

GITA SAAR

Truth made Simple

Sankalp Mishra



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GITA SAAR

Truth made Simple

Message from the Compiler



In Chapter 18, Verse 68 of the Bhagavad Gita, Shri Krishna states that the one who explains the secrets of the Gita to the devotees is bound to come back to him at the end. I am just an instrument that has been deployed to compile a summarised form of the Gita so that it can reach more and



more people and help them in their lives by dispelling ignorance. This book is an honest effort on my part to convey the teachings of the Gita as they are, without adding my interpretation or explanation. The book analyses the shlokas covered in each chapter of the Gita and presents them as key concepts for an easier understanding.

The book covers all the key concepts in less than 25 pages for a quick run through of the entire Gita. The book aims at not only promoting the reading of the Gita but also the retention of the core concepts that affect our everyday life. This book is for everyone who wants to be introduced to the Gita and is searching for a lucid English version to quickly get a hold of the key concepts.

Please share this book with the maximum number of people to spread the divine knowledge and encourage reading the Gita as much as possible.

Sankalp Mishra

Purpose of the Book



The book is inspired by and uses English translation of the book 'Bhagavad-Gītā As It is' by A. C. Bhaktivedanta Swami Prabhupada. The book is for disseminating the knowledge in the Gita.

The book is aimed to cater to three set of individuals, one who have read Gita and want to remember the key concepts alongwith shloka number, second those who want to start reading Gita and just want to have a quick run through of chapter wise concepts and third for individuals who are scared to pick up a big book. The book will fulfill the following purposes for three set of individuals:

- ❧ Provide a highly concise summary of the Gita to go through everyday
- ❧ Compartmentalise multiple concepts under different sub headings for easy understanding
- ❧ Provide a guide to remember chapter wise key concepts alongwith shloka number
- ❧ Remove the misconception and fear that reading Gita is very difficult
- ❧ Encourage learning Gita from authentic sources

How to Read the Book

For each chapter the book contains the concepts and information covered alongwith shloka number. Let us understand this using some examples:

- ❧ The information in image 1 needs to be read as - Description of Duryodhana Army is given in Shlokas 1 to 4 and then goes onto mention the names of army members as per Shloka 1 to 4. In Shloka 1 to 4 this is the most important information to imbibe according to the author
- ❧ Image 2 describes information related to attachment as provided in Shloka 62 and 63
- ❧ Image 3 describes that Yoga Vidya was imparted from the supreme to Vivasvan to manu to Iksvaku
- ❧ Image 4 describes the type of material energies given in shloka 4 which is ultimately exploited by living entities given in shloka 5
- ❧ Image 5 describes the nature of the Divine as given under Shlokas 8 to 13 with the seat of the divine being in the heart as mentioned in Shloka 21

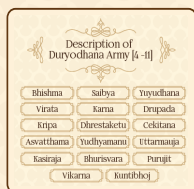


Image-1



Image-2



Image-3

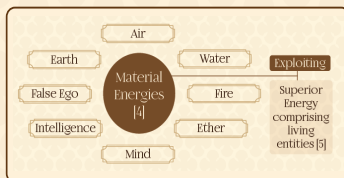


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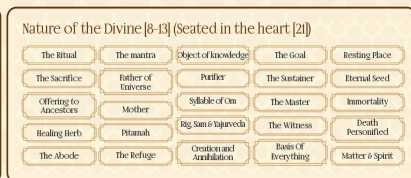


Image-5

Bhagavad Gita

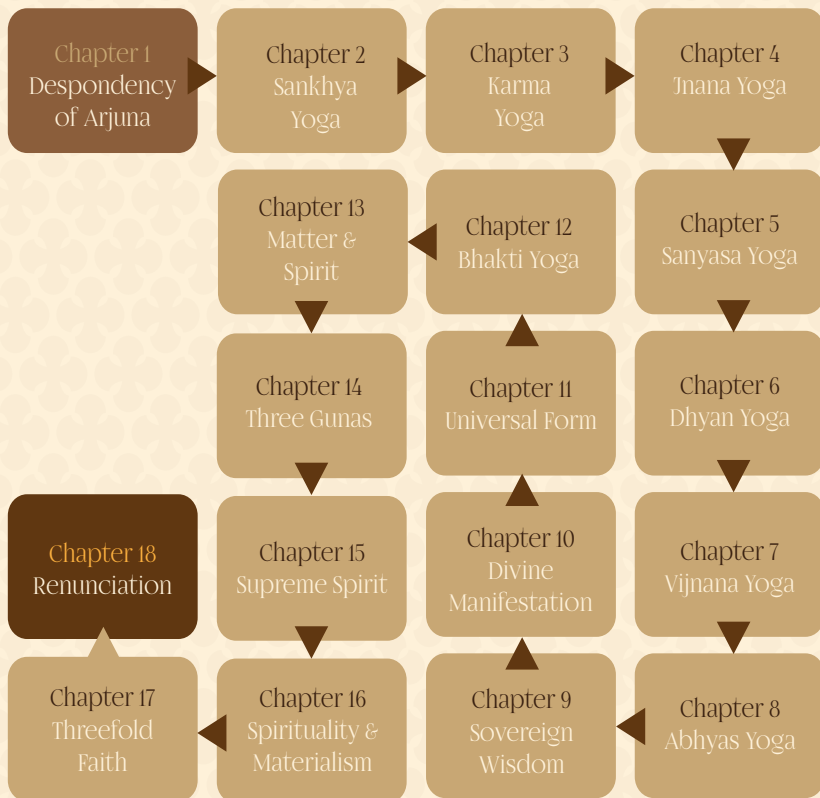


Journey from despondency to renunciation

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Bhagavad Gita

Introduction



Journey from despondency to renunciation

Chapter 1

Despondency of Arjuna

(Main Scene: Chariot between 2 Armies [22-24])

