Yoga
- The realized soul

Chapter 3

- Karma Yoga
- Action and inaction
- The making of sacrifices
- Duty
- Lust

Chapter 4

- The Absolute spiritual knowledge
- Knowledge transmission

- The absolute nature of the Lord's acts
- Action
- The various sacrifices
- The acquisition of knowledge

Chapter 5

- Action in Kṛṣṇa Consciousness
- Renunciation and devotional action
- The sage
- Liberation

Chapter 6

- Saṅkhya- yoga
- Yoga and yogic Practice

Chapter 7

- The knowledge of the Absolute
- Energies and powers of the Lord
- Abandonment to Kṛṣṇa
- Worship of devas
- Intelligence and absence of

Chapter 8

- Reaching the Absolute
- The Absolute, the distinct being, the nature and the act
- Meditation on the Lord and the after-death
- Material and spiritual worlds
- The hour of death

Chapter 9

- The most secret knowledge
- Kṛṣṇa, origin and ultimate rest of everything
- Fools and wise
- Manifestations of the Supreme Lord
- Sacrifices and worship
- The bhakta

Chapter 10

- Glories of the Absolute
- Kṛṣṇa, original source and repos of everything
- Knowledge and devotion
- Fools and sages
- Kṛṣṇa, the Supreme
- Manifestations of the Supreme Lord

Chapter 11

- The universal form
- The cosmic form of the Supreme Lord
- Tribute of Arjuna to the Lord
- The original form of the Supreme Lord

Chapter 12

- Devotional service
- Personalism and impersonalism
- Ways to the Supreme Lord
- The loved one to the Lord

Chapter 13

- Prakriti, purusha and consciousness
- The field and the knower of the field
- Knowledge
- The Supreme Soul
- To see with real vision
- Soul within the body

Chapter 14

- The three gunas
- Nature and beings
- Virtue, Passion and Ignorance
- Elevation beyond the gunas

Chapter 15

- The Supreme Person
- The banyan of the material world
- The supreme kingdom
- Conditioning of the living entity by matter
- Kṛṣṇa, base and sustainer of everything

Chapter 16

- Divine nature
- Demonic nature
- Degradation and elevation of being

Chapter 17

- The branches of faith
- Food
- Sacrifices
- Austerities
- Charity
- The om tat sat

Chapter 18

- The perfect renunciation
- Renunciation and sannyasa
- The factors of the action
- Knowledge, action, actor
- Intelligence and determination
- The three kinds of happiness
- The four varnas and duty
- Spiritual realization
- Surrender to the Supreme Lord

Chapter's summary

1. Observing the Armies on the Battlefield

As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight.

2. Contents of the Gītā Summarized

Arjuna submits to Lord Kṛṣṇa as His disciple, and Kṛṣṇa begins His teachings to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

3. Karma-yoga

Everyone must engage in some sort of activity in this material world. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme, without selfish motives, one can be liberated from the law of karma (action and reaction) and attain transcendental knowledge of the self and the Supreme.

4. Transcendental Knowledge

The spiritual knowledge of the soul, of God, and their relationship is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (karma-yoga). The Lord explains the remote history of the Gita, the purpose and significance of His periodic descents to the material world, and the necessity of approaching a guru, a realized teacher.

5. Karma-yoga—Action in Kṛṣṇa Consciousness

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss.

6. Dhyāna-yoga

Astanga-yoga, a mechanical meditative practice, controls the mind and the senses and focuses concentration on Paramatma (the Supersoul, the form of the Lord situated in the heart). This practice culminates in samadhi, full consciousness of the Supreme.

7. Knowledge of the Absolute

Lord Kṛṣṇa is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

8. Attaining the Supreme

By remembering Lord Kṛṣṇa in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world.

9. The Most Confidential Knowledge

Lord Kṛṣṇa is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Kṛṣṇa in the spiritual realm.

10. The Opulence of the Absolute

All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual, are but partial manifestations of Kṛṣṇa's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Kṛṣṇa is the supreme object of worship for all beings.

11. The Universal Form

Lord Kṛṣṇa grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe. Thus He conclusively establishes His divinity. Kṛṣṇa explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.

12. Devotional Service

Bhakti-yoga, pure devotional service to Lord Kṛṣṇa, is the highest and most expedient means for attaining pure love for Kṛṣṇa, which in turn, is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.

13. Nature, the Enjoyer, and Consciousness

One who understands the difference between the body, the soul and the Supersoul beyond them, both attains liberation from this material world.

14. The Three Modes of Material Nature

All embodied souls are under the control of the three modes, or qualities, of material nature: goodness, passion, and ignorance. Lord Kṛṣṇa explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state.

15. The Yoga of the Supreme Person

The ultimate purpose of Vedic knowledge is to detach one self from the entanglement of the material world and to understand Lord Kṛṣṇa as the Supreme Personality of Godhead. One who understands Kṛṣṇa's supreme identity surrenders unto Him and engages in His devotional service.

16. The Divine and Demonic Natures

Those who possess demoniac qualities and who live whimsically, without following the regulations of scripture, attain lower births and further material bondage. But those who possess divine qualities and regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.

17. The Divisions of Faith

There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Kṛṣṇa and devotion to Him.

18. Conclusion—The Perfection of Renunciation

Kṛṣṇa explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity. He explains Brahman realization, the glories of the Bhagavad-gita, and the ultimate conclusion of the Gita: the highest path of religion is absolute, unconditional loving surrender unto Lord Kṛṣṇa, which frees one from all sins, brings one to complete enlightenment, and enables one to return to Kṛṣṇa's eternal spiritual abode.

Gita Explanation, Chapter by Chapter

In Chapter One and at the beginning of Chapter Two

Arjuna presents his arguments for refusing to fight. Basically, he fears the sinful reactions of killing. But after Arjuna surrenders to Kṛṣṇa and requests the Lord to instruct him, the Lord begins countering Arjuna's objections. First, Kṛṣṇa analytically explains that fighting in His service is transcendental and will bring no sinful reaction. Kṛṣṇa also explains the Vedas' purpose as to gradually elevate souls to Kṛṣṇa consciousness. Kṛṣṇa thus encourages Arjuna to remain fixed in His service – fight – and ignore his mind's desires. As Kṛṣṇa's explanations why Arjuna should fight were only a summary, and since Kṛṣṇa glorifies both 'buddhi-yoga', intelligence used in spiritual advancement of knowledge (2.45, 2.49-50), and 'karma', work (2.47-48, 2.50), Arjuna becomes confused and wishes to use Kṛṣṇa's instruction to perform 'buddhi-yoga' as an excuse to retire the battlefield for a life of contemplation.

Arjuna therefore opens Chapter Three

Asking Kṛṣṇa why He is encouraging fighting if intelligence is better than fruitive work. Kṛṣṇa then explains 'karma-yoga', reaction-free devotional work, and clears up Arjuna's mistaken idea that all work is fruitive and leads to bondage. Kṛṣṇa explains that Arjuna should fight, for avoiding sinful reactions though devotional work is better than attempting to escape reactions though renouncing work. Kṛṣṇa also instructs Arjuna to fight to set the proper example of duty. Kṛṣṇa therefore tells Arjuna to fight, but with knowledge and detachment (3.29-30), without falling victim to his attractions

and aversions. Then, answering Arjuna's question on the cause of a soul's being impelled to improper action or neglect of duty, Kṛṣṇa names the enemy: lust. He then recommends Arjuna to regulate his senses, become fixed in his pure identity as a servant of Kṛṣṇa, and thereby avoid lust's control. Then, with spiritual strength and deliberate intelligence, he should conquer that forceful enemy – lust.

Since in Chapter Three, Kṛṣṇa has recommended

That Arjuna fights in full knowledge of Him (3.30), the Lord, in Chapter Four, explains different aspects of transcendental knowledge. First, Kṛṣṇa explains attaining knowledge through the disciplic succession. Then after successively explaining His appearance and then His mission, the Lord explains His devotional service as the goal (Kṛṣṇa had already referred to the importance of performing 'yajna', sacrifice, in 3.9).

Kṛṣṇa next explains the soul's relationship with Him as His eternal part and parcel, and why one must approach a bonafide spiritual master to learn. Chapter Four ends with Kṛṣṇa glorifying transcendental knowledge and requesting Arjuna to arm himself with this knowledge – which burns all sinful reactions to ashes – and fight! After Arjuna has been impressed with the importance of both work (which requires activity) and seeking knowledge (which tends to be inactive), Arjuna is perplexed. His determination is confused, and he sees fighting and knowledge as contradictory.

Therefore Arjuna opens Chapter Five

By asking Kṛṣṇa to definitively explain whether the renunciation of work (speculation, 'sankhya, jnana', inaction-in-knowledge) or work in devotion is superior. Kṛṣṇa answers that one who is detached from his work's results is the one who is truly renounced. Such a person knows that while the body acts, he, the soul, actually does nothing. Arjuna should, therefore, do his duty and steadily

act for the satisfaction of Kṛṣṇa. Impartially viewing the external world, he should reside in his body, aloof from bodily activities. By fixing his consciousness on the Supreme and knowing that Kṛṣṇa is the true enjoyer, the goal of sacrifice and austerity, and the Lord of all planets, he, the pure soul, will find true peace beyond this material world.

In the first five chapters, Kṛṣṇa has explained 'buddhi-yoga', working with consciousness focused on Kṛṣṇa without fruitive desires. The Lord has also explained 'sankhya', 'karma-yoga', and 'jnana-yoga' to obtain liberation and as stepping stones to Kṛṣṇa consciousness. Now, at the end of the Fifth Chapter (5.27-28) and continuing on to the Sixth Chapter (wherein Kṛṣṇa explains practical points for a practitioner), Kṛṣṇa explains 'dhyana-yoga' concluding that 'dhyana', or meditation upon Kṛṣṇa, is meditation's final goal.

Kṛṣṇa begins the Sixth Chapter by explaining

That the neophyte yogi engages in fruitive sitting postures while the advanced yogi, the true 'sannyasi', works without attachment. Such a yogi liberates, not degrades, himself by his mind's activities. Carefully controlling his mind and engaging his body, and his self in Kṛṣṇa's service, the yogi strictly practices 'dhyana-yoga' in a secluded place. Fixing his mind on the self and on Kṛṣṇa, he attains transcendental happiness in the kingdom of God. Arjuna then points out the main difficulty in practicing yoga is controlling the mind. Kṛṣṇa responds by saying that one can overcome the obstinate mind through constant practice and determination. In responding to Arjuna about the fate of an unsuccessful yogi, Kṛṣṇa answers that one unsuccessful in his practice will still take birth in a family of wise transcendentalists and automatically become attracted to yogic principles. Kṛṣṇa finally states in the last two verses of the chapter that the yogi is greater than the ascetic, the jnani and the karmi. And the greatest of all yogis is he who always thinks of Kṛṣṇa and with great faith worships Him in loving service.

Knowing Kṛṣṇa's instruction at the end of Chapter Six

One should initiate his practice of yoga from the point of concentrating the mind upon Kṛṣṇa. Chapter Seven thus opens with Kṛṣṇa explaining knowledge of Himself and His opulent energies. Thus, Arjuna can fully worship Kṛṣṇa, as described at the end of Chapter Six, and think of Him with devotion as he fights. Kṛṣṇa first explains that as He is the Supreme Truth, everything in existence is a combination of His material and spiritual energies. He is the active principle within all and is all-pervasive through His diverse material and spiritual energies. Because the world's activities are conducted by the three modes of nature which emanate from Him, (although Kṛṣṇa is independent and above them) only those who surrender to Kṛṣṇa can cross beyond these modes to know Him. Four kinds of impious souls never surrender to Kṛṣṇa while four kinds of pious souls do surrender. Kṛṣṇa also covers Himself from the impersonalists, who are less intelligent, and from those who surrender to the demigods. But those who are truly pious, the undeluded, serve Kṛṣṇa as the governor of the material manifestation, the demigods, and sacrifice, can know and understand Kṛṣṇa – even at the time of death.

Chapter Eight begins by Arjuna asking Kṛṣṇa

About Brahman, karma, the demigods, the material world, and knowing Kṛṣṇa at the time of death. Kṛṣṇa first briefly answers Arjuna's first five questions, and then begins explaining in detail how to know Kṛṣṇa at the time of death. Since one attains what one remembers at the time of death, if one remembers Kṛṣṇa, one goes to Him. Kṛṣṇa then explains how He can be constantly thought of as the transcendental person who knows everything, the oldest controller, the smallest, the maintainer. Thus, by yoga practice and remembering Kṛṣṇa, Kṛṣṇa explains, one will go to the eternal spiritual world and never again return to this temporary, miserable

material world. Then, after describing the different yogic ways in which one may leave this world, Kṛṣṇa advises Arjuna not to worry about other paths – either Vedic study, yoga, austere sacrifices, charity, jnana, or karma – for the results of these will all be obtained through performing devotional service. And in the end, such a yogi in devotion, reaches the supreme eternal abode.

After Kṛṣṇa answered Arjuna's questions in Chapter Eight

He continues speaking in Chapter Nine, about the knowledge about Himself that He had begun explaining in Chapter Seven. Kṛṣṇa thus prefaces Chapter Nine by stating that the knowledge He'll now reveal is most confidential, for it is about His actual position, which only the non-envious and faithful can understand. Kṛṣṇa continues explaining that although independent and aloof, He pervades, creates and annihilates the entire cosmos through His material energy. Those mahatmas who know Kṛṣṇa as the Supreme Personality of Godhead take shelter of Him and serve Him as the only enjoyer and the supreme object of worship. Kṛṣṇa then explains the fortunate position of such devotees: If one worships Kṛṣṇa, Kṛṣṇa cares, compensates for his deficiencies, and preserves his strengths. And all Kṛṣṇa asks for is an offering of a leaf, a flower, or some water – if it is offered with devotion. Thus, His devotee comes to Him. Even if a devotee unintentionally commits a horrendous act, he will be rectified, for Kṛṣṇa promises that His devotee will never perish. In Chapters Seven and Nine, Kṛṣṇa has explained knowledge of His energies.

In Chapter Ten, Kṛṣṇa explains His opulences

More specifically and thereby reveals Himself as the Supreme Personality of Godhead, the source of all. Kṛṣṇa also tells how His pure devotees know that He is the unborn Supreme Lord, the source of all sages, the source of the material and spiritual worlds, and the

source of all qualities and attitudes. Thus pure and wise devotees worship Kṛṣṇa, converse about Him, and with thoughts dwelling in Him, undeluded and free from sin, engage in His service. Out of compassion, Kṛṣṇa within their hearts destroys any remaining ignorance. After hearing of Kṛṣṇa's opulences, Arjuna confirms Kṛṣṇa as the Supreme Lord by quoting authorities and explains that only Kṛṣṇa can truly know Himself. Kṛṣṇa then tells of His divine manifestations within this world – as the Supersoul, the ocean, the Himalayas, etc. – which merely indicate His limitless opulences, for a single fragment of Kṛṣṇa's energy pervades and supports this entire universe! Arjuna, although acknowledging that Kṛṣṇa in the two-armed form that he now sees before him is Supreme, still requests Kṛṣṇa to reveal that all-pervading Universal Form that supports the Universe.

Thus, in Chapter Eleven, Kṛṣṇa proves Himself as the Supreme Lord

And He establishes the criteria that anyone who claims to be God must also show a Universal Form. Kṛṣṇa then reveals to Arjuna His wondrous effulgent, all-expansive form, and Arjuna sees all soldiers on both sides dying within it. Kṛṣṇa explains His form as time, the destroyer of all worlds, and requests that Arjuna, knowing in advance the inevitable death of all the warriors, become His instrument. Answering Arjuna's fearful prayers, Kṛṣṇa first shows His four-armed form before again returning to His original two-armed form. Kṛṣṇa then states that his two-armed form can only be seen by pure devotees, and such pure devotees, working for Kṛṣṇa, free from desiring fruitive activities, and who make Kṛṣṇa the goal of their lives, certainly come to Him.

In Chapter Twelve, Arjuna, after witnessing Kṛṣṇa's awesome Universal Form

Wishes to clarify his position as a devotee, the highest worshiper of the Supreme. He thus asks whether worshiping Kṛṣṇa through devotional service or worshiping the impersonal is superior. Kṛṣṇa immediately responds, saying that one engaged in His personal service is the topmost. One should therefore engage in Kṛṣṇa's service and fix his mind solely upon Kṛṣṇa, and, if that cannot be done, one should follow the rules and regulations of 'bhakti-yoga', which purify one, so he can later do so. Kṛṣṇa then describes other processes that eventually lead to His pure devotional service. Then, qualities that endear a devotee to Kṛṣṇa, such as equality in both happiness and distress, independence from the ordinary course of activities, satisfaction, and the faithful following of the path of devotional service. These are also part of the process of worshiping Kṛṣṇa in devotional service.

Arjuna opens Chapter Thirteen by inquiring about the field of activities

And the knower of that field. Kṛṣṇa answers that the conditioned soul's body and the body's interactions within the material world are His limited field of activities. By understanding the difference between the body, the soul, and the Supersoul and by following the process of knowledge, the person can transcend the good and the bad he meets. He realizes his eternal subordination to Kṛṣṇa, and attains the supreme destination. The Thirteenth Chapter clearly explains that by humbly developing knowledge, one can become free from material entanglement. It is also explained that the living entity's entanglement within the material world is due to his association with the modes of material nature (13. 20-22).

Now, in Chapter Fourteen

The Supreme Personality of Godhead, in detail, explains the three modes – goodness, passion, and ignorance – those forces that bind and control all conditioned souls within this world. A soul can, however, transcend these modes through devotional service. All other processes are contaminated by the modes. Thus, the limitations imposed by his field of activities can be overthrown, and the person can be elevated to the Brahman platform, the constitutional position of purity and happiness – a platform of which Kṛṣṇa is the basis.

In Chapter Fifteen

As one must be detached from the modes and their results to be attached to the service of the Lord, Kṛṣṇa describes the process of freeing oneself from the matter's grip. He begins by comparing the material world to a gigantic, upside-down banyan tree, invoking Arjuna to detach himself from it through surrender. Thus, the soul can end his transmigrations and return to Him in the spiritual world. Although the foolish cannot understand that the soul transmigrates, quitting one body to obtain a new body based on his mind's desires, transcendentalists see this clearly. The foolish can learn to see properly by understanding that it is Kṛṣṇa who is the esplendor of the sun, moon, and fire, the one keeping the planets in orbit and making vegetables succulent. They can see Kṛṣṇa as the fire of digestion; as the Paramatma in everyone's heart; as the giver of remembrance, knowledge, and forgetfulness; and as the goal of the Vedas and the compiler of Vedānta. Kṛṣṇa then reveals that knowing Him as the Supreme Personality of Godhead and engaging in His service is the ultimate purpose of the Vedānta and the most confidential part of the Vedas.

In Chapter Sixteen, after mentioning twenty-six godly qualities

Kṛṣṇa explains the demoniac nature which degrades the soul through arrogant, ignorant, and conceited pursuits of sense gratification and power. Kṛṣṇa explains the demonic mentality as follows: The world is unreal and is produced only of sex desire. Taking shelter of lust, they consider sense gratification to be the goal of life and scheme to illegally increase their wealth. While plotting to kill their 'competitor' enemies, they think themselves powerful and happy, and, surrounded by their relatives, use sacrifices and charity only to further increase their happiness. Perplexed by illusory anxieties, bewildered by self-complacency, impudency, and wealth, and envying the Supersoul within their bodies and within the bodies of others, demons blaspheme real religion. These mischievous, lowest among men are repeatedly cast by Kṛṣṇa into demonic species to gradually sink to the most abominable forms of existence. Kṛṣṇa ends the chapter by explaining that because lust, anger, and greed are the beginnings of demonic life, all sane men should therefore give them up and understand their duty through faithfully following the scriptures. Kṛṣṇa has concluded Chapter Sixteen by declaring that the ultimate difference between the divine and the demoniac is that the divine follow the scriptures, while the demons do not.

At the beginning of Chapter Seventeen

Arjuna inquires more about those who don't follow scriptures, but who worship according to their imaginations. Kṛṣṇa answers by describing how the combination of the modes of material nature that control a particular person will dictate a person's faith, worship, eating, sacrifices, charity, and austerity. The chapter ends with Kṛṣṇa explaining the syllables 'om tat sat' and how these syllables indicate that any sacrifice, austerity, or charity dictated by the modes and performed without devotional service is useless in

this life and the next. One should therefore directly take to Kṛṣṇa's service in Kṛṣṇa consciousness.

