

Unit III

Jñāna-yoga, as described in the *Bhagavad Gita*, is the path of knowledge and self-realization. It emphasizes discerning the eternal Self (Ātman) from the transient body and mind. By cultivating inner wisdom through meditation, self-inquiry, and understanding the imperishable Brahman, one transcends ignorance and ego. This path leads to liberation (*moksha*) by realizing unity with the Supreme Consciousness. True knowledge is seeing the divine in all beings and acting without attachment. Jñāna-yoga encourages detachment, discipline, and introspection, guiding the seeker beyond illusion (*Maya*) towards the truth of oneness, peace, and eternal bliss.

Chapter 2 – Sāṅkhya Yoga (*The Yoga of Knowledge*) from the *Bhagavad Gita*:

- 2.14 – Pleasure and pain are temporary; endure them with courage, O Arjuna.
- 2.15 – One who remains calm in pleasure and pain is fit for immortality.
- 2.16 – The unreal has no existence; the real never ceases to be—this truth is known by the wise.
- 2.17 – The Self, which pervades everything, is eternal and indestructible.
- 2.18 – The body is perishable, but the soul is eternal—so fight, O Arjuna.
- 2.19 – One who thinks the soul kills or is killed doesn't understand; the soul neither kills nor is killed.

Chapter 13 – Kṣetra-Kṣetrajña Vibhāga Yoga (*The Yoga of the Field and the Knower of the Field*) from the *Bhagavad Gita*:

- 13.11 – Cultivate devotion, seek solitude, avoid crowds and distractions, and always remain focused on the Self.
- 13.12 – True knowledge is understanding the imperishable Brahman; anything else is ignorance.
- 13.13 – Describes Brahman: beginningless, supreme, beyond cause and effect.
- 13.14 – It pervades everything, yet is indivisible; appears in all beings but remains undivided.
- 13.15 – It is both inside and outside beings, moving and unmoving—subtle and beyond perception.
- 13.16 – Though indivisible, it seems divided in beings; it sustains, creates, and destroys.
- 13.17 – It is the light of all lights, beyond darkness, knowledge, the object of knowledge, and attainable through wisdom.
- 13.18 – The Field (Kṣetra), knowledge, and the Knowable (Brahman) are explained for liberation.
- 13.19 – Both matter (Prakriti) and spirit (Puruṣa) are beginningless; changes arise from their interaction.
- 13.20 – Prakriti is the cause of actions; Puruṣa experiences pleasure and pain.
- 13.21 – Attachment to the gunas causes rebirth in good or evil wombs.
- 13.22 – The Supreme Self, though residing in the body, remains untouched—He is the witness, the guide, and the enjoyer.
- 13.23 – One who understands both Prakriti and Puruṣa is not born again.
- 13.24 – Some realize the Self through meditation, others through knowledge or karma yoga.
- 13.25 – Some learn from others, hearing and following with devotion, and attain liberation.
- 13.26 – All beings are born from union of Field (body/matter) and the Knower (spirit).
- 13.27 – One who sees the same Supreme Lord in all beings sees truly.
- 13.28 – Seeing the Lord equally in all beings, one does not hurt others and attains the Supreme.

- 13.29** – Realizing that all actions are done by nature alone, the Self remains untouched.
- 13.30** – One who sees the unity of all beings in the Supreme Self attains liberation.
- 13.31** – The eternal, changeless Self is not destroyed when the body perishes.
- 13.32** – Just as space is unaffected by what it pervades, so the Self remains untouched despite dwelling in the body.
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Chapter 6 – Dhyāna Yoga (*The Yoga of Meditation*) of the *Bhagavad Gita*:

- 6.24** – Renounce all desires born of imagination and fully control the senses with the mind.
- 6.25** – Steadily, with firm conviction and patience, bring the mind to rest in the Self alone.
- 6.26** – Whenever the mind wanders, bring it gently back under the control of the Self.
- 6.27** – The yogi whose mind is disciplined finds supreme peace and joy in the Self.
- 6.30** – He who sees Me (Krishna) in all beings and all beings in Me never loses sight of Me.
- 6.32** – The best yogi is one who sees the joy and sorrow of all beings as their own.