Sanjay is describing the Kurukshetra battlefield to Dhritrashtra

Description of Duryodhana Army [4 -11]

Bhishma	Saibya	Yuyudhana
Virata	Karna	Drupada
Kripa	Dhrestaketu	Cekitana
Asvatthama	Yudhyamanu	Uttarmauja
Kasiraja	Bhurisvara	Purujit
Vikarna	Kuntibhoj	

Description of Concshells [14-18]

Shri Krishna		Panchjanya
Arjun		Devadatta
Bhishma		Paudra
Yudhisthir		Anantavijaya
Nakul		Sughosa
Sahadev		Manipusaka

Arjuna not Ready to Fight [26-35]

Arjuna sees his own relatives and friend in the enemy line [26-27]

Arjun speaks to Shri Krishna about his hands trembling and mouth drying.

He is unable to hold his bow and his mind reeling [28-30]

Arjuna mentions he can't see any good from the war nor he desires victory [31]

Arjuna mentions he is not ready to fight with his relatives [32-35]

Arjuna's Reason [36-44]



Conclusion: Arjuna says it's better to be killed unarmed than committing such a sin [45]

Chapter 2

Sankhya Yoga

Shri Krishna asks Arjuna to give up such weakness & fight [2-3]

Arjuna replies it's better to live begging than to kill great teachers [4-5]

Arjuna says he doesn't know killing the enemy is better or be killed [6]

Arjuna confused about his duty surrenders & becomes a disciple [7]

Arjuna tells Shri Krishna he will not fight [9]

Krishna Jnana (Message to Arjuna)

Permanent & Non Permanent

There was never a time when we didn't exist nor there will be such a time in the future [2]. Soul passes from one body to other like from a person's young age to old [3]. material body has no endurance, soul has no change [6]. person same in happiness and distress is eligible for liberation [5]

Nature Of The Soul

Indestructible, immeasurable, eternal [18]. neither birth, nor death, unborn, eternal, ever existing primeval [20]. not cut into pieces, not burnt, moistened or withered [23]. unbreakable, insoluble, omnipresent, immutable & immovable [24]. invisible, inconceivable [25]. can't be slain [30]

Kshatriya Dharma

No better engagement than fighting for Dharma [31]. not fighting will incur sins [33]. not fighting will invite criticism and loss of face [34-36]. fight for the sake of fighting without considering victory or defeat - this will incur no sin [38]

Action Without Seeking Results

Be resolute in purpose with one aim [4]. one attached to sense gratification and material opulence has no resolute determination in mind / intelligence [44]. one should be free from duality and anxiety to establish in self [45]. Yoga is performing all duties equipoised abandoning attachment to success and failure [46]. service without result leads to liberation

Description of Enlightened Soul

Sage of a Steady Mind

Undisturbed by misery & happiness, free from attachment, fear & anger [56]. unaffected by good or evil [57]. withdraw of senses from sense objects [58]. restraining senses and fixing consciousness on deity [61]

Attachment

Contemplation develops attachment, attachment develops lust and lust develops anger [62]. anger leads to delusion, delusion to failure of memory, then to loss of intelligence and then there is ruin [63]

Non Attachment

Through non attachment, aversion and control of senses one can obtain peace of mind and gain concentration of mind [64-65]

Spiritual Endeavour

Senses are restrained [68]. undisturbed by incessant flow of desires [70]. free from desires, sense gratification, sense of proprietorship, devoid of false ego [71]. way of spiritual life for liberation

Chapter 3

Karma Yoga

Arjuna asks if
knowledge is better
than action then
why fight? [1]

Karma Yoga

Neither abstinence nor renunciation of work
can lead to liberation [4]

Work with active control of mind and without
attachment is karma yoga [7]

Duties performed as a sacrifice for Bhagwan frees
from bondage [9]

Self Realised Man

Self Realised man has no purpose to fulfil from work nor any need to perform the duties [18] One can obtain the supreme by working without attachment as a matter of duty [19]

Work for Society

Whatever great man performs common man follows, whatever
standard he sets the world pursues [21]

Shri Krishna says he
is prescribed in his
duties without any
want or need [22]

Shri Krishna says if
he fails to perform
his duties all men
would follow [23]

Shri Krishna says if
he fails to perform
his duties all the
world will be in ruin
[24]

Ignorant Person

Ignorant perform duties with
attachment [25] ignorant engage
in material activities and become
attached [29]

Learned Person

Learned perform duties without attachment [25]
Learned person should not induce ignorant person
to stop work but should engage them in more
activities [26] Learned do not engage in senses and
sense gratification [29]

Surrendering of work

Surrendering full work
onto the supreme with
full knowledge of him and
without desires of profit,
proprietorship, lethargy
and fight [30]

Reason for Sinful acts

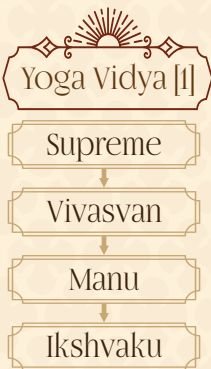
Lust born out of contact with with Rajas
guna and transformed into wrath is the
sinful enemy [37] true knowledge of chitta
is covered by insatiable lust [39] senses,
mind and intelligence are sitting places of
lust and covers true knowledge of living
entity [40] lust should be destroyed at the
very beginning by regulating senses [41]