The entire Bhagavad-gita is concluded in seventeen Chapters

In the Eighteen Chapter, Kṛṣṇa reviews the knowledge already presented. In this chapter Kṛṣṇa concludes, as He has done throughout the Bhagavad-gita, that one should practice devotional service – Kṛṣṇa consciousness.

Since Arjuna's basic desire to renounce his duty of fighting was fear of sinful reaction, Kṛṣṇa explains true renunciation and how to transcend sinful reactions through (1) becoming renounced from the fruits of activities, (2) abiding by the order of the Supersoul, and (3) worshiping the Lord through one's fruits of work by acting either as 'brahmaṇa', 'ksatriya', 'vaisyā', or 'sudra' according to one's mode of nature. Thus, one can achieve the self-realized position of 'brahma-bhūta' and in that position, detached from all material things, one can practice pure devotional service.

Kṛṣṇa can only be known through surrendering to Him in devotional service, and by this direct process – free from karma or jnana, Arjuna should need not fear any sinful reactions. Under Kṛṣṇa's protection, such a pure devotee will reach "Kṛṣṇa-loka". Kṛṣṇa instructs Arjuna that he should surrender to the Supreme Lord within his heart and thus attain peace in His supreme, eternal abode. The most confidential knowledge is then explained by Kṛṣṇa: "Become My devotee, always think of Me, act for Me, worship Me, and offer all homage unto Me. Surrender unto Me alone. Do not fear sinful reactions."

After hearing the instructions of Sri Kṛṣṇa, Arjuna is fixed and ready to fight. After narrating this conversation to Dhritarashtra, Sanjaya ecstatically thinks of the wondrous two-armed form of Kṛṣṇa and predicts victory for Arjuna, the supreme archer, for he is surrendered to Kṛṣṇa, the master of all mystics.

Plot Summary

The Bhagavad-gita opens with blind King Dhritarashtra requesting his secretary Sanjaya, to narrate the battle between his sons, the Kauravas, and their cousins, the Pandavas.

Kṛṣṇa, the Supreme Personality of Godhead, out of affection for His devotee, the Pandava prince Arjuna, has agreed to drive his chariot.

As Arjuna takes up his bow and prepares to fight, he sees the sons of Dhritarashtra drawn in military array and requests infallible Kṛṣṇa to draw his chariot between the two fighting forces.

There in the midst of both armies, Arjuna's mind reels as he foresees the imminent death of his teacher, relatives, and friends. He throws down his bow and arrows and decides not to fight.

Overcome with sorrow, Arjuna sinks into despair at the thought of the inevitable bloodshed. He tells Kṛṣṇa that he cannot be a part of any action that will result in so much death and misery.

Character list

Ananta

Ananta is the cosmic serpent that is often seen with Vishnu as part of his avatar.

Arjuna

Arjuna is the central figure of the Gita. He is Kṛṣṇa's disciple, and asks for help when he has to fight his own family in order to take command of a kingdom that is rightfully his brother Yudhishthira's. He is one of the five Pandava brothers, and next in line to take over Hastinapura. At first, Arjuna is weak of heart, unsure how he can fight his kin for a kingdom. But Kṛṣṇa shows him that fighting and ruling is his unavoidable duty.

Aryaman

Aryaman is mentioned in passing in the Gita as a demigod who was an ancestor of mankind.

Ashvatthama

Ashvatthama is also mentioned in passing in the Gita, and should be noted only as a great archer and warrior, who is Drona's son.

Bhism

Bhism fights against Arjuna, as one of the elders of the opposing Kaurava family. Arjuna and Sanjaya make it a point to extol Bhism's courage and will.

Brahma

Brahma is one of the most revered Vedic deities, and is also known as the Creator. Brahma shouldn't be confused with Brahman, which is a concept, as opposed to a manifested deity.

Buddha

Siddhartha Gautama Shakyamuni, who renounced all material

possessions and his worldly life to seek enlightenment. He found nirvana in the course of his journey during the sixth century B. C.

Dhritarashtra

Dhritarashtra is the king of the Kurus. Blind since birth, he serves as the king of Hastinapura, but is not the rightful ruler. The Gita begins with Dritarashtra aiming to keep the kingdom in the hands of his family, and willing to battle against Arjuna, the rightful heir, in order to keep it.

Drona

Drona is the general of the Kaurava army who fights against Arjuna and his Pandava brothers.

Duryodhana

Duryodhana is the son of Dhritarashtra, who tries to bequeath him a kingdom which isn't rightfully his. Duryodhana, then, is the antagonist of the upcoming battle documented in the Gita, and Arjuna's chief enemy in battle.

Gandiva

Arjuna's bow, gifted by the demigods.

Garuda

Garuda is the eagle which serves as Vishnu's form of transport.

Indra

Indra is mentioned in the Gita as the god of battle.

Janaka

Janaka is referenced by Kṛṣṇa as a king in ancient times who was wise, ruled effectively, and found a satvic way of presiding over his people.

Kauravas

The Kauravas are the sons of Kuru, or rather the sons of Dhritarashtra. Duryodhana and his brothers are the Kauravas and they fight against Arjuna and the Pandavas.

Kṛṣṇa

Kṛṣṇa is the main character of the Gita. Here in battle, he serves

as Arjuna's charioteer, and comes to earth precisely to help Arjuna see his dharmic duty. In the Gita, Kṛṣṇa asserts full omnipotence as the ultimate deity, and reveals both his human and most divine form. Kṛṣṇa's name literally means 'The infinitately fascinating.'

Madhava

Madhava is another name for Kṛṣṇa.

Manu

Manu is known as the father of the human race, or the "first man" of mankind.

Pandavas

The sons of "Pandu" are the Pandavas, and include Arjuna and his brothers Bhima, Nakula, Sahadeva, and Yudhishtira. Arjuna and the Pandavas have to fight the Kauravas for the kingdom of Hastinapura although the Pandavas have the rightful claim to it.

Pritha

Pritha is mentioned in passing as Arjuna's mother.

Rama

Rama was the son of Dasharatha and the king of Ayodhya. He is famous for being the titular hero of the Ramayana, who slayed the demon Ravana to rescue his wife Sita.

Sanjaya

Sanjaya is the wise sage who recounts the Gita epic to the blind king Dritarashtra, who cannot witness what is happening on the battlefield.

Shiva

Shiva completes the "Trinity" of deities with Brahma and Vishnu – and is also known as the Destroyer.

Vishnu

Vishnu is the Preserver, responsible for maintaining the cycle of dharma and karma in the world – and thus comes to the earth in various incarnations.

Yudhishthira

Arjuna's brother, and the rightful heir to the kingdom.

Concepts explained

What does Kṛṣṇa teach Arjuna?

- The science of self-realization.
- The exact process by which a human being can establish their eternal relationship with God.
- The purpose and goal of human existence.
- The eternal principles that are essential for spiritual life.
- Material nature.
- Life on higher and lower planets.
- How to attain life on higher planets.
- How to be free from the cycle of birth, death, and rebirth (moksha).

"That very ancient science of the relationship with the Supreme is today told by me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science." Sri Kṛṣṇa to Arjuna (Bg. 4.3).

Creation

"In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Visnu, and blessed them by saying, Be thou happy by this yajna (sacrifice) because its performance will bestow upon you all desirable things." (Bg. 3.10).

Materialism carries away the intelligence of a person

Modern lifestyles (partying, indiscriminate sex, lust for material objects, greed, ego, desires), Western culture and Bollywood culture (copying the west), Western pop music and Indian pop music (copy of Western music) turns a person of intelligence into an ignorant.

Materialism slowly and steadily drains away the intelligence of a person.

“As a boat on the water is swept away by a strong wind, even one of the senses on which the mind focuses can carry away a man’s intelligence” (Bg. 2.67).

“While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool” (Bg. 2.62-63).

What causes one to engage in sinful acts?

It is lust, which induces one to sinful acts. Lust bewilders and entangles one in the material world. Lust presents itself in the senses, mind, and intelligence.

“Arjuna said: by what is one impelled to sinful acts, even unwillingly, as if engaged by force? The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world” (Bg. 3.36-37).

Self-control and Yoga practice can counteract lust

“Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus—by spiritual strength—conquer this insatiable enemy known as lust Bg. 3.43).

Life on other Planets originate from Earth

“The seven great sages and before them the four other great sages and the Manus (progenitors of mankind) are born out of My mind, and all creatures in these planets descend from them.” (Bg. 10.6).

God does take forms

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be” (Bg. 9.11).

The Lord Appears in Every Millennium

“Although I am unborn and my transcendental body never deteriorates, and although I am the Lord of all living entities, I still appear in every millennium in my original transcendental form” Sri Kṛṣṇa (4.6).

Why Does the Lord Appear?

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium” (4.7-8).

Sri Kṛṣṇa appeared 5000 years ago for two reasons, firstly to destroy the ignorant people of that time to uphold righteousness and truth, and to teach the science of God, the Bhagavad-gita to Arjuna and mankind. Even before the war started, Sri Kṛṣṇa told Arjuna that apart from him and his four brothers, all the soldiers on both sides would be killed. Arjuna was merely an instrument used by the Lord to destroy the ignorant men.

Who are we?

We are not the physical body but the soul. The soul is present in the heart of every living being. The soul is 1/10,000th of the upper point of a single hair. Although so minute, the soul is so powerful that it animates the entire body with consciousness. It is situated in the heart and when it leaves the body, the heart stops beating, as a result the blood stops circulating and the entire body disintegrates. There are 8.4 million different forms of bodies, the individual soul can reside in. Unlike the physical body, the soul can never be destroyed.

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain." (Bg. 2.20).

There is life after death

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continuously passes, in the body from childhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change" (Bg. 2.12-13).

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones" (Bg. 2.22).

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament" (Bg. 2.27).

What is Yoga?

"Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga" (Bg. 2.48).

One should Practice Yoga to Attain the Supreme

"To practice yoga, one should go to a secluded place and should lay kusha-grass on the ground and then cover it with a deerskin and a soft cloth. The seat should neither be too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point" (Bg. 6.11-12).

"One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus with an unagitated, subdued mind, devoid of fear, completely free from sex life, one

should meditate upon Me within the heart and make Me the ultimate goal of life" (Bg. 6.13-14).

What will we be in our next life?

"Whatever state of being one remembers when he quits his body, that state he will attain without fail" (Bg. 8.6).

"One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead" (Bg. 8.10).

"After being situated in this yoga practice and vibrating the sacred syllable om, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets" (Bg. 8.13).

"When one dies in the mode of goodness, he attains the pure higher planets. When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when he dies in the mode of ignorance, he takes birth in the animal kingdom" (Bg. 14.14-15).

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds" (Bg. 14.18).

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas" (Bg. 15.8).

Life on Material Planets

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again" (Bg. 8.16).

The Mind can be the greatest enemy or the best friend

“A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy” (Bg. 6.5-6).

Establishing Intelligence

“For one who is so situated in the Divine consciousness, the three-fold miseries of material existence exist no longer; in such a happy state, one’s intelligence soon becomes steady. One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?” (Bg. 2.65-66).

Being happy in this life

“Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world” (Bg. 5.23).

Every being is equal

A God conscious person does not make any distinction between species, man, and animal. Sri Kṛṣṇa is present within the heart of every heart as the Supersoul and thus there is no distinction between differing bodies.

All beings are equal

“The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater (outcaste)” (Bg. 5.18).

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him” (Bg. 9.29).

God is present in every living being

“I am the Self, O Gudakesa, seated in the hearts of all creatures. I am the beginning, the middle and the end of all beings” (Bg. 10.20).

What is real knowledge?

“Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth—all these I thus declare to be knowledge, and what is contrary to these is ignorance” (Bg. 13.8-12).

Who is a miser?

Those who think only of themselves, those who enjoy while aware of those who cannot, those who are greedy, those who have no consideration for others and those who do not share are misers. “Those who want to enjoy the fruits of their work are misers” (Bg. 2.49).

A person of steady mind

“One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind” (Bg. 2.56).

A person in a state of perfect knowledge

“He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge” (Bg. 2.57).

A person in a state of perfect consciousness

“One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge” (Bg. 2.58).

A person of steady intelligence

“One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence” (Bg. 2.61).

“Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence” (Bg. 2.68).

Achieving peace with the self

“A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires. A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace” (Bg. 2.70-71).

Those who will be liberated from material existence soon

“Those who are free from anger and all material desires, who are self-realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future” (Bg. 5.26).

What is the Kingdom of God like?

The kingdom of Sri Kṛṣṇa is a place without anxiety. It lies far beyond the material planets. It is eternal, full of countless spiritual planets where Kṛṣṇa’s Visnu expansions reside. The kingdom is called Vaikuntha. A planet shaped like a lotus flower, stands in the midst of Vaikuntha.

There, the trees fulfill all desires, palaces are made of touchstones, and cows supply unlimited milk. Sri Kṛṣṇa enjoys life there with his loving devotees. Those who reach the supreme abode of Sri Kṛṣṇa, never return to the material planets.

“That abode of Mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world” (Bg. 15.6).

"That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode" (Bg. 8.21).

How does one attain salvation?

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God" (Bg. 18.55).

"And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt" (Bg. 8.5).

Surrender the result of all activities to Lord Kṛṣṇa

"One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water. The yogis, abandoning attachment, act with body, mind, intelligence, and even with the senses, only for the purpose of purification. The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled" (5.10-12).

Engage in Yoga

Engage in Buddhi Yoga – Work (Actions) without attachment to the results. Offer the results of all work to Sri Kṛṣṇa. By working without attachment, one attains the Supreme. Play for enjoyment, not to win or lose.

Engage in Karma Yoga – Actions in Kṛṣṇa consciousness. One who works in devotion, with the mind and senses controlled, is in divine consciousness. Although the senses are engaged with sense objects, one is aloof from them if engaged in Kṛṣṇa consciousness, situated in peace and happiness.

Engage in Dhyana Yoga – Work (Actions) without a desire for reward. Give, but do not expect anything in return. Offer your

services with love and generosity, without expecting a reward. Give, but do not take.

Famous people should set a good example

"Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues" (Bg. 3.21).

Cycles of Creation and Desolation

Brahmaloka is the highest planet in the material universe, the living entities there are called the Brahma. One day on the planet of Brahma (Brahmaloka) is 1000 cycles of four ages (yugas) on the planet Earth.

Satya Yuga

The age of the truth and true religion. The yuga (age) lasts 1.728 million years. The humans in this age live up to 100,000 years.

Treta Yuga

The introduction of ignorance takes place in this age. The yuga (age) lasts 1.296 million years. The humans in this age live up to 10,000 years.

Dvapara Yuga

Increased decline in the truth and religious values takes effect in this age. The yuga lasts 864,000 years. The humans in this age live up to 1000 years.

Kali Yuga

The age of irreligion (following false religions) and ignorance. The truth is being virtually non-existent. The yuga lasts 432,000 years. The humans in this age live up to 100 years. Thus, one single day (12 hours) on the planet of Brahma is: 1000 $(1,728,000+1,296,000+864,000+432,000) = 1000(4,320,000)=4320,000,000$ human years.

The night is also of the same duration. And Brahma lives up to 100 years. The life of Brahma is truly fantastic by comparison to the life of humans on Earth.

"By human calculation, a thousand ages taken together is the duration of Brahma's one day. And such also is the duration of his night. When Brahma's day is manifest, this multitude of living entities comes into being, and at the arrival of Brahma's night they are all annihilated. Again and again the day comes, and this host of beings is active; and again the night falls, O Partha, and they are helplessly dissolved" (Bg. 8.17-19).

This is the age of Kali Yuga

We are 5000 years into the age of Kali yuga, we still have 427,000 years to go, before Lord Kṛṣṇa incarnates himself as Sri Kalki and destroys all the material planets. The Kali yuga is the age of darkness, irreligion (spread of false religions) and ignorance. No one can argue with this.

The whole world is full of violence and truth being virtually non-existent. Greed, lust, anger, materialism, and violence have covered the minds of most people.

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of Lord Kṛṣṇa, there is no other way. There is no other way. There is no other way."

God helps from within

Devotees engaged in pure devotional service to Sri Kṛṣṇa, even if lacking education or knowledge of the Vedic principles, are helped from within by Sri Kṛṣṇa, who is present in the heart of all living beings as the super soul. Sri Kṛṣṇa personally destroys the darkness born of ignorance.

The Three Modes of Nature

One is in one of three modes of nature, goodness, passion, and ignorance. These modes compete in exerting their influence upon

us. By understanding that the three modes are active and not we. By realizing that we are separate from the modes of nature. In this way, the influence of material nature gradually diminishes on us.

"Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes" (Bg. 14.5).

The Mode of Goodness

A person in the mode of goodness is free from all sinful reactions and is in a condition of happiness and knowledge. One who dies in the mode of goodness attains the higher planets.

"O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness" (Bg. 14.6).

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness" (Bg. 17.20).

Simple Food is dear to those in the mode of Goodness

"Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction" (Bg. 17.8).

The Mode of Passion

A person in the mode of passion is plagued by unlimited desires for material enjoyment, greed and lust (especially sexual pleasures). To satisfy these desires, one is always forced to engage in hard work that binds the person to sinful reactions, resulting in misery. A person in this mode is never satisfied with the position already acquired.

One, who dies in the mode of passion, takes birth again on Earth among persons engaged in material desires, greed and lust.

"The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this one is bound to material fruitive activities" (Bg. 14.7).

"Charity performed with the expectation of some return, or with a desire for fruitive results, or in a grudging mood, is said to be charity in the mode of passion" (Bg. 17.21).

Hot and salty food is dear to those in the mode of Passion

"Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease" (Bg. 17.8).

The Mode of Ignorance

A person in the mode of ignorance is in a delusion. It fosters laziness, foolishness, and madness. One who dies in the mode of ignorance takes birth in the animal kingdom or on the hellish planets.

"O son of Bharata, the mode of ignorance causes the delusion of all living entities. The result of this mode is madness, indolence and sleep, which bind the conditioned soul" (Bg. 14.8).

Processed and frozen food is dear to those in the mode of Darkness

"Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance" (Bg. 17.9).

Classes of Beings

"There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible" (Bg. 15.16).

The Qualities of Godly Persons

"The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor-these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature" (Bg. 16.1-3).

Qualities of Demonic People

"Arrogance, pride, anger, conceit, harshness and ignorance-these qualities belong to those of demonic nature, O son of Prtha" (Bg. 16.4).

The Demonic do not accept Sri Kṛṣṇa as the Supreme Being

It is known that God is all merciful, but God is never merciful to the demoniac. The demoniac people, life after life, are put into the wombs of similar demons.

"Bewildered by false ego, strength, pride, lust and anger, the demon becomes envious of the Supreme Personality of Godhead, who is situated in his own body and in the bodies of others, and blasphemes against the real religion. Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence" (Bg. 16.18-20).

The Three Gates to Hell

"There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul" (Bg. 16.21).

Study the Bhagavad-gita

"And I declare that he who studies this sacred conversation worships Me by his intelligence. And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell" (Bg. 18.70-71).

Truth Alone Triumphs

"Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion", Sanjaya told the King (Bg. 18.78).

"The Blessed Lord said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil (Bg. 6.40).

Yoga vs. Renunciation

A number of Eastern religions preach a strict form of asceticism, which involves learning to renounce action and will. Renunciation becomes a process, then, of casting off worldly possessions and obligations and proceeding on a quest for nirvana, as the Buddha did. But Vedism, as dictated by the Gita, urges yoga instead of renunciation.

Yoga is literally "skill in action," or the process of using selfless action — action designed only to unite with the divine — as the true process to achieving enlightenment. For we cannot help but act, says Kṛṣṇa. It is our nature — and for that reason, we must learn to act in accordance with the divine.

Sattva vs. Rajas

The three gunas offer three different qualities which can either support or infect our lives on Earth. The ideal, or the least destructive guna, is sattva — which supports harmony, purity, and balance in the body. Rajas is its opponent, born of passion and often a primary driver of ego, anger, greed, and lust. And finally, there is tamas, or disconnection — a person eagerly clouds themselves in ignorance and darkness to avoid the process of reaching yoga. These three gunas present a person's natural inclinations. As long as a person is aware of which one he is naturally born to, as a result of his karma, then he can slowly move toward sattva and eventually toward a yoga which is free from the burden of the gunas.

