



The 700 Shlokas Arranged by Theme

A Thematic Companion to the Bhagavad Gītā

श्रीमद्भगवद्गीता

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Verse numbering as per the Gita Press, Gorakhpur edition

Preface

This work is not a translation. It is not a commentary, a philosophical treatise, or an interpretive essay. It is something rarer and, in the tradition of Indian scholarship, more ancient: a thematic re-presentation of an existing sacred text — a way of reading the Bhagavad Gītā that has been available to the careful student all along, but which has never, to the compiler's knowledge, been systematically assembled in this form.

The Bhagavad Gītā, in its eighteen chapters, is one of the most extraordinary documents in the history of human thought. A dialogue between the warrior Arjuna and the Divine incarnate in the form of his charioteer Sri Krishna, spoken on a battlefield at the fulcrum of an age, it is simultaneously a poem, a philosophical treatise, a manual of psychology, a theology of devotion, a guide to action, a map of the cosmos, and a direct encounter between the human and the Divine. Its seven hundred verses have sustained scholars, saints, soldiers, householders and wandering ascetics for more than two thousand years. Commentaries upon it fill libraries. It has been translated into every major language and explained in every key of human understanding — mystical, rationalist, devotional, political, ethical and existential.

And yet, for all that richness, the Gītā presents a particular challenge to the systematic reader. Its teaching does not unfold in a linear, chapter-by-chapter development of a single argument. Rather, it moves as a living mind moves — returning to the same themes repeatedly, approaching the same truths from different angles, weaving karma and jñāna and bhakti and dhyāna into and out of each other across all eighteen chapters, never settling into a single strand for long. A verse on meditation may appear in a chapter about renunciation; a verse on the law of karma may surface in a chapter about devotion; the description of a realized being may emerge mid-discussion of cosmology. This is not a flaw in the text. It is a feature of a teaching that understands that the same truth must be encountered from many directions before it becomes the student's own.

But this very richness creates a need. The student who wishes to understand, for example, what the Gītā as a whole says about meditation — gathering every verse on dhyāna from across all eighteen chapters, laying them side by side, seeing how they build upon each other — has until now had to undertake that work themselves. The student who wants to see Sri Krishna's complete teaching on the nature of the Self, or the fullest description of the foolish person, or every verse in which the Lord speaks directly in the first person, had no ready reference to turn to.

This compilation is the answer to that need.

The seven hundred verses of the Gītā — following the numbering of the Gita Press, Gorakhpur edition, which remains

the most widely used standard in India — have been read with care, contemplated with patience, and sorted into thirty thematic groupings. Each of these thirty buckets represents a coherent domain of the Gītā's teaching: Arjuna's Questions, Fools, Yuddha (War), Ego, Svabhāva (Inborn Nature), Dharma, Adhikārin (The Qualified Recipient), Karman (Action), Law of Karma, Yajña (Sacrifice), Sannyāsa–Tyāga (Renunciation), Samatva (Equanimity), Sādhana (Practice), Dhyāna (Meditation), Guṇa (The Three Qualities of Nature), Sāṅkhya (The Puruṣa–Prakṛti Framework), Bhakti (Devotion), Jñāna (Knowledge), Ātma-Tattva (The Truth of the Self), Emulative Qualities of a Siddha (The Portrait of the Perfected Being), Aham — the Mām–Verses (Where the Lord Speaks in the First Person), Īśvara (The Personal Lord), Vibhūti (Divine Glories), Darśana (The Vision of the Universal Form), Cosmology, Brahman (The Absolute), Mokṣa (Liberation), Samanvaya (Synthesis and Reconciliation), Itare (Contextual and Narrative Verses), and Appendix (Structural and Transitional Verses).

Some verses belong to a single theme. A verse wholly concerned with the mechanics of meditation, for instance, appears only under Dhyāna. But many verses illuminate more than one truth simultaneously — as a single lamp may cast light in several directions at once. A verse about the sthita-prajña, the one of steady wisdom, may be simultaneously a verse about Ātma-Tattva (because it describes the person who has known the Self) and about Samatva (because it demonstrates equanimity) and about Emulative Qualities (because it serves as a portrait of the perfected being). In such cases, the verse appears under every theme it genuinely illumines, with a note indicating its

companions. The reader should therefore not be surprised to encounter the same shloka in more than one section — each appearance brings a different facet of that verse's richness to the foreground.

Because of this intentional repetition across themes, the total count of verse appearances in this volume exceeds seven hundred. This is not an error; it is the nature of a multi-dimensional teaching presented through multiple lenses. The seven hundred original shlokas are all here; they simply appear, some of them, more than once — like a gem that must be turned in the light to reveal each of its facets.

Most of the seven hundred shlokas of the Gītā have been captured and placed under their relevant themes. Where a verse has been inadvertently omitted, or where the compiler's judgment in assigning a theme has missed a dimension that a reader perceives, the author warmly invites correspondence. No compilation of this kind can claim completeness; it is an offering, not a pronouncement. Readers who notice an omission, or who feel that a verse belongs in a theme where it has not been placed, are encouraged to write to the author — such feedback will enrich any future edition of this work.

The sequence of the thirty themes is not alphabetical, nor is it based on the chapters of the Gītā. It follows, as closely as a linear sequence can, the soul's own inward pilgrimage as the Gītā describes it. The journey begins with Arjuna's Questions — the voice of the seeker in crisis, the doubting human heart that makes the teaching necessary. It moves through Fools (what the unawakened looks like, so we may recognize these qualities in

ourselves), through Yuddha (the outer battle that is also the inner battle), through Ego (the root of the human problem), Svabhāva (the raw material of the path), Dharma (duty as the entry to the path), Adhikārin (who is fit to receive the teaching), Karman and Law of Karma (the mechanics of action and its consequences), Yajña (how action is transformed into offering), Sannyāsa–Tyāga (the inner renunciation that transforms action), Samatva (equanimity as the definition and fruit of yoga), Sādhana (the practical disciplines), Dhyāna (meditation as the central inward practice), Guṇa and Sāṅkhya (the analytical framework of nature's constitution). From this foundation in analysis and practice, the journey rises to the devotional (Bhakti), the knowledge dimension (Jñāna), the experience of the Self (Ātma-Tattva), the portrait of the one who has realized it (Emulative Qualities), the direct encounter with the Divine (the Mān-Verses), the Lord as personal sovereign (Īśvara), His glories in the world (Vibhūti), His overwhelming universal presence (Darśana). The final arc moves from the depths of cosmic structure (Cosmology) to the Absolute (Brahman) to the peace of Liberation (Mokṣa), and closes with Samanvaya — the great synthesis that reconciles all paths — and then Itare and Appendix, which hold the context, the narrative, and the frame within which all of this has been spoken.

This sequence honors the Preface's claim that the Gītā's teaching is not linear but concentric — always circling the same divine centre. The arrangement here is one path through those concentric circles, offered as a guide rather than a constraint.

Each of the thirty sections opens with a thematic summary: a reflection on that theme's significance, its location within the Gītā's broader teaching, and a guided reading of the verses that follow. These summaries are not commentaries; they do not claim to exhaust the verses' meaning. They are designed to orient the reader before they enter the verses themselves, and to suggest connections between shlokas that might not be apparent if each verse were read in isolation. The Sanskrit text of each verse is given as it stands — entire, without modification, the original language in its own beauty. Verse references follow the Gita Press standard (chapter:verse). Where a verse belongs to additional themes, those themes are indicated in square brackets following the reference.

A word about what this compilation is not. It is not an argument that the Gītā's chapters should be rearranged, or that thematic study is superior to chapter-by-chapter reading. The chapter structure of the Gītā is itself a teaching — the movement from crisis (chapter one) through doctrine (chapters two through six) through devotion (chapters seven through twelve) through analysis (thirteen through eighteen) is deliberate and profound. The traditional reading, with its commentaries, is irreplaceable. This thematic arrangement is a companion, not a replacement — a way of hearing the Gītā's many voices in each register separately, so that when they are heard together again in the traditional reading, the harmony is richer and the voices more distinct.

This work was not assembled quickly or mechanically. Each verse had to be read, returned to, listened for — until it revealed, through its language and its content, the themes it

genuinely inhabits. Sometimes a verse that seemed to belong obviously to one theme revealed itself, on deeper reading, to belong equally to another. Sometimes a verse that seemed merely contextual turned out to carry a teaching of profound significance. The process was one of sustained attention, of the kind the Gītā itself recommends: not hurried, not grasping at conclusions, but willing to sit with a text until it opens.

May this compilation serve both as a study tool and as a meditative companion. May it help the reader see, across the full breadth of the Gītā's seven hundred verses, the coherence of Sri Krishna's teaching — the way in which every thread, followed far enough, leads to the same center. And may it deepen the reader's encounter with the original text, which remains, in the glory of its Sanskrit and the depth of its silence, inexhaustible.

The Gītā belongs to no age and to all ages. It is a mirror, not a monument — and every generation that looks into it sees not a new text but a new reader. If these pages help even one seeker to pause, to reflect, and to listen — as Arjuna once did, on a morning that changed the world — then this humble effort will have fulfilled its purpose.

Theme Key

No.	Theme	Symbol	Verses		---		---		---		---		1
Arjuna's Questions	q	25		2		Fools	f	59		3			
Yuddha	z	53		4		Ego	u	32		5		Svabhaava	W 23
	6		Dharma	D	18		7		Adhikarin	w	14		8
Karman	k	65		9		Law of Karman	l	31		10		Yajna	

y | 24 | | 11 | **Sannyasa–Tyaga** | t | 19 | | 12 | **Samatva** | S |
 29 | | 13 | **Sadhana** | s | 46 | | 14 | **Dhyana** | d | 71 | | 15 |
Guna | g | 77 | | 16 | **Sankhya (Purusha–Prakriti)** | p | 22 | |
 17 | **Bhakti** | b | 27 | | 18 | **Jnana** | j | 88 | | 19 | **Aatma-**
Tattva | a | 42 | | 20 | **Emulative Qualities of a Siddha** | e |
 42 | | 21 | **Aham (maam, mat, mayi, mayaa)** | m | 39 | | 22 |
Ishwara | R | 58 | | 23 | **Vibhuti** | v | 53 | | 24 | **Darshana** | r
 | 47 | | 25 | **Cosmology** | c | 29 | | 26 | **Brahman** | h | 42 | |
 27 | **Moksha** | o | 40 | | 28 | **Samanvaya** | n | 24 | | 29 | **Itare**
 | i | 27 | | 30 | **Appendix** | x | 28 |

Total verse–theme listings: 1194 (from 700 unique shlokas; verses belonging to multiple themes appear under each of their themes, with companions noted in square brackets). If you notice a verse that appears to have been omitted, or placed under a theme where it does not belong, the author warmly welcomes your correspondence.

Contents

1. Arjuna's Questions (q)

25 verses

The Bhagavad Gītā is, at its heart, a conversation — and Arjuna is the human half of it. This section gathers every question he raises across the eighteen chapters, and in doing so reveals the architecture of the entire teaching. Sri Krishna speaks only because Arjuna asks; every doctrine, every metaphor, every verse of the Gītā is, in the deepest sense, Arjuna's answer.

The dialogue opens not with philosophy but with collapse. On the battlefield of Kurukṣetra, with conches blowing and armies ranged, Arjuna sees his kinsmen, teachers and beloved elders on the opposing side. His bow slips from his fingers; his limbs tremble; his mind is overrun with grief. But the grief is not ignoble — it is sincere, and its sincerity is what makes him worthy to receive the teaching. He turns to Sri Krishna and says the words that unlock the entire Gītā: 'My mind is confused about dharma. I am Thy disciple; instruct me.' (2.7). That single act of surrender — of placing confusion in the hands of a Teacher — is itself the first spiritual step. It is the act every seeker must make.

As the teaching deepens, Arjuna's questions grow in subtlety. No longer asking about war or kinsmen, he begins to ask about the inner life. What are the marks of the man of steady wisdom — the sthita-prajña? How does such a person speak, sit, walk? (2.54). If knowledge is superior to action, why does Sri Krishna urge him to the terrible act of war? (3.1–2). What forces a person to sin as though against their own will, as if compelled from within? (3.36). What is action? What is inaction? Why does the Lord not simply tell him? (4.16). What happens to the sincere seeker who begins the path of yoga but falls — will he not be lost, like a broken cloud, with no footing in either world? (6.37–38). These are not rhetorical questions; they are the questions of a man genuinely trying to understand, who has skin in the game.

Later still, the questions reach the metaphysical summit. What is Brahman? What is Adhyātma, the Supreme Self? What is karma? What is the nature of the Divine manifest in the world? (8.1–2). When Arjuna beholds the cosmic form in the eleventh adhyāya — the Universal Vision that shows the whole universe resting in one

body — he cries out: 'Who art Thou of form so fierce? I wish to know Thee, O Primeval One, for I do not understand Thy working.' (11.31). Even in the face of divine revelation, he asks. That is the mark of the true student: awe and inquiry, not merely awe.

The final question of the text is addressed not to Sri Krishna but to his own teacher. At the close of chapter seventeen, he asks Sañjaya what the status is of those who set aside scriptural injunction and yet worship with faith (17.1). In chapter eighteen, he asks the difference between sannyāsa and tyāga — two words for renunciation — a question whose seemingly technical nature opens into the Gītā's most sweeping final synthesis (18.1).