Unit IV

Bhakti-yoga, in the *Bhagavad Gita*, is the path of devotion and love for the Divine. It teaches surrendering the ego and offering all actions, thoughts, and emotions to God with a pure heart. Through unwavering faith, prayer, chanting, and selfless service, the devotee establishes a deep, personal bond with the Supreme (Krishna). Bhakti transcends ritual and caste, emphasizing love, humility, and constant remembrance of God. Unlike other paths, it requires no intellectual mastery—only heartfelt devotion. Ultimately, Bhakti-yoga leads to liberation (*moksha*) as the soul is united with the divine through grace and loving surrender.

Chapter 9 – Rāja Vidyā Rāja Guhya Yoga (*The Yoga of Royal Knowledge and Royal Secret*) of the *Bhagavad Gita*:

- 9.17** – I (Krishna) am the father, mother, sustainer, and grandsire of the universe; the object of knowledge, the purifier, the sacred syllable Om, and the Vedas.
- 9.22** – To those who are always devoted, I give what they lack and preserve what they have.
- 9.23** – Even if others worship other gods with devotion, they actually worship Me, though not properly.
- 9.27** – Whatever you do—offer, eat, give, or perform—do it as an offering to Me.
- 9.29** – I am equal to all beings; I show neither hatred nor favoritism. But those who worship Me with love dwell in Me, and I in them.
- 9.34** – Fix your mind on Me, be devoted to Me, worship Me, bow to Me—thus united with Me in love, you shall surely come to Me.

Chapter 11 – Viśhwarūpa Darśhana Yoga (*The Yoga of the Vision of the Universal Form*) in the *Bhagavad Gita*:

11.10 – Arjuna describes Krishna’s universal form as having countless arms, eyes, mouths, and divine ornaments—radiant and infinite in all directions.

11.11 – The form shines like blazing fire and the sun, wearing celestial garlands and garments, resounding with divine fragrances—wondrous and boundless.

11.12 – The brilliance of a thousand suns rising at once in the sky might resemble the radiance of that supreme form.

11.13 – Arjuna sees the entire universe in one place within Krishna’s universal body, filled with awe and wonder.

Chapter 12 – Bhakti Yoga (*The Yoga of Devotion*) of the *Bhagavad Gita*:

12.4 – Those who worship the unmanifest, imperishable Brahman with steady mind and self-control also reach Me.

12.6 – Those who surrender all actions to Me, worship Me with unwavering devotion, and meditate on Me with a focused mind...

12.7 – ...I quickly rescue them from the ocean of birth and death, as their minds are fixed on Me.

12.8 – Fix your mind and intellect on Me alone, and you will dwell in Me without doubt.

12.9 – If you cannot fix your mind steadily on Me, then practice devotion (bhakti) regularly.

12.10 – If you can’t practice devotion, perform actions for My sake—through selfless service, you will attain perfection.

12.11 – If even that is not possible, then renounce the fruits of all actions and act with self-control.

12.12 – Knowledge is better than mere practice; meditation is higher than knowledge; renouncing results of actions brings peace.

12.20 – Those faithful devotees who follow this path of immortal Dharma with love and sincerity are most dear to Me.

Chapter 3 – Karma Yoga (*The Yoga of Action*) of the *Bhagavad Gita*:

3.5 – No one can remain inactive even for a moment; everyone is compelled to act by nature's qualities (*gunas*).

3.8 – Perform your prescribed duties, for action is better than inaction; even maintaining your body requires action.

3.10 – At creation, Brahmā gave sacrifice (*yajña*) along with duties and said: "Through sacrifice, prosper and nourish each other."

3.11 – By pleasing the gods through sacrifice, and they pleasing you in return, mutual cooperation brings prosperity.

3.12 – Those who enjoy gifts of nature without offering in return are thieves.

3.13 – The righteous who offer to the divine are purified; the selfish who eat only for themselves incur sin.

3.14 – Food comes from rain, rain from sacrifice, sacrifice from action (*karma*), and karma is born of the Vedas.

3.15 – The Vedas come from the imperishable Brahman; thus, Brahman is ever-present in sacrifice and action.

3.16 – One who does not follow this cycle of sacrifice leads a sinful, joyless life.

3.20 – Even great kings like Janaka attained perfection through action; set an example by your deeds.

3.21 – Whatever a great person does, others follow; the standard they set becomes the guiding norm for the world.