Karma vs. Dharma

The terms dharma and karma often get confused by new students and with good reason — they are both products of the samsaric cycle of birth and death, but they have entirely different spheres of purpose. Karma is the accumulation of debt of action in the course of a person's samsaric cycle. Every action has a reaction and over the course of a lifetime, if one is in accordance with the divine, he will gradually work off his or her karma. If he is acting selfishly and for ego, then he will accumulate more karma to work off. Reborn, each person finds their "dharma" or duty in order to work off this karma. Some are born to wealthy families, others to poor ones, some to spiritual families, others to evil-doing ones.

Proof vs. Faith

One of the more subtle themes in the Gita is the contrast between faith and evidence — and humanity's inclination to want to "see" something to believe it. Indeed, one of the central tenants of Buddhism is that we must believe what we see — and spend our lives trying to see as clearly as possible.

But Arjuna keeps asking for evidence, or practicalities of how to achieve yoga and meditation, and Kṛṣṇa finally offers him the sight of him in his most powerful form.

Theory vs. Action

Arjuna is constantly asking Kṛṣṇa for pragmatic advice of how to put the Gita into concrete action. This emphasis on action is at the core of the entire work. What Kṛṣṇa gives Arjuna, then, are clear steps and hierarchies for achieving the path of yoga.

First off, he says meditation is the most important element, for meditation allows a focus on the divine that will inform every aspect of one's life. Second, there is selfless service, and finally, though not as powerful, one can also turn to blind renunciation. Kṛṣṇa sees enlightenment as a process that requires self-control and self-discipline in a series of concrete steps.

Jnana vs. Vijnana

Jnana is knowledge — and Kṛṣṇa preaches knowledge as the first step towards true nirvana. The self-awareness that comes with understanding the role of the divine in everything we do will help guide a person towards yoga. But this is not enough. Kṛṣṇa also encourages vijnana, or the act of using jnana in life, as the key to finding spiritual peace. Vijnana is simply yogic action — or being able to maintain self-awareness at every moment in life — even at the moment of death.

CHAPTER I

Lamenting the consequences of war

The stage is set for the conversation between Sri Kṛṣṇa and Arjuna in the battlefield of Kurukshetra in about 3102 B.C.

Opening

The story opens to the scene of a battlefield just prior to the start of a colossal war. Gathered on the battlefield of Kurukshetra, the Pandavas and the Kauravas are preparing for war.

Description of the forces involved

As the opposing armies stand poised for battle, Arjuna, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives.

Dhrtarashtra asks Sanjaya about the current situation in the battlefield:

“Dhrtarashtra said: O Sanjaya, after assembling in the place of pilgrimage at Kurukshetra, what did my sons and the sons of Pandu do, being desirous to fight?”

Duryodhana, son of Dhrtarashtra and leader of the opposing army expresses his confidence in victory:

"Our strength is immeasurable, and we are perfectly protected by Grandfather Bhisma, whereas the strength of the Pandavas, carefully protected by Bhima, is limited."

Arjuna's lamentation

Arjuna patrols the battlefield and asks his divine charioteer, Kṛṣṇa, to place his chariot between the two armies so he can see who he has to fight. To his dismay, Arjuna sees in both armies friends, family, teachers, and respected elders, all willing to fight and die.

"Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see who is present here, who is desirous of fighting, and with whom I must contend in this great battle attempt."

He ponders that the kingdom is not necessarily worth the deaths of so many people. He worries that killing is a sinful act, especially if he is killing members of his own family.

"Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhṛitarashtra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?"

Knowing that by engaging in this war, family members and friends will be lost on both sides of the battle line, Arjuna is faced with a personal and ethical crisis.

Arjuna expounds his reasons for his non violence, presents his arguments for refusing to fight. Basically, he says fears the sinful reactions of killing:

"O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?"

The corruption of women and unwanted progenie

"With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligious practice."

"When irreligion is prominent in the family, O Kṛṣṇa, the women of the family become corrupt, and from the degradation of womanhood, O descendant of Vrishni, comes unwanted progeny."

The destruction of tradition

"Due to the evil deeds of the destroyers of family tradition, all kinds of community projects and family welfare activities are devastated."

Overcome by grief and pity, Arjuna fails in strength, his mind becomes bewildered, and he gives up his determination to fight:

"Sañjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief."

The history is, that the same family, there was dispute who would occupy the throne. Dhṛtarāṣṭra was actually the eldest son of the king, and next was Pāṇḍu. So by the law of primogeniture, the eldest child occupies the throne.

So there were two parties. Dhṛtarāṣṭra was the eldest son, but he was blind, bodily defective. Therefore he was not awarded the throne. His next brother, Pāṇḍu, he was offered the throne, but he died in a very early age, a young man. And the Pāṇḍus, his five sons, Yudhiṣṭhira, Bhīma, Arjuna, Nakula, Sahadeva, they were very small children.

They were taken care of by Dhṛtarāṣṭra and other elderly family like Bhīṣmadeva. He was the grandfather of the Pāṇḍavas. He was the elder uncle of Dhṛtarāṣṭra. Bhīṣma was elder brother of Dhṛtarāṣṭra's father.

Now, after the death of Pāṇḍu, there was conspiracy. Dhṛtarāṣṭra wanted that "Actually, this is my kingdom. Now, somehow or other, I could not get it. Now my brother is dead. So if I do not inherit, why not my sons?"

This was the politics. Politics are always there, and enviousness, jealousy.

This is the nature of this material world. You cannot avoid it. Spiritual world means just the opposite, there are no politics. There is no jealousy. There is no enviousness. That is spiritual world. And material world means politics, jealousy, diplomacy, enviousness, so many things. This is material world. So even in the heavenly planets, these things are there, politics. Even in animal kingdom these politics are there.

One man is envious of another man. It doesn't matter even they are brothers or family members. Here the family members, Dhṛtarāṣṭra and Pāṇḍu, two brothers, their sons, they were family members, but the enviousness caused the whole problem.

So formerly, when there was fight between two kings, it is on the principle that who is giving good protection to the citizens, not for personal profit. Who is able to give good protection, life, security for life and property, he should become king. So these persons, this Dhṛtarāṣṭra and his sons, they were jealous. How they could give protection to the citizens? They are themselves jealous.

Just like nowadays, all these politicians, they are jealous. They cannot give any protection to the citizens. They are simply interested with their party politics.

They have no time even to think how to give nice protection to the citizen so that they may feel happy always.

So they come to see that "we have got good government", there is no cause of anxiety. We have got sufficient food, sufficient protection, sufficient opulence—everything sufficient." That is good government.

→ TAKE AWAYS

Confidence in victory in all paths of life is due to having good relations, people that you can rely on for advice and support.

CHAPTER 2

Identity

Arjuna accepts the position of a disciple of Kṛṣṇa and requests him to instruct on how to dispel his grief. This chapter also summarizes the contents of the Gita.

Confusion of Arjuna and reproaches of Kṛṣṇa

Kṛṣṇa begins His teachings to Arjuna by telling him to stop posing as a person that cares and knows.

“The Blessed Lord said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead.”

“Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”

The soul and the body

Kṛṣṇa continues His discourse by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul:

“Know that which pervades the entire body is indestructible. No one is able to destroy the imperishable soul.”

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

Kṛṣṇa explains the process of transmigration

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

The science of action

Kṛṣṇa encouraged Arjuna to fight:

"Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation."

"Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat -and, by so doing, you shall never incur sin."

"Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched."

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty."

"Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachment to success or failure. Such evenness of mind is called yoga."

The path of yoga

The nature of selfless service to the Supreme is described:

"O Dhananjaya, rid yourself of all fruitive activities by devotional service, and surrender fully to that consciousness. Those who want to enjoy the fruits of their work are misers."

"A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work."

The wise, engaged in devotional service, take refuge in the Lord, and free themselves from the cycle of birth and death by renouncing the fruits of action in the material world. In this way they can attain that state beyond all miseries."

The self realized soul

Characteristics of a self-realized person:

"The Blessed Lord said: O Partha, when a man gives up all varieties of sense desire which arise from mental concoction, and when his mind finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness."

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind."

"He who is without attachment, who does not rejoice when he obtains good, nor lament when he obtains evil, is firmly fixed in perfect knowledge."

Sense control

"One who is able to withdraw his senses from sense objects, as the tortoise draws his limbs within the shell, is to be understood as truly situated in knowledge."

"One who can control his senses by practicing the regulated principles of freedom can obtain the complete mercy of the Lord and thus become free from all attachment and aversion."

Steadiness and peace

"For one who is so situated in the Divine consciousness, the three-fold miseries of material existence exist no longer; in such a happy state, one's intelligence soon becomes steady."

"A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires."

"A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace."

How to combat depression

"O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy."

"O son of Kunti, the non-permanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They

arise from sense perception. O scion of Bharata, and one must learn to tolerate them without being disturbed."

"Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme."

Seek instruction when in a confused state

"Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me."

Words on the death of a loved one

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

"For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain."

"As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones."

"It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body."

"For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament."

Origin of anger

"While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises."

"From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool."

"Those who are free from anger and all material desires, who are self realized, self-disciplined and constantly endeavoring for perfection, are assured of liberation in the Supreme in the very near future."

"There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul."

How to manage anger

"One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind."

"One who restrains his senses and fixes his consciousness upon Me is known as a man of a steady intelligence."

Temptation

"The senses are so strong and impetuous, 0 Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them."

"A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still can alone achieve peace, and not the man who strives to satisfy such desires."

Seeking peace

"One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?"

"A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace."

"There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul."

"One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement."

→ TAKE AWAYS

The way to achieve happiness is to tolerate all desires and remain satisfied by engaging in duty, while fixing consciousness in the Supreme.

CHAPTER 3

Duty

Kṛṣṇa delivers a stern talk to Arjuna about the duties every member of the society needs to carry out. Arjuna opens the chapter asking Kṛṣṇa why He is encouraging fighting if intelligence is better than fruitive work.

“Arjuna said: O Janardana, O Kesava, why do You urge me to engage in this ghastly warfare, if You think that intelligence is better than fruitive work?”

Kṛṣṇa then explains ‘karma-yoga’, reaction-free devotional work, and clears up Arjuna’s mistaken idea that all work is fruitive and leads to bondage:

“All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.”

“One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.”

“On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior. Perform your prescribed duty, for action is better than inaction.”

“A man cannot even maintain his physical body without work. Kṛṣṇa explains that Arjuna should fight, for avoiding sinful reactions though devotional work is better than attempting to escape reactions though renouncing work.”

"Work done as a sacrifice for Vishnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."

Kṛṣṇa instructs Arjuna to fight to set example

"A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being."

Kṛṣṇa therefore tells Arjuna to fight, but with knowledge and detachment, without falling victim to his own attractions and aversions:

"Attraction and repulsion for sense objects are felt by embodied beings, but one should not fall under the control of senses and sense objects because they are stumbling blocks on the path of self-realization."

"Bewildered by the modes of material nature, the ignorant fully engage themselves in material activities and become attached. But the wise should not unsettle them, although these duties are inferior due to the performers' lack of knowledge."

The enemy

Arjuna's question on the cause of a soul's being impelled to improper action or neglect of duty:

"Arjuna said: O descendant of Vrishni, by what is one impelled to sinful acts, even unwillingly, as if engaged by force?"

Kṛṣṇa names the enemy: lust.

"The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world."

Reveals the site of the enemy

"The senses, the mind and the intelligence are the sitting places of this lust, which veils the real knowledge of the living entity and bewilders him."

He then recommends Arjuna to regulate his senses, become fixed in his pure identity, and thereby avoid lust's control:

"Then, with spiritual strength and deliberate intelligence, he should conquer that forceful enemy -lust."

"Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus by spiritual strength, conquer this insatiable enemy known as lust."

Action and inaction

"It is far better to discharge one's prescribed duties, even though they may be faulty, than another's duties. Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous."

Everyone must engage in some sort of activity in this material world. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme, without selfish motives, one can be liberated from the law of karma (action and reaction) and attain transcendental knowledge of the self and the Supreme.

"Therefore, without being attached to the fruits of activities, one should act as a matter of duty; for by working without attachment, one attains the Supreme."

Confusion

"Arjuna said: My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively what is most beneficial for me."

Laziness

"Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work. Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work."

Lust

"The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world."

"Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin (lust) by regulating the senses, and slay this destroyer of knowledge and self-realization."

"Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the

higher self and thus by spiritual strength - conquer this insatiable enemy known as lust."

→ TAKE AWAYS

Nobody is free from action, so actions are to be performed in our line of duty and with spiritual consciousness. Then actions lead to liberation instead of bondage.

CHAPTER 4

Transcendental knowledge

Since in Chapter Three, Kṛṣṇa has recommended that Arjuna fight in full knowledge of Him, in Chapter Four, He explains different aspects of transcendental knowledge. This four first chapters are the ABC of the Gita.

Knowledge transmission

First Kṛṣṇa explains attaining knowledge through the disciplic succession:

“The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku.”

“This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it appears to be lost.”

“That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.”

Explains His appearance and His mission

“Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form.”

“Whenever and wherever there is a decline in religious practice, 0 descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.”

“In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.”

Devotional service is the goal

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, 0 Arjuna.”

“Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they all attained transcendental love for Me.”

“All of them-as they surrender unto Me - I reward accordingly. Everyone follows My path in all respects, 0 son of Prtha.”

Action and inaction

“One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.”

“One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.”

“Abandoning all attachment to the results of his activities, ever satisfied and independant, he performs no fruitive action, although engaged in all kinds of undertakings.”

“Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.”

The necessity of approaching a guru

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

Value of transcendental knowledge

“O chastiser of the enemy, the sacrifice of knowledge is greater than the sacrifice of material possessions. 0 son of Prtha, after all, the sacrifice of work culminates in transcendental knowledge. In this world, there is nothing so sublime and pure as transcendental knowledge.”

“Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self within himself in due course of time.”

Kṛṣṇa glorifies transcendental knowledge and requests Arjuna to arm himself with this knowledge – which burns all sinful reactions to ashes – and fight!

“Therefore the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.”

Feeling shameful

“Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.”

“As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge bum to ashes all reactions to material activities.”

Seeking peace

“A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.”

→ TAKE AWAYS

Approach a spiritual master and get transcendental knowledge from him to burn all karma and attain the supreme spiritual peace.

CHAPTER 5

Action and renunciation

Arjuna opens Chapter Five by asking Kṛṣṇa to definitively explain whether the renunciation of work or work in devotion is superior:

“Arjuna said: O Kṛṣṇa, first of all You ask me to renounce work, and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is more beneficial?”

Lord Kṛṣṇa explains the concepts of action with detachment and renunciation in actions and how both are a means to the same goal of salvation:

“The Blessed Lord said: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of works.”

Kṛṣṇa answers that one who is detached from his work’s results is the one who is truly renounced:

“Such a person knows that while the body acts, he, the soul, actually does nothing.”

“One who neither hates nor desires the fruits of his activities is known to be always renounced. Such a person, liberated from all dualities, easily overcomes material bondage and is completely liberated, O mighty-armed Arjuna.”

“Only the ignorant speak of karma-yoga and devotional service as being different from the analytical study of the material world [sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.”

"One who knows that the position reached by means of renunciation can also be attained by works in devotional service and who therefore sees that the path of works and the path of renunciation are one, sees things as they are."

Arjuna should therefore, do his duty and steadily act for the satisfaction of Kṛṣṇa:

"One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled."

Impartially viewing the external world, he should reside in his body aloof from bodily activities:

"A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping, and breathing, always knows within himself that he actually does nothing at all."

"Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them."

"One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water."

Liberation

By fixing his consciousness on the Supreme and knowing that Kṛṣṇa is the true enjoyer, the goal of sacrifice and austerity, and the Lord of all planets, he the pure soul, will find true peace beyond this material world:

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the

benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

Most important verse in this chapter

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

In the first five chapters, Kṛṣṇa has explained 'buddhi-yoga', working with consciousness focused on Kṛṣṇa without fruitive desires. The Lord has also explained 'sankhya', 'karma-yoga', and 'jnana-yoga' to obtain liberation and as stepping stones to Kṛṣṇa consciousness.

Now, at the end of the Fifth Chapter (5.27-28) and continuing on to the Sixth Chapter (wherein Kṛṣṇa explains practical points for a practitioner), Kṛṣṇa explains 'dhyana yoga' concluding that 'dhyana', or meditation upon Kṛṣṇa, is meditation's final goal.

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss.

→ TAKE AWAYS

We should know the purpose of all sacrifices, austerities, the Supreme Lord of all creation and the well-wisher and friend of all living entities. This is the way to peace and freedom from miseries.

CHAPTER 6

This Chapter is about the best way of thinking, what is the mind and how to utilize it. The last verse is the conclusion.

Yoga and yogic practice

Kṛṣṇa begins the Sixth Chapter by explaining that the neophyte yogi engages in fruitive sitting postures while the advanced yogi, the true ‘sannyasi’, works without attachment. Such a yogi liberates, not degrades, himself by his mind’s activities.

Carefully controlling his mind and engaging it body, and his self in Kṛṣṇa’s service, the yogi strictly practices ‘dhyana yoga’ in a secluded place. Fixing his mind on the self and on Kṛṣṇa, he attains transcendental happiness in the kingdom of God.

Arjuna then points out the main difficulty in practicing yoga is controlling the mind. Kṛṣṇa responds by saying that one can overcome the obstinate mind through constant practice and determination.

In responding to Arjuna’s about the fate of an unsuccessful yogi, Kṛṣṇa answers that one unsuccessful in his practice will still take birth in a family of wise transcendentalists and automatically become attracted to yogic principles.

Astanga yoga

Astanga-yoga is a mechanical meditative practice, to control the mind and the senses and focus concentration on Paramatma (the

Supersoul, the form of the Lord situated in the heart). This practice culminates in samadhi, full consciousness of the Supreme.

Lord Kṛṣṇa talks about ‘astanga yoga,’ and how to practice it, so one may gain mastery of the mind and reveal the spiritual nature:

“To practice yoga, one should go to a secluded place and should lay kusha-grass on the ground and then cover it with a deerskin and a soft cloth.”

“The seat should neither be too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and should practice yoga by controlling the mind and the senses, purifying the heart and fixing the mind on one point.”

Uncontrolled mind

“A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.”

“For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.”

“From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.”

“The Blessed Lord said: 0 mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.”

Laziness

“There is no possibility of one’s becoming a yogi, 0 Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.”

Loneliness

“For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.”

Discriminating

“He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, 0 Arjuna!”

The best yogis

Kṛṣṇa finally states in the last two verses of the chapter that the yogi is greater than the ascetic, the jnani and the karmi. And the greatest of all yogis is he who always thinks of Kṛṣṇa and with great faith worships Him in loving service.

“And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.”

→ TAKE AWAYS

The best yogi is who always worships Kṛṣṇa with great faith in transcendental loving service.

CHAPTER 7

The Boss

Reasons why Kṛṣṇa is the boss:

- Owner of everything
- Manager of everything
- He enjoys everything

Knowing Kṛṣṇa's instruction at the end of Chapter Six, one should initiate his practice of yoga from the point of concentrating of the mind upon Kṛṣṇa.

Chapter Seven thus opens with Kṛṣṇa explaining knowledge of Himself and His opulent energies. Arjuna can fully worship Kṛṣṇa, as described at the end of Chapter Six, and think of Him with devotion as he fights:

"Now hear, O son of Pṛthā (Arjuna), how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

Kṛṣṇa first explains that as He is the Supreme Truth, everything in existence is a combination of His material and spiritual energies. He is the active principle within all and is all-pervasive through His diverse material and spiritual energies:

"Earth, water, fire, air, ether, mind, intelligence and false ego—altogether these eight comprise My separated material energies."

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."

Because the world's activities are conducted by the three modes of nature which emanate from Him, only those who surrender to Kṛṣṇa can cross beyond these modes to know Him. Four kinds of impious souls never surrender to Kṛṣṇa while four kinds of pious souls do surrender:

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me."

"O best among the Bharatas (Arjuna), four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

Kṛṣṇa also covers Himself from the impersonalists, who are less intelligent, and from those who surrender to the demigods:

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yoga-maya); and so the deluded world knows Me not, who am unborn and infallible."

But those who are truly pious, the undeluded, serve Kṛṣṇa as the governor of the material manifestation, the demigods, and sacrifice, can know and understand Kṛṣṇa – even at the time of death:

"Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death."