Conquer Lust

Mind superior to the senses,
intelligence above the mind and
atman above intelligence [42]
knowing oneself to be
transcendental to the senses,
mind and intelligence one should
steady the mind by spiritual
strength to conquer lust [43]

Chapter 4

Jnana Yoga



Sacrifice for Liberation

Process of Seeking Knowledge [34]



Transcendental Knowledge

- ◆ All being part of supreme [35]
- ◆ Fire of knowledge burns all reactions to activities [37]
- ◆ Transcendental knowledge is the mature fruit of all mysticism. One who becomes accomplished in the practice of yoga enjoys this knowledge within himself [38]
- ◆ One who acts in service without attachment to results and without doubt is situated in the self as there is no happiness for doubting the soul [40-41]

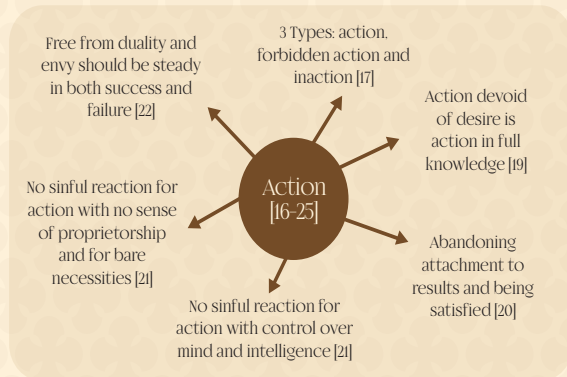
☞ Shri Krishna says he and Arjuna have taken many births which he remembers but Arjuna doesn't [5]

☞ Shri Krishna says that he appears in every millenia in his original transcendental form [6]

☞ Shri Krishna says that whenever there is rise of Adharma and decline of Dharma he takes birth to annihilate evil and establish Dharma [7-8]

☞ Shri Krishna says person fully freed from attachment, fear and anger, being fully absorbed in the divine becomes purified with the knowledge of the divine [10]

Sacrifice sense on fire of mental control [26]; sacrifice objects of senses on the fire of senses [26]; enlightenment through sacrifice of possession or by austerities through yoga or by studying Vedas [28]; enlightenment through breath restraint: sacrificing incoming breath in outgoing breath and remaining in trance by stopping all breath [29]; sacrifice in knowledge is better than sacrifice of material possession [33]



Chapter 5

Sanyasa Yoga

ॐ Arjuna asks Shri Krishna which one is better among Karma Yoga and Sannyas? [1]

ॐ Shri Krishna replies that both karma yoga and Sannyas are good for liberation but among the two karma yoga is better [2]

ॐ One who neither hates nor desires the fruits of action is always renounced [3]

Yoga - Sankhya

Only the ignorant say that Yoga and Sankhya are different, the learned say application on one path achieves the result of both [4] position reached by Sankhya can also be reached by service [5]

Work of the Yogis

Abandoning attachment, act with body, mind, intelligence and senses only for the purpose of purification [1]

Attains unadulterated peace as he offers the results of the activities to the divine [2]

Controls his nature and mentally renounces all actions neither working nor causing the work to be done [3]

Spirit and Karma

The divine spirit does not create activities, nor induces people to act nor creates the fruits of action, this is enacted due to the modes of material nature [14]; the spirit does not assume anyone's sin or pious activities [15]; when one's intelligence, mind, faith and refuge are fixed on the divine spirit then one moves towards the path of liberation [17]

Ways of the Humble Sage

- ॐ Sees everything and living being as equal [18]
- ॐ Mind equanimous they conquer cycle of birth and death [19]
- ॐ Neither rejoices on achievements nor laments on displeasures. Who is self intelligent and is not bewildered [20]
- ॐ Not attracted to material pleasures and rejoices from unlimited pleasures within [21]
- ॐ Does not take part in source of misery arising due to contact with material senses [22]

A Perfect Mystic

A perfect mystic is one whose aim is inward and who enjoys happiness within [24]; Beyond dualities arising due to doubts, minds are engaged within, busy working for welfare of living beings, free from all sins [25]; Free from anger and material desires, self realised, self disciplined, constantly endeavouring for perfection [26]

Control Breathing

Shutting out all external sense objects, keeping the eyes and vision concentrated between the eyebrows, suspending inward and outward breaths, controlling mind, senses and intelligence, aiming at liberation becomes free from desire, fear and anger [27-28]

Chapter 6

Dhyan Yoga

☪ Shri Krishna says one unattached to the results of work and works as obligated in renounced order is a true mystic [1]

☪ Shri Krishna says renunciation is same as yoga or linking one with the divine [2]

☪ Shri Krishna says one who is new in yoga, work is the means, one already elevated in yoga cessation of material activities is the mean [3]

☪ Shri Krishna says mind is the best friend for those who have conquered it and the greatest enemy for those who fail to do so [6]

Conquered Mind, Yogi, Transcendentalist

☪ To a man with controlled mind happiness-distress, heat-cold, honour dishonor are all the same [7]

☪ Person established in self realisation is a yogi. Such a person sees everything as the same [8]

☪ A transcendentalist should always engage his body, mind and self in relationship with the supreme. He should live in a secluded place free from desires and possessiveness [10]

Practice of Yoga

☪ Go to secluded place and fix the mind on one point [11-12]

☪ Body, neck and head erect in a straight line. With unagitated subdued mind, devoid of fear one should meditate on the divine [13-14]

☪ Constant control of body, mind and activities lead cessation of material existence [15]

☪ Regulation in habits of eating, sleeping, recreation and work [17]

Controlling the mind

Mind is restless, turbulent, obstinate and very strong, controlling it is more difficult than the wind [34]; controlling the mind is possible through practice and detachment [35]; a controlled mind is assured of success [36]