Read in sequence, Arjuna's questions form a pilgrim's map: from outer crisis to inner discipline, from personal grief to universal metaphysics, from confusion about duty to the direct question of liberation. Each question moves the dialogue one step deeper. The compiler has gathered them here so that the reader may recognise his or her own questions in Arjuna's — and hear, in the verses that follow each theme, Sri Krishna's answer to them all.

— Verses —

Adhyaya 2

2.4

अर्जुन उवाच कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन। इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥

2.4॥

2.5

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके। हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय
भोगान् रुधिरप्रदिग्धान्॥2.5॥

2.6

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः। यानेव हत्वा न जिजीविषाम
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥2.6॥

2.7

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः। यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥2.7॥

2.8

न हि प्रपश्यामि ममापनुद्या द्यच्छोकमुच्छोषणमिन्द्रियाणाम्। अवाप्य भूमावसपत्नमृद्धम् राज्यं
सुराणामपि चाधिपत्यम्॥2.8॥

2.54

अर्जुन उवाच स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव। स्थितधीः किं प्रभाषेत किमासीत ब्रजेत
किम्॥2.54॥

Adhyaya 3

3.1

अर्जुन उवाच ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन। तत्किं कर्मणि घोरे मां नियोजयसि
केशव॥3.1॥

3.2

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे। तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥3.2॥

3.36

अर्जुन उवाच अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः। अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः॥
3.36॥

Adhyaya 4

4.4

अर्जुन उवाच अपरं भवतो जन्म परं जन्म विवस्वतः। कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥
4.4॥

4.16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः। तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥
4.16॥

Adhyaya 5

5.1

अर्जुन उवाच संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि। यच्छ्रेय एतयोरेकं तन्मे ब्रूहि
सुनिश्चितम्॥5.1॥

Adhyaya 6

6.33

अर्जुन उवाच योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन। एतस्याहं न पश्यामि चञ्चलत्वात्
स्थितिं स्थिराम्॥6.33॥

6.34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्। तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥6.34॥

6.37

अर्जुन उवाच अयतिः श्रद्धयोपेतो योगाच्चलितमानसः। अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण
गच्छति॥6.37॥

6.38

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति। अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि॥6.38॥

Adhyaya 8

8.1

अर्जुन उवाच किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम। अधिभूतं च किं प्रोक्तमधिदैवं
किमुच्यते॥8.1॥

8.2

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन। प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥8.2॥

Adhyaya 10

10.17 [also: Vibhuti, Bhakti]

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्। केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥
10.17॥

10.18 [also: Vibhuti, Aatma-Tattva]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन। भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥
10.18॥

Adhyaya 11

11.31 [also: Darshana, Ishwara]

आख्याहि मे को भवानुग्रूपो नमोऽस्तु ते देववर प्रसीद। विज्ञातुमिच्छामि भवन्तमाद्यं न हि
प्रजानामि तव प्रवृत्तिम्॥11.31॥

Adhyaya 12

12.1 [also: Dhyana, Bhakti]

अर्जुन उवाचएवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।येचाप्यक्षरमव्यक्तं तेषां केयोगवित्तमाः॥
12.1॥

Adhyaya 14

14.21 [also: Guna]

अर्जुन उवाचकैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते॥
14.21॥

Adhyaya 17

17.1 [also: Dharma, Guna]

अर्जुन उवाचये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः।तेषां निष्ठा तु का कृष्ण सत्त्वमाहो
रजस्तमः॥17.1॥

Adhyaya 18

18.1 [also: Sannyasa–Tyaga, Karman]

अर्जुन उवाच संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्। त्यागस्य च हृषीकेश
पृथक्केशिनिषूदन॥18.1॥

2. Fools (f)

59 verses

The Gītā is a document of compassion, but compassion includes the physician's courage to name the disease before prescribing the cure. This section — gathered under the heading of Fools, or the deluded — is Sri Krishna's extended diagnosis of the human predicament: the state of the person who has not yet awakened, who mistakes the costume for the actor, the surface for the depth, the temporary for the real.

The portrait begins with the intellect. The indiscriminating person is drawn to the flowery language of those who read the Vedas and declare that there is nothing else — promising heaven, pleasure, wealth, power as the fruit of ritual (2.42–44). Their understanding, being many-branched and endless in its fragmentation, is the opposite of the single-pointed buddhi that leads to liberation. Their mind is the plaything of the senses; as a wind sweeps a boat off its charted course, a single sense-object sweeping the mind can carry the entire discriminating faculty away (2.66–67).

The Gītā's most important psychological mechanism is laid out here in the chain of descent: from thinking of sense-objects arises attachment; from attachment, desire; from desire, when obstructed, anger; from anger, delusion; from delusion, loss of memory of one's true nature; from that loss, the destruction of the faculty of reason; and from that destruction — ruin (2.62–63). The mūḍha does not fall into darkness suddenly; he slides there step by step, and each step seems reasonable in the moment.

Chapter three shows the fool at the level of action: he restrains his organs of action while his mind revolves around sense-objects — the hypocrite of the inner life, performing outer austerity without inner transformation (3.6). He acts under the complete conviction that he is the doer, unmindful that the guṇas are acting on the guṇas and that the Self is uninvolved (3.27–29). He does not share the fruit of his work as a sacrifice but swallows it whole — and is called a thief (3.13).

Deeper into the text, the delusion takes a theological form. Veiled by the three guṇas, humanity fails to recognise the Divine behind the human form Sri Krishna has taken — they despise Him, sheltered in the āsurī, human and demonic natures, and resort instead to the worship of the lesser gods of their own projections (7.13–15, 9.11–12, 7.20). The fool worships for results; the wise person worships for union. They both reach what they seek — but only one of those destinations endures.

The sixteenth adhyāya gives the fullest and most systematic portrait of what the Gītā calls the āsurī nature — the demonic endowment. It is not a description of monsters; it is a description of the ego at its most unguarded: men who say the world has no truth, no foundation, no God; that it is born of mutual union by desire, and desire alone (16.8). They build their lives on this creed: I have gained this today, I shall fulfil this desire, I have slain this enemy, I shall slay the others. I am the enjoyer, I am powerful, I am happy, I am wealthy, I am of noble birth — who else is there like me? (16.13–15). Their actions culminate in self-worship, arrogance, and the rejection of all that limits them — including śāstra, including conscience (16.17–23).

Sri Krishna's compassion in gathering these verses is unmistakeable. The fool is not condemned but anatomised, not punished but shown to the reader — who is invited to look inward and recognise these tendencies not in others but in oneself. The Gītā's implicit challenge is always: where am I on this spectrum, at this moment, in this action? The verses of this section hold a mirror, and the courage to look into it is itself the beginning of wisdom.

— Verses —

Adhyaya 2

2.19 [also: Aatma-Tattva]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥2.19॥

2.21 [also: Aatma-Tattva]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥2.21॥

2.33 [also: Ego]

अथ चैत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥2.33॥

2.34 [also: Ego]

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥2.34॥

2.35 [also: Ego, Yuddha]

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥2.35॥

2.36 [also: Ego]

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥2.36॥

2.42 [also: Itare]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥2.42॥

2.43 [also: Itare]

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥2.43॥

2.44 [also: Itare]

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥2.44॥

2.49 [also: Jnana]

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय। बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥2.49॥

2.52 [also: Jnana]

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥2.52॥

2.53 [also: Jnana]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥2.53॥

2.66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥
2.66॥

2.67 [also: Ego]

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुर्नाविमिबाम्भसि॥2.67॥

Adhyaya 3

3.6

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्। इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥3.6॥

3.12 [also: Yajna]

इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः। तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥
3.12॥

3.13 [also: Yajna]

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः। भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥
3.13॥

3.16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः। अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥3.16॥

3.25 [also: Emulative Qualities of a Siddha]

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत। कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥
3.25॥

3.26 [also: Emulative Qualities of a Siddha]

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन्॥3.26॥

3.29 [also: Ego, Guna, Emulative Qualities of a Siddha]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु। तानकृत्स्नविदो मन्दान्कृत्स्नविन् विचालयेत्॥3.29॥

3.32 [also: Adhikarin]

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥3.32॥

Adhyaya 4

4.31 [also: Brahman, Moksha]

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्। नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥4.31॥

4.35 [also: Jnana, Aatma-Tattva]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव। येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥4.35॥

4.36 [also: Jnana]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः। सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि॥4.36॥

4.40

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति। नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥4.40॥

Adhyaya 5

5.4 [also: Samanvaya, Jnana]

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम्॥5.4॥

5.12 [also: Karman]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। अयुक्तः कामकारेण फले सक्तो निबध्यते॥5.12॥

Adhyaya 6

6.17 [also: Adhikarin]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥6.17॥

Adhyaya 7

7.13 [also: Guna]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्। मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥7.13॥

7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥7.14॥

7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः। माययापहृतज्ञाना आसुरं भावमाश्रिताः॥7.15॥

7.20 [also: Sadhana]

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः। तं तं नियममास्थाय प्रकृत्या नियताः स्वयाः॥7.20॥

7.24

अव्यक्तं व्यक्ितमापन्नं मन्यन्ते मामबुद्धयः। परं भावमजानन्तो ममाव्ययमनुत्तमम्॥7.24॥

7.25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः। मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥7.25॥

7.27 [also: Cosmology]

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत। सर्वभूतानि संमोहं सर्गे यान्ति परन्तप॥7.27॥

Adhyaya 9

9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्। परं भावमजानन्तो मम भूतमहेश्वरम्॥9.11॥

9.12

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः। राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥9.12॥

9.24 [also: Yajna]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च। न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥9.24॥

9.25 [also: Sadhana]

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः। भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥
9.25॥

Adhyaya 15

15.10 [also: Sankhya (Purusha–Prakriti), Jnana]

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्। विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥
15.10॥

15.11 [also: Dhyana]

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्। यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥
15.11॥

Adhyaya 16

16.4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च। अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥16.4॥

16.7 [also: Svabhaava, Ego]

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः। न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥16.7॥

16.8 [also: Svabhaava, Ego]

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्। अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥16.8॥

16.9 [also: Svabhaava, Ego]

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः। प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥16.9॥

16.10 [also: Svabhaava, Ego]

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः। मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः॥16.10॥

16.11 [also: Svabhaava, Ego]

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।कामोपभोगपरमा एतावदिति निश्चिताः॥16.11॥

16.12 [also: Svabhaava, Ego]

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥16.12॥

16.13 [also: Svabhaava, Ego]

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥16.13॥

16.14 [also: Svabhaava, Ego]

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥16.14॥

16.15 [also: Svabhaava, Ego]

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥

16.15॥

16.16 [also: Svabhaava, Ego]

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥16.16॥

16.17 [also: Svabhaava, Ego]

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥16.17॥

16.18 [also: Svabhaava, Ego]

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥16.18॥

16.23 [also: Law of Karman]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥16.23॥

Adhyaya 17

17.5 [also: Dharma, Guna]

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः॥17.5॥

17.6

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्॥17.6॥

Adhyaya 18

18.16 [also: Aatma-Tattva, Karman, Jnana]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥18.16॥

3. Yuddha (z)

53 verses

The Bhagavad Gītā is set on a battlefield, and no amount of philosophical elevation can dissolve that fact. Yuddha — war — is the literal ground on which the entire dialogue stands, and this section honours that ground. The verses here are not symbols or metaphors in the first instance; they are the raw, physical, political and moral reality of war, which Sri Krishna never dismisses, philosophises away or pretends is something other than what it is.

The first adhyāya is almost entirely devoted to this theme. It opens with Dhṛtarāṣṭra's question to Sañjaya about what his sons and the Pāṇḍavas did when they assembled on the dharma-field of Kurukṣetra (1.1). Then, in vivid detail — conches of the heroes named and sounded, armies described, positions taken — the two

hosts face each other. Arjuna asks Sri Krishna to draw his chariot to the centre, that he might see those arrayed against whom he must fight (1.21–22). What he sees destroys him: fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, friends (1.26–27). The grief that follows is perhaps the most humanly recognisable passage in all of Indian literature. He does not want to kill. He has never wanted to kill. He makes his case with coherence and feeling: what good is a kingdom bought with the blood of kinsmen? What pleasure is there in slaying those for whose sake one desires pleasure? (1.32–37). He foresees the destruction of the kula, the confusion of dharma, the misery of women left widowed, the mixing of castes, the disruption of the ancestral rites — a whole civilisation undone by one battle (1.40–44). Then he sits down in the chariot, his bow cast aside, his mind overwhelmed by grief (1.47).

Sri Krishna does not dismiss this grief. He hears it. Only after Arjuna formally surrenders his judgment and asks to be taught (2.7) does the teaching begin — and even then it begins by acknowledging the problem in all its seriousness. The second *adhyāya* returns to war's demands on the *kṣatriya*: for the warrior, a righteous battle is an open door to heaven, unsought and yet given (2.32); to flee from this duty would be to give up both honour and heaven, and earn infamy that, for a man of honour, is worse than death (2.33–36). Treating pleasure and pain, gain and loss, victory and defeat as equal, one engages in battle — thus no sin accrues (2.38). And much later, in a verse that puts war in a cosmic frame, Sri Krishna declares that these warriors standing arrayed have already been slain by Time; Arjuna is merely the instrument (11.32–34). The battle has already

happened in a dimension beyond human choice; the question is only whether Arjuna will take his place in the unfolding or stand aside.