Lord Kṛṣṇa is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

Overcoming illusion

Lord Kṛṣṇa tells us about the Absolute reality, why it is difficult to overcome Maya and the four types of people that are attracted to, and opposed to divinity:

"This divine energy of Mine, consisting of the three modes of material nature is difficult to overcome. But those who have surrendered unto Me, can easily cross beyond it."

→ TAKE AWAYS

The transcendental nature of the ultimate reality, the importance of surrender and devotion, and the significance of acquiring spiritual knowledge to attain liberation.

CHAPTER 8

Life insurance

Kṛṣṇa wants to convince us to work for him. What are we going to get in return? Kṛṣṇa teaches us what we are going to get. What Kṛṣṇa gives, is an offer that no one can compete with.

Kṛṣṇa gives us something that no boss gives: eternal life insurance. You get all results of tapasya, learning, etc.:

“A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing sacrifices, undergoing austerities, giving charity or pursuing philosophical and fruitive activities. Simply by performing devotional service, he attains all these, and at the end he reaches the supreme eternal abode.”

Chapter Eight begins by Arjuna asking Kṛṣṇa about Brahman, karma, the demigods, the material world, and knowing Kṛṣṇa at the time of death.

Kṛṣṇa first briefly answers Arjuna’s five questions and then begins explaining in detail how to know Kṛṣṇa at the time of death.

Since one attains what one remembers at the time of death, if one remembers Kṛṣṇa, one goes to Him. Kṛṣṇa then explains how He can be constantly thought of as the transcendental person who knows everything, the oldest controller, the smallest, the maintainer.

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.”

Thus by practicing yoga and remembering Kṛṣṇa, Kṛṣṇa explains,

one will go to the eternal spiritual world and never again to return to this temporary, miserable material world.

“One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.”

Then, after describing the different yogic ways in which one may leave this world, Kṛṣṇa advises Arjuna not worry about other paths – either Vedic study, yoga, austere sacrifices, charity, jnana, or karma – for the results of these will all be obtained through performing bhakti.

And in the end, such a yogi in devotion, reaches the supreme eternal abode.

By remembering Lord Kṛṣṇa in devotion throughout one’s life, and especially at the time of death, one can attain to His supreme abode, beyond the material world.

Destinations and rewards

Lord Kṛṣṇa explains the various ways of abandoning the material world, the destination to which each leads to and the rewards they receive:

“Those who know the Supreme Brahman pass away from the world during the influence of the fiery god, in the light, at an auspicious moment, during the fortnight of the moon and the six months when the sun travels in the north.”

“The mystic who passes away from this world during the smoke, the night, the moonlight fortnight, or in the six months when the sun passes to the south, or who reaches the moon planet, again comes back.”

→ TAKE AWAYS

By remembering Lord Kṛṣṇa in devotion throughout one’s life, and especially at the time of death, one can attain to His supreme abode, beyond the material world.

CHAPTER 9

Kṛṣṇa's password

Kṛṣṇa gives us His “password” for everything. It is just like our boss gave us his ATM password. What is that password? Bhakti. That is what opens Kṛṣṇa’s world.

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.”

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform – do that, O son of Kuntī, as an offering to Me.”

“In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.”

After Kṛṣṇa answered Arjuna’s questions

He continues speaking, in Chapter Nine, the knowledge about Himself that He had begun explaining in Chapter Seven.

Kṛṣṇa thus prefacing Chapter Nine by stating that the knowledge He'll now reveal is most confidential, for it is about His actual position, which only the non-envious and faithful can understand.

Kṛṣṇa continues explaining that although independent and aloof, He pervades, creates and annihilates the entire cosmos through His material energy.

Those mahatmas who know Kṛṣṇa as the Supreme Personality of Godhead take shelter of Him and serve Him as the only enjoyer and the supreme object of worship.

Kṛṣṇa then explains the fortunate position of such devotees: If one worships Kṛṣṇa, Kṛṣṇa cares, compensates for his deficiencies, and preserves his strengths:

“How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.”

And all Kṛṣṇa asks for is an offering of a leaf, a flower, or some water – if it is offered with devotion. Thus His devotee comes to Him:

“If one offers Me with love and devotion a leaf, a flower, fruit a water, I will accept it.”

“O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.”

“In this way you will be freed from all reactions to good and evil deeds, and by this principle of renunciation you will be liberated and come to Me.”

Even if a devotee unintentionally commits a horrendous act, he will be rectified, for Kṛṣṇa promises that His devotee will never perish:

“Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.”

“He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes.”

The most secret knowledge

Kṛṣṇa, Origin and ultimate rest of everything:

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

“And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.”

Fools and wise

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.”

“O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

Manifestations of the Supreme Lord

“I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rk, the Sama, and the Yajur (Vedas).”

“I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.”

"O Arjuna, I control heat, the rain and the drought. I am immortality, and I am also death personified. Both being and nonbeing are in Me."

Sacrifices and worship

"Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights."

"But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have."

"I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down."

The special favor to a bhakta

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

→ TAKE AWAYS

Kṛṣṇa is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Kṛṣṇa in the spiritual realm.

CHAPTER 10

In this chapter, Kṛṣṇa explains His opulences more specifically and thereby reveals Himself as the Supreme Personality of Godhead, the source of all. Kṛṣṇa also tells how His pure devotees know that He is the unborn Supreme Lord, the source of all sages, the source of the material and spiritual worlds, and the source of all qualities and attitudes.

The opulence of the Absolute

Kṛṣṇa, Original Source and Repos of everything:

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

Devotion gives knowledge:

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Kṛṣṇa, the Supreme:

"O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences."

Manifestations of the Supreme Lord

"Know that all beautiful, glorious, and mighty creations spring from but a spark of My splendor."

Thus pure and wise devotees worship Kṛṣṇa, converse about Him, and with thoughts dwelling in Him, undeluded and free from sin, engage in His service:

“The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.”

Out of compassion, Kṛṣṇa within their hearts destroys any remaining ignorance:

“Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

After hearing of Kṛṣṇa’s opulences, Arjuna confirms Kṛṣṇa as the Supreme Lord by quoting authorities and explains that only Kṛṣṇa can truly know Himself:

“Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala, and Vyasa proclaim this of You, and now You Yourself are declaring it to me.”

Kṛṣṇa then tells of His divine manifestations within this world – as the Supersoul, the ocean, the Himalayas – which merely indicate His limitless opulences, for a single fragment of Kṛṣṇa’s energy pervades and supports this entire universe!

All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual, are but partial manifestations of Kṛṣṇa’s divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Kṛṣṇa is the supreme object of worship for all beings.

→ TAKE AWAYS

Kṛṣṇa reveals Himself as the Supreme Personality of Godhead, explaining His opulences and the devotion of pure and wise devotees who worship Him as the source of all.

Arjuna, convinced of Kṛṣṇa’s supremacy, requests to witness Kṛṣṇa’s all-pervading Universal Form, acknowledging that Kṛṣṇa is the unborn and Supreme Lord who, when known as such, frees one from all sins.

CHAPTER 11

The Universal Form

Arjuna, although acknowledging that Kṛṣṇa in the two-armed form that he now sees before him is Supreme, still requests Kṛṣṇa to reveal that all-pervading Universal Form that supports the Universe:

“O greatest of all personalities, O supreme form, though I see here before me Your actual position, I yet wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.”

Lord Kṛṣṇa grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe:

“The Blessed Lord said: My dear Arjuna, O son of Prtha, behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.”

Thus He conclusively establishes His divinity. Kṛṣṇa explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.

In this Chapter Eleven, Kṛṣṇa proves Himself as the Supreme Lord and He establishes the criteria that anyone who claims to be God must also show a Universal Form. Kṛṣṇa then reveals to Arjuna His wondrous effulgent, all-expansive form, and Arjuna sees all soldiers on both sides dying within it:

“All the sons of Dhrtarastra along with their allied kings, and Bhism, Drona and Karna, and all our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well.”

Kṛṣṇa explains His form as time, the destroyer of all worlds, and requests that Arjuna, knowing in advance the inevitable death of all the warriors, become His instrument:

"The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you (the Pandavas), all the soldiers here on both sides will be slain."

"Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasacin, can be but an instrument in the fight."

In answer to Arjuna's fearful prayers, Kṛṣṇa first shows His four-armed form before again returning to His original two-armed form:

"O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form."

Kṛṣṇa then states that his two-armed form can only be seen by pure devotees, and such pure devotees, working for Kṛṣṇa, free from desiring fruitive activities, and who make Kṛṣṇa the goal of their lives, certainly come to Him:

"The form which you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am."

His confusion was so strong that his bow and arrows fell from his hand, and he could not perceive anything clearly. He was so afraid that he begged pardon for his dealings with Kṛṣṇa as an intimate friend.

As a friend, Arjuna often behaved unceremoniously with the Lord, and upon seeing the awesome universal form, Arjuna said:

"I have in the past addressed You as 'O Kṛṣṇa,' 'O Yadava,' 'O my friend,' without knowing Your glories. Please forgive whatever I

may have done in madness or in love. I have dishonored You many times while relaxing or while lying on the same bed or eating together, sometimes alone and sometimes in front of many friends. Please excuse me for all my offenses."

Arjuna inquired from Kṛṣṇa

"Who are You?" The Lord presented Himself as kala, death personified. By nature's law, when there is an unwanted increase in population, kala appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on.

Although Kṛṣṇa is the Supreme Personality of Godhead, the greatest among all greats, still He remained with those royal brothers, being attracted by their devotion, by their friendship and by their love. That is the proof of how great this process of devotional service is.

It can attract even the Supreme Personality of Godhead. God is great, but devotional service is greater than God because it attracts Him. People who are not in devotional service can never understand what great value there is in rendering service to the Lord.

Arjuna requested that Kṛṣṇa to show His universal form, because he knew that "I am accepting Kṛṣṇa as the Supreme, but there are many persons with poor fund of knowledge, they may not accept." Therefore he requested Kṛṣṇa to show him the universal form:

"If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self."

The philosophical take is that the universal form of God, is everything within the universe, but Kṛṣṇa is even more than that whole complete universal form. He is the origin of that universal form.

Arjuna understood that although Kṛṣṇa was his friend, He was the Supreme Personality of Godhead and therefore the proper person to be his guru.

He therefore told Kṛṣṇa at the beginning of Bhagavad-gita (2.7),
“sisyas te ’ham sadhi mam tvam prapannam”

“Now I am Your disciple and a soul surrendered unto You. Please instruct me.”

Non-devotees think that because Kṛṣṇa says, “I am God,” they and everyone else can say the same. But if asked to show their universal form, they cannot do it. That is the difference between a pseudo god and the real God.

The Universal Form of the Lord which includes all diversities of matter beginning from Brahma to the ant, is but one-fourth portion of the inconceivable mystic powers of the Lord.

The gigantic universal form of the Lord called adhidaivatam is contemplated by the neophyte who cannot approach the Supreme Lord in His manifestation as Supersoul.

Advanced spiritualist is everyone's friend

“My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being – he certainly comes to Me.”

Fighting Demotivation

“Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.”

Asking for forgiveness

“You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and hear with me as a father with his son, or a friend with his friend, or a lover with his beloved.”

Fear

“Sañjaya said to Dhrtarashtra: The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.”

→ TAKE AWAYS

Kṛṣṇa grants Arjuna's wish and reveals His universal form, demonstrating His divinity and establishing criteria for recognizing the true God.

Arjuna, initially fearful and confused, acknowledges Kṛṣṇa's greatness and seeks forgiveness for his past behavior. This chapter emphasizes the significance of devotional service, with Arjuna recognizing Kṛṣṇa as the Supreme Lord and requesting guidance as his guru.

CHAPTER 12

The dearest worker

In this Chapter, Lord Kṛṣṇa extols the glory of true devotion to God and explains the different forms of spiritual disciplines.

Bhakti-yoga, pure devotional service to Lord Kṛṣṇa, is the highest and most expedient means for attaining pure love for Kṛṣṇa, which is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.

Arjuna, after witnessing Kṛṣṇa's awesome Universal Form, wishes to clarify his own position as a devotee, the highest worshiper of the Supreme.

He thus asks whether worshiping Kṛṣṇa through devotional service or worshiping the impersonal is superior. Kṛṣṇa immediately responds saying that one engaged in His personal service is the topmost:

"The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect."

One should therefore engage in Kṛṣṇa's service and fix his mind solely upon Kṛṣṇa, and, if that cannot be done, one should follow the rules and regulations of 'bhakti-yoga', which purify one so he is later able to do so.

Kṛṣṇa then describes other processes that eventually lead to His pure devotional service:

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable,

fixed, and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me."

There are qualities that endear a devotee to Kṛṣṇa, which Kṛṣṇa next mentions, such as equality in both happiness and distress, independence from the ordinary course of activities, satisfaction, and the faithful following of the path of devotional service, are also part of the process of worshiping Kṛṣṇa in devotional service:

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death."

"One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me."

The last four verses tell us how we can become dear, very dear, or dearest worker to Kṛṣṇa:

"My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some result, is very dear to Me."

"One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things – such a devotee is very dear to Me."

"One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for

any residence, who is fixed in knowledge and who is engaged in devotional service – such a person is very dear to Me."

"Those who follow this imperishable path of devotional service and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me."

Kṛṣṇa is a nice "boss". If you can't do this, do that

"Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt."

"My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me."

"If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage."

"If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated."

"If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind."

→ TAKE AWAYS

Kṛṣṇa emphasizes the significance of true devotion to God, highlighting that pure devotional service to Him, known as Bhakti-yoga, is the most effective means for attaining pure love and divine qualities.

The subsequent verses explain that being free from envy, possessing equanimity in pleasure and pain, and engaging in devotional service with determination make one dear to Kṛṣṇa, offering a gradual path towards the highest devotion.

CHAPTER 13

The lawyer in the heart (Paramatma)

In this Chapter, Lord Kṛṣṇa shows us the difference between the physical body and the immortal soul - the transitory and the perishable, versus the immutable and the eternal.

Arjuna opens by inquiring about the field of activities and the knower of that field. Kṛṣṇa answers that the conditioned soul's body and that body's interactions within the material world are His limited field of activities:

“Arjuna said: O my dear Kṛṣṇa, I wish to know about prakṛti (nature), Purusa (the enjoyer), and the field and the knower of the field, and of knowledge and the end of knowledge. The Blessed Lord then said: This body, O son of Kunti, is called the field, and one who knows this body is called the knower of the field.”

“O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion.”

By understanding the difference between the body, the soul, and the Supersoul and by following the process of knowledge, the soul can transcend the good and the bad he meets, realize his eternal subordination to Kṛṣṇa, and attain the supreme destination.

This Thirteenth Chapter clearly explains that by humbly developing knowledge one can become free from material entanglement. It is also explained that the living entity's entanglement within the material world due to his association with the modes of material nature:

"Material nature and the living entities should be understood to be beginningless. Their transformations and the modes of matter are products of material nature."

"Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world."

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species."

Two birds on a tree

Paramatma, the Lord in the heart is accompanying the individual soul:

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul."

"One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees."

One who understands the difference between the body, the soul and the Supersoul beyond them both attains liberation from this material world:

"Those with the vision of eternity can see that the soul is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the soul neither does anything nor is entangled."

Loneliness

"The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all."

"He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart."

→ TAKE AWAYS

Kṛṣṇa elucidates the distinction between the perishable physical body and the immortal soul, emphasizing the soul's eternal nature and its transcendence over material entanglements.

By comprehending the difference between the body, the soul, and the Supersoul, and through the pursuit of knowledge, one can attain liberation from the material world and recognize their eternal subordination to Kṛṣṇa.

CHAPTER 14

The prison bars

In this Chapter, Lord Kṛṣṇa advises Arjuna to relinquish ignorance and passion and how everyone can adopt the path of pure goodness to acquire the ability to transcend them all.

There are three Prison Bars (modes), and Kṛṣṇa explains the bars and gives us the tools by which to cut them. He explains the three modes – goodness, passion and ignorance – those forces that bind and control all conditioned souls within this world. A soul can, however, transcend these modes through devotional service. All other processes are contaminated by the modes.

The three gunas

Virtue, Passion and Ignorance.

All embodied souls are under the control of the three modes, or qualities, of material nature: goodness, passion, and ignorance:

“Material nature consists of the three modes—goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.”

Lord Kṛṣṇa explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state.

Thus the limitations imposed by his field of activities can be overthrown and the soul can be elevated to the Brahman platform,

the constitutional position of purity and happiness – a platform of which Kṛṣṇa is the basis:

“And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.”

→ TAKE AWAYS

Kṛṣṇa advises Arjuna to transcend ignorance and passion by adopting the path of pure goodness, explaining the three modes – goodness, passion, and ignorance – that bind and control conditioned souls.

Kṛṣṇa reveals the process of freeing oneself from the material world’s grip, likening it to an upside-down banyan tree, and emphasizes that knowing Him as the Supreme Personality of Godhead and engaging in His service is the ultimate purpose of Vedanta.

CHAPTER 15

The Scape Plan

In this Chapter, Lord Kṛṣṇa reveals the transcendental characteristics of the omnipotent, omniscient and omnipresent and explains the purpose and value of knowing and realizing God.

The scape plan (map) is The Vedas. Vedas give you the scape plan: where are the guards etc.

In this chapter, auspicious, elevating activities are described as part of the banyan tree.

The ultimate purpose of Vedic knowledge is to detach one self from the entanglement of the material world and to understand Kṛṣṇa as the Supreme Personality of Godhead.

One who understands Kṛṣṇa ‘s supreme identity surrenders unto Him and engages in His devotional service:

“One who is free from illusion, false prestige, and false association, who understands the eternal, who is done with material lust and is freed from the duality of happiness and distress, and who knows how to surrender unto the Supreme Person, attains to that eternal kingdom.”

Forgetfulness

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.”

As one must be detached from the modes and their results in order to be attached to the service of the Lord, Kṛṣṇa describes in Chapter Fifteen the process of freeing oneself from matter's grip.

He begins by comparing the material world to a gigantic, upside-down banyan tree, invoking Arjuna to detach himself from it through surrender. Thus, the soul can end his transmigrations and return to Him in the spiritual world.

Although the foolish cannot understand that the soul transmigrates, quitting one body to obtain a new body based on his mind's desires, transcendentalists see this clearly.

The foolish can learn to see properly by understanding that it is Kṛṣṇa who is the splendor of the sun, moon, and fire, as the one keeping the planets in orbit and making vegetables succulent.

They can see Kṛṣṇa as the fire of digestion; as the Paramatma in everyone's heart; as the giver of remembrance, knowledge, and forgetfulness; and as the goal of the Vedas and the compiler of Vedānta:

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas."

Elevation beyond the gunas

Kṛṣṇa then reveals that knowing Him as the Supreme Personality of Godhead and engaging in His service is the ultimate purpose of the Vedānta and the most confidential part of the Vedas:

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."

Conditioned by happiness

"O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness."

Grief, ignorance and knowledge

From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

→ TAKE AWAYS

Kṛṣṇa reveals the transcendental characteristics of God and emphasizes the significance of understanding and realizing Him, with the Vedas serving as the comprehensive guide.

The ultimate goal of Vedic knowledge is to attain detachment from the material world and recognize Kṛṣṇa as the Supreme Personality of Godhead, leading to surrender and engagement in devotional service.

CHAPTER 16

In this Chapter, Kṛṣṇa explains in detail the divine properties, conduct and actions which are righteous in nature and conducive to divinity while delineating the evil and ill conducts.

Divine and evil natures

“The Blessed Lord said: Fearlessness, purification of one’s existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to fault finding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, free from envy and the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.”

After mentioning twenty-six godly qualities, Kṛṣṇa explains the demoniac nature which degrades the soul through arrogant, ignorant, and conceited pursuits of sense gratification and power.

Kṛṣṇa explains the demonic mentality as follows:

“They say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust.”

While plotting to kill their ‘competitor’ enemies, they think themselves powerful and happy, and they, surrounded by their relatives, use sacrifices and charity only to further increase their happiness.

“Perplexed by illusory anxieties, bewildered by self-complacency, impudency, and wealth; and envying the Supersoul within their

own bodies and within the bodies of others, demons blaspheme real religion.”

“These mischievous, lowest amongst men are repeatedly cast by Kṛṣṇa into demonic species to gradually sink to the most abominable forms of existence.”