State of Samadhi [20-23]

☪ One's mind is completely restrained from mental activity

☪ Characterised by one's ability to see the self and rejoice in boundless happiness

☪ Once established never departs from the truth upon gaining which he thinks there is no better gain

☪ Actual freedom from all miseries arising from material contact

True Yogi

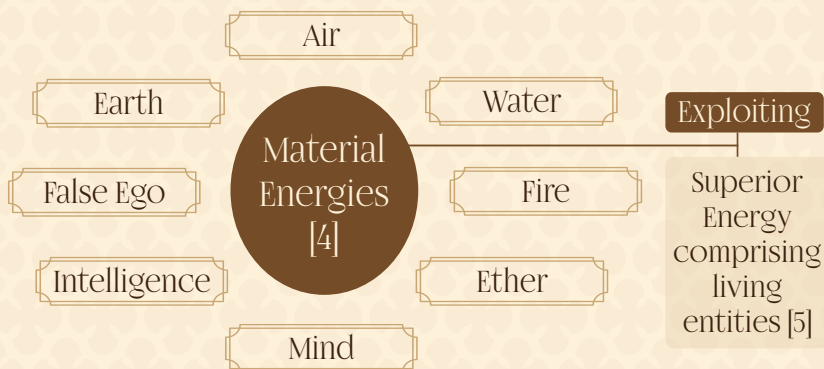
Observes the divine in all beings and sees the divine everywhere [29]; sees true equality in all being in both their happiness and distress [32];

Destination of unsuccessful Yogi

A transcendentalist never meets destruction, one who does good is never overcome by evil [40]; an unsuccessful yogi is born into family of righteous people or rich aristocracy or in a family of transcendentalist [41-42]; on such birth he revives divine consciousness for achieving perfection [43]; he is attracted to yogic principles without seeking them [44]; yogi is greater than the ascetic or the wise or the fruitive worker [46]; of all the yogis the one with great faith and who thinks and abides by the divine and renders service to him is the supreme [47]

Chapter 7

Vijnana Yoga



Sources of Nature

Material Spiritual

Power of Surrender

Divine energy consisting of triguna (Sattva, Rajas, and Tamas) is difficult to overcome. Those who surrender to the divine can overcome the gunas [14]

Kinds of pious men rendering devotional service [16]

Distressed

Desirer

Inquisitive

Seeker of Absolute (This is the best [17])

Nature of the Divine [8-13] (Seated in the heart [21])

Taste of water	Ability in man	Penance of ascetic	Strength of the strong
Light of the sun	Fragrance of earth	Seed of existence	Devoid of passion
Syllable of OM	Heat in fire	Intelligence of intelligent	Devoid of desire
Sound in ether	Life of living beings	Prowess of powerful	Energy of tri guna

Divine never manifests to the foolish and unintelligent [25]

Shri Krishna says I know everything that has happened, that is happening and things that are yet to come. I know all living entities but no one knows me [26]

Shri Krishna says all living entities are born into delusion, bewildered by dualities [27]

Shri Krishna says those in full consciousness of me, know me to be the governing principle of the material manifestation, of the devtas and yajnas, can understand and know me even at the time of death [30]

Chapter 8

Abhyas Yoga

Arjuna asks Shri Krishna to tell him what is brahman, what is adhyatma, what is karma, what is material manifestation and what are adhidaivas? [1]

Arjuna asks Shri Krishna to tell him who is the lord of sacrifice and how he lives inside the body and how can seekers know Shri Krishna at the time of death [2]

Brahman

Indestructible transcendental living entity is Brahman [3]

Adhyatma

Eternal nature of Brahman is Adhyatma, the self [3]

Karma

Action related to development of material bodies of living entities [3]

Adhibhuta

Physical nature which is constantly changing [4]

Adhidaiva

Universal form or Purusha [4]

Adhiyajna

Supersoul in the heart of every living being [4]

At the Time of Death

One who quits his body remembering the divine attains the divine [5]

Whatever state one remembers while quitting the body that state he will attain [6]

Process of Salvation [12-14]

Detachment from sensual engagements

Closing all doors of senses

Fixing mind on heart

Quit the body for spiritual destination

Vibrate sacred syllable OM

Prana at the top of the head

Nature of Brahma's Time

Thousand yugas is equal to Brahma's one day and same for one night [17]. At the beginning of Brahma's day all living entities manifest from the unmanifest and at night they are merged into unmanifest again [18]. This process is cyclical [19]. There is another unmanifest nature which is eternal and transcendental to both manifest and unmanifest. It is supreme and is never annihilated [20].

Time of Passing away vis-a-vis Rebirth

One who passes away under the influence of the sun, at an auspicious time of the day, during the fortnight of waxing moon or during the uttarayan attain the supreme [24]. Those who pass away at night time during the fortnight of the waning moon or the dakshinayan are born again [25]. There are two ways of passing from the world, one in light and other in darkness. One who passes in light never returns, when one passes in darkness he returns [26].