The Yuddha verses carry a teaching that runs beneath all the others: engagement with the real. The Gītā does not counsel withdrawal from the difficulties of life. It does not say: abandon the field, go to the forest, let the world manage itself. It says: be here, act here, but act from a different depth of identity. The outer Kurukṣetra is also an inner one — every person faces a battle in which old attachments, comfortable delusions and the voices of those who benefit from our compliance must be met and transcended. The physical battlefield is the occasion; the inner war is the teaching. These verses remind us that the teaching was born not in a monastery but in the noise and terror of the world's most human dilemma.

— Verses —

Adhyaya 1

1.1

धृतराष्ट्र उवाच धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः। मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥

1.1॥

1.2

सञ्जय उवाच दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा। आचार्यमुपसङ्गम्य राजा वचनमब्रवीत्॥1.2॥

1.3

पश्यैतां पाण्डुपुत्राणामाचार्य महर्तीं चमूम्। व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥1.3॥

1.4

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि। युयुधानो विराटश्च द्रुपदश्च महारथः॥1.4॥

1.5

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्। पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः॥1.5॥

1.6

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्। सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः॥1.6॥

1.7

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम। नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते॥1.7॥

1.8

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः। अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च॥1.8॥

1.9

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः। नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः॥1.9॥

1.10

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्। पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्॥1.10॥

1.11

अयनेषु च सर्वेषु यथाभागमवस्थिताः। भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि॥1.11॥

1.12

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः। सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्॥1.12॥

1.13

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः। सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्॥1.13॥

1.14

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ। माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥1.14॥

1.15

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः। पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥1.15॥

1.16

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः। नकुलः सहदेवश्च सुघोषमणिपुष्पकौ॥1.16॥

1.17

काश्यश्च परमेष्वासः शिखण्डी च महारथः। धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥1.17॥

1.18

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते। सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक्॥1.18॥

1.19

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्। नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥1.19॥

1.20

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः। प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः॥1.20॥

1.21

अर्जुन उवाच हृषीकेशं तदा वाक्यमिदमाह महीपते। सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत॥

1.21॥

1.22

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्। कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे॥1.22॥

1.23

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः। धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः॥1.23॥

1.24

संजय उवाच एवमुक्तो हृषीकेशो गुडाकेशेन भारत। सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥
1.24॥

1.25

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्। उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति॥1.25॥

1.26

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान्। आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा॥
1.26॥

1.27

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि। तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान्॥1.27॥

1.28

अर्जुन उवाच कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्। दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं
समुपस्थितम्॥1.28॥

1.29

सीदन्ति मम गात्राणि मुखं च परिशुष्यति। वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥1.29॥

1.30

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते। न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः॥1.30॥

1.31

निमित्तानि च पश्यामि विपरीतानि केशव। न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे॥1.31॥

1.32

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च। किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा॥
1.32॥

1.33

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च। त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च॥
1.33॥

1.34

आचार्याः पितरः पुत्रास्तथैव च पितामहाः। मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा॥
1.34॥

1.35

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन। अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते॥1.35॥

1.36

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन। पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः॥1.36॥

1.37

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान्। स्वजनं हि कथं हत्वा सुखिनः स्याम माधव॥
1.37॥

1.45

अहो बत महत्पापं कर्तुं व्यवसिता वयम्। यद्वाज्यसुखलोभेन हन्तुं स्वजनमुद्यताः॥1.45॥

1.46

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः। धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥1.46॥

1.47

सज्जय उवाच एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत्। विसृज्य सशरं चापं
शोकसंविग्नमानसः॥1.47॥

Adhyaya 2

2.1

सज्जय उवाच तं तथा कृपयाऽविष्टमश्रुपूर्णाकुलेक्षणम्। विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥
2.1॥

2.9

सज्जय उवाच एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप। न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव
ह॥2.9॥

2.10

तमुवाच हृषीकेशः प्रहसन्निव भारत। सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥2.10॥

2.32 [also: Dharma]

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥2.32॥

2.35 [also: Ego, Fools]

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥2.35॥

2.37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्। तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥
2.37॥

2.38 [also: Samatva]

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥2.38॥

Adhyaya 3

3.30 [also: Karman]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा। निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥3.30॥

Adhyaya 8

8.7 [also: Moksha, Dhyana]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिमिवैष्यस्यसंशयम्॥8.7॥

Adhyaya 11

11.25 [also: Darshana, Ishwara]

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि। दिशो न जाने न लभे च शर्म प्रसीद
देवेश जगन्निवास॥11.25॥

11.32 [also: Darshana, Ishwara]

श्री भगवानुवाच कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः। ऋतेऽपि त्वां न
भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥11.32॥

11.33 [also: Darshana, Ishwara]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्। मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्॥11.33॥

11.34 [also: Darshana, Ishwara]

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्। मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥11.34॥

4. Ego (u)

32 verses

There is one enemy in the Bhagavad Gītā that appears in every chapter; wears a thousand faces, and is never fully defeated by any weapon other than knowledge. That enemy is ahaṅkāra — the ego, the sense of being a separate, autonomous 'I' who does, suffers, achieves and fails as an independent agent. This section gathers every verse in which the Gītā exposes, analyses and prescribes the cure for this central illusion.

The ego's most fundamental error is the sense of doership: 'the one who, deluded by egoism, thinks I am the doer — that person of small understanding, with clouded vision, sees not' (3.27). In reality, the guṇas of prakṛti act on the guṇas; the Self is the unmoving witness beneath all action. But the mind, identifying with the body-mind complex, lays claim to every action, every thought, every result — and thereby ties itself to the wheel of consequence.

From doership flows desire, and from desire, the Gītā traces the most famous chain of falling in the entire text: a man dwelling on sense-objects develops attachment; from attachment comes desire; when desire is obstructed, anger arises; from anger comes delusion; from delusion, loss of memory of one's true nature; from that loss, the ruin of intelligence; and with that ruin — the person is simply lost (2.62–63). This chain is not dramatic or sudden. It begins with a thought, a glance, a dwelling — and ends, step by measured step, in the destruction of a life's wisdom.

Desire and anger are named together as the eternal adversaries — born of rajas, all-devouring, greatly sinful — which cover wisdom as smoke covers fire, as dust covers a mirror (3.37–39). The metaphors are instructive: smoke can be blown away, dust can be wiped off, but fire — the wise person's knowledge — is what lies beneath and is the more powerful. The instruction is not to kill desire by force but to know the Self that is prior to it, and thereby let desire fall away of itself.

The sixteenth adhyāya shows the fully developed egoic personality in clinical detail: the person who believes that desires are all there is to life; who believes the world was born of mutual union by desire alone and has no deeper ground; who says 'I shall slay this enemy, I shall enjoy this pleasure, I am powerful and happy and of noble birth' — and who, intoxicated by these convictions, sacrifices to no one but himself (16.13–17). The āsurī nature is not a rare thing; it is the ego's natural destination when left to its own logic.

And the ego does not leave without a fight, even from those who have understood the teaching. Sri Krishna's final personal warning to Arjuna is striking in its directness: if, filled with egoism, you think 'I will not fight', this resolution of yours is vain — your own nature will compel you (18.59). Even for a sincere disciple who has heard the entire eighteen-chapter teaching, the ego reasserts itself at the moment of decision. The antidote is not suppression but surrender — taking refuge in the Lord, from whose grace one obtains supreme peace (18.62).

These verses, read together, reveal the Gītā's core psychological diagnosis: the root of human suffering is the misidentification of

the Self with the ego-mind. Every other problem in the text — attachment, grief, fear, cowardice, delusion — is downstream of this one. And the invitation is equally clear: you are not this ego. You never were. The Self that witnesses the ego's gyrations is untouched, as space is untouched by the winds that move within it (13.31–32).

— Verses —

Adhyaya 2

2.2

श्री भगवानुवाच कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥
2.2॥

2.3

क्लैब्धं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते। क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥2.3॥

2.33 [also: Fools]

अथ चैत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥2.33॥

2.34 [also: Fools]

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्। संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥2.34॥

2.35 [also: Fools, Yuddha]

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः। येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥2.35॥

2.36 [also: Fools]

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः। निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥2.36॥

2.60

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः। इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥2.60॥

2.62

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते। सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते॥
2.62॥

2.63

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥2.63॥

2.67 [also: Fools]

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। तदस्य हरति प्रज्ञां वायुर्नाविमिबाम्भसि॥2.67॥

Adhyaya 3

3.27 [also: Guna]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते॥3.27॥

3.28 [also: Guna]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥3.28॥

3.29 [also: Guna, Fools, Emulative Qualities of a Siddha]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु। तानकृत्स्नविदो मन्दान्कृत्स्नविन् विचालयेत्॥3.29॥

3.37 [also: Guna]

श्री भगवानुवाच काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥
3.37॥

3.38 [also: Guna]

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥3.38॥

3.39 [also: Jnana]

आवृत्तं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा। कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥3.39॥

Adhyaya 16

16.7 [also: Fools, Svabhaava]

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः। न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥16.7॥

16.8 [also: Fools, Svabhaava]

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्। अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥16.8॥

16.9 [also: Fools, Svabhaava]

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः। प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥16.9॥

16.10 [also: Fools, Svabhaava]

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः। मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिब्रताः॥16.10॥

16.11 [also: Fools, Svabhaava]

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः। कामोपभोगपरमा एतावदिति निश्चिताः॥16.11॥

16.12 [also: Fools, Svabhaava]

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः। ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥16.12॥

16.13 [also: Fools, Svabhaava]

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्। इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥16.13॥

16.14 [also: Fools, Svabhaava]

असौ मया हतः शत्रुर्हनिष्ये चापरानपि। ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥16.14॥

16.15 [also: Fools, Svabhaava]

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥
16.15॥

16.16 [*also: Fools, Svabhaava*]

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥16.16॥

16.17 [*also: Fools, Svabhaava*]

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥16.17॥

16.18 [*also: Fools, Svabhaava*]

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥16.18॥

Adhyaya 18

18.17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते॥
18.17॥

18.53 [*also: Dhyana, Emulative Qualities of a Siddha*]

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥18.53॥

18.58 [*also: Aham (maam, mat, mayi, mayaa)*]

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि॥
18.58॥

18.59 [*also: Svabhaava*]

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥
18.59॥

5. Svabhaava (W)

23 verses

Before a person can transcend their nature, the Gītā insists they understand it. Svabhāva — one's own inborn nature, the particular disposition of guṇas, karma and tendencies that makes each person irreducibly themselves — is taken by the Gītā not as an obstacle but as the very material of the spiritual path. This section gathers the verses in which Sri Krishna acknowledges, explains and works with this fact.

The teaching begins with a frank admission of realism: all beings follow their nature; even the wise person acts according to their nature; what, then, will repression accomplish? (3.33). This is not fatalism — Sri Krishna is about to prescribe enormous effort — but it is honesty. The idea that one can simply replace one's temperament by decision is the error the Gītā corrects. Suppression without understanding is not transformation; it is merely displacement.

Therefore the great counsel: svadharme nidhanam śreyah — better death in one's own dharma than the dharma of another, however well performed (3.35). This verse is the cornerstone of the Gītā's social and spiritual ethics. Authenticity, not performance, is the criterion. A person who lives at the level of their own nature, honestly and wholly, reaches higher than one who puts on a borrowed costume of another's virtue. The inner fit between self and action is the condition of both effectiveness and liberation.

Chapter sixteen maps the two primary flavours of svabhāva: the daivī sampat — the divine endowment of fearlessness, purity, charity, non-violence, truthfulness, absence of anger, compassion, modesty (16.1–3) — and the āsurī sampat — the demonic endowment of ostentation, arrogance, excessive pride, anger, harshness, ignorance (16.4). Persons are born into one or the other, or somewhere along the spectrum. The divine estate leads to liberation; the demonic to bondage. But in neither case does Sri Krishna suggest that nature can be leapt over by an act of will. The path must work with what is present.

Chapter eighteen grounds all of social life in svabhāva: the duties of the brāhmaṇa, kṣatriya, vaiśya and śūdra are distributed according to the guṇas born of one's own nature (18.41). This is not a verse defending rigid birth-caste — it is a recognition that different human constitutions are suited to different functions, and that the health of the whole depends on each part working according to its true capacity rather than its pretended one. Each person attains perfection by worshipping, through their own natural duty, the source from which all beings have come (18.46). Worship through work, performed as one truly is — this is the Gītā's model of integration.

The final stamp of svabhāva's power is Sri Krishna's warning to Arjuna about what will happen if he refuses to fight: that which you will not do by choice, you will do compelled by your own nature, born of your own karma (18.59–60). The Lord does not override nature — even divine grace works through it, not against it. This is the Gītā's deepest psychological insight: liberation is not the destruction of one's nature but its refinement, its offering, its alignment with the divine will that moves through it.