Dealing with envy

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.”

Pride

“Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demonic nature, O son of Prtha.”

“The demoniac person thinks: “So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more.”

“He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives.”

“There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice.” In this way, such persons are deluded by ignorance.”

Greed and lust

“There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.”

Right conduct in jail

The inmates

The inmates in this prison are the baddies and the not so bad. Associate with the goodies to go out sooner.

Kṛṣṇa ends the chapter by explaining that because lust, anger and greed are the beginnings of demonic life, all sane men should therefore give them up and understand their duty through faithfully following the scriptures.

Kṛṣṇa has concluded Chapter Sixteen by declaring that the ultimate difference between the divine and the demoniac is that the divine follow the scriptures while the demons do not:

“But he who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.”

Those who possess demoniac qualities and who live whimsically, without following the regulations of scripture, attain lower births and further material bondage.

But those who possess divine qualities and regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.

→ TAKE AWAYS

Kṛṣṇa delineates divine and demoniac natures, emphasizing righteous conduct, godly qualities, and the consequences of

demonic pursuits such as arrogance, ignorance, and sense gratification.

Kṛṣṇa concludes by highlighting the importance of forsaking lust, anger, and greed to understand one's duty through scripture and achieve spiritual perfection.

CHAPTER 17

The Prison Key

The prison key, the easiest way to get out of the jail is outlined in the last four verses and purports of this chapter.

In the beginning of Chapter Seventeen, Arjuna inquires more about those who don't follow scriptures, but who worship according to their imaginations:

"Arjuna said, O Kṛṣṇa, what is the situation of one who does not follow the principles of scripture but worships according to his own imagination? Is he in goodness, in passion or in ignorance?"

Kṛṣṇa answers by describing how the combination of the modes of material nature that control a particular person will dictate a person's faith, worship, eating, sacrifices, charity and austerity:

"The Supreme Lord said, according to the modes of nature acquired by the embodied soul, one's faith can be of three kinds—goodness, passion or ignorance. Now hear about these."

The three types of material existence

In this Chapter, Kṛṣṇa tells us about the three divisions of faith and how these different qualities determine that character of human beings and their consciousness in this world. It is a more detailed description of the 14 and 15 Chapters.

Everything belongs to the Lord, thus everything should be offered to the Lord. If you live by that, you are free. That is the key.

The Bhagavad gita ends in 17 Chapters, but if you cannot put in practice the teachings or does not understand, then go to Chapter 18. If nothing is working so far, go to Chapter 18.

The branches of faith

There are three types of faith, corresponding to and evolving from the three modes of material nature.

- Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results,
- Whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Kṛṣṇa and devotion to Him.

The chapter ends with Kṛṣṇa explaining the syllables ‘om tat sat’ and how these syllables indicate that any sacrifice, austerity, or charity dictated by the modes and performed without devotional service is useless in this life and the next.

Om Tat Sat

“Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with om, to attain the Supreme.”

“One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.”

“The Absolute Truth is the objective of devotional sacrifice, and it is indicated by the word sat. These works of sacrifice, of penance and of charity, true to the absolute nature, are performed to please the Supreme Person, O son of Prtha.”

Asat

“But sacrifices, austerities and charities performed without faith in the Supreme are nonpermanent, O son of Prtha, regardless of whatever rites are performed. They are called asat and are useless both in this life and the next.”

→ TAKE AWAYS

Arjuna questions Kṛṣṇa about those who don’t follow scriptures but worship based on their imagination. Kṛṣṇa explains how the modes of material nature influence a person’s faith, worship, and actions.

The chapter emphasizes the three types of material existence and concludes with Kṛṣṇa highlighting the importance of dedicating all actions to the Lord for true freedom.

CHAPTER 18

“Follow Me”

The main message in this Chapter is, if all else fails “follow Me.”

Kṛṣṇa summarizes the takeaways from the previous chapters and describes the attainment of salvation by the paths of karma and jnana yoga. Arjuna learns to discriminate nectar from poison and returns to war.

Kṛṣṇa explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity.

He explains Brahman realization, the glories of the Bhagavad-gita, and the ultimate conclusion of the Gita: the highest path of religion is absolute, unconditional loving surrender unto Lord Kṛṣṇa. That frees one from all sins, brings to complete enlightenment, and enables to return to Kṛṣṇa’s eternal spiritual abode.

The five factors of the action

“O mighty-armed Arjuna, according to the Vedānta there are five causes for the accomplishment of all action. Now learn of these from Me.”

“The place of action (the body), the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul – these are the five factors of action.”

“Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors.”

"Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are."

Intelligence and determination

"One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness."

The three kinds of happiness

"O best of the Bhāratas, now please hear from Me about the three kinds of happiness by which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress."

"That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness."

"That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion."

"And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance."

Confusion and forgetfulness

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities..."

Dealing with envy

"And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell."

Demotivated

"Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault."

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion."

Pridelessness

"The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness."

"If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in

such consciousness but act through false ego, not hearing Me, you will be lost.”

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.”

Fear

“O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.”

Laziness

“And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.”

Feeling shameful and losing hope

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.”

Demotivated and losing hope

“Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be

opulence, victory, extraordinary power, and morality. That is my opinion.”

The entire Bhagavad-gita is concluded in seventeen chapters and in the Eighteen Chapter, Kṛṣṇa reviews the knowledge already presented. In this chapter Kṛṣṇa concludes, as He has done throughout the Bhagavad-gita, that one should practice devotional service – Kṛṣṇa consciousness.

If instructions on chapters 15, 16 and 17 do not work or you can’t do it, Kṛṣṇa says “just follow Me.”

“sarva dharman parityajai”

Vraja means go. Just follow Me, don’t worry.

It is like a lawyer comes to our rescue. All crimes will be purified, the reasons you are in jail will be cleared, forget about all dharmas, just hold to Kṛṣṇa instructions, guidance, lotus feet and you will be free, you will get moksha.

Kṛṣṇa is our Lawyer 24/7. He shows you how to cut the bars, gives you the map, the plan of the prison house, with whom you should associate with, and the key.

And if everything fails: “just follow Me and you will be OK.”

Duty

“O Arjuna, when one performs his prescribed duty only because it ought to be done, and renounces all material association and all attachment to the fruit, his renunciation is said to be in the mode of goodness.”

The perfect renunciation

Since Arjuna's basic desire to renounce his duty of fighting was fear of sinful reaction, Kṛṣṇa explains true renunciation and how to transcend sinful reactions through.

Becoming renounced from the fruits of activities:

"The Supreme Lord said, To give up the results of all activities is called renunciation (tyaga) by the wise. And that state is called the renounced order of life (sannyasa) by great learned men."

"All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion."

Worshiping the Lord through one's fruits of work by acting either as 'brahmaṇa', 'ksatriya', etc.:

"But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit-his renunciation is of the nature of goodness, O Arjuna."

"By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection."

Thus, one can achieve the self-realized position of 'brahma-bhuta' and that position, detached from all material things, one can practice pure devotional service:

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode."

"One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me."

Most confidential knowledge

Kṛṣṇa can only be known through surrendering to Him in devotional service, and by this direct process – free from karma or jnana, Arjuna should need not fear any sinful reactions. Under Kṛṣṇa's protection, such a pure devotee will reach "Kṛṣṇa-loka":

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

"If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost."

Kṛṣṇa instructs Arjuna that he should surrender to the Supreme Lord within his heart and thus attain peace in His supreme, eternal abode. The most confidential knowledge is then explained by Kṛṣṇa:

"Become My devotee, always think of Me, act for Me, worship Me, and offer all homage unto Me. Surrender unto Me alone. Do not fear sinful reactions."

After hearing the instructions of Sri Kṛṣṇa, Arjuna is fixed and ready to fight:

"Arjuna said, My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions."

Sanjaya, after narrating this conversation to Dhritarashtra, ecstatically thinks of the wondrous two-armed form of Kṛṣṇa and predicts victory for Arjuna, the supreme archer, for he is surrendered to Kṛṣṇa, the master of all mystics:

"Sanjaya said: Thus have I heard the conversation of two great souls, Kṛṣṇa and Arjuna. And so wonderful is that message that my hair is standing on end."

"O King, when I remember the wonderful form of Lord Kṛṣṇa, I am struck with even greater wonder, and I rejoice again and again."

"Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion."

Surrender to the Supreme Lord

The Gita ends with Kṛṣṇa telling Arjuna he must choose the path of good or evil, as it is his duty to fight the Kauravas for his kingdom. In that, he is correcting the balance of good and evil, fulfilling his dharma, and offering the deepest form of selfless service. Arjuna understands and, with that, proceeds into battle.

It is appropriately the longest discourse in the poem. It deals particularly with the relationship between knowledge (jnana) and action (karma), which is what Arjuna needs to know in order to choose wisely among the options facing him, that is, in order to discriminate.

→ TAKE AWAYS

Kṛṣṇa emphasizes the importance of surrendering to Him in devotional service, outlining the paths of karma and jnana yoga for attaining salvation. Arjuna learns to discern right and wrong actions based on the five factors influencing all deeds.

Kṛṣṇa underscores the significance of performing duties without attachment, achieving true renunciation, and ultimately surrendering to Him for liberation, while highlighting the interplay between knowledge and action.

The Gita concludes with Kṛṣṇa advising Arjuna to choose the path of righteousness and fulfill his duty in the battle against the Kauravas, ultimately stressing the supreme importance

of unconditional loving surrender to Lord Kṛṣṇa for spiritual freedom.

By Theme

In alphabetical order

Achievements

Bg 2.8

I can find no means to drive away this grief which is drying up my senses. I will not be able to destroy it even if I win an unrivalled kingdom on the earth with sovereignty like the demigods in heaven.

Bg 18.49

One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoy ments. That is the highest perfectional stage of renunciation.

Bg 13.28

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

Bg 2.5

It is better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though they are avaricious, they are nonetheless superiors. If they are killed, our spoils will be tainted with blood.

Bg 10.36

I am also the gambling of cheats, and of the splendid I am the splendor. I am victory, I am adventure, and I am the strength of the strong.

Ambition

Bg 3.7

On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

Bg 12.5

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

Bg 14.7

The mode of passion is born of unlimited desires and longings, O son of Kunti and because of this one is bound to material fruitive activities.

Bg 14.8

O son of Bharata, know that the mode of darkness, born of ignorance, causes deception of all embodied living entities. The results of this modality are madness, indolence and sleep, which bind the conditioned soul.

Bg 3.39

Thus, a man's pure consciousness is covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire.

Bg 3.9

Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

Bg 14.26

One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.

Anger

Bg 2.56

One who is not disturbed in spite of the threefold miseries, who is not elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

Bg 2.62

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

Bg 2.63

From anger, delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

Boss

Bg 9.22

But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

Bg 18.61

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

Bg 18.62

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

Bg 18.58

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you

will be lost.

Bg 17.15

Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly..

Brothers

Bg 1.36

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhrtarashtra and our friends. What should we gain, O Kṛṣṇa, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

Bg 1.1

Dhrtarashtra said: O Sanjaya, after assembling in the place of pilgrimage at Kurukshetra, what did my sons and the sons of Pandu do, being desirous to fight?

Bg 1.37-38

O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

Bg 3.11

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

Bg 3.21

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

Children

Bg 6.32

O Arjuna, he who, by comparison with his own self, sees the true equality of all beings in their happiness as well as in their affliction, is a perfect tyagi.

Bg 9.5 And yet all that is created does not rest in Me. Therein lies My mystical opulence! Although I am the sustainer of all living entities and although I am everywhere, I am not part of this cosmic manifestation, for My Being is the very source of creation.

Bg 9.17

I am the father of this universe, the mother, the sustainer and the grandfather. I am the object of knowledge, the purifier and the syllable om. I am also the Vedas Rg, Sāma and Yajur.

Bg 11.43

You are the father of all this cosmic manifestation, of the mobile and the immobile. Thou art its revered chief, the supreme spiritual master. None is greater than Thou, nor can any be one with Thee, O Lord of immeasurable power, how, then, can there be anyone superior to You in the three worlds?

Bg 13.9

Perception of the bad of birth, death, old age and disease; being free from the entanglement of children, wife, home and so forth; equanimity in the midst of pleasant and unpleasant events.

Competence

Bg 2.3

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

Bg 2.63

From anger, delusion arises, and from delusion bewilderment of

memory. When memory is bewildered, intelligence is lost, and when intelligence is lost, one falls down again into the material pool.

Bg 6.35

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

Bg 6.45

Y cuando el yogī se esfuerza sinceramente por progresar más y se limpia de todas las contaminaciones, entonces, finalmente, logrando la perfección después de muchísimos nacimientos dedicados a la práctica, llega a la meta suprema.

Bg 18.45

Every man can become perfect by following his qualities of work. Please, now hear me explain how that can be done.

Bg 18.46 Through the worship of the Lord, who is the source of all beings and who is omnipresent, man can achieve perfection through the execution of his own work.

Conduct

Bg 5.22

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Confusion

Bg 2.7

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me

clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

Bg 3.2

My intelligence is bewildered by Your equivocal instructions. Therefore, please tell me decisively which will be most beneficial for me.

Bg 18.61

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

Dealing with envy

Bg 12.13-14

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me-he is very dear to Me.

Bg 16.19

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Bg 18.71

And one who listens with faith and without envy becomes free from sinful reaction and attains to the planets where the pious dwell.

Death

Bg 8.6

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

Bg 2.18

Only the material body of the indestructible, immeasurable and eternal living entity is subject to destruction; therefore, fight, O descendant of Bharata.

Death of a loved one

Bg 2.13

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

Bg 2.20

For the soul there is never birth nor death. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying and primeval. He is not slain when the body is slain.

Bg 2.22

As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

Bg 2.25

It is said that the soul is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body.

Bg 2.27

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

Decisions

Bg 2.37

O son of Kuntī, either you are killed on the battlefield and go to the

heavenly planets, or you triumph and enjoy the earthly kingdom. So get up with determination, and fight.

Bg 2.7

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

Bg 18.73

Arjuna said: My dear Kṛṣṇa, O You Infallible, now my illusion has dissipated. By Your mercy I have recovered my memory. Now I am firm and free from doubts, and I am willing to act in accordance with Your instructions.

Bg 2.38

Fight to fight, regardless of happiness or sorrow, loss or gain, victory or defeat, and by doing this you will never incur sin.

Bg 2.41

Those who are on this path are very determined, and their goal is one. O beloved son of the Kurus, the intelligence of the irresolute has innumerable ramifications.

Bg 12.13-14

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me—he is very dear to Me.

Demotivated

Bg 11.33

Therefore get up and prepare to fight. After conquering your enemies you will enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.

Bg 18.48

Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault.

Bg 18.78

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Depression

Bg 2.3

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

Bg 2.14

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Bg 5.21

Such a liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way, the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme.

Determination

Bg 2.41

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

Discovering meaning

Bg 16.5

The transcendental qualities lead to liberation, while demonic qualities lead to captivity. Do not worry, O son of Pāṇḍu, for you are born with divine qualities.

Bg 15.20

This is the most confidential part of the Vedic scriptures, O immaculate one, and now I have revealed it. Whoever understands this will become wise, and their efforts will attain perfection.

Bg 14.20

When the embodied being can transcend the three modes associated with the material body, they can be liberated from birth, death, old age, and their afflictions, and can enjoy nectar even in this life.

Bg 5.19

Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Bg 9.12

Those who are thus bewildered are attracted by atheistic and demonic views. In that deluded condition, their hopes for liberation, their fruitive activities, and their cultivation of knowledge are all frustrated.

Discriminated

Bg 5.18

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahma, a cow, an elephant, a dog and a dog-eater outcaste.

Bg 5.19

Those whose minds are established in sameness and equanimity have al ready conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.

Bg 6.32

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

Bg 9.29

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Existential Crisis

Bg 6.6

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

Bg 6.5

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Bg 4.40

But ignorant and unfaithful individuals who doubt the revealed Scriptures do not gain awareness of God; instead, they falter. For

the soul that doubts, there is no happiness in this world or the hereafter.

Bg 4.36

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

Bg 4.33

Oh, chastiser of the enemy! The sacrifice made with knowledge is better than the sacrifice of material possessions. After all, oh son of Pr̥thā (Arjuna), all sacrifices of labor ultimately culminate in transcendental knowledge.

Expectations

Bg 16.16

Thus perplexed by various anxieties and bound by a web of illusions, they become too attached to sense enjoyment and fall into hell.

Bg 2.47

You have the right to perform your prescribed duty, but not to the fruits of the action. Never consider yourself to be the cause of the results of your activities, and never get attached to failing to do your duty.

Bg 4.22

He is satisfied with gains that come by themselves, he has overcome duality, he is free from all envy, and he is stable in both success and failure. Therefore, he never gets entangled even though he executes actions.

Bg 3.30

Therefore, fight, O Arjuna, surrendering to Me all your works, with full knowledge of Me, without desire for gain, without sense of possession and free from lethargy.

Bg 3.23

For, if I did not engage in work, O Partha, certainly all men would

follow My path.

Family

Bg 2.13

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

Bg 2.4

Arjuna said: O killer of Madhu Kṛṣṇa, how can I counterattack with arrows in battle men like Bhima and Drona, who are worthy of my worship?

Fear

Bg 4.10

Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me-and thus they all attained transcendental love for Me.

Bg 11.50

Sanjaya said to Dhrtarastra: The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His real four-armed form, and at last He showed him His two-armed form, thus encouraging the fearful Arjuna.

Bg 18.30

O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

Feeling shameful

Bg 4.36

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

Bg 4.37

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.

Bg 5.10

One who performs his duty without attachment, surrendering the results unto the Supreme God, is not affected by sinful action, as the lotus leaf is untouched by water.

Bg 9.30

Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.

Bg 10.3

He who knows Me as the unborn, as the beginningless, as the Supreme Lord of all the worlds-he, undeluded among men, is freed from all sins.

Bg 14.6

O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode develop knowledge, but they become conditioned by the concept of happiness.

Bg 18.66

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Forgetfulness

Bg 15.15

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

Bg 18.61

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

Friends

Bg 1.37-38

O Janardana, although these men, overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, with knowledge of the sin, engage in these acts?

Bg 4.3

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.

Bg 5.29

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the bene factor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Bg 6.9

A person is said to be still further advanced when he regards all-the honest well-wisher, friends and enemies, the envious, the pious, the sinner and those who are indifferent and impartial-with an equal mind.

Bg 9.18

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

God

Bg 4.8

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

Bg 4.9

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Bg 10.8

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Bg 15.15

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.

Bg 18.61

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

Greed

Bg 14.17

From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.

Bg 16.21

There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

Bg 17.25

One should perform sacrifice, penance and charity with the word tat. The purpose of such transcendental activities is to get free from the material entanglement.

Happiness

Bg 2.14

O son of Kunfi, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

Bg 2.59: The embodied soul can be restrained from the enjoyment of the senses, even though the taste for sense objects may still remain. But, when one experiences a higher taste and thus renounces such engagements, their consciousness becomes steady.

Bg 5.29: A person who is fully aware of Me, who knows Me as the ultimate beneficiary of all sacrifices and austerities, as the Supreme Lord of all planets and demigods, and as the well-wishing friend of all living entities, is liberated from the torments of material sufferings and finds peace.

Bg 9.13: O son of Prtha, those who are not deluded, the great

souls, are under the protection of the divine nature. They are fully dedicated to devotional service, knowing that I am the Supreme Personality of Godhead, the origin and inexhaustible.

Bg 2.15: O Arjuna, the best among men, the person who is not disturbed by happiness and distress and remains steady in both, is certainly eligible for liberation.

Bg 5.13: When the embodied living being controls their nature and mentally renounces all actions, they reside happily in the city of nine gates, the material body, neither working nor causing work to be done.

Bg 12.17: One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things, such a devotee is very dear to Me.

Identity

Bg 3.27

The spirit soul, confused by the influence of the false ego, believes itself to be the author of activities that are actually performed by the three modes of the material nature.

Illusion

Bg 7.14

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Knowledge

Bg 9.2

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

Laziness

Bg 3.8

Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

Bg 3.20

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore, just for the sake of educating the people in general, you should perform your work.

Bg 6.16

There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much, or eats too little, sleeps too much or does not sleep enough.

Bg 18.39

And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

Leader

Bg 9.22

But to those who always adore Me with exclusive devotion, meditating on My transcendental form, I bring what they lack and preserve what they have.