Chapter 9

Sovereign Wisdom

Shri Krishna tells Arjuna that he will tell him the most confidential knowledge & realisation, knowing which he shall be relieved of the miseries of material existence [1]

Shri Krishna tells Arjuna that such knowledge is the highest form of knowledge because it gives direct perception of self by realisation. It is everlasting and is joyfully performed [2]

Nature of the Supreme

- By the divine in its unmanifested form this universe is pervaded [4]
- Though the divine is the maintainer of all living entities and is omnipresent but is not part of the cosmic manifestation. Divine is the source of creation [5]
- The whole cosmic order is under the divine. Under its will it is manifested and annihilated [8]
- The material nature is one of its energy and is producing all moving and non moving beings [10]

Essence of the Divine [8-13] (Seated in the heart [21])

The Ritual	The mantra	Object of knowledge	The Goal	Resting Place
The Sacrifice	Father of Universe	Purifier	The Sustainer	Eternal Seed
Offering to Ancestors	Mother	Syllable of Om	The Master	Immortality
Healing Herb	Pitamah	Rig, Sam & Yajurveda	The Witness	Death Personified
The Abode	The Refuge	Creation and Annihilation	Basis Of Everything	Matter & Spirit

Worship And Birth

Those who worship devatas will take birth among the devatas, those who worship ancestors go to the ancestors, those who worship ghosts and spirits will take birth among them and those who worship the supreme live with it [25]

Life as an Offering

Whatever one does or eats or offer or give away or austerities they perform, it should be done as an offering to the supreme [27]. This will free them from the bondage of work and its auspicious and inauspicious results [28], devotee of the supreme never perishes [31]; Women, Vaishya and Sudra can attain the supreme by taking refuge in it [32]. Engaging the mind to always thinking of the supreme, offering obeisance and worshipping it will lead to a devotee being absorbed in the supreme [34]

Chapter 10

Divine Manifestation

Shri Krishna says he who knows him as the unborn, beginningless and the supreme is freed from sins [3]

Qualities of Living Being Created by the Supreme [4-5]

Non violence	Happiness & Distress	Freedom from Delusion	Fame
Charity	Knowledge	Austerity	Control of Senses
Control of Mind	Birth	Fear	
Equanimity	Freedom From Doubt	Forgiveness	
Satisfaction	Death	Infamy	
Control of Senses	Intelligence	Truthfulness	

Shri Krishna says he is the source of all spiritual and material world and the wise knowing this worship him with all their hearts [8]

Shri Krishna says those who are constantly involved in his devotional service he gives them an understanding to come to him [10]

Shri Krishna says he dwells in the heart and destroys the darkness of ignorance through the light of knowledge [11]

Divine Opulences or forms of the supreme for him to be remembered [20 - 42]

Supersoul seated in the heart; Beginning, middle and end of living beings; Of the adityas, the Visnu; Of the maruts, the Marici; Of the lights, the sun; Of the stars, the moon; Of the vedas, the Samveda; Of the devtas, Indra; Of the senses, the mind; of the living force the chetna; Of the rudras, Lord Shiva; of the Raksasa, Kuvera; Of the Vasus, the fire; of the mountains, the meru; Of priests, Brihaspati; Of generals, Kartikeya; Of bodies of water, the ocean; Of the sages, Bhrgu; of vibrations, sound OM; Of chanting, the Japa; of immovable things the Himalayas; Of the trees, the banyan; of demigod sage, Narada; Of perfected beings, Kapila; of horses, Uccaihsrava; Of elephants, Airavta; among men the monarch; Of weapons, Vajra; of serpents, Vasuki; of Nagas, Ananta; among aquatics, Varuna; among ancestors, Aryama; among dispenser of law, Yama; of demons, Prahlad; among subduers, time, among beasts, lion; of birds, garuda; of purifier, wind; of weapon welders, Ram; of fishes, makarah; of flowing rivers, ganges; of creation, beginning, middle and end; of sciences, spiritual science of self; among logicians, the conclusive truth; of letters, letter A; of compound words, dual compound; of creators, Brahma; among women, fame, fortune, fine speech, memory, intelligence, steadfastness, patience; of the hymns os samveda, Brhat-Sama; of poetry, Gayatri; of months, Margasirsa; of seasons, spring; of descendents of Vrsni, Vasudeva; of pandavas, Arjun; of sages, Vyasa; of thinkers, Usana; of suppressing lawlessness, punishment; of secret things, silence; of the wise, wisdom;

Shri Krishna says all beautiful creation is a spark of his splendor [41]

Chapter 11

Universal Form

Arjuna says his illusion is now dispelled and he wants to see the divine cosmic form of Shri Krishna [1-4]

Cosmic Form of the Divine [9-30]

Unlimited mouth, eyes, vision; decorated with celestial ornaments with many unpraised weapons

All the planetary system is perturbed and all the devtas bow seeing the cosmic form

Unlimited expansion of the universe in one place divided into many thousands

Arjuna's mind is perturbed looking at the cosmic form of the supreme

Inclusive of Brahma and Shiva and many eyes, mouths, arms expanding everywhere without limits with no beginning, middle or end

All the warriors of the war can be witnessed flowing into the mouths

Glowing from everywhere adorned with crowns

Devouring all people from all sides. Covering the universe, manifestation with scorching rays

Supreme primal object, ultimate resting place of the universe, inexhaustible, oldest and maintainer of all dhama

Sun and moon the eyes, blazing fire from the mouth burning the entire universe

Arjuna trembling looking at the cosmic form asks Shri Krishna to tell him what he is and what is his mission [31]

Shri Krishna says he is time, the great destroyer of the world who has come to destroy all people. Apart from Pandavas all soldiers in the war will be killed [32]

Shri Krishna asks Arjuna to get up and fight as all the warriors of the war are already put to death by him and he is just an instrument in the fight [33]

Arjuna seeing the divine form pays his obeisance to Shri Krishna acknowledging him to be the source of all creation and also asking for forgiveness for any wrong which he might have done [34-45]

Arjuna requests Shri Krishna to come back to normal form as he is bewildered looking at the cosmic form and his mind is disturbed with fear [45-46]

Shri Krishna coming back to his normal form tells Arjuna that it is difficult to behold his cosmic form and that cannot be seen by studying vedas or charity or pious activities or severe penance [53-53]