Adhyaya 2

2.31 [also: Dharma]

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥2.31॥

Adhyaya 3

3.34 [also: Emulative Qualities of a Siddha]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥3.34॥

3.35 [also: Dharma]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥3.35॥

Adhyaya 16

16.1 [also: Emulative Qualities of a Siddha, Dharma, Sadhana]

श्री भगवानुवाच अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥16.1॥

16.2 [also: Emulative Qualities of a Siddha, Dharma, Sadhana]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥

16.3 [also: Emulative Qualities of a Siddha, Dharma, Sadhana]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत॥16.3॥

16.7 [also: Fools, Ego]

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः। न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥16.7॥

16.8 [also: Fools, Ego]

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥16.8॥

16.9 [also: Fools, Ego]

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥16.9॥

16.10 [also: Fools, Ego]

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचित्रताः॥16.10॥

16.11 [also: Fools, Ego]

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।कामोपभोगपरमा एतावदिति निश्चिताः॥16.11॥

16.12 [also: Fools, Ego]

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥16.12॥

16.13 [also: Fools, Ego]

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥16.13॥

16.14 [also: Fools, Ego]

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥16.14॥

16.15 [also: Fools, Ego]

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥
16.15॥

16.16 [also: Fools, Ego]

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥16.16॥

16.17 [also: Fools, Ego]

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥16.17॥

16.18 [*also: Fools, Ego*]

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥16.18॥

Adhyaya 18

18.41 [*also: Guna, Appendix*]

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥18.41॥

18.47 [*also: Dharma*]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥
18.47॥

18.48 [*also: Karman*]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥18.48॥

18.59 [*also: Ego*]

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥
18.59॥

18.60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥
18.60॥

6. Dharma (D)

18 verses

The very first word of the Bhagavad Gītā is dharma — 'dharma-kṣetre kuru-kṣetre' (1.1). The very last comprehensive instruction Sri Krishna gives is the abandonment of all dharmas — sarva-dharmān parityajya (18.66). Between these two poles, the concept of dharma moves through the text like a river that changes character as it flows: beginning as outer duty, becoming inner calling, and finally dissolving into the direct refuge of the Divine. This section gathers every verse that bears on this arc.

In its most immediate meaning, dharma is the duty appropriate to one's station. For the kṣatriya facing a righteous war, there is no higher dharma than battle — and to flee from it is to abandon both duty and heaven (2.31–32). The battlefield is itself described as dharma-kṣetra, the field of dharma, from the opening verse — suggesting that the entire teaching will be about what is right action in the face of the most impossible difficulty life can present.

Dharma is also the structural protection of the path. The buddhi-yoga taught in the second adhyāya is described with an assurance that belongs only to a path aligned with truth: in this, no effort is lost, no obstacle arises; even a little practice of this dharma protects from great fear (2.40). The word svadharma — one's own dharma — captures the Gītā's personalisation of duty: each person's dharma is specific to them, shaped by their nature and station (3.35), and even an imperfect performance of it is superior to the perfect performance of another's (18.47).

At the cosmic level, dharma is the order the Lord Himself periodically descends to restore. Whenever dharma declines and adharma rises, He manifests age after age, for the protection of the good, the destruction of the wicked, and the re-establishment

of dharma (4.7–8). Here dharma is not a personal rule but the very structure of the universe's moral grain — the pattern according to which creation, when left undistorted, naturally tends.

The daivī qualities of chapter sixteen (16.1–3) describe what dharma looks like when it is lived rather than merely followed: fearlessness, purity, generosity, straightforwardness, compassion, absence of covetousness, gentleness, modesty. These are not duties enjoined from without but qualities that arise naturally when a person is aligned with their deeper nature.

And then the culminating verse that transcends the entire category: abandon all dharmas and take refuge in Me alone; I shall release thee from all sins; grieve not (18.66). This does not mean dharma is unimportant — the entire Gītā has been an argument for right action. It means that dharma, when fully internalized and practiced with love, leads to a place where the doer has dissolved into the Divine — and at that threshold, even the concept of duty becomes unnecessary. The ladder is real; but once you have reached the roof, you leave the ladder behind.

— Verses —

Adhyaya 2

2.31 [also: Svabhaava]

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि। धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥2.31॥

2.32 [also: Yuddha]

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्। सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥2.32॥

2.40 [also: Jnana]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥2.40॥

Adhyaya 3

3.35 [also: Svabhaava]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥3.35॥

Adhyaya 4

4.8

परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि युगे युगे॥4.8॥

Adhyaya 9

9.2 [also: Sadhana]

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्। प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥9.2॥

Adhyaya 12

12.20

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते। श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः॥12.20॥

Adhyaya 14

14.27 [also: Brahman]

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च। शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥14.27॥

Adhyaya 16

16.1 [also: Emulative Qualities of a Siddha, Sadhana, Svabhaava]

श्री भगवानुवाच अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप
आर्जवम्॥16.1॥

16.2 [also: Emulative Qualities of a Siddha, Sadhana, Svabhaava]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥

16.3 [also: Emulative Qualities of a Siddha, Sadhana, Svabhaava]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत॥16.3॥

16.19 [also: Law of Karman]

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्। क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु॥16.19॥

16.24 [also: Karman]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥
16.24॥

Adhyaya 17

17.1 [also: Arjuna's Questions, Guna]

अर्जुन उवाच ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः। तेषां निष्ठा तु का कृष्ण सत्त्वमाहो
रजस्तमः॥17.1॥

17.5 [also: Guna, Fools]

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः। दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः॥17.5॥

Adhyaya 18

18.47 [also: Svabhaava]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥
18.47॥

18.66 [also: Aham (maam, mat, mayi, mayaa), Samanvaya]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥18.66॥

18.70 [also: Adhikarin, Jnana]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥18.70॥

7. Adhikarin (w)

14 verses

The Bhagavad Gītā is not a universal broadcast. Sri Krishna is deeply deliberate about who receives what, how much, and under what conditions. This section gathers the verses that address the question of adhikāra — fitness, eligibility, the right condition of the recipient — a concept that runs quietly through the entire text and surfaces explicitly in these passages.

The simplest statement comes in chapter three: those who always follow this teaching of Mine with faith and without carping are released from karma; those who carp at it and do not follow, deluded in all knowledge, know them to be lost (3.31–32). Faith — śraddhā — is the first and most essential qualification. Not intellectual conviction, not philosophical agreement, but the willingness to genuinely receive and genuinely act. Without it, the most brilliant discourse produces nothing.

Chapter nine makes a statement that might seem to limit access but in fact expands it beyond the conventions of the time: even those of sinful origin — women, vaiśyas, śūdras — taking refuge in Me, they also reach the supreme goal (9.32). In the social context of ancient India, this is a radical universalism. The Gītā's criterion of fitness is not birth, gender or social rank — it is the genuine orientation of the heart toward the Divine. Whoever truly seeks, qualifies.

Yet the text also guards its deepest teachings carefully. The great secret of the ninth chapter should not be shared with one who has no tapas, no devotion, who listens not, who cavils at the teaching (18.67). This is not elitism — it is the teacher's recognition that a seed planted in stone does not grow, and that the words of truth can be actively harmed by the wrong reception, which converts them into ammunition for argument rather than instruments of transformation.

For the qualified recipient, the promise is unqualified: he who teaches this supreme secret among My devotees, performing the highest devotion to Me, shall come to Me, without doubt (18.68). The transmitter of the teaching is as honoured as the receiver. And the listener who hears with faith and without cavilling is also freed — the teaching liberates through sincere hearing (18.70–71).

Arjuna himself is explicitly confirmed as an adhikārin: 'grieve not, thou art born to the divine estate' (16.5). This is not merely consolation. It is the Teacher's recognition that the student before Him has the inner constitution required — the śraddhā, the humility, the hunger. These qualities cannot be performed or borrowed; they are known from within. Reading these verses,

each person is invited to ask honestly: am I a sincere listener? Am I willing to act on what I have heard? That willingness is the gate.

— Verses —

Adhyaya 3

3.31

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः। श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः॥3.31॥

3.32 [also: Fools]

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्। सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥3.32॥

Adhyaya 6

6.17 [also: Fools]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥6.17॥

6.18 [also: Emulative Qualities of a Siddha]

यदा विनियतं चित्तमात्मन्येवावतिष्ठते। निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥6.18॥

Adhyaya 9

9.3 [also: Law of Karman]

अश्रद्धाानाः पुरुषा धर्मस्यास्य परन्तप। अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥9.3॥

9.32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः। स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥9.32॥

9.33 [also: Bhakti]

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा। अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥
9.33॥

Adhyaya 16

16.5 [also: Samatva]

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता। मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥16.5॥

Adhyaya 18

18.63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया। विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥18.63॥

18.67

इदं ते नातपस्काय नाभक्ताय कदाचन। न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥18.67॥

18.68 [also: Bhakti]

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति। भक्ितं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥18.68॥

18.69 [also: Bhakti]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः। भविता न च मे तस्मादन्यः प्रियतरो भुवि॥18.69॥

18.70 [also: Jnana, Dharma]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः। ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥18.70॥

18.71 [also: Emulative Qualities of a Siddha, Law of Karman]

श्रद्धावाननसूयश्च शृणुयादपि यो नरः। सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥
18.71॥

8. Karman (k)

65 verses

Of all the Gītā's teachings, it is karma-yoga — the yoga of action — that has most powerfully entered the world's spiritual vocabulary. The injunction is famous even to those who have never read the text: thy right is to action alone, never to its fruits (2.47). But the full meaning of this line requires the whole of this section to unfold.

The starting point is inescapability. Action cannot be avoided. None can remain even for a moment without acting; all are driven to act helplessly by the guṇas of their own nature (3.5). Even the mere maintenance of the body requires action (3.8). The question, therefore, is not whether to act but how — from what depth of awareness, with what intention, and with what relationship to the results.

The Gītā's first revolutionary move is the separation of action from its fruits. The doer performs the action; the results belong to the cosmic order. To act as though the results were in one's hands is a double error — it claims for the ego what belongs to a larger intelligence, and it binds the actor to the outcome. Yoga, Sri Krishna says, is equanimity — samatvaṁ yoga ucyate (2.48); and immediately after this, he defines the man of yoga as one who has abandoned the fruit of action and is established in the Self (2.55). Action and renunciation are not opposites; they are united in the one who acts without grasping the result.

The second revolutionary move is the purpose of action. Work done as yajña — as sacrifice, as offering to the sustaining of the

whole — does not bind (3.9). The Lord Himself acts, not because there is anything in the three worlds that He needs, nor anything He has not attained, yet He acts for the welfare of the worlds, for *lokasaṅgraha* — the holding-together of creation (3.20–22). This phrase — *lokasaṅgraha* — is one of the *Gītā*'s most important. Action done for the welfare and coherence of the whole is the model; private action done for private benefit is the trap.

Chapter four opens the mystery further: what is action, what is inaction — even the wise are confused about this (4.16). The person who sees inaction in action and action in inaction is truly wise; they act, but the doer-sense has dissolved (4.18). The one who performs action with the body alone, without the mind's grasping, contracts no sin (4.21). The yoga of action, at its highest, is an action in which the actor has become transparent — the cosmic energy moving through a clear instrument.

By chapter five, the choice between renunciation of action and yoga of action is resolved: both lead to the highest good, but *karma-yoga* is the superior path for the embodied being (5.2). The *sannyāsī* and the *karma-yogī* reach the same destination — the outward difference between them is smaller than it appears (5.4–5). Chapter eighteen completes the entire teaching: the five causes of every action — body, doer, instrument, effort and the divine — are enumerated (18.14); actions are classified by *guṇa* into the pure, the passionate and the deluded (18.23–25); and the final assurance is given that all actions performed taking refuge in the Lord, with devotion, become the means of liberation (18.56, 18.46). Work is not an obstacle to the spiritual life — it is, rightly understood, the spiritual life itself.