Bg 18.61

The Supreme Lord is in everyone's heart, oh Arjuna! And He is directing the movements of all living entities, who are sitting as if they were in a machine made of material energy.

Bg 18.62

O Scion of Bharata, surrender yourself to Him totally. By his grace you will achieve transcendental peace and reach the supreme and eternal abode.

Bg 18.58

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Bg 17.15

The austerity of speech consists in uttering words that are true, pleasant, beneficial and that do not agitate others, and also in regularly reciting the Vedic literatures.

Life cycle

Bg 10.6

The seven great sages, and before them the other four great sages and the Manus (the progenitors of mankind), come from Me, born of My mind, and all living beings that populate the various planets are descended from them.

Bg 10.8

I am the source of all the material and spiritual worlds. Everything emanates from Me. The wise who know this perfectly, devote themselves to My devotional service and worship Me with all their hearts.

Bg 10.34

I am the all-devouring death, and I am the generating principle of all that is to exist. Among women, I am fame, fortune, fine speech, memory, intelligence, constancy, and patience.

Bg 10.39

Moreover, O Arjuna, I am the generative seed of all existences. There is no being-mobile or immobile-that can exist without Me.

Bg 11.32

The Supreme Personality of Godhead said, I am time, the great destroyer of the worlds, and I have come here to destroy all people. Except for you Pāñdavas, all the soldiers here on both sides will be killed.

Bg 7.6

All created beings have their origin in these two natures. From all that is material and from all that is spiritual in this world, know with all certainty that I am both the origin and the dissolution.

Loneliness

Bg 6.30

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

Bg 9.29

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.

Bg 13.16

The Supreme Truth exists both internally and externally, in the moving and nonmoving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.

Bg 13.18

He is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart.

Losing hope

Bg 4.11

All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

Bg 9.22

But those who worship Me with devotion, meditating on My transcendental form-to them I carry what they lack and preserve what they have.

Bg 9.34

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

Bg 18.66

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Bg 18.78

Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Love

Bg 3.33

Even a man of knowledge acts according to his own nature, for every one follows his nature. What can repression accomplish?

Bg 4.41

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self is not bound by works, O conqueror of riches.

Bg 1.41

When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors.

Bg 3.11

The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

Lust

Bg 3.37

The Blessed Lord said: It is lust only, Arjuna, which is born of contact with the material modes of passion and later transformed into wrath, and which is the all-devouring, sinful enemy of this world.

Bg 3.41

Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin (lust) by regulating the senses, and slay this destroyer of knowledge and self-realization.

Bg 3.43

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus by spiritual strength-'conquer this insatiable enemy known as lust.

Bg 5.22

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise man does not delight in them.

Bg 16.21

There are three gates leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

The Master

Bg 4.34

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

Bg 5.18

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahma, a cow, an elephant, a dog and a dog-eater (outcaste).

Bg 9.14

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

Bg 4.2

This supreme science was thus received through the chain of disciplic succession, and thus understood by the holy kings. But in the course of time the succession broke down, and therefore science as it is seems to be lost.

Material World

Bg 7.4

Earth, water, fire, air, ether, mind, intelligence and false ego-altogether these eight comprise My separated material energies.

Bg 7.5

Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe.

Material World

Bg 7.4

Earth, water, fire, air, ether, mind, intelligence and false ego, these

eight elements together constitute My separate material energies.

Bg 7.5

In addition to all this, O Arjuna, he of the mighty arms, there is an energy of Mine that is superior, which consists of the living entities that are exploiting the resources of that lower material nature.

Nature

Bg 3.27

The spirit soul that is confused by the influence of the false ego believes itself to be the author of activities that are actually performed by the three modes of material nature.

Bg 9.10

This material nature, which is one of My energies, functions under My direction, O son of Kuntī, and produces all moving and unmoving beings. By its command, this manifestation is created and annihilated again and again.

Bg 7.4

Earth, water, fire, air, ether, mind, intelligence, and false ego, these eight elements together constitute My separate material energies.

Bg 3.29

Confused by the modes of material nature, the ignorant devote themselves entirely to material activities and become attached to them. But the wise should not disturb them, although these duties are inferior because of the lack of knowledge that the executors suffer from.

Bg 13.20

It should be known that material nature and living entities have no beginning. Their transformations and the modes of matter are products of material nature.

Practice

Bg 12.8

Just fix your mind on Me, the Supreme Personality of God, and engage all your intelligence in Me. Thus, you will always live with Me without any doubt.

Bg 12.9

My dear Arjuna, O conqueror of wealth, if you cannot fix your mind on Me without deviation, then follow the regulative principles of bhakti-yoga. In this way, cultivate the desire to reach Me.

Bg 12.10

If you cannot practice the regulations of bhakti-yoga, then simply try to work for Me, for by working in this way, you will come to the perfect stage.

Bg 12.11

However, if you are unable to work with that consciousness of Me, then try to act by renouncing all results of your work and try to situate yourself in the self.

Bg 6.35

The Blessed Lord said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

Practicing Forgiveness

Bg 11.44

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respects and ask Your mercy. Please tolerate the wrongs that I may have done to You and hear with me as a father with his son, or a friend with his friend, or a lover with his beloved.

Bg 12.13 -14

One who is not envious but who is a kind friend to all living entities,

who does not think himself a proprietor, who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me—he is very dear to Me.

Bg 16.1-3

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to fault finding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

Pride

Bg 16.4

Arrogance, pride, anger, conceit, harshness and ignorance—these qualities belong to those of demonic nature, O son of Prtha.

Bg 16.13

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more."

Bg 16.14

He is my enemy, and I have killed him; and my other enemy will also be killed. I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy.

Bg 16.15

I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

Bg 18.26

The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

Bg 18.58

If you become conscious of Me, you will pass over all the obstacles of conditional life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.

Professionals

Bg 1.10

Our might is immeasurable and we are perfectly protected by Grandfather Bhishma, whereas the strength of the Pāṇḍava, carefully protected by Bhīma, is limited.

Bg 2.31

Considering your specific duty as a kṣatriya, you should know that there is no better occupation for you than to fight based on religious principles; so, you have no reason to hesitate.

Bg 2.32

Blessed are the kṣatriyas, O Pārtha, who are presented with such opportunities for battle without seeking them, opening the doors to celestial planets.

Bg 2.46

Just as a small well can fulfill all the purposes served by a large reservoir of water immediately, similarly, one who understands the purpose behind the Vedas can fulfill all the purposes of the Vedas.

Bg 13.24

One who comprehends this philosophy concerning material nature, the living entity, and the interaction of the modes of nature, is assured of liberation. Such a person will not be born again, regardless of their current position.

Reincarnation

Bg 2.13

As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.

Relation with God

Bg 4.11

All of them-as they surrender unto Me-I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

Bg 10.10

To those who are constantly, devoted and worship Me with love, I give the understanding by which they can come to Me.

Bg 10.11

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

Bg 15.7

The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

Bg 18.55

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

Bg 18.65

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Repression

Bg 3.33

Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

Respect

Bg 3.16

My dear Arjuna, one who in human life does not follow the established cycle of sacrifices as prescribed by the Vedas certainly leads a life filled with sin. Such a person lives in vain, for they only live for the gratification of the senses."

Bg 3.33

Even a man of knowledge acts according to his own nature, for everyone follows his nature. What can repression accomplish?

Bg 16.9

Following these conclusions, demonic people, who are lost and lack intelligence, engage in harmful and dreadful deeds aimed at destroying the world.

Bg 16.10

Taking refuge in insatiable lust and absorbed in the vanity of pride and false prestige, demonic people, deceived in this way, are always devoted to dirty deeds, drawn by the temporal.

Bg 16.13-15

The demoniac person thinks: "So much wealth do I have today, and I will gain more according to my schemes. So much is mine now, and it will increase in the future, more and more. He is my enemy, and I have killed him; and my other enemy will also be killed.

I am the lord of everything, I am the enjoyer, I am perfect, powerful and happy. I am the richest man, surrounded by aristocratic relatives. There is none so powerful and happy as I am. I shall perform

sacrifices, I shall give some charity, and thus I shall rejoice." In this way, such persons are deluded by ignorance.

Responsability

Bg 2.47

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

Bg 3.16

Arjuna, one who does not follow the wheel of creation set into motion in this world, sinful and sensual; he lives in pain, seeking to enjoy the fruits of his work.

Bg 2.31

Considering your specific duty as a kṣatriya, you should know that there is no better occupation for you than to fight based on religious principles; so, you have no reason to hesitate.

Seeking peace

Bg 2.66

One who is not in transcendental consciousness can have neither a controlled mind nor steady intelligence, without which there is no possibility of peace. And how can there be any happiness without peace?

Bg 2.71

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

Bg 4.39

A faithful man who is absorbed in transcendental knowledge and

who subdues his senses quickly attains the supreme spiritual peace. Bg 5.29

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the bene factor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Bg 8.28

A person who accepts the path of devotional service is not bereft of the results derived from studying the Vedas, performing austere sacrifices, giving charity or pursuing philosophical and fruitive activities. At the end he reaches the supreme abode.

Self Esteem

Bg 2.34

People will always speak of your infamy, and for one who has been honored, dishonor is worse than death.

Bg 4.36

Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge, you will be able to cross over the ocean of miseries.

Bg 6.5

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Bg 6.17

He who is regulated in his eating, sleeping, recreation, and work habits can mitigate all material sufferings through the practice of the yoga system.

Bg 2.23

The soul can never be cut into pieces by any weapon, nor can fire burn it, water wet it, or the wind wither it.

Sons

Bg 6.32

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, both in their happiness and distress, O Arjuna!

Bg 9.5

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, still My Self is the very source of creation.

Bg 9.17

I am the father of this universe, the mother, the support, and the grand sire. I am the object of knowledge, the purifier and the syllable om. I am also the tk, the Sarna, and the Yajur Vedas () .

Bg 11.43

You are the father of this complete cosmic manifestation, the worship able chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

Bg 13.9

The perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events.

Sorrow and Regret

Bg 2.11

The Supreme Personality of God said: While you speak with cultured words, you lament over what is not worthy of lament. Those who are wise do not lament for the living or the dead.

Bg 4.8

In order to deliver the pious and to annihilate the miscreants, as

well as to reestablish the principles of religion, I advent Myself millennium after millennium.

Bg 5.23

If before leaving this current body, one is capable of tolerating the impulses of material senses and restraining the force of desire and anger, one finds oneself well situated and happy in this world.

Bg 5.15

And the Supreme Lord also does not assume responsibility for anyone's sinful or pious activities. However, embodied beings are confused due to the ignorance that covers their true knowledge.

Bg 2.27

For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.

Bg 12.17

He who neither rejoices nor sorrows, who neither laments nor desires, and who renounces both favorable and unfavorable things, a devotee of that kind is very dear to Me.

Bg 18.54

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

Bg 5.20

A person who neither rejoices upon achieving something pleasant nor laments upon receiving something unpleasant, who is wise in relation to being, not confused, and who understands the science of God, is already situated in transcendence.

Bg 2.14

Oh son of Kunti! The temporary appearance of happiness and distress, and their disappearance in due course, is like the coming and going of the seasons of winter and summer. All of this originates from the perception of the senses, O descendant of Bharata, and one should learn to tolerate it without being disturbed.

Bg 2.59

To the incarnated soul, one can distance it from the enjoyment of the senses, even though the liking for sensory objects may still remain within it. However, upon experiencing a higher taste and consequently abandoning such occupations, its consciousness becomes fixed.

Bg 5.29

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the bene factor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Bg 9.13

Oh, son of Prtha (Arjuna)! Those who are not deluded, the great souls, are under the protection of the divine nature. They are fully dedicated to devotional service because they know that I am the Supreme Personality of God, original and inexhaustible.

Bg 2.15

Oh, you, the best among men, Arjuna, the person who is not disturbed by happiness and distress and remains steady in the midst of both is undoubtedly worthy of liberation.

Bg 5.13.

When the embodied living being controls their nature and mentally renounces all actions, they reside happily in the city with nine gates, the material body, without engaging in or causing others to engage in work.

Bg 12.17

One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both favorable and unfavorable things, such a devotee of that kind is very dear to Me."

Soul

Bg 2.13

Just as the boyhood, youth and old age come to the embodied Soul in this body, in the same manner, it attains another body; the wise

man is not deluded at that.

Bg 2.17

That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.

Bg 2.19

He who thinks that the soul kills, and he who thinks of it as killed, are both ignorant. The soul kills not, nor is it killed.

Bg 2.20

The soul is never born and never dies, nor does it become only after being born. For it is unborn, eternal, everlasting, and ancient; even though the body is slain, the soul is not.

Bg 2.22

Just as a person puts on new garments after discarding the old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones.

Bg 2.23

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

Spirituality

Bg 4.7

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

Bg 6.47

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

Bg 7.19

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

Bg 9.26

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

Bg 9.27

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

Bg 9.34 & 18.65

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.

Bg 10.9

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

Bg 11.55

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

Bg 18.54

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

Bg 18.66

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Teacher

Bg 4.34

Just try to learn the truth by going to a spiritual teacher. Ask him questions in a submissive way and be of service to him. The self-realized soul can impart knowledge to you, because he has seen the

truth.

Bg 5.18

The humble sages, by virtue of true knowledge, see with the same vision a meek and learned brahmana, a cow, an elephant, a dog and a dog-eater (an outcast).

Bg 9.14

Always singing My glories, striving with great determination and prostrating themselves before Me, these great souls perpetually adore Me with devotion.

Bg 4.2

This supreme science was thus received through the chain of disciplic succession, and the holy kings understood it in that way. But in the course of time the succession was broken, and, therefore, the science as it is seems to be lost.

Teams

Bg 3.26

Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should not be encouraged to refrain from work, but to engage in work in the spirit of devotion.

Bg 3.21

Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.

Bg 2.7

Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

Bg 18.73

Arjuna said: My dear Kṛṣṇa, O You Infallible, now my illusion has dissipated. By Your mercy I have recovered my memory. Now I am firm and free from doubts, and I am willing to act in accordance

with Your instructions.

Bg 2.50

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, O Arjuna, which is the art of all work.

Bg 2.41

Those who are on this path are very determined, and their goal is one. O beloved son of the Kurus, the intelligence of the irresolute has innumerable ramifications.

Temptation

Bg 2.60

The senses are so strong and impetuous, Oh Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.

Bg 2.61

One who restrains his senses and fixes his consciousness upon Me is known as a man of steady intelligence.

Bg 2.70

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean which is ever being filled but is always still can alone achieve peace, and not the man who strives to satisfy such desires.

Bg 7.14

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Uncontrolled mind

Bg 6.5

A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

Bg 6.6

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his very mind will be the greatest enemy.

Bg 6.26

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.

Bg 6.35

The Blessed Lord said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by constant practice and by detachment.

Vital Cycle

Bg 10.6

The seven great sages and before them the four other great sages and the Manus (progenitors of mankind) are born out of My mind, and all creatures in these planets descend from them.

Bg 10.8

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Bg 10.34

I am all-devouring death, and I am the generator of all things yet to be. Among women I am fame, fortune, speech, memory, intelligence, faithfulness and patience.

Bg 10.39

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being-moving or unmoving-that can exist without Me.

Bg 11.32

The Blessed Lord said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you the Pandavas (), all the soldiers here on both sides will be slain.

Bg 7.6

Of all that is material and all that is spiritual in this world, know for certain that I am both its origin and dissolution.

Work

Bg 3.9

Work done as a sacrifice for Vishnu has to be performed; otherwise, work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way, you will always remain unattached and free from bondage.

Bg 3.23

For if I were to fail to carefully perform the prescribed duties, O Partha, no doubt all men would follow my path.

Bg 3.26

So, in order not to disturb the minds of ignorant men who are attached to the fruitive results of prescribed duties, the sage should not induce them to stop working. Rather, working in the spirit of devotion, he should engage them in all kinds of activities for the gradual development of their Kṛṣṇa consciousness.

Bg 3.21

Ordinary men follow in the footsteps of a great man, whatever action he performs. And whatever standards he sets by exemplary acts, the whole world follows them.

Bg 2.7

I am now confused as to my duty, and I have lost all composure through petty weakness. In this condition, I ask You to tell me

clearly what is best for me. I am now Your disciple and a soul devoted to You. Please instruct me.

Bg 18.73

Arjuna said, "My dear Kṛṣṇa, O Thou Infallible One, now my illusion is dispelled. By Your mercy, I have recovered my memory. I am now firm and free from doubt, and I am willing to act in accordance with Thy instructions.

Bg 2.50

Even in this life, the man who is engaged in devotional service is free from both good and bad reactions. Therefore, strive for yoga, which is the art of all work.

Bg 2.41

Those who are on this path are very resolute, and their goal is one. O beloved son of the Kurus, the intelligence of the irresolute has innumerable ramifications.

By Verse

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Glossary

A

Ācārya – Spiritual master who teaches by personal example.

Acintya – Inconceivable.

Acintya-bhedābheda-tattva – The doctrine of “simultaneously one and different” of Lord Caitanya, which establishes that there is inconceivably unity and difference between the Absolute Truth and His energy; that is, our existence may have the same qualities as the Supreme Lord but in minute quantity, while He possesses them in unlimited quantity.

Acyuta – (Lit., one who never falls) infallible, an attribute and name of Kṛṣṇa.

Adhibhūtam – Physical nature.

Adhidaivatam – The universal form of the Supreme Lord.

Adhiyajña – The Supersoul, the plenary expansion of the Lord in the heart of every living being.

Adhyātma-cetasā – One who depends solely on Kṛṣṇa.

Aditi – The mother of the demigods.

Ādityas – The demigod sons of Aditi.

Advaita – Non-dual (when referring to the Lord, it indicates that there is no difference between His body and Himself).

Advaitācārya – One of the four principal associates of Lord Caitanya Mahāprabhu.

Agni – The demigod who controls fire.

Agnihotra-yajña – Fire sacrifice.

Ahimsā – Nonviolence.

Ajam – Unborn.

Akarma – (Naiṣkarma) action for which there is no reaction because it is performed in Kṛṣṇa consciousness.

Ānanda – Transcendental bliss.

Ananta – The name of the serpent with unlimited heads upon which Lord Viṣṇu rests.

Anantavijaya – The name of the conchshell of King Yudhiṣṭhīra.

Aṇu-ātmā – The tiny spiritual soul, part and parcel of Kṛṣṇa.

Āpana-vāyu – One of the internal bodily airs controlled by aṣṭāṅga-yoga.

The apāna-vāyu flows downward.

Aparā prakṛti – The lower material nature of the Lord.

Apaaruṣeya – Not made by man (i.e., revealed by God).

Arcanā – The process of Deity worship, or engaging all the senses in the service of the Lord.

Arca-vigraha – The Deity or incarnation of the Supreme Lord in a form apparently made of matter, to facilitate the worship of neophyte devotees.

Ārio – One who knows the value of life and has a civilization based on spiritual enlightenment.

Asāṅga – Detachment from material consciousness.

Asat – Temporary.

Āśrama – Refers to the four spiritual orders of life: brahmacārī-āśrama, or student life; gṛhasta-āśram, or married life; vānaprastha-āśrama, or retired life; and sannyāsa-āśrama, or renounced life.

Aṣṭāṅga-yoga – (Aṣṭa – eight and aṅga – part) a mystical yoga system proposed by Patañjali in his Yoga-sūtras, consisting of

eight parts: yama, niyama, āsana, prānāyāma, pratyāhāra, dhārana, dhyāna, and samādhi.

Asura – (A – not and sura – pious) demon, one who does not follow the principles of the scriptures.

Āsuram-bhāvam-āśrita – People who are openly atheistic.

Ātmā – The self (sometimes referring to the body, sometimes to the soul, and sometimes to the senses).

Avatāra – (Lit., one who descends) an incarnation of the Lord who descends from the spiritual sky to the material universe with a specific mission, as described in the scriptures.

Avidyā – (A – not and vidyā – knowledge) nescience, ignorance.

Avyakta – Unmanifested.

B

Bhagavān – (Bhaga – opulence and van – possessing) the possessor of all opulences, generally considered as six – wealth, power, fame, beauty, knowledge, and renunciation; an epithet of the Supreme Person.

Bhakta – A devotee of the Supreme Lord, one who practices devotion (bhakti).

Bhakti – Love for God; purified service to the Lord's senses with our own senses.

Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda – The spiritual master of His Divine Grace A. C.