Shri Krishna tells Arjuna that by only devotional service free from frutative activities and mental speculation, making him the supreme goal can he be seen, understood or be attained [54-55]

Chapter 12

Bhakti Yoga

Arjuna asks which is more perfect, being engaged in devotional service or worshipping the Brahman? [1]

Shri Krishna says those involved in worshipping him with great faith are considered most perfect by him but those who worship the unmanifested reach him as well [2-4]

Shri Krishna says progress in the path of attaching minds to the impersonal feature of the supreme is difficult for the embodied being [5]

Shri Krishna says those whose minds are fixed on me and are engaged in me through Bhakti yoga, I swiftly free them from material existence [6-7]

Bhakti Yoga

Fixing the mind and the intelligence on the divine without deviation through Abhyas of Bhakti yoga and developing the desire to attain him [8-9]

If one cannot work then give up the results of the work on the divine and be self situated [11]

If Bhakti yoga can't be practiced then work for the divine [10]

If not practice then knowledge, better than knowledge is meditation and better than meditation is renunciation of fruits of action [12]

Idle Devotee [13-20]

Not envious

Always Satisfied

Not disturbed
by Anyone

No Ordinary Activity

Friendly to all

Self Controlled

Equipoised in fear

Pure

Not A Proprietor

Engaged in Service

Equipoised in anxiety

Expert

No False Ego

Determined

Equipoised in
Happiness

Without care

Equanimity

Mind & Intelligence
Fixed

Equipoised in Distress

Free from pain

Tolerant

Puts No One in
Difficulty

Not Dependent

Not striving for Result

Neither Rejoices
Nor Grieves

Nor Laments or Desires

Renounces Auspicious

Renounces
Inauspicious

Equal to friends and enemies, equipoised in heat and cold, honour and dishonour, fame and infamy, always silent, fixed on knowledge and engaged in devotional service completely engage themselves with faith making divine as the supreme goal

Chapter 13

Matter and Spirit

Arjuna asks Shri Krishna to tell him about Prakriti, Purusha, kshetra, Kshetrajnam, knowledge, object of knowledge [1]

Kshetra

— The body [2]

Kshetrajnam

— Knower of the body [2] Supreme is also the knower in all bodies [3]

knowledge

— Understanding the body and its knower [3]

Field of Activities [Kshetra] [6-7]

Five great elements, false ego, intelligence, ten senses, mind, five sense objects, desire, hatred, happiness, distress, life symptoms and convictions - These are field of activities and its interactions

Knowledge [8-12]

Humility, pridelessness, non violence, tolerance, simplicity, approaching a spiritual master, cleanliness, steadiness, self control, renunciation of the objects of sense gratification, absence of ego, perception of evil of birth, death, old age and evil, freedom from homely affairs, equanimity in pleasant and unpleasant events, constant devotion towards the supreme, aspiring to live in a solitary place, detachment from the masses, accepting the importance of self realisation, philosophical search for absolute truth - These are knowledge. Rest is ignorance

Nature of Brahman

- ❧ Brahman lies beyond the cause and effect of material world [13]
- ❧ Brahman is all pervading with its eyes, hand, ears etc being everywhere [14]
- ❧ Original source of all senses, yet without senses, maintainer of all living beings yet unattached, transcends all gunas yet master of all gunas [15]
- ❧ Situated as one though appearing divided, devours and develops all living beings [17]
- ❧ Exists outside and inside of all living beings, both moving and unmoving, Beyond the material senses of sight and knowing due to his subtle nature [16]
- ❧ Unmanifested, beyond the darkness of matter and being source of light in luminous objects, The knowledge, object and goal of knowledge, [18]
- ❧ Situated in the heart [18]

Prakriti & Purusha

Prakriti and Purusha should be understood to be beginningless. Their transformation and gunas are products of material nature [20]. Purusha situated in the Prakriti enjoys the 3 gunas due to his association with the Prakriti, thus meeting with god and evil [22]

Prakriti

Reason for all material cause and effect [21]

Purusha

Cause of various sufferings and enjoyment in the world [21]

Supersoul

A transcendental enjoyer that exists as the overseer and permitter in the body [23]

Liberation and Knowledge of Supersoul

One who understands prakriti, Purusha and the interaction with Guna attains liberation [24]. Some perceive supersoul through meditation or knowledge or working without desires [25]. Some worship the supersoul upon hearing about him [26]. Existence is a combination of Kshetra and Kshetrajnam [27]. One who sees the soul and supersoul and understands their indestructible nature actually sees [28]. One who sees body performs action and not the self or stops seeing different identities and sees how beings are expanded everywhere, he attains Brahman conception [29-31]. Those who see the difference between body and the knower and understand the process of liberation attain the supreme goal [35]

Chapter 14

Three Gunas

Shri Krishna says that his womb is the Brahman and he is the seed giving father of all living beings [3-4]

When Purusha comes in contact with Prakriti it is acted upon by 3 Gunas [5]:

Satva
Guna of Goodness

Rajas
Guna of Passion

Tamas
Guna of Ignorance

Sattva, Rajas and Tamas are competing forces fighting for prominence and supremacy [10]

Sattva

- ☞ Frees one from sins; conditions one by a sense of happiness and knowledge [6]
- ☞ Sattva is experienced when all gates of the body are illuminated by knowledge [11]
- ☞ When one dies in Sattva he attains higher planets [14]
- ☞ Action done in Sattva is pure [16]
- ☞ From Sattva real knowledge develops [17]