Adhyaya 2

2.47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥2.47॥

Adhyaya 3

3.3 [also: Jnana]

श्री भगवानुवाच लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्॥3.3॥

3.4

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते। न च संन्यसनादेव सिद्धिं समधिगच्छति॥3.4॥

3.5

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥3.5॥

3.7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन। कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते॥3.7॥

3.8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः। शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥3.8॥

3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः। तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर॥3.9॥

3.19

तस्मादसक्तः सततं कार्यं कर्म समाचर। असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥3.19॥

3.20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः। लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि॥3.20॥

3.22 [also: Aham (maam, mat, mayi, mayaa), Itare]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥3.22॥

3.23 [also: Aham (maam, mat, mayi, mayaa), Itare]

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥3.23॥

3.24 [also: Aham (maam, mat, mayi, mayaa), Itare]

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्। सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥3.24॥

3.30 [also: Yuddha]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा। निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥3.30॥

Adhyaya 4

4.14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा। इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥

4.14॥

4.17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः। अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥4.17॥

4.18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥4.18॥

4.20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥
4.20॥

4.21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः। शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥4.21॥

4.32 [also: Yajna]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे। कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे॥4.32॥

4.41 [also: Jnana, Samanvaya]

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्। आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥4.41॥

Adhyaya 5

5.2 [also: Sannyasa–Tyaga]

श्री भगवानुवाच संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ। तयोस्तु कर्मसंन्यासात्कर्मयोगो
विशिष्यते॥5.2॥

5.6 [also: Sannyasa–Tyaga, Dhyana]

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः। योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥5.6॥

5.7 [also: Dhyana, Aatma-Tattva]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥5.7॥

5.8 [also: Dhyana]

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यन् शृणवन्स्पृशज्जिघ्रन्शनन्गच्छन्स्वपन्
श्वसन्॥5.8॥

5.9 [also: Dhyana]

प्रलपन्विसृजन्गृह्णन्निषन्निषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥5.9॥

5.10 [also: Brahman]

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥
5.10॥

5.11 [also: Dhyana]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये॥5.11॥

5.12 [also: Fools]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। अयुक्तः कामकारेण फले सक्तो निबध्यते॥
5.12॥

Adhyaya 6

6.1 [also: Sannyasa–Tyaga]

श्री भगवानुवाच अनाश्रितः कर्मफलं कार्यं कर्म करोति यः। स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥6.1॥

6.2 [also: Sannyasa–Tyaga]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव। न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन॥6.2॥

6.3 [also: Sannyasa–Tyaga]

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते॥6.3॥

Adhyaya 7

7.28 [also: Bhakti, Samatva]

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्। ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥7.28॥

Adhyaya 9

9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥9.27॥

Adhyaya 11

11.55 [also: Bhakti, Emulative Qualities of a Siddha, Samanvaya]

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः। निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥11.55॥

Adhyaya 12

12.10 [also: Aham (maam, mat, mayi, mayaa)]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव। मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि॥12.10॥

12.11 [also: Aham (maam, mat, mayi, mayaa), Sannyasa-Tyaga]

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः। सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥12.11॥

Adhyaya 14

14.16 [also: Guna]

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्। रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥14.16॥

Adhyaya 16

16.24 [also: Dharma]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥

16.24॥

Adhyaya 17

17.27 [also: Sadhana]

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।कर्म चैव तदर्थाय सदित्येवाभिधीयते॥17.27॥

17.28 [also: Sadhana]

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥17.28॥

Adhyaya 18

18.1 [also: Arjuna's Questions, Sannyasa–Tyaga]

अर्जुन उवाच संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्। त्यागस्य च हृषीकेश पृथक्केशिनिषूदन॥18.1॥

18.2 [also: Sannyasa–Tyaga]

श्री भगवानुवाच काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः। सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः॥18.2॥

18.3 [also: Sannyasa–Tyaga]

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः। यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥18.3॥

18.4 [also: Sannyasa–Tyaga]

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥18.4॥

18.5 [also: Yajna, Sannyasa–Tyaga]

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥18.5॥

18.6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥
18.6॥

18.7 [also: Guna]

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥18.7॥

18.8 [also: Guna]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥18.8॥

18.9 [also: Guna]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥
18.9॥

18.10 [also: Emulative Qualities of a Siddha]

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते।त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥18.10॥

18.11 [also: Sannyasa–Tyaga]

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥18.11॥

18.14 [also: Law of Karman]

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥18.14॥

18.15 [also: Law of Karman]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥18.15॥

18.16 [also: Aatma-Tattva, Fools, Jnana]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥18.16॥

18.23 [also: Guna]

नियतं सङ्गरहितमरागद्वेषतः कृतम्।अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥18.23॥

18.24 [also: Guna]

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।क्रियते बहुलायासं तद्वाजसमुदाहृतम्॥18.24॥

18.25 [also: Guna]

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्।मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥18.25॥

18.26 [also: Guna]

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥
18.26॥

18.27 [also: Guna]

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥18.27॥

18.28 [also: Guna]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥
18.28॥

18.45 [also: Samanvaya]

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥18.45॥

18.46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥18.46॥

18.48 [also: Svabhaava]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥18.48॥

18.56 [also: Moksha]

सर्वकर्मण्यपि सदा कुर्वाणो मद्व्यपाश्रयः।मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥18.56॥

18.78 [also: *Emulative Qualities of a Siddha, Ishwara, Jnana, Bhakti, Samanvaya*]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

9. Law of Karman (I)

31 verses

Every action has a consequence, and every consequence has a scope. The Gītā's teaching on the law of karma is not a system of reward and punishment but a description of how a universe built on cause and effect actually works — and how the individual soul moves through it across multiple lives. This section gathers the verses that trace the workings of this law in its full extent.

The thread begins in the second adhyāya with the most compressed statement of rebirth in the entire text: just as a man casts off worn-out garments and takes on new ones, even so does the embodied soul cast off worn-out bodies and take on others that are new (2.22). Death is not the end of the story; it is the page-turn. Birth is certain for the dead, death is certain for the born; therefore, for what is inevitable, thou shouldst not grieve (2.27). The grief that immobilises Arjuna at the beginning of the Gītā is, at one level, a grief about the wrong thing — the costume, not the actor.

The law carries forward not only karma but also sādhana. Sri Krishna reassures Arjuna directly: no doer of good reaches a bad end, either in this world or hereafter (6.40). The yogi who falls

from the path is reborn in the house of the pure and prosperous, or among wise yogis — in both cases a better launching pad for the next attempt (6.41–42). The former practice revives of itself, even without deliberate effort; past momentum is not lost (6.44–45). This is the Gītā's great encouragement to the sincere but imperfect practitioner: the path remembers you, even when you have forgotten it.

At the cosmological scale, the law operates with mathematical precision. The cycle of day and night in Brahmā's time — each day a thousand yugas, each night a thousand yugas — governs the pulsing of all manifestation: at the day's dawn, all unmanifest beings flow into the manifest; at night's arrival, they dissolve back into the unmanifest and emerge again at the next dawn (8.17–19). No being, and no action, falls outside this rhythm. Even worlds up to the realm of Brahmā are subject to return — only he who reaches the Lord, Sri Krishna declares, knows no rebirth (8.16).

Faith and sincerity determine the trajectory within the law: those who worship the gods reach the gods; those who worship the ancestors reach the ancestors; those who worship the Lord reach the Lord (9.25). The quality of inner orientation shapes the destination, even when the outer action is the same. And dying in each of the three guṇas carries the being to the corresponding station in the next life — tamas to yet lower births, rajas to the realm of the action-bound, sattva to the pure worlds of the wise (14.14–15, 14.18). The law is not blind; it reads the heart. Every verse in this section is an invitation to ask: what am I building, in each moment, for the next moment — and for all the moments after that?

Adhyaya 2

2.22 [also: Aatma-Tattva]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि। तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही॥2.22॥

2.27

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥2.27॥

Adhyaya 4

4.5 [also: Aham (maam, mat, mayi, mayaa)]

श्री भगवानुवाच बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप॥4.5॥

4.7 [also: Cosmology]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम्॥4.7॥

Adhyaya 6

6.40 [also: Sadhana]

श्री भगवानुवाच पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते। नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति॥6.40॥

6.41 [also: Sadhana]

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः। शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥6.41॥

6.42 [also: Sadhana, Jnana]

अथवा योगिनामेव कुले भवति धीमताम्। एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥6.42॥

6.43 [also: Sadhana]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥6.43॥

6.44 [also: Sadhana, Jnana, Dhyana]

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥6.44॥

6.45 [also: Dhyana, Moksha]

प्रयत्नाद्यतमानस्तु योगी संशुद्धिकल्बिषः। अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥6.45॥

Adhyaya 7

7.19 [also: Jnana]

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते। वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥7.19॥

7.23 [also: Sadhana]

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥7.23॥

Adhyaya 8

8.15 [also: Moksha]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्। नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥8.15॥

8.17 [also: Cosmology]

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः। रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥8.17॥

8.18 [also: Cosmology]

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे। रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥8.18॥

8.19 [also: Cosmology]

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥8.19॥

Adhyaya 9

9.3 [also: Adhikarin]

अश्रद्धाणाः पुरुषा धर्मस्यास्य परन्तप। अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥9.3॥

9.20

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते। ते पुण्यमासाद्य सुरेन्द्रलोक मश्नन्ति दिव्यान्दिवि देवभोगान्॥9.20॥

9.21

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एव त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते॥9.21॥

Adhyaya 13

13.21 [also: Sankhya (Purusha–Prakriti), Guna, Cosmology]

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥ 13.22॥

Adhyaya 14

14.14 [also: Guna]

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥14.14॥

14.15 [also: Guna]

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।तथा प्रलीनस्तमसि मूढयोनिषु जायते॥14.15॥

14.18 [also: Guna, Sadhana]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥
14.18॥

Adhyaya 15

15.2 [also: Guna]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि
मनुष्यलोके॥15.2॥

Adhyaya 16

16.19 [also: Dharma]

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु॥16.19॥

16.20

असुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्॥16.20॥

16.23 [also: Fools]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥16.23॥

Adhyaya 18

18.12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥
18.12॥

18.14 [also: Karman]

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥18.14॥

18.15 [also: Karman]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥18.15॥

18.71 [also: Adhikarin, Emulative Qualities of a Siddha]

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥

18.71॥

10. Yajna (y)

24 verses

Yajña is one of the oldest words in the Indian spiritual vocabulary, and one of the most misunderstood. In its narrowest usage it refers to the Vedic fire-ritual. In the Gītā, Sri Krishna expands it until it becomes synonymous with the entire framework of right action — the principle by which the individual participates in, and sustains, the cosmic order. This section gathers every verse that touches this expansion.

The cosmological basis is stated in the third adhyāya: at the dawn of creation, Prajāpati brought forth beings together with yajña, saying: by this you shall multiply; let this be your wish-granting cow (3.10). The great wheel of mutual sustaining was set in motion: beings depend on food, food depends on rain, rain depends on yajña, and yajña depends on action — prescribed action, aligned with the cosmos rather than merely satisfying the self (3.14–15). The person who turns this wheel — who acts in recognition of this mutual sustaining rather than living solely for themselves — contributes to the cosmic coherence. The person

who does not, who lives for sensory enjoyment alone, lives in vain (3.16).

The scope of yajña is then dramatically widened in chapter four. Sacrifice is not only the fire-ritual. Some offer material wealth as sacrifice; others offer tapas, austerity; others offer yoga, the disciplining of breath and mind; others offer the study of scripture and the cultivation of knowledge; still others offer the senses into the fire of self-restraint; others the objects of the senses into the fire of the senses (4.25–29). The enumeration continues: sacrifice of knowledge, of silence, of breath-control, of moderation in eating. All of these are born of action; he who knows this is free (4.32). And among all these yajñas, the sacrifice of knowledge is supreme — for all action without exception, Arjuna, is contained in knowledge (4.33).

At the theological level, Sri Krishna declares Himself the enjoyer and Lord of all sacrifices (9.24, 8.4). This is not self-aggrandisement — it is a statement that every sincere act of offering, whatever its outer form, flows toward the same divine centre. The person who approaches through one path of sacrifice reaches what they approach; the person who approaches the Divine reaches the Divine. Chapter seventeen grades the quality of yajña by the guṇa of the performer: done without desire for result, as a matter of duty, performed with proper preparation — this is sāttvika sacrifice (17.11). Done for display, for reputation, for a desired worldly outcome — this is rājasika (17.12). Done against scriptural guidance, without proper preparation, without offering, without fee, without faith — this is tāmasika (17.13).

And chapter eighteen defends yajña against the excessive renunciation that would abandon it: acts of sacrifice, giving and austerity are the purifiers of the wise, and should never be given up — only the attachment to their fruits should be abandoned (18.5–6). Yajña is the inner structure of right action. What is offered changes; the offering itself is eternal.

— Verses —

Adhyaya 3

3.10

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः। अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥3.10॥

3.11

देवान्भावयतानेन ते देवा भावयन्तु वः। परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥3.11॥

3.12 [also: Fools]

इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः। तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥

3.12॥

3.13 [also: Fools]

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः। भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥

3.13॥

Adhyaya 4

4.12 [also: Sadhana]

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः। क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥4.12॥

4.23 [also: Jnana]

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥4.23॥

4.24 [also: Brahman]

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥4.24॥

4.25

दैवमेवापरे यज्ञं योगिनः पर्युपासते। ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति॥4.25॥

4.26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति। शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति॥4.26॥

4.27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे। आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते॥4.27॥

4.28 [also: Samanvaya]

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे। स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥4.28॥

4.29 [also: Dhyana]

अपाने जुहति प्राण प्राणेऽपानं तथाऽपरे। प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥4.29॥

4.30 [also: Dhyana]

अपरे नियताहाराः प्राणान्प्राणेषु जुहति। सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥4.30॥

4.32 [also: Karman]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे। कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे॥4.32॥

Adhyaya 7

7.21 [also: Sadhana]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥
7.21॥

7.22 [also: Sadhana]

स तया श्रद्धया युक्तस्तस्याराधनमीहते। लभते च ततः कामान्मयैव विहितान् हि तान्॥7.22॥

7.30 [also: Moksha]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः। प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥7.30॥

Adhyaya 8

8.4 [also: Sankhya (Purusha–Prakriti)]

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्। अधियज्ञोऽहमेवात्र देहे देहभूतां वर॥8.4॥

Adhyaya 9

9.24 [also: Fools]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च। न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥9.24॥

Adhyaya 17

17.4 [also: Guna]

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः। प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः॥17.4॥

17.11 [also: Guna]

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते। यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥17.11॥

17.12 [also: Guna]

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्। इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥17.12॥

17.13 [also: Guna]

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥17.13॥

Adhyaya 18

18.5 [also: Karman, Sannyasa–Tyaga]

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥18.5॥

11. Sannyasa–Tyaga (t)

19 verses

Few questions in the Gītā are asked with more urgency than Arjuna's opening challenge to chapter five: if you say knowledge is superior to action, why then do you urge me to this terrible action? (5.1). The confusion between renunciation and action, between the path of the sannyāsī and the path of the karma-yogī, is one of the Gītā's central tensions — and this section traces the teaching that resolves it.