Bhaktivedanta Swami Prabhupāda.

Bhaktivinoda Thākur – The grand-spiritual master of His Divine Grace A. C.

Bhakti-yoga – The cultivation system of bhakti, or pure devotional service, which is untainted by sense gratification or philosophical speculation.

- Bhāva – The preliminary stage of transcendental love for God.
- Bhīma – One of the five Pāñdava brothers.
- Bhiṣma – A great devotee and elder member of the Kuru dynasty.
- Brahmā – The first created living being.
- Brahma-bhūta – Condition of being liberated from material contamination.
- One in this state experiences transcendental happiness and engages in the service of the Supreme Lord.
- Brahmacārī – Celibate student under the care of a bona fide spiritual master.
- Brahmacarya – The vow of strict sexual abstinence.
- Brahma-jijñāsā – Spiritual inquiry into our own identity.
- Brahmajyoti – (Brahma – spiritual and jyoti – light) the impersonal effulgence emanating from the body of Kṛṣṇa.
- Brahmaloka – The abode of Lord Brahmā.
- Brahman – (1) The infinitesimal spiritual soul; (2) the all-pervading impersonal aspect of Kṛṣṇa; (3) the Supreme Personality of Godhead; (4) the total material substance.
- Brāhmaṇa – The intelligent class of men according to the social and spiritual orders.
- Brahma-saṁhitā – An ancient Sanskrit scripture containing Brahmā’s prayers to Govinda, revealed by Lord Caitanya in a temple in South India.
- Brahma-sūtra – See Vedanta-sūtra.
- Buddhi-yoga – (Buddhi – intelligence and yoga – mystic elevation) the practice of devotional service.
- Action in Kṛṣṇa consciousness is buddhi-yoga, as it is the highest intelligence.

C

- Caitanya-caritāmṛta – The authorized scripture by Kṛṣṇadasa Kaviraja describing the teachings and pastimes of Lord Caitanya.
- Caitanya Mahāprabhu – Kṛṣṇa Himself, who appeared in the 15th century in Navadvīpa, Bengal.
- He inaugurated the congregational chanting of the mahāmantra, Hare Kṛṣṇa, and His life was the perfect example of practicing the teachings of the Bhagavad-gītā.
- Caṇḍālas – Dog-eaters, the lowest class of human beings.
- Candra – The demigod who rules the moon.
- Candaloka – The moon.
- Caturmasya – A vow of austerity observed for four months each year.
- Citi-śakti – (Citi – knowledge and śakti – power) the internal or illuminating potency of the Lord.

D

- Daśendriya – The ten senses: ears, eyes, tongue, nose, skin, hands, legs, speech, anus, and genitals.
- Deva – A demigod or divine person.
- Devakī – The mother of Lord Kṛṣṇa. When Kṛṣṇa appears in the material world, He first sends some of His pure devotees to act as His father, mother, etc.
- Devakī-nandana – (Devakī -the mother of Kṛṣṇa and nandana – pleasure) Kṛṣṇa, the pleasure of Devakī.
- Dharma – The ability to render service, which is the essential quality of a living being.
- Dharmakṣetra – A sacred pilgrimage site.

Dhīra – One whom material energy cannot disturb.

Drṣṭadyumna – The son of Drupada, who arranged the military phalanxes of the Pāṇḍavas on the Battlefield of Kurukṣetra.

Dhṛtarāṣṭra – The father of the Kauravas. The Bhagavad-gītā was narrated to King Dhṛtarāṣṭra by his secretary, while it was spoken on the battlefield of Kurukṣetra.

Draupadī – Daughter of King Drupada and the wife of the Pāṇḍavas.

Duryodhana – The chief malicious son of Dhṛtarāṣṭra; it was to establish Duryodhana as the world ruler that the Kurus fought the Battle of Kurukṣetra.

Duṣkṛtam – Miscreants who do not surrender to Kṛṣṇa.

Dvāpara-yuga – The third age in the cycle of a mahā-yuga.

It lasts for over 864,000 years.

E

Ekādaśi – A special day for increased remembrance of Kṛṣṇa, observed by devotees twice a month by fasting and hearing and chanting the glories of the Lord.

G

Gandharvas – The celestial musicians.

Gāṇḍīva – The name of Arjuna's bow.

Ganges – The sacred river that flows throughout the entire universe from the lotus feet of Viṣṇu. Bathing in the Ganges is recommended for purification.

Garbhodakaśāyī Viṣṇu – The Viṣṇu expansion of the Supreme Lord, who enters each universe to create diversity.

Garuḍa – The giant eagle who acts as the carrier of Lord Viṣṇu.

Gāyatrī – Transcendental vibration sung for spiritual enlightenment by duly qualified twice-born classes.

Godāsa – Servant of the senses.

Goloka – A name for Kṛṣṇa's planet.

Gosvāmī – (Go – senses and svāmī – master) master of the senses.

Govinda – Name of Kṛṣṇa. “One who gives pleasure to the earth, cows, and senses.” Gṛhasta – The stage of life as a householder. One who lives a married life being God-conscious and raises a family in Kṛṣṇa consciousness.

Guṇa – Material quality of which there are three: ignorance, passion, and goodness.

Guṇāvatāras – The three incarnations controlling the three modes of material nature. Brahmā controls passion, Viṣṇu controls goodness, and Śiva controls ignorance.

Guru – Spiritual master.

H

Hanumān – The famous monkey devotee who served the Supreme Lord in His incarnation as Lord Rāmacandra and helped defeat the demon Rāvaṇa.

Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare – The mahā-mantra, or great chant for deliverance. Kṛṣṇa and Rāma are names of the Lord, and Hare refers to the Lord's energy. These names are particularly recommended for chanting in this age.

Haridāsa Thākur – A great devotee recommended by Lord Caitanya as the nāmācārya (teacher of the holy name).

Hatha-yoga – A system of physical exercises to help control the senses.

Hiranyakaśipu – A great atheist killed by Kṛṣṇa in His incarnation as Nṛsiṁhadeva.

Hiranyakaśipu's son was the great devotee Prahlāda Mahārāja.

Hṛṣikeśa – A name of Kṛṣṇa, the master of the senses.

I

Ikṣvāku – A son of Manu who received knowledge of the Bhagavad-gītā in the past.

Indra – The King of the celestial planets.

Indraloka – The planet where Lord Indra resides.

Īśavāsyā – (Īśā – the Lord and vāsyā – controller) the concept that the Lord possesses and controls everything, and everything should be used in His service.

Īśvara – Controller. Kṛṣṇa is Parameśvara, the supreme controller.

J

Janaka – A great self-realized king, the father-in-law of Lord Rāmacandra.

Japa – Softly chanting the holy names of God, performed with the help of 108 beads for counting prayers.

Jīva – (Jīvatātmā) the atomic soul or living entity.

Jñāna – Knowledge. Material jñāna does not go beyond the material body. Transcendental jñāna discriminates between matter and spirit. Perfect jñāna is knowledge of the body, the soul, and the Supreme Lord.

Jñāna-kāṇḍa – The division of the Vedas dealing with empirical speculation in search of the Truth.

Jñāna-yoga – The predominantly empirical process of linking with the Supreme, which is executed while still engaged in mental speculation.

Jñānī – One dedicated to the cultivation of knowledge (especially through philosophical speculation).

Upon perfection, a jñānī surrenders to Kṛṣṇa.

K

Kāla – Time, the controlling factor in the material world.

Kali – (1) The current age of quarrel and hypocrisy; (2) the goddess in charge of this age.

Kāla-cakra – The wheel of time, a representation of the eternal cycle of birth and death in the material world.

Kaliya – A poisonous serpent defeated by Lord Kṛṣṇa.

Kalki – The future incarnation of Lord Viṣṇu, who will appear to annihilate the miscreants at the end of the Kali-yuga.

Kama – Lust.

Kama-rūpa – Taking a form due to lust.

Kāma-yajña – Performing sacrifice for sense gratification.

Kāma-yoga – The yoga of regulated sense gratification.

Kāmya – Desire for material enjoyment.

Kāraṇa Ocean – The causal ocean, from which all universes emerge.

Kāraṇodakaśāyī Viṣṇu – The form of Viṣṇu lying on the ocean of causality.

Kardama Muni – A great sage and husband of Devahūti; the father of Lord Kapila.

Karma – Action, work.

Karma-bandhana – The bondage of fruitive activities.

Karma-kāṇḍa – The section of the Vedas dealing with rituals and fruitive activities.

Karma-yoga – The yoga of selfless action, performing one's duties without attachment to the results.

Karmī – One engaged in fruitive activities.

Kaśyapa – A great sage and one of the Prajāpatis; the father of demigods and demons.

Kṛṣṇa – The Supreme Personality of Godhead, the source of all incarnations, the Supreme Lord.

Kṛṣṇa consciousness – Awareness of one's relationship with Kṛṣṇa, the Supreme Personality of Godhead.

Kṛṣṇa-līlā – The pastimes and activities of Lord Kṛṣṇa.

Kṛṣṇa-prema – Pure love for Kṛṣṇa.

Kṛṣṇa-yajña – The process of chanting the holy names of Kṛṣṇa in this age.

Kṣatriya – The warrior or administrative class in the Vedic social system.

Kuṇḍalinī – The dormant spiritual energy located at the base of the spine, often associated with yogic practices.

Kuru – The dynasty to which the Pāṇḍavas and Kauravas belong.

Kurukṣetra – The battlefield where the great war of the Mahābhārata took place, and where Lord Kṛṣṇa spoke the Bhagavad-gītā.

Kuvera – The treasurer of the demigods, the guardian of the northern direction, and the lord of the Yaksas.

L

Lakṣmanā – The wife of Lord Rāmacandra.

Lakṣmī – The goddess of fortune and eternal consort of Lord Viṣṇu.

Līlā – Divine pastimes of the Lord.

Lokāloka Mountain – A mountain that divides the material and spiritual worlds.

M

Madana-mohana – A name of Lord Kṛṣṇa, meaning “one who captivates the mind.” Mahābhārata – One of the two great epics of ancient India, containing the Bhagavad-gītā.

Mahādeva – Lord Śiva, the great demigod who is the master of the mode of ignorance.

Mahā-mantra – The great chanting mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahāprabhu – A title for Lord Caitanya, meaning “the great master” or “the great Lord.” Mahātmā – A great soul, a spiritually advanced person.

Mahāvākyā – A Vedic aphorism that reveals the identity of the individual soul with the Supreme Soul.

Mahā-yajña – The great sacrifice, referring to the performance of one's prescribed duties in a spirit of selfless service to the Supreme.

Mahāyāna – A major school of Buddhism that emphasizes compassion and enlightenment for all beings.

Maharṣi – A great sage.

Mahat-tattva – The cosmic intelligence, the total material substance.

Mahātmā – A great soul, a spiritually advanced person.

Mahā-viṣṇu – The first expansion of Lord Kṛṣṇa, from whom the material universes emanate.

Manas – The mind, one of the internal senses.

Manohara – Another name of Lord Kṛṣṇa, meaning “one who enchants the mind.” Mantra – A sacred sound or vibration used in meditation or ritual.

Manusya – The human species.

Marīci – A great sage and one of the Prajāpatis; a son of Lord Brahmā.

Material nature – The physical and subtle elements that constitute the material world.

Medhāvī – Intelligent.

Meghānanda – One who bestows bliss like a cloud that brings rain.

Meru – The central mountain in the universe.

Mind – The faculty of consciousness and thought within a living being.

Mitra – The sun-god, one of the twelve Ādityas.

Mohinī-mūrti – The feminine form assumed by Lord Viṣṇu to bewilder the demons.

Mokṣa – Liberation from the cycle of birth and death.

Mukhya-prāṇa – The chief life air or vital force.

Mukunda – A name of Lord Kṛṣṇa, meaning “one who gives liberation.” Mumukṣu – One who aspires for liberation from material existence.

Muni – A sage or saintly person.

N

Nābhigupta – A name for the sun-god, Sūrya.

Nāga – A class of serpent-like demigods, often associated with water bodies.

Naimiśāraṇya – A sacred forest where sages perform rituals and discuss spiritual topics.

Nāma – The holy names of the Lord.

Nāma-saṅkīrtana – Congregational chanting of the holy names of the Lord.

Nāma-yajña – The process of chanting the holy names as a sacrifice.

Nārada Muni – A great sage and a pure devotee of the Lord, who travels between different planetary systems.

Nārāyaṇa – The Supreme Personality of Godhead, Lord Viṣṇu.

Narottama dāsa Ṭhākura – A great Gauḍīya Vaiṣṇava saint and poet, renowned for his devotional songs.

Navadvīpa – A holy city in Bengal, the birthplace of Lord Caitanya.

Nirguṇa – Without material qualities, referring to the spiritual nature of the Supreme.

Nirvāṇa – Liberation from the cycle of birth and death, a concept in Buddhism.

Nirviśeṣa – Without specific attributes, indicating the transcendental nature of the Absolute Truth.

Nitya-baddha – Conditioned souls who are eternally bound within the material world.

Nitya-mukta – Liberated souls who are eternally free from material bondage.

Nitya-siddha – Eternally liberated souls who never fall into the material world.

Nṛsiṁha-deva – The half-man, half-lion incarnation of Lord Viṣṇu who appeared to protect His devotee Prahlāda.

O

Om – The universal sound vibration representing the Supreme Absolute Truth.

P

Padma – The goddess of fortune and eternal consort of Lord Viṣṇu.

Padma Purāṇa – One of the eighteen Mahāpurāṇas, containing details about various incarnations of the Lord.

Pāṇḍava – The five sons of King Pāṇḍu: Yudhiṣṭhīra, Bhīma, Arjuna, Nakula, and Sahadeva.

Pāṇḍuranga – A name for Lord Viṣṇu, particularly worshipped at the famous pilgrimage site of Pandharpur in Maharashtra, India.

Para-brahman – The Supreme Absolute Truth, beyond the manifest and unmanifest material worlds.

Parameśvara – The Supreme Controller, referring to Lord Kṛṣṇa.

Parāśara Muni – A great sage and father of Vyāsadeva, who compiled the Vedas.

Parikramā – Circumambulation, especially the devotional practice of walking around sacred places or deities.

Parikṣit Mahārāja – The saintly king who received the teachings of Śukadeva Gosvāmī before his death.

Paropakāra – The principle of doing good to others, serving the welfare of others.

Pārtha – Another name for Arjuna, derived from his mother Pr̥thā (Kuntī).

Pārva – A division or section, often used to refer to the various books or parts of the Mahābhārata.

Pāśāṇḍī – An atheist or one who rejects the authority of the revealed scriptures.

Pāśupata-vrata – A vow taken by Pāśupatas, followers of Lord Śiva, to conquer and dominate others.

Paṭala – One of the lower planetary systems beneath the earth.

Pāṭava – A type of cloth, often worn as a garment.

Pati – The Supreme Lord or master.

Pāvana – Purifying or sanctifying.

Perfection of life – Achieving self-realization and love of God.

Perverted reflection – The material world is considered a perverted reflection of the spiritual world.

Phala – Fruits or results of actions.

Phalena paricīyate – A tree is known by its fruits; similarly, a person is recognized by their actions.

Piety – Virtuous and moral conduct; religious and moral duties.

Pitṛ-loka – The realm of the ancestors, one of the higher planetary systems.

Pitṛs – Ancestors or forefathers.

Prabhupāda – A title of honor meaning “he who has taken shelter at the lotus feet of the Lord.” It is often used to refer to A. C. Bhaktivedanta Swami Prabhupāda.

Prahlāda Mahārāja – A great devotee of Lord Viṣṇu and the son of the demon Hiranyaśākī.

Prakṛti – Material nature, consisting of the three modes of material nature (guṇas).

Prakṛti-loka – The material universe.

Prāṇa – The vital air or life force within the body.

Prāṇāyāma – Breath control, a yogic practice to regulate the life air.

Prasāda – Mercy, especially referring to sanctified food offered to the Lord and then distributed to His devotees.

Pratiṣṭhā – Desire for personal recognition or fame.

Prema – Pure love of God.

Preta – A ghost, spirit, or departed soul in a lower form.

Purāṇa – A genre of ancient Indian literature that contains stories of the creation, cosmology, and genealogies of deities and heroes.

Puruṣa – The living entity or the Supreme Person, referring to both the individual soul and the ultimate spiritual reality.

Puruṣārtha – The four primary goals of human life: dharma (religious duty), artha (economic development), kāma (sense gratification), and mokṣa (liberation).

Puruṣottama – A name for Lord Kṛṣṇa, meaning “the Supreme Person.” Puruṣottama-yoga – The divine knowledge that leads to the understanding of the Supreme Person, as described in the Bhagavad-gītā.

Purūrvavā – A king of the lunar dynasty, known for his association with the celestial nymph Urvaśī.

Puruṣa-sūkta – A Vedic hymn describing the cosmic form of the Supreme Person.

Pūtanā – A demoness who assumed the form of a nurse to kill the infant Kṛṣṇa.

Puṇya – Pious or virtuous activities that lead to good results.

Puṇḍarīka – A lotus flower, often symbolizing spiritual purity.

Puṇḍarīkākṣa – A name for Lord Viṣṇu, meaning “one with lotus-petal eyes.” Puṇḍarīkākṣī – A name for Lakṣmī, the goddess of fortune.

Puṣkara – A sacred lake in India; also, a name for Lord Brahmā.

Puṣṭa Kṛṣṇa – Another name for Lord Kṛṣṇa, meaning “one who nourishes and maintains all living beings.”

Q

Qualities of a devotee – Desirable characteristics developed by a devotee, such as humility, tolerance, and compassion.

Queen Kuntī – The mother of the Pāṇḍavas and a great devotee of Lord Kṛṣṇa.

R

Rādhā – The eternal consort of Lord Kṛṣṇa and the personification of pure devotion.

Rādhā-Kṛṣṇa – The divine couple, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī.

Rādhā-kṛṣṇa-līlā – The pastimes and activities of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī.

Rādhārāṇī – Another name for Śrīmatī Rādhārāṇī, the beloved of Lord Kṛṣṇa.

Rākṣasa – A demon or evil spirit, often hostile to the demigods.

Rāma – (1) Lord Rāmacandra, the seventh incarnation of Lord Viṣṇu; (2) Balarāma, the elder brother of Lord Kṛṣṇa.

Rāma-ayana – The epic poem narrating the life and adventures of Lord Rāmacandra, composed by Vālmīki.

Rāma-candra – Another name for Lord Rāmacandra, meaning “the moon-like Lord.” Rāma-devī – Another name for Sītā, the wife of Lord Rāmacandra.

Rāma-līlā – The pastimes and activities of Lord Rāmacandra.

Rāma-rājya – The ideal rule or kingdom of Lord Rāmacandra, known for justice and righteousness.

Rasa – (1) Aesthetic or emotional experience; (2) the transcendental mellow exchanged between the Supreme Lord and His devotees.

Rasābja – A lotus flower, often symbolizing the heart.

Rasātala – One of the lower planetary systems, below the earth.

Rasika – One who relishes or enjoys the transcendental mellows of devotional service.

Rṣi – A sage or saintly person who has realized the truths of spiritual science through direct experience.

Ṛtam – The eternal and unchanging order in the universe, representing the divine principles.

Ṛtu – Season; one of the six divisions of the year.

Rṣabhadeva – An incarnation of the Supreme Lord who appeared in the Tretā-yuga.

Rṣyaśṛṅga – A sage born with the horns of a deer, famous for his association with the Mahābhārata.

S

Sacrifice (yajña) – A ritualistic ceremony performed to please the Supreme Lord and demigods, often involving offerings of food and other items.

Sādhu – A saintly person or devotee of the Lord; one who follows the path of righteousness.

Sādhu-saṅga – Association with saintly persons or devotees of the Lord.

Sādhyas – A class of demigods responsible for executing the orders of Lord Brahmā.

Sage – A wise and learned person, often used to refer to spiritual teachers and ascetics.

Sākṣat – Directly; referring to the direct presence or manifestation of the Supreme.

Sākṣat-kāra – Direct perception or realization of the Supreme.

Sālokya – A liberation where one resides on the same planet as the Supreme Lord.

Sālokya-mukti – Liberation where one resides on the same planet as the Supreme Lord.

Sālokya-rūpa – Liberation where one attains a form similar to that of the Supreme Lord.

Sāmānya – Common; referring to the commonality of the material elements.

Sāmāniya-śāstra – The science of the common principles underlying various branches of knowledge.