Rajas

- ☞ Born of desires, binds one to material actions [7]
- ☞ With Rajas attachment, material activity, intense endeavour, desires and hankering develops [12]
- ☞ When one dies in Rajas he takes birth among those engaged in material activity [15]
- ☞ Action done in Rajas leads to misery [16]
- ☞ From Rajas greed develops [17]

Tamas

- ☞ Born of ignorance and delusion; conditions one for madness, indolence and sleep [8]
- ☞ With Tamas darkness, inertia, madness and illusion develops [13]
- ☞ When one dies in Tamas he takes birth among animals [15]
- ☞ Action done in Tamas leads to foolishness [16]
- ☞ From Tamas foolishness, madness and illusion develops [17]

When one sees these three gunas acting in all activities and knows the supreme being transcendental to it attains the supreme [19]

When embodied beings transcend the 3 gunas they become free from life, death, old age and distress [19]

One who transcends 3 gunas [22-25]

Doesn't hate or desires illumination, desires and attachments; remains neutral and undisturbed when these 3 gunas are at play; situated in self; sees all objects as equal; equanimous in praise, blame, honour and dishonor; treats friends and enemies alike; renounced all material activities

One who engages in devotional service in all circumstances transcends 3 gunas of Prakriti [26]

Chapter 15

Supreme Spirit

Asvattham (Banyan Tree)

Shri Krishna says that there is an imperishable Banyan tree with roots upward and branches downward; whose leaves are the vedic hymns, one who knows the tree is the knower of the vedas [1]; Branches extend nourished by 3 gunas, its twigs are the objects of the senses; the tree has roots going down attached to frutative actions of human society [2]; real form of the tree can't be perceived in this world; No one can understand where it begins and ends; With determination one must cut down the tree with detachment; Thereafter one must seek salvation [3-4]

Living entity is a fragment of the Supreme in Jiva loka. The entity is struggling as the mind is conditioned by the Prakriti.

Purusha And The Body

The living entity carries different conceptions of life from one body to another [8]

Living entity takes another gross body consisting of sense organ grouped with the mind thus enjoying sense objects [9]

Foolish cannot understand how the living entity quits the body or what sort of body he enjoys; A transcendentalist situated in self realisation can see this clearly [10-11]

The Supreme Beholder of the Universe

- ☞ Splendor of the sun and moon comes from the supreme [12];
- ☞ By his energy the planets stay in orbit [13];
- ☞ He is the fire of digestion [14];
- ☞ Air of life [14];
- ☞ Seated in heart [15];

- ☞ By him comes remembrance, knowledge and forgetfulness [15];
- ☞ Compiler of the vedanta [15];
- ☞ Knower of the vedas [15];
- ☞ By him comes remembrance, knowledge and forgetfulness [15];

There are two classes of beings; fallible one in material world and infallible one in spiritual world [16]; Besides these the supreme enters the world and maintains it [17];

Shri Krishna says whoever knows him to be the supreme without doubting is the knower of everything [19]

All this is the most confidential part of vedic scriptures; whoever understands this becomes wise and his endeavours will know perfection [20]

Chapter 16

Spirituality and Materialism

Divine Nature

Fearlessness, purification, cultivation of spiritual knowledge, charity, self control, sacrifice, study vedas, austerity, simplicity, non violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault finding, compassion, freedom from covetousness, gentleness, modesty, determination, vigor, forgiveness, fortitude, cleanliness, freedom from envy, freedom from passion for honour [1-3];

Qualities conducive for liberation [5];

Demonic Nature

Pride, arrogance, conceit, anger, harshness, arrogance, don't know what is to be done or not to be done, no cleanliness, improper behaviour, lack of truth, believe world is unreal and no god in control, says world is produced by sex desires and no cause other than lust; lack of intelligence, engage in unbeneficial, horrible work, take shelter in lust, absorbed in pride and false prestige, illusioned sworn to unclean work, attracted to impermanent, believe in gratification of senses as primary objective, bound by thousand of desires, absorbed in lust and anger, secure money by illicit means, too strongly attached to sense enjoyment, self complacent, deluded by wealth and false prestige, perform sacrifices without rules and regulations; bewildered by false ego, pride, strength, lust and anger they are envious of the supreme [6-18]

Qualities conducive for bondage [5];

The most mischievous and envious of men are cast into the material existence and after repeated birth they never reach the supreme and fall to abominable type of existence [19-20]

3 Gates Of Hell
[21]

Lust

Anger

Greed

Importance of Scriptures [23-24]

Who discard scriptural injunctions attain neither perfection, happiness or supreme destination; one should understand what is duty and what is not duty through scriptures. Knowing such rules, one should act accordingly to be elevated

Chapter 17

Threefold Faith

Sattvic

- ❧ Faith: worship devtas [4]
- ❧ Food: prefers food which prolongs life, purify existence, gives strength, health, happiness and satisfaction. Food such as juicy, fatty, wholesome and pleasing [8]
- ❧ Sacrifice: sacrifice performed as a matter of duty according to scriptures without any desire of reward [11]
- ❧ Austerities: Austerities performed with faith without expecting material benefits but engaged only for the supreme [17]
- ❧ Charity: Charity given out of duty, without expectation of return, at the proper time and place and to a worthy person [20]

Rajasic

- ❧ Faith: worship rakshas [4]
- ❧ Food: prefers food which is too bitter or too sour, salty, hot, pungent, dry and burning. Such food causes distress, misery and disease [9]
- ❧ Sacrifice: sacrifice performed for some material benefit or for sake of pride [12]
- ❧ Austerities: Austerities performed out of pride and for gaining respect, honour and worship. It is neither stable nor permanent [18]
- ❧ Charity: Charity performed with expectation of some return or with desire of fruitative results or in a grudging mood [21]