The Gītā's most foundational statement on the subject is clear: both sannyāsa — the renunciation of action — and karma-yoga — action performed in yoga — lead to the highest bliss. But of the two, karma-yoga is superior to sannyāsa (5.2). The reason given is subtle but important: renunciation without yoga is hard to attain. A person who has not yet stilled the mind cannot simply decide to renounce — the renunciation becomes a pretence, and the ego merely relocates from the field of action to the field of non-action. The true sannyāsī, therefore, is not the one who has abandoned

the fire ritual and the plough — it is the one who neither hates nor desires, who is ever free from the pairs of opposites (5.3).

Chapter six drives this point home with striking directness: let the wise know as a sannyāsī and a yogi the man who has renounced the fire and has no sankalpa — no personal agenda in action — not the one who has simply given up the fire-ritual (6.1). The muni who performs action without depending on the fruit has attained yoga — not the one who has merely stopped acting. This redefines renunciation from an external state (no possessions, no action) to an internal one (no grasping, no personal agenda). The outer life may look identical; the inner life is transformed.

Chapter eighteen gives the final and most precise definitions. Sages understand sannyāsa as the giving up of desire-motivated action; they understand tyāga as the surrender of the fruits of all action (18.2). These are not identical. Sannyāsa concerns the motivation at the start of action; tyāga concerns the relinquishment of the outcome at the end. The teaching integrates both: one begins without personal desire and ends without personal grasping — and between those two poles, the action flows freely, without binding. The one who performs obligatory duty because it ought to be done, abandoning attachment to the act and its fruit — that renunciation is sāttvika, it is declared, and it purifies (18.9, 18.11). True sannyāsa, in the Gītā's final analysis, is available to every person in every circumstance. It is not a lifestyle; it is a quality of being.

— Verses —

Adhyaya 2

2.51 [also: Jnana, Moksha]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥
2.51॥

Adhyaya 5

5.2 [also: Karman]

श्री भगवानुवाच संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ। तयोस्तु कर्मसंन्यासात्कर्मयोगो
विशिष्यते॥5.2॥

5.3 [also: Samatva]

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति। निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥5.3॥

5.6 [also: Dhyana, Karman]

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः। योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥5.6॥

5.13

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥5.13॥

Adhyaya 6

6.1 [also: Karman]

श्री भगवानुवाच अनाश्रितः कर्मफलं कार्यं कर्म करोति यः। स संन्यासी च योगी च न निरग्निर्न
चाक्रियः॥6.1॥

6.2 [also: Karman]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव। न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन॥6.2॥

6.3 [also: Karman]

आरुरुक्षोर्मुनिर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते॥6.3॥

Adhyaya 9

9.28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः। संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥9.28॥

Adhyaya 12

12.11 [also: Aham (maam, mat, mayi, mayaa), Karman]

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः। सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥12.11॥

12.12 [also: Samanvaya, Dhyana]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते। ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥
12.12॥

Adhyaya 18

18.1 [also: Arjuna's Questions, Karman]

अर्जुन उवाच संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्। त्यागस्य च हृषीकेश
पृथक्केशिनिषूदन॥18.1॥

18.2 [also: Karman]

श्री भगवानुवाच काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः। सर्वकर्मफलत्यागं प्राहुस्त्यागं
विचक्षणाः॥18.2॥

18.3 [also: Karman]

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः। यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥18.3॥

18.4 [also: Karman]

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥18.4॥

18.5 [also: Yajna, Karman]

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥18.5॥

18.11 [also: Karman]

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥18.11॥

18.49 [also: Emulative Qualities of a Siddha]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति॥18.49॥

18.57 [also: Jnana, Aham (maam, mat, mayi, mayaa)]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥18.57॥

12. Samatva (S)

29 verses

Yoga, Sri Krishna declares in the second adhyāya, is samatva — equanimity (2.48). This is one of the Gītā's most compressed and most radical definitions. Not posture, not technique, not achievement, not altered state — but the quality of an even, unshaken mind in all circumstances. This section gathers every verse in which this equanimity is described, prescribed, demonstrated or promised as the fruit of practice.

The teaching begins with the plain facts of embodied life: sense-contacts — of cold and heat, of pleasure and pain, of honour and dishonour — come and go; they are impermanent. Bear them

without being displaced by them, Arjuna; for the person they do not afflict, who is the same in pleasure and pain — that wise one is fit for immortality (2.14–15). Notice that the instruction is not to eliminate the experience of pleasure and pain — that would be a claim about the body that no teaching can make. The instruction is about the relationship of the aware being to that experience. The body feels; the one who knows what the body is remains steady.

This steadiness, the Gītā shows, is both a practice to be cultivated and a fruit of realization. As practice: treat victory and defeat as equal, gain and loss as equal, and fight — thus no sin accumulates (2.38). As fruit: the seer whose mind is not shaken by sorrow, who does not run after pleasure, who is free of passion, fear and anger — such a one is established in steady wisdom (2.56). The sthita-prajña verses of chapter two are the most celebrated description of the equanimous person in all of Indian literature, and several of them appear in this collection.

The fifth adhyāya expresses samatva at the level of vision: the sage of knowledge sees the same — the same Brahman — in the learned brāhmaṇa, in the cow, in the elephant, in the dog, in the outcast (5.18). This is not sentimentality or social egalitarianism in the political sense — it is the direct perception of the one Self in all appearances. Even here, in this life, the one whose mind abides in this sameness has conquered rebirth (5.19–20).

The sixth adhyāya extends the vision outward into the quality of relationship: the yogi who is alike to well-wishers, friends, foes, those who are indifferent, neutral, hateful, relatives, righteous and unrighteous alike — such a one is distinguished (6.9). And the

pinnacle: one who sees the Self in all beings and all beings in the Self (6.29). This is not studied neutrality but the overflow of a realization that has seen through the surface of multiplicity to the unifying ground beneath.

In chapter twelve, the portrait of the dear devotee is largely a portrait of equanimity in action: the one who is not troubled by sorrow and does not long for pleasure, who is free of attachment, fear and anger — dear to Me (12.15). One who is alike in honour and dishonour, cold and heat, pleasure and pain, praise and blame, silent (12.17–19). And in chapter eighteen, the highest note: the one who has the intellect of equanimity, who is beyond the guṇas, who sees the same in a clod of earth, a stone and gold — that one has attained brahma-nirvāṇa, the peace that is Brahman (18.54). Samatva is not the suppression of life — it is the discovery of the depth in which all of life's fluctuations arise and subside without disturbing the ocean.

— Verses —

Adhyaya 2

2.14 [also: Jnana]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥

2.14॥

2.15 [also: Jnana]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥2.15॥

2.38 [also: Yuddha]

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥2.38॥

2.48 [also: Jnana]

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥
2.48॥

Adhyaya 4

4.22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः। समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते॥4.22॥

Adhyaya 5

5.3 [also: Sannyasa–Tyaga]

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति। निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते॥5.3॥

5.18

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि। शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥5.18॥

5.19 [also: Brahman]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥5.19॥

5.20 [also: Brahman]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः॥5.20॥

Adhyaya 6

6.7 [also: Emulative Qualities of a Siddha]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः। शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥6.7॥

6.8 [also: Jnana, Dhyana]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः। युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥6.8॥

6.9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु। साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥6.9॥

6.29 [also: Dhyana, Aatma-Tattva]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥6.29॥

6.30 [also: Dhyana, Aham (maam, mat, mayi, mayaa)]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥6.30॥

6.31 [also: Bhakti, Dhyana, Aham (maam, mat, mayi, mayaa)]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥6.31॥

6.32 [also: Dhyana, Aatma-Tattva]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। सुखं वा यदि वा दुःखं सः योगी परमो मतः॥6.32॥

Adhyaya 7

7.28 [also: Bhakti, Karman]

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्। ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥7.28॥

Adhyaya 9

9.29 [also: Bhakti]

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥

9.29॥

Adhyaya 12

12.13 [also: Emulative Qualities of a Siddha]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥12.13॥

12.17 [also: Emulative Qualities of a Siddha, Bhakti]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।शुभाशुभपरित्यागी भक्त्तिमान्यः स मे प्रियः॥

12.17॥

12.18 [also: Emulative Qualities of a Siddha]

समः शत्रौ च मित्रे च तथा मानापमानयोः।शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥12.18॥

12.19 [also: Emulative Qualities of a Siddha, Bhakti]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।अनिकेतः स्थिरमतिर्भक्त्तिमान्मे प्रियो नरः॥

12.19॥

Adhyaya 13

13.9 [also: Emulative Qualities of a Siddha, Sadhana]

असक्त्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥13.10॥

13.27 [also: Brahman]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥13.28॥

13.28 [also: Brahman, Moksha, Sadhana]

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्॥

13.29॥

Adhyaya 14

14.24 [also: Emulative Qualities of a Siddha]

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥
14.24॥

14.25 [also: Guna]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥14.25॥

Adhyaya 16

16.5 [also: Adhikarin]

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥16.5॥

Adhyaya 18

18.54 [also: Brahman]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥18.54॥

13. Sadhana (s)

46 verses

Sādhana — spiritual practice, the disciplines of the path — is the Gītā's practical gift to the practitioner. This section gathers the working instructions: the disciplines of body, speech, mind, energy and heart that the Gītā prescribes as the means of moving from where one is to where the teaching points. It is, in a sense, the Gītā's curriculum.

The starting point is always the mind. Restraining all the senses, sit integrated, intent on Me — for the one whose senses are under control, the wisdom of that person stands firm (2.61). The mind that withdraws from the senses as a tortoise withdraws its limbs is the first image of the sādḥaka — gathered, turned inward, not scattered. But the Gītā is realistic about the difficulty of this: the mind is restless, turbulent, strong and obstinate, Arjuna says — it is as hard to restrain as the wind (6.34). Sri Krishna agrees — and the agreement is important, because it means the teaching does not pretend the path is easy. It becomes manageable through abhyāsa and vairāgya — through repeated practice and through the cultivation of dispassion (6.35).

Faith — śraddhā — is the soil in which all sādḥana must be planted. The faithful man who has mastered the senses obtains knowledge; having obtained knowledge, he goes swiftly to the supreme peace (4.39). Without faith, no practice takes root. And faith is not once-given; it must be maintained, renewed, protected from the erosions of disappointment and distraction. Every form of worship that a person approaches with genuine faith, Sri Krishna says, is confirmed and made firm by Me (7.21–22). The Lord does not require a particular form — He receives what is sincerely offered.

The sādḥana of the Gītā is both individual and social. Chapter thirteen's famous list of virtues — amānitva (absence of pride), adambhitva (non-pretension), ahiṃsā, kṣānti (forbearance), ārjava (uprightness), ācāryopāsana (service to the teacher), śauca (purity), sthairyā (steadfastness), ātmavinigraha (self-control) — is declared to be jñānam, knowledge itself (13.7–11). These qualities are not merely ethical; they are epistemic. A person who

lacks them cannot receive the teaching even if the words are heard. Conversely, one in whom they are present is already on the path, whatever their outer practice.

Chapter sixteen adds the daivī sampat — the divine endowment — as the sādḥaka's constitution: fearlessness, purity of heart, steadfastness in jñāna and yoga, charity, self-restraint, straightforwardness, compassion for all beings, non-violence, patience, gentleness, modesty and absence of fickleness (16.1–3). Chapter seventeen gives the threefold tapas: worship of the Divine, teachers, the wise, purity, uprightness, brahmacharya and non-violence as the tapas of the body; speech that causes no distress, that is truthful, pleasant and beneficial, as the tapas of speech; serenity, gentleness, silence, self-control and purity as the tapas of the mind (17.14–16).

And the Gītā's most encouraging promise to the imperfect practitioner: the yogi who strives sincerely but falls short — even that person, after death, is born into a house of the pure and prosperous, or among wise yogis; and there the former practice revives of itself, carrying the seeker forward again (6.40–44). Nothing is wasted. Every effort accumulates. Every sincere turning toward the light is registered in the great accounting of the law of karma — and ensures that the next attempt begins from a higher platform than the last.