Sāṅkhya – One of the six classical systems of Indian philosophy, focused on analytical knowledge and the distinction between matter and spirit.

Sāṅkhya-yoga – The path of analytical knowledge and renunciation of material attachment.

Sāṅkīrtana – Congregational chanting or singing of the holy names of the Lord.

Sāṅkīrtana-yajña – The congregational chanting of the holy names of the Lord as the recommended sacrifice for the present age.

Sāṅkhya – The path of analytical knowledge and renunciation of material attachment.

Sannyāsa – The renounced order of life, characterized by detachment from material possessions and a focus on spiritual realization.

Sannyāsī – A person in the renounced order of life.

Sanātana-dharma – The eternal, natural principles of duty and righteousness.

Sāra – Essence or substance.

Sārasvatī – (1) The goddess of learning and wisdom; (2) a river mentioned in the Vedas.

Sarga – The process of creation or the initial creation of the material world.

Sarvajña – The all-knowing; a title for the Supreme Personality of Godhead.

Sat – Existence; the eternal and unchanging reality.

Sat-cit-ānanda – The Supreme Absolute Truth characterized by eternity, knowledge, and bliss.

Sat-cit-ānanda-vigraha – The transcendental form of the Supreme Personality of Godhead, characterized by eternity, knowledge, and bliss.

Sātvata – Connected with the Sātvata dynasty or related to Lord Kṛṣṇa.

Sātvata-tantra – A scripture describing the worship of Lord Kṛṣṇa.

Satya-loka – The topmost planetary system within the material universe.

Satya-yuga – The first and most virtuous age in the cycle of four yugas.

Śāstra – Sacred scriptures or authoritative texts.

Śatru – An enemy.

Śatru-saṅga – Association with worldly-minded or non-devotees.

Satyabhāmā – One of the principal queens and wives of Lord Kṛṣṇa.

Satya-saṅkalpa – One whose desires are always fulfilled.

Satyavrata – A king who later became the sage Śrāddhadeva, also known as Vaivasvata Manu.

Śaṅkara – (1) Lord Śiva, one of the principal demigods; (2) Ādi Śaṅkarācārya, a philosopher and founder of the Advaita Vedānta school.

Śaṅkara-bhagavatā – A scripture describing the glories of Lord Śiva.

Śaṅkhacūḍa – A demon defeated by Lord Kṛṣṇa during His pastimes.

Śaṅkhāsura – A demon in the form of a conch-shell defeated by Lord Kṛṣṇa.

Śānta – Peaceful or pacified.

Śānti – Peace; also refers to a ritualistic ceremony performed for peace and well-being.

Śaraṇāgati – Surrender; taking shelter of the Supreme Lord.

Śarīra – The physical body.

Śarīri – The soul residing within the body.

Śarṇāgati – Surrender; taking shelter of the Supreme Lord.

Śarva – Another name for Lord Śiva, meaning “the auspicious one.”

Śāringā-dhana – A name of Lord Kṛṣṇa, referring to His holding the bow named Śāringa.

Śata-kumbha – A sage who became intoxicated by power and was later defeated by Lord Kṛṣṇa.

Śatrughna – The youngest brother of Lord Rāmacandra, known for killing the demon Lavaṇa.

Śāvitri – The sacred Gāyatrī mantra, a prayer to the sun-god for enlightenment.

Śeṣa – (1) The divine serpent who serves as the bed of Lord Viṣṇu; (2) the embodiment of time.

Śiṣya – A disciple or student.

Śloka – A verse or stanza, typically in the form of a couplet.

Śmaśāna – A cremation ground.

Śrīgāra – The aesthetic or romantic mellow in devotional service.

Śrīgāra-rasa – The mellow of romantic or conjugal love in devotional service.

- Śṛngāra – The mellow of romantic or conjugal love in devotional service.
- Śrī – Auspicious or radiant; a term of respect used before the names of demigods, sages, or important personalities.
- Śrī Caitanya Mahāprabhu – The combined incarnation of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī, who appeared in the fifteenth century to spread the congregational chanting of the holy names.
- Śrī Devī – The goddess of fortune, eternal consort of Lord Viṣṇu.
- Śrīdāma – A cowherd boy and close friend of Lord Kṛṣṇa.
- Śrīdhara – A name of Lord Viṣṇu or Kṛṣṇa, meaning “one who holds the goddess of fortune.” Śrīdhara Svāmī – A medieval commentator on the Bhāgavatam.
- Śrī-guru – The spiritual master, representing the divine guidance in spiritual life.
- Śrī Kṛṣṇa Caitanya – Another name for Lord Caitanya, emphasizing His identity as Lord Kṛṣṇa in the mood of Śrīmatī Rādhārāṇī.
- Śrimad-Bhāgavatam – The most celebrated of the eighteen Purāṇas, presenting the glories and pastimes of Lord Kṛṣṇa.
- Śrimad-Bhagavad-gītā – A sacred scripture consisting of a conversation between Lord Kṛṣṇa and Arjuna on the battlefield of Kurukṣetra.
- Śrīmatī – A title of respect used before the names of goddesses or highly respected women.
- Śrīmatī Rādhārāṇī – The eternal consort of Lord Kṛṣṇa and the personification of pure devotion.
- Śrīpāda – A respectful term meaning “the Lord’s feet” or “a holy place.” Śrīvāsa Ṭhākura – A great devotee and associate of Lord Caitanya.
- Śrīvāsa-āśrama – The home of Śrīvāsa Ṭhākura, a great devotee and associate of Lord Caitanya.

- Śruti – The Vedic literature that is heard or directly received from the Supreme.
- Śrutis – The four Vedas: Rg, Sāma, Yajur, and Atharva.
- Sthāna – A place or abode.
- Sthira – Steady or fixed.
- Sthūla-śarīra – The gross or physical body.
- Sūkṣma-śarīra – The subtle body, including the mind, intelligence, and false ego.
- Sūrya – The sun-god.
- Sūta – A professional reciter or storyteller of ancient times; also, the name of a sage who spoke the Purāṇas to the sages at Naimiṣāraṇya.
- Sūta Gosvāmī – The sage who narrated the Purāṇas to the sages at Naimiṣāraṇya.
- Sūta-saṅhitā – A scripture narrated by Sūta Gosvāmī, containing information on various subjects.
- Sūdra – The fourth social division in the Vedic system, traditionally responsible for service and support roles.
- Sūkti – Skillful or effective words or expressions.
- Sumeru – The central mountain in the universe.
- Sumitra – One of the wives of King Daśaratha and the mother of Lord Lakṣmaṇa and Śatrughna.
- Sun-god (Sūrya) – A powerful demigod and source of light and energy in the universe.
- Sunīti – The mother of Dhruva Mahārāja and a great devotee.
- Supersoul – The localized aspect of the Supreme within the heart of every living being, providing guidance and witnessing activities.
- Supreme Personality of Godhead – The ultimate and absolute form of God, possessing all divine qualities and opulence.

Svadhā – One of the daughters of Dakṣa and the wife of Pitṛloka (the demigods in charge of ancestors).

Svarga – The heavenly planets, one of the higher planetary systems in the material universe.

Svarga-loka – The heavenly planets, one of the higher planetary systems in the material universe.

Svarga-vāsa – The residents of the heavenly planets.

Svayam – Personally; indicating a direct or personal presence.

Svayam Bhagavān – The original and complete form of the Supreme Personality of Godhead.

Svena – By His own; indicating the independent nature of the Supreme Lord.

T

Tamas – The mode of ignorance, characterized by darkness, inertia, and delusion.

Tamas-guṇa – The mode of ignorance, one of the three modes of material nature.

Tamasī – Pertaining to the mode of ignorance.

Tamasik – Influenced or dominated by the mode of ignorance.

Tāmasika – Influenced or dominated by the mode of ignorance.

Tamasvatī – Another name for the goddess of fortune, especially when she becomes angry.

Tāraka-brahma – The transcendental sound vibration that delivers one from the material world.

Tāraka-śakti – The divine energy that helps one cross over the material ocean.

Tattva – Truth or reality.

Tattva-darśī – One who has realized the truth or reality.

Tattva-jña – One who knows the truth or reality.

Tattva-saṅkhyāna – Analytical knowledge of the ultimate truth or reality.

Tattva-vit – One who knows the truth or reality.

Tāvān – That; indicating the Supreme Absolute Truth.

Tīrtha – A holy place of pilgrimage, often associated with a sacred river or deity.

Tīrtha-yātrā – Pilgrimage to holy places.

Tośanā – Satisfying; pleasing.

Trāhi – Please protect or deliver.

Trayī – The three Vedas: Ṛg, Sāma, and Yajur.

Tri-dandā – The triple staff carried by renunciants as a symbol of their vows.

Trigunātmaka – Composed of the three modes of material nature.

Trijagat – The three worlds: the upper, middle, and lower planetary systems.

Trimūrti – The three principal deities: Brahmā, Viṣṇu, and Śiva.

Tri-pāda – Three-footed; referring to Lord Viṣṇu as described in the Ṛg Veda.

Tri-sāma – The threefold Sāma Veda, a collection of Vedic hymns chanted during rituals.

Trivikrama – Another name for Lord Viṣṇu, meaning “one who takes three steps.” **Tu** – But; however.

Tulasī – The sacred basil plant, dear to Lord Kṛṣṇa.

Tumburu – A Gandharva (celestial musician) and a great devotee of the Lord.

Turiya – The fourth state of consciousness, transcending waking, dreaming, and deep sleep.

U

Ucchiṣṭa – The remnants of food left by others, considered purifying when offered to the Lord.

Udāra – Generous or magnanimous.

Udāra-dhiḥ – Broad-minded or magnanimous.

Uddhava – A cousin and devotee of Lord Kṛṣṇa, known for his close association with Him.

Ugra – Fierce or powerful.

Ugra-karma – Fierce activities, often related to violence or harm.

Ujjvala-rasa – The mellow of transcendental conjugal love, especially as experienced by the gopīs in Vṛndāvana.

Ulūka – An owl.

Unmana – Not thinking or beyond the mind.

Unmatta – Mad or intoxicated.

Upādāna – The material cause or substance from which something is made.

Upādāna-kāraṇa – The material cause or substance from which something is made.

Upadeśa – Instruction or advice.

Upadeśa-ratna – A jewel of instruction; a valuable piece of advice or teaching.

Upadeśa-sāra – The essence of all instructions; the most important teachings.

Upadeśa-sāhasrī – A classic work by Śrīla Rūpa Gosvāmī, consisting of a thousand verses on devotional service.

Upādhi – Designations or material designations that cover the soul.

Upādhyāya – A teacher or spiritual guide.

Upakāra – Benevolence or kindness.

Upānayana – The sacred thread ceremony, marking the initiation of a boy into Vedic studies.

Upāsaka – A worshiper or devotee.

Upāsana – Worship or devotional service.

Upavāsa – Fasting; abstaining from food or specific activities as an austerity or religious observance.

Urdhvapuṇḍra – The tilaka marks (Vaishnava tilaka) worn by devotees on the forehead and other parts of the body.

Urdhvareta – One who practices celibacy and retains the semen for spiritual advancement.

Uru – Thighs; also refers to a particular Vedic meter.

Uru-krama – Another name for Lord Viṣṇu, meaning “one whose steps cover the three worlds.” Uśā – The daughter of Asura Bāna and a beloved of Aniruddha, a grandson of Lord Kṛṣṇa.

Utkarṣa – Excellence or superiority.

Utseka – Elevation or promotion.

Uttama – The highest; superior.

Uttama-bhakti – The highest form of devotional service, characterized by pure love of God.

Uttama-adhikārī – The most advanced devotee, who sees the equality of all living beings and engages in pure devotional service.

Uttama-puruṣa – The Supreme Personality of Godhead.

Uttara – The daughter of King Virāṭa and wife of Abhimanyu.

Uttara-yāga – A sacrifice performed for obtaining a son.

Uttara-phālgunī – The nakṣatra (lunar mansion) under which Arjuna was born.

V

Vaijayantī – A special flower garland worn by Lord Viṣṇu or Kṛṣṇa.

Vaijayantī-mālā – A garland of victory; a flower garland worn by Lord Viṣṇu or Kṛṣṇa.

Vaiśeṣika – One of the six classical systems of Indian philosophy, focused on atomism and metaphysics.

Vaiśeṣika-sūtra – The foundational text of the Vaiśeṣika school, attributed to the sage Kaṇāda.

Vaiṣṇava – A devotee of Lord Viṣṇu or Kṛṣṇa.

Vaiṣṇava-saṅga – Association with devotees of Lord Viṣṇu or Kṛṣṇa.

Vaiṣṇava-sevā – Service to the devotees of Lord Viṣṇu or Kṛṣṇa.

Vaiṣṇavī – A female devotee of Lord Viṣṇu or Kṛṣṇa.

Vaiṣṇavism – The devotional tradition centered around the worship of Lord Viṣṇu or Kṛṣṇa.

Vaiṣya – The third social division in the Vedic system, traditionally engaged in agriculture, commerce, and business.

Vaitāliya – A form of mystic power or a particular goddess associated with occult practices.

Vaiyāsakī – A name for Yamunā, the sacred river associated with Lord Kṛṣṇa's pastimes.

Vajra – The thunderbolt weapon, often associated with the demigod Indra.

Vāk – Speech or the power of speech; also refers to the goddess of speech, Sarasvatī.

Vākyā – A sentence or statement.

Valmīki – The sage who composed the Rāmāyaṇa, an epic poem narrating the life of Lord Rāmacandra.

Varāha – The boar incarnation of Lord Viṣṇu, who lifted the Earth from the cosmic ocean.

Vārāṇasī – A sacred city in India, also known as Kāśī or Benares.

Varāṇasī – A sacred city in India, also known as Kāśī or Benares.

Vārṣneya – Another name for Arjuna, indicating his descent from the Viṣṇu dynasty.

Varuṇa – The demigod presiding over the cosmic waters and the lord of justice.

Vāsana – Subtle impressions or desires stored in the mind.

Vāsara – A particular time, often referring to the day of the week.

Vāsava – Another name for Lord Indra, the king of the demigods.

Vāsudeva – A name for Lord Kṛṣṇa, indicating His descent as the son of Vasudeva.

Vāsudeva-kathā – Topics related to Lord Kṛṣṇa, especially His pastimes and teachings.

Vāsudeva-sūtra – A concise philosophical statement describing the Supreme Absolute Truth as Vāsudeva.

Vāsudeva-para – Devotees who are exclusively dedicated to Lord Kṛṣṇa.

Vāsudevī – Another name for Śrīmatī Rādhārāṇī, the eternal consort of Lord Kṛṣṇa.

Vāsuki – The king of serpents, used as a rope during the churning of the milk ocean.

Vāta – Air; the principle of air or wind.

Vāyu – The demigod presiding over the air and wind.

- Vāyuputra – A son of Lord Vāyu, often referring to Lord Hanumān.
- Vāyu-tattva – The principle of air or wind, one of the five basic elements.
- Veda – The ancient scriptures of India, divided into four collections known as Rg, Sāma, Yajur, and Atharva Vedas.
- Veda-vāda – The ritualistic study and performance of Vedic ceremonies without understanding their deeper spiritual significance.
- Vedānta – The philosophical end or conclusion of the Vedas; a system of knowledge exploring the nature of reality and the self.
- Vedānta-sūtra – The foundational text of Vedānta philosophy, also known as the Brahma-sūtra, compiled by Vyāsa.
- Vedic – Pertaining to the Vedas, the ancient sacred scriptures of India.
- Vedopaniṣad – The Upaniṣads, which contain the philosophical essence of the Vedas.
- Vegavat – One who is controlled or restrained.
- Vegavatī – A river mentioned in the Purāṇas, often associated with Lord Kṛṣṇa's pastimes.
- Venu – The flute; also, a name for Lord Kṛṣṇa, who is often depicted playing the flute.
- Venu-gīta – The song sung by Lord Kṛṣṇa while playing His flute, especially during the rāsa dance.
- Vidura – A wise and saintly character in the Mahābhārata, known for his devotion to Lord Kṛṣṇa.
- Vidyā – Knowledge or learning.
- Vidyādhara – A class of celestial beings possessing mystical knowledge and powers.
- Vidyā-sāgara – The ocean of knowledge.
- Vikāra – Transformation or modification.

- Vikarma – Prohibited or forbidden activities; sinful actions.
- Vikrama – Heroic activity or prowess.
- Vikuṇṭha – The spiritual world, the eternal abode of Lord Viṣṇu or Kṛṣṇa.
- Vikuṇṭha-loka – The spiritual world, free from the limitations of the material realm.
- Vilāpa-kusumañjali – A poetic work expressing the gopīs' lamentation during Lord Kṛṣṇa's separation.
- Vilāsa – Pastime or playful activity.
- Vilāsa-mañjarī – One of the eternal associates of Lord Kṛṣṇa in His pastimes.
- Vinaya – Humility or gentleness.
- Vināyaka – Another name for Lord Ganeśa, the elephant-headed demigod.
- Vīra – Heroic or valiant.
- Vīra-bhakti – Heroic devotion; intense and valiant devotional service.
- Vīra-rasa – The mellow of heroism or chivalry in devotional service.
- Virāṭa – The universal form or cosmic manifestation of the Supreme Lord.
- Virāṭa-rūpa – The universal form or cosmic manifestation of the Supreme Lord.
- Virāṭa-puruṣa – The universal form or cosmic manifestation of the Supreme Lord.
- Viṣaya – Sense objects or material enjoyment.
- Viṣaya-buddhi – The consciousness that is attached to sense objects or material enjoyment.

- Viṣṇu – (1) The Supreme Personality of Godhead; (2) the second person of the Hindu Trinity, also known as Nārāyaṇa.
- Viṣṇu-māyā – The internal, spiritual potency of the Supreme Lord, responsible for creation and maintenance.
- Viṣṇu-purāṇa – A scripture that narrates the glories and pastimes of Lord Viṣṇu.
- Viṣṇu-sahasranāma – The thousand names of Lord Viṣṇu, found in the Mahābhārata.
- Viṣṇu-tattva – The category of divinity that includes Lord Viṣṇu and His expansions.
- Viṣṇu-vārdhana – One who enhances or increases the glories of Lord Viṣṇu.
- Viṣṇu-yāma – The last three muhūrtas (each of 48 minutes) of the night, considered auspicious for spiritual activities.
- Viśāla – Expansive or vast.
- Viśāla-rūpa – Having a vast or universal form; another name for Lord Viṣṇu's universal form.
- Višeṣa – Distinct or special.
- Višeṣa-darśī – One who sees the uniqueness or distinctiveness of devotional service.
- Višeṣa-jñā – One who knows the distinctions or special features of devotional service.
- Višeṣa-pūjana – The special worship of the Supreme Personality of Godhead.
- Višeṣa-yoga – The special knowledge of devotional service.
- Višeṣa-yogī – One who practices the special process of devotional service.
- Višeṣṭa – Distinguished or preeminent.

- Višeṣṭa-guṇa – Distinguished qualities; referring to the specific attributes of the Supreme Personality of Godhead.
- Viśva – The universe or the whole creation.
- Viśva-rūpa – The universal form or cosmic manifestation of the Supreme Lord.
- Viśvajit – One who conquers or controls the entire universe.
- Viśvakarma – The celestial architect and engineer, often identified with Lord Brahmā.
- Viśva-mūrti – The all-pervading form of the Supreme Lord.
- Viśvāmitra – A sage and king who became a powerful brāhmaṇa through austerities.
- Viśvāmitra-gāyatrī – A sacred mantra dedicated to Lord Viśvāmitra, revealing his exalted position.
- Viśvāsa – Faith or trust.
- Viśvāsam pūrvam āśit – The phrase used to express complete confidence in spiritual knowledge.
- Viśveṣa – The Lord of the universe; another name for Lord Viṣṇu or Kṛṣṇa.
- Viśvottīrṇa – Beyond the material world; transcendent.
- Viṣṇu-dhūta – Messengers of Lord Viṣṇu or Kṛṣṇa, who deliver the souls of devotees to the spiritual world.
- Viṣṇu-loka – The abode of Lord Viṣṇu, also known as Vaikuṇṭha.
- Viṣṇu-pāda – The lotus feet of Lord Viṣṇu or Kṛṣṇa; a title of respect used for advanced devotees.
- Viṣṇu-pūjā – Worship of Lord Viṣṇu or Kṛṣṇa.

Proof