Tamasic

- ❧ Faith: worship ghosts and spirits [4]
- ❧ Food: prefers food prepared 3 hours before being eaten, decomposed, tasteless, putrid and contains remnants of food eaten by others [10]
- ❧ Sacrifice: sacrifice performed without regard to scriptures, without prasadam, without chanting of vedic hymns, without remuneration to priests and without faith [13]
- ❧ Austerities: Austerities performed by self torture or to destroy or injure others [19]
- ❧ Charity: Charity performed at an impure place at an improper time to unworthy persons or without proper attention and respect [22]

Different Austerities [14-16]

Body: worshipping the supreme, brahmanas, superiors like father, mother and in cleanliness, simplicity, celibacy and non-violence

Speech: words that are truthful, pleasing, beneficial and not agitating to others and regularly reciting vedic literature

Mind: Satisfaction, simplicity, gravity, self control and purification of one's existence

Om Tat Sat

From beginning of creation Om Tat Sat is used to indicate Supreme Absolute Truth [23]; performance of sacrifice, penance and charity (SPC) begin always with Om [24]; Performance of SPC with the word Tat [25]; absolute truth is indicated by sat, performer of SPC is called sat [26-27]; Anything done as SPC without faith is impermanent and is asat [28]

Chapter 18

Renunciation [1/2]

Arjuna asks Shri Krishna to tell him about Tyaga and Sannyasa [1]

Giving up activities based on material desires is Sannyasa [2]; Giving up results of all activities is Tyaga [2]

Judgment about Renunciation

Acts of sacrifice, penance and charity must be performed as they purify great souls

Performance of Duty [7-9]

Giving up prescribed duty due to illusion- Tamsik; Giving up prescribed duty due to fear of body discomfort or troublesome - Rajsik; performance of duty renouncing all material association and attachment to result is Sattvik

For the unrenounced, threefold fruits desirable, undesirable and mix accrue after death; no such thing for a renounced person [13]

5 causes of Actions

Body, performer, various senses, different kinds of endeavours and the super soul- these are 5 factors of actions [14]; Whatever action one performs it is caused by these factors; One not knowing this is unintelligent [15-16]; knowledge, object of knowledge and knower are 3 factors that motivate action; the senses, the work and the doer are 3 constituents of action [18]

3 Modes of Worker [26-28]

Performs duties without attachment, ego, caring about success or failure and with determination -Sattvik; performs work with attachment to result, greedy envious impure, moved by joy and sorrow-Rajsik; work without scriptures, materialistic, obstinate, cheating, insulting others, lazy, morose and procrastinating-Tamsik;

3 Modes of Happiness [37-39]

Which is poison in the beginning and nectar at the end and awakens one to self realisation-Sattvik; derived from contact of senses to its object appears nectar initially and poison eventually-Rajsik; blind to self realisation, delusional, arises from sleep, laziness and illusion -Tamsik

3 Modes of Knowledge [20-22]

knowledge by which undivided spiritual nature is seen in all objects-Sattvik; knowledge by which one sees different living entity in different bodies-Rajsik; knowledge by which one is attached to work without knowledge-Tamsik;

3 Modes of Understanding [30-32]

Understanding by which one knows what to be done or not; feared or not, biding or liberating -Sattvik; understanding which cannot distinguish between dharma and adharma, what to be done or not-Rajsik; understanding which considers adharma as dharma, under spell of illusion and darkness, always working in wrong direction -Tamsik;

Qualities of 4 Varnas [42-45]

Peaceful, self control, austerity, purity, tolerance, honesty, knowledge, wisdom and Astik -Brahman; valor, power, determination, resourcefulness, courage, generosity, leadership -Kshatriya; farming, cow protection, business- Vaishya; Labour and service to others-Shudra;

3 Modes of Action [23-25]

Action devoid of attachment and without desire of results -Sattvik; action performed for gratification of desires and with ego -Rajsik; action performed in illusion disregarding scriptures, future bondage and violence or distress to others- Tamsik

3 Modes of Determination [33-35]

One which is unbreakable, sustained and controls activities of mind, life and senses-Sattvik; One attached to results, economic development and sense gratification-Rajsik; one that cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion-Tamsik;

Qualities for Self Realisation [51-53]

With intelligence, controlled mind, determination, renunciation of sense gratification, free from attachment and hatred, living in secluded place, controls, body, mind and power of speech, always in trance, detached, free from ego, false strength and false pride, lust, anger, material things, propereitorship, and always peaceful

Chapter 18

Renunciation [2/2]

Shri Krishna says one can understand the supreme only by pure devotion [55]

Shri Krishna says that the supreme is situated in everyone's heart and is directing all living entities who are seated as on a yantra made of material energy [61]

Shri Krishna tells Arjuna to surrender to the the supreme totally and by his grace he will attain transcendental peace and the supreme and eternal abode [62]. Also, tells him to deliberate on the knowledge which he has shared and then do what he wishes to do [63]

Shri Krishna tells arjun to surrender onto him totally and he will deliver him from all sins [66]

Shri Krishna says who explains this knowledge to the devotees pure devotional service is guaranteed [68]. No servant will be dearer than him [69];

Shri Krishna says who studies the secret conversation of the gita and worships him by his intelligence, and listens with faith without envy will be liberated to higher planets [70-71];

Arjuna tells Shri Krishna that his illusion is gone and will act according to instructions [73]

Sanjay says that he has heard the conversation between Shri Krishna and Arjuna owing to Vyasa and his hair is standing [74-75];

Sanjay says where there is Shri Krishna and where there is Arjuna there will be opulence, victory, extraordinary power and morality [78];



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