— Verses —

Adhyaya 2

2.61 [also: Jnana]

तानि सर्वाणि संयम्य युक्त आसीत मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥२.६१॥

Adhyaya 4

4.12 [also: Yajna]

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः। क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥४.१२॥

4.39 [also: Jnana]

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥४.३९॥

Adhyaya 5

5.27 [also: Dhyana]

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥५.२७॥

Adhyaya 6

6.35

श्री भगवानुवाच असंशयं महाबाहो मनो दुर्निग्रहं चलं। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥
६.३५॥

6.36

असंयतात्मना योगो दुष्प्राप इति मे मतिः। वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः॥६.३६॥

6.40 [also: Law of Karman]

श्री भगवानुवाच पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते। नहि कल्याणकृत्कश्चिद्गुणं तात
गच्छति॥६.४०॥

6.41 [also: Law of Karman]

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः। शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥6.41॥

6.42 [also: Law of Karman, Jnana]

अथवा योगिनामेव कुले भवति धीमताम्। एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥6.42॥

6.43 [also: Law of Karman]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥6.43॥

6.44 [also: Law of Karman, Jnana, Dhyana]

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥6.44॥

Adhyaya 7

7.20 [also: Fools]

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः। तं तं नियममास्थाय प्रकृत्या नियताः स्वयाः॥7.20॥

7.21 [also: Yajna]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥
7.21॥

7.22 [also: Yajna]

स तया श्रद्धया युक्तस्तस्याराधनमीहते। लभते च ततः कामान्मयैव विहितान् हि तान्॥7.22॥

7.23 [also: Law of Karman]

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥7.23॥

Adhyaya 8

8.28 [also: Dhyana, Moksha]

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्। अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥8.28॥

Adhyaya 9

9.2 [also: Dharma]

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्। प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥9.2॥

9.23 [also: Aham (maam, mat, mayi, mayaa)]

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः। तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥
9.23॥

9.25 [also: Fools]

यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः। भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥
9.25॥

9.26 [also: Bhakti]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥9.26॥

9.30 [also: Bhakti]

अपि चेत्सुदुराचारो भजते मामनन्यभाक्। साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥9.30॥

Adhyaya 11

11.48 [also: Darshana, Ishwara, Samanvaya]

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः। एवंप्रपन्नः शक्य अहं नृलोकेद्रष्टुं त्वदन्येन कुरुप्रवीर॥11.48॥

11.53 [also: Samanvaya]

नाहं वेदैर्न तपसा न दानेन न चेज्यया। शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥11.53॥

Adhyaya 12

12.5 [also: Jnana]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्। अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥12.5॥

Adhyaya 13

13.7 [also: Emulative Qualities of a Siddha]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥13.8॥

13.8 [also: Emulative Qualities of a Siddha]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च। जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥13.9॥

13.9 [also: Emulative Qualities of a Siddha, Samatva]

असक्ितरनभिष्वङ्गः पुत्रदारगृहादिषु। नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥13.10॥

13.10 [also: Emulative Qualities of a Siddha, Bhakti]

मयि चानन्ययोगेन भक्ितरव्यभिचारिणी। विविक्तदेशसेवित्वमरतिर्जनसंसदि॥13.11॥

13.11 [also: Emulative Qualities of a Siddha]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्। एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो न्यथा॥13.12॥

13.25 [also: Samanvaya]

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते। तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥13.26॥

13.28 [also: Samatva, Brahman, Moksha]

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्। न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्॥

13.29॥

Adhyaya 14

14.18 [also: Guna, Law of Karman]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥
14.18॥

14.22 [also: Guna]

श्री भगवानुवाचप्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डवान द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि
काङ्क्षति॥14.22॥

14.23 [also: Guna]

उदासीनवदासीनो गुणैर्यो न विचाल्यते।गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥14.23॥

Adhyaya 15

15.3 [also: Guna]

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।अश्वत्थमेनं सुविरूढमूलं मसङ्गशस्त्रेण
दृढेन छित्त्वा॥15.3॥

15.4 [also: Moksha, Brahman]

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः।तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता
पुराणी॥15.4॥

Adhyaya 16

16.1 [also: Emulative Qualities of a Siddha, Dharma, Svabhaava]

श्री भगवानुवाच अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप
आर्जवम्॥16.1॥

16.2 [also: Emulative Qualities of a Siddha, Dharma, Svabhaava]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥

16.3 [also: Emulative Qualities of a Siddha, Dharma, Svabhaava]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत॥16.3॥

Adhyaya 17

17.3 [also: Guna]

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत। श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥17.3॥

17.14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्। ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥17.14॥

17.15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्। स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥17.15॥

17.16

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः। भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥17.16॥

17.23 [also: Aatma-Tattva]

तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः। ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥17.23॥

17.27 [also: Karman]

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते। कर्म चैव तदर्थाय सदित्येवाभिधीयते॥17.27॥

17.28 [also: Karman]

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्। असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥17.28॥

14. Dhyana (d)

71 verses

Dhyāna — meditation — forms the longest and most detailed practical section of the Bhagavad Gītā, and it is no accident. Of all the disciplines the Gītā describes, meditation is the one that most directly addresses the root of the problem: the unquiet mind that keeps the individual soul separate from its own deepest nature. This section, the largest in this compilation, gathers every verse that deals with the inward turning of attention — its preparation, its method, its obstacles, its stages and its fruit.

The seed is planted in chapter five: the practitioner who has shut out all external contacts, gaze fixed between the brows, the two currents of inbreath and outbreath equalized within the nostrils, who has made senses, mind and intellect his very own — with liberation as the aim, free from desire, fear and anger — such a muni is ever free (5.27–28). This verse is both the invitation and the destination: the quieted senses, the steady gaze, the balanced breath, and beneath them all, the still awareness that was never actually disturbed.

Chapter six is the Gītā's meditation manual in full. The preparation is meticulous: the place must be clean and firm; the seat neither too high nor too low; a cloth over a deer-skin over kuśa grass (6.11). The posture: erect and motionless, head and neck and body in one line, gaze fixed on the tip of the nose, not looking in any direction (6.13). The attitude: the mind restrained, the heart free of fear, the vow of brahmacharya observed, the mind fixed on Me, seated, harmonized, intent on Me (6.14). Then

the practice itself — and its central instruction, which is perhaps the most practically useful sentence in the entire Gītā: from whatever cause the restless and unsteady mind wanders, bring it back, again and again, under the control of the Self alone (6.26). Not once, not twice, but again and again. Meditation is not the achievement of stillness; it is the repeated return to stillness. The returning is the practice.

The model of achievement is the image of the lamp in a windless place that does not flicker (6.19) — and the experience of the perfected meditator: the inner eye sees the Self, it is satisfied within itself, it perceives the infinite joy that is beyond the senses, and being established there it does not swerve from the reality — having gained which one considers no other gain greater, and being established in which one is not moved even by heavy sorrow (6.20–22). This is a description not of trance but of utter settledness — the mind that has found its ground and is not moved from it.

Moderation guards the practice from its own extremes: yoga is not for him who eats too much or too little, who sleeps too much or too little (6.16–17). The discipline is not mortification; it is balance. Excess in either direction of sense-engagement — too much indulgence or too much denial — disturbs the delicate instrument of the mind that meditation requires.

Chapter eight extends the practice to the ultimate horizon — the moment of death: he who, at the time of death, gives up the body remembering Me, reaches My state; of this there is no doubt (8.5). And the mechanism: whatever state of being a person thinks of at the time of death, to that state they go (8.6). Therefore, remember

Me always and fight — the instruction to meditate and to act are, in this verse, one instruction (8.7). The path of meditation through Om, the eternal syllable, the departure through the sun-door — all are described (8.12–13). Chapter twelve promises that for those who fix their mind entirely on Sri Krishna, He swiftly lifts them from the ocean of the death-bound world (12.6–7). Meditation, in the Gītā, is ultimately not a technique but an orientation of the entire being — toward the source, always, in every action, in the last breath as in the first.

— Verses —

Adhyaya 2

2.69 [also: Cosmology]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥
2.69॥

Adhyaya 4

4.29 [also: Yajna]

अपाने जुह्वति प्राण प्राणेऽपानं तथाऽपरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः॥4.29॥

4.30 [also: Yajna]

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥4.30॥

4.38 [also: Jnana]

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥4.38॥

Adhyaya 5

5.6 [also: Sannyasa–Tyaga, Karman]

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः। योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥5.6॥

5.7 [also: Aatma-Tattva, Karman]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥5.7॥

5.8 [also: Karman]

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यन् शृण्वन्स्पृशज्जिघ्रन्शनगच्छन्स्वपन् श्वसन्॥5.8॥

5.9 [also: Karman]

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥5.9॥

5.11 [also: Karman]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये॥5.11॥

5.23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्। कामक्रोधोद्वेगं स युक्तः स सुखी नरः॥5.23॥

5.24 [also: Brahman]

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥5.24॥

5.26 [also: Brahman]

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥5.26॥

5.27 [also: Sadhana]

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥5.27॥

5.28

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः। विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥5.28॥

Adhyaya 6

6.4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते। सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते॥6.4॥

6.8 [also: Jnana, Samatva]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः। युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥6.8॥

6.10

योगी युञ्जीत सततमात्मानं रहसि स्थितः। एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥6.10॥

6.11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः। नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥6.11॥

6.12

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः। उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥6.12॥

6.13

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः। संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥6.13॥

6.14

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः। मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥6.14॥

6.15

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः। शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥6.15॥

6.19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता। योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥6.19॥

6.20

यत्रोपरमते चित्तं निरुद्धं योगसेवया। यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति॥6.20॥

6.21

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम्। वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥6.21॥

6.22

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः। यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥6.22॥

6.23

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्। स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥6.23॥

6.24

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः। मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥6.24॥

6.25

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया। आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥6.25॥

6.26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्। ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥6.26॥

6.27 [also: Brahman, Guna]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्। उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥6.27॥

6.28 [also: Brahman, Moksha]

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः। सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते॥6.28॥

6.29 [also: Aatma-Tattva, Samatva]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥6.29॥

6.30 [also: *Aham (maam, mat, mayi, mayaa), Samatva*]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥6.30॥

6.31 [also: *Bhakti, Aham (maam, mat, mayi, mayaa), Samatva*]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥6.31॥

6.32 [also: *Aatma-Tattva, Samatva*]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। सुखं वा यदि वा दुःखं सः योगी परमो मतः॥6.32॥

6.44 [also: *Law of Karman, Sadhana, Jnana*]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥6.44॥

6.45 [also: *Moksha, Law of Karman*]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः। अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥6.45॥

6.46 [also: *Samanvaya*]

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः। कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥
6.46॥

6.47 [also: *Samanvaya, Bhakti*]

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥6.47॥

Adhyaya 8

8.5 [also: *Moksha*]

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्। यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥8.5॥

8.6 [also: *Moksha*]

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥8.6॥

8.7 [also: Moksha, Yuddha]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्ममैवैष्यस्यसंशयम्॥8.7॥

8.8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना। परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्॥8.8॥

8.10

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव। भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्स तं परं पुरुषमुपैति दिव्यम्॥8.10॥

8.11

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः। यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये॥8.11॥

8.12

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च। मूर्ध्न्याधायान्मनः प्राणमास्थितो योगधारणाम्॥8.12॥

8.13 [also: Moksha]

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्। यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥8.13॥

8.14

अनन्यचेताः सततं यो मां स्मरति नित्यशः। तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः॥8.14॥

8.24 [also: Cosmology, Moksha]

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥8.24॥

8.25 [also: Cosmology]

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥
8.25॥

8.26 [also: Cosmology]

शुक्लकृष्णो गती ह्येते जगतः शाश्वते मते। एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः॥8.26॥

8.27

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन। तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन॥8.27॥

8.28 [also: Moksha, Sadhana]

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्। अत्येति तत्सर्वमिदं विदित्वा योगी परं
स्थानमुपैति चाद्यम्॥8.28॥

Adhyaya 9

9.22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥9.22॥

Adhyaya 10

10.7 [also: Vibhuti]

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः। सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥10.7॥

Adhyaya 11

11.54 [also: Bhakti, Jnana, Samanvaya]

भक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥11.54॥

Adhyaya 12

12.1 [also: Arjuna's Questions, Bhakti]

अर्जुन उवाचएवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।येचाप्यक्षरमव्यक्तं तेषां केयोगवित्तमाः॥
12.1॥

12.3 [also: Jnana]

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥12.3॥

12.6 [also: Aham (maam, mat, mayi, mayaa)]

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।अनन्येनैव योगेन मां ध्यायन्त उपासते॥12.6॥

12.9 [also: Aham (maam, mat, mayi, mayaa)]

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥12.9॥

12.12 [also: Samanvaya, Sannyasa–Tyaga]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥
12.12॥

12.14 [also: Emulative Qualities of a Siddha, Bhakti]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥12.14॥

Adhyaya 15

15.11 [also: Fools]

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥
15.11॥

Adhyaya 18

18.33 [also: Guna]

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥
18.33॥

18.34 [also: Guna]

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन।प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥
18.34॥

18.35 [also: Guna]

यया स्वप्नं भयं शोकं विषादं मदमेव च।न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी॥18.35॥

18.50 [also: Jnana, Brahman]

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥18.50॥

18.51

बुद्ध्या विशुद्ध्या युक्तो धृत्याऽऽत्मानं नियम्य च।शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥
18.51॥

18.52

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः।ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥18.52॥

18.53 [also: Emulative Qualities of a Siddha, Ego]

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥18.53॥

15. Guna (g)

77 verses

The three guṇas — sattva, rajas and tamas — are prakṛti's three threads, and on their interweaving the entire fabric of created existence is woven. This is among the Gītā's most sophisticated and most practical teachings: a working psychology, a theory of motivation, a guide to discernment, and ultimately the description of the very bonds that hold the soul captive — and that, once seen clearly, can be transcended. This section gathers the full deployment of this teaching across the text.

The three guṇas are defined in chapter fourteen. Sattva is luminous, healthy, free of disease — it binds through attachment to happiness and to knowledge (14.6). Rajas is of the nature of passion, born of thirst and clinging — it binds through attachment to action (14.7). Tamas is born of ignorance, it deludes all embodied beings — it binds through negligence, indolence and sleep (14.8). None of the three is absent from any human being; they compete for dominance, each suppressing the others in turn (14.10). This is the key: the guṇas are not fixed categories but dynamic forces, and what is dominant in a person at any moment shapes their perception, their motivation and their action.

Chapter three anticipates the entire teaching in compressed form: it is the guṇas that act upon the guṇas — the person of deluded ego who thinks 'I am the doer' is simply not seeing what is actually happening (3.27–29). The Self is the witness; the guṇas are the actors. This is a liberating recognition: the person is not identical with their mood, their energy level, their motivation, their laziness or their ambition. These are movements in the instrument, not identities.

The fruits of the guṇas are traced outward in chapter seventeen: faith itself is threefold — the sāttvika person worships the gods, the rājasika the yakṣas and rākṣasas, the tāmasika the pretas and hosts of bhutas (17.4). The foods each guṇa favours differ: sattva loves food that is nutritious, wholesome, pleasant, firm and nourishing; rajas craves bitter, sour, salty, very hot, pungent, dry and burning foods; tamas chooses food that is stale, tasteless, putrid, left overnight and impure (17.8–10). Yajña, tapas and dāna are each graded by guṇa in chapters seventeen and eighteen (17.11–22, 18.5–9). Even the three kinds of happiness are classified: sāttvika happiness is like poison at first but nectar at the end; rājasika happiness is nectar at first and poison at the end; tāmasika happiness is delusion from beginning to end (18.37–39).

Chapter eighteen completes the psychology in extraordinary detail: knowledge, action, the doer, the intellect, steadfastness and happiness — all are threefold, all are graded by guṇa (18.20–39). The sāttvika knower sees the one unchanging being in all divided beings; the rājasika knower sees many separate beings; the tāmasika knower sees a fragment as if it were the whole (18.20–22). This is not merely philosophy — it is the observation that the guṇa of the observer shapes what is observed.

The ultimate promise of the guṇa teaching is given in chapter fourteen: one who serves Me with the yoga of unswerving devotion, who transcends these guṇas, is fit to become Brahman (14.26). The one who sees the guṇas at work — who neither dislikes the presence of illumination, activity and delusion, nor longs for their absence; who remains seated as one uninvolved, not moved by the guṇas, standing aside — such a one is said to be

beyond the guṇas (14.22–25). The three threads, once recognised as threads, lose their grip on the one who has begun to see the cloth.

— Verses —

Adhyaya 3

3.27 [also: Ego]

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते॥3.27॥

3.28 [also: Ego]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः। गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥3.28॥

3.29 [also: Ego, Fools, Emulative Qualities of a Siddha]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु। तानकृत्स्नविदो मन्दान्कृत्स्नविन् विचालयेत्॥3.29॥

3.37 [also: Ego]

श्री भगवानुवाच काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥

3.37॥

3.38 [also: Ego]

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च। यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥3.38॥

Adhyaya 4

4.13 [also: Itare]

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥4.13॥

Adhyaya 6

6.27 [also: Dhyana, Brahman]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्। उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥6.27॥

Adhyaya 7

7.12 [also: Vibhuti]

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये। मत्त एवेति तान्विद्धि नत्वहं तेषु ते मयि॥7.12॥

7.13 [also: Fools]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्। मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥7.13॥

Adhyaya 13

13.19 [also: Sankhya (Purusha–Prakriti)]

प्रकृतिं पुरुषं चैव विद्व्यनादी उभावपि।विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥13.20॥

13.21 [also: Sankhya (Purusha–Prakriti), Cosmology, Law of Karman]

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥
13.22॥

Adhyaya 14

14.5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः।निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥14.5॥

14.6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ॥14.6॥

14.7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥14.7॥

14.8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥14.8॥

14.9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥14.9॥

14.10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥14.10॥

14.11

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥14.11॥

14.12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥14.12॥

14.13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥14.13॥

14.14 [also: Law of Karman]

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत्।तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥14.14॥

14.15 [also: Law of Karman]

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।तथा प्रलीनस्तमसि मूढयोनिषु जायते॥14.15॥

14.16 [also: Karman]

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥14.16॥

14.17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥14.17॥

14.18 [also: Law of Karman, Sadhana]

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥
14.18॥

14.19 [also: Aatma-Tattva, Aham (maam, mat, mayi, mayaa)]

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥14.19॥

14.20 [also: Moksha]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥14.20॥

14.21 [also: Arjuna's Questions]

अर्जुन उवाचकैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते॥
14.21॥

14.22 [also: Sadhana]

श्री भगवानुवाचप्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डवान द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि
काङ्क्षति॥14.22॥

14.23 [also: Sadhana]

उदासीनवदासीनो गुणैर्यो न विचाल्यते।गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥14.23॥

14.25 [also: Samatva]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।सर्वारम्भपरित्यागी गुणातीतः स उच्यते॥14.25॥

Adhyaya 15

15.2 [also: Law of Karman]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः।अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके॥15.2॥

15.3 [also: Sadhana]

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।अश्वत्थमेनं सुविरूढमूल मसङ्गशस्त्रेण दृढेन छित्त्वा॥15.3॥

Adhyaya 16

16.22 [also: Moksha]

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥16.22॥

Adhyaya 17

17.1 [also: Arjuna's Questions, Dharma]

अर्जुन उवाचये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः।तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥17.1॥

17.2 [also: Sankhya (Purusha–Prakriti)]

श्री भगवानुवाचत्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥17.2॥

17.3 [also: Sadhana]

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥17.3॥

17.4 [also: Yajna]

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः॥17.4॥

17.5 [also: Dharma, Fools]

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः॥17.5॥

17.8 [also: Itare]

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥

17.8॥

17.9 [also: Itare]

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥17.9॥

17.10 [also: Itare]

यातयामं गतरसं पूति पर्युषितं च यत्।उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥17.10॥

17.11 [also: Yajna]

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥17.11॥

17.12 [also: Yajna]

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥17.12॥

17.13 [also: Yajna]

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥17.13॥

17.17

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः।अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥

17.17॥

17.18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥17.18॥

17.19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥17.19॥

17.20

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥17.20॥

17.21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥17.21॥

17.22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥17.22॥

Adhyaya 18

18.7 [also: Karman]

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥18.7॥

18.8 [also: Karman]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥18.8॥

18.9 [also: Karman]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥
18.9॥

18.20 [also: Jnana]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥18.20॥

18.21 [also: Jnana]

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥18.21॥

18.22 [also: Jnana]

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥18.22॥

18.23 [also: Karman]

नियतं सङ्गरहितमरागद्वेषतः कृतम्।अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते॥18.23॥

18.24 [also: Karman]

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।क्रियते बहुलायासं तद्राजसमुदाहृतम्॥18.24॥

18.25 [also: Karman]

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम्।मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥18.25॥

18.26 [also: Karman]

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥
18.26॥

18.27 [also: Karman]

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः॥18.27॥

18.28 [also: Karman]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥
18.28॥

18.30 [also: Jnana]

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥
18.30॥

18.31 [also: Jnana]

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥18.31॥

18.32 [also: Jnana]

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता।सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी॥18.32॥

18.33 [also: Dhyana]

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥

18.33॥

18.34 [also: Dhyana]

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन।प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी॥

18.34॥

18.35 [also: Dhyana]

यया स्वप्नं भयं शोकं विषादं मदमेव च।न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी॥18.35॥

18.37 [also: Moksha]

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥18.37॥

18.38 [also: Moksha]

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥18.38॥

18.39 [also: Moksha]

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥18.39॥

18.40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥

18.40॥

18.41 [also: Appendix, Svabhaava]

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥18.41॥

18.42 [also: Itare]

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥18.42॥

18.43 [also: Itare]

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥18.43॥

18.44 [also: Itare]

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥18.44॥

16. Sankhya (Purusha–Prakriti) (p)

22 verses

The Sāṅkhya philosophical tradition offers one of the most useful maps of reality in Indian thought: the distinction between puruṣa — the unchanging, witnessing Consciousness — and prakṛti — the ever-changing field of nature and experience. The Gītā inherits this map, deepens it, and ultimately transforms it by installing the personal Divine at its heart. This section gathers the verses in which this framework is explicitly deployed.

The teaching is introduced through the image of the kṣetra and the kṣetrajña — the field and the knower of the field. This body, Sri Krishna declares, is known as the field; the one who knows it is called the knower of the field — and know Me as the Knower of all fields (13.1–2). The field is then inventoried: the great elements, the sense of 'I', the intellect, the unmanifest from which these arise, the ten senses and one mind, the five objects of the senses — desire, hatred, pleasure, pain, the aggregate that is the body,

consciousness and steadiness — all this is briefly described as the *kṣetra* with its modifications (13.5–6).

Puruṣa and *prakṛti* are then distinguished with precision: both are beginningless; the modifications and the *guṇas* are born of *prakṛti* alone; *prakṛti* is said to be the cause of the production of instruments and effects — the body and its organs; *puruṣa* is said to be the cause of the experience of pleasure and pain (13.19–20). The *puruṣa*, resting in *prakṛti*, experiences the *guṇas* she produces — and because of this contact with the *guṇas*, it is born in good and evil wombs (13.21–22). The Knower of the field in this body is the Supreme — the witness, the sanctioner, the sustainer, the experiencer, the great Lord (13.22 context, 13.23 context).

Chapter fifteen carries the analysis to its cosmological height. A fragment of My own eternal being, having become the individual *jīva* in the world of the living, draws to itself the mind and the five senses resting in *prakṛti* (15.7). The yogi who strives sees this Self in their own Self; the unrefined, the non-striving, do not see it even though they strive (15.11). Above both the perishable and the imperishable stands the *Uttama Puruṣa* — the Supreme Person — who, pervading and sustaining all the three worlds, is their eternal support (15.16–18). This is the *Gītā*'s answer to the *Sāṅkhya*'s two-category analysis: there is a third term, beyond both *puruṣa* and *prakṛti*, from which both draw their being.

Knowing the field and its knower — knowing that *prakṛti* and *puruṣa* are distinct, and that the true witness of all experience is itself untouched by any experience — is not abstract philosophy in the *Gītā*. It is the direct ground of liberation. The one who sees truly that all actions are performed by *prakṛti* alone, and that the

Self is not the doer — that one sees indeed (13.29–30). They who know with the eye of knowledge the difference between the field and the knower of the field are freed from prakṛti and reach the Supreme (13.34). The map is given so that you can find your way home.

— Verses —

Adhyaya 3

3.33

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥3.33॥

Adhyaya 8

8.4 [also: Yajna]

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्। अधियज्ञोऽहमेवात्र देहे देहभृतां वरः॥8.4॥

Adhyaya 9

9.10 [also: Cosmology]

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥9.10॥

Adhyaya 13

13.1

श्री भगवानुवाच इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते। एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥
13.2॥

13.2 [also: Aatma-Tattva, Aham (maam, mat, mayi, mayaa)]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥13.3॥

13.5

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च। इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥13.6॥

13.6

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥13.7॥

13.19 [also: Guna]

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि। विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥13.20॥

13.20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते। पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥13.21॥

13.21 [also: Guna, Cosmology, Law of Karman]

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्। कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥
13.22॥

13.26 [also: Cosmology]

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्। क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥13.27॥

13.29 [also: Aatma-Tattva]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः। यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति॥13.30॥

13.33 [also: Brahman]

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः। क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥13.34॥

13.34 [also: Jnana, Moksha]

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा। भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥13.35॥

Adhyaya 15

15.7 [also: Aham (maam, mat, mayi, mayaa)]

ममैवांशो जीवलोके जीवभूतः सनातनः।मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥15.7॥

15.8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥15.8॥

15.9

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।अधिष्ठाय मनश्चायं विषयानुपसेवते॥15.9॥

15.10 [also: Fools, Jnana]

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥

15.10॥

15.16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥15.16॥

15.17 [also: Ishwara]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥15.17॥

15.18 [also: Aham (maam, mat, mayi, mayaa)]

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥15.18॥

Adhyaya 17

17.2 [also: Guna]

श्री भगवानुवाच त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥17.2॥

17. Bhakti (b)

27 verses

Of the Gītā's three great paths — jñāna, karma and bhakti — it is bhakti, devotion, that carries the warmest current of the text. In the bhakti verses, the cosmic sovereign and the lonely seeker stand face to face, and the Lord speaks not in commands or explanations but in promises. This section gathers those promises — every verse in which Sri Krishna opens the door of the heart and speaks directly about love.

The invitation is utterly without conditions of birth, learning or social standing: even those of sinful origin — women, vaiśyas, śūdras, whoever they may be — taking refuge in Me, they too reach the supreme goal (9.32). And the means of approach is equally accessible: whoever offers Me with devotion a leaf, a flower, a fruit, water — I accept that offering from the pure-hearted (9.26). This is perhaps the most democratic statement in the entire text. The offering is almost nothing. What makes it everything is the devotion — the pure orientation of the heart.

From this simplicity, the teaching rises to ever deeper intimacy. To those who are ever united with Me, worshipping Me with love, I give the yoga of understanding by which they come to Me (10.10). The Lord, here, is not merely the destination but the guide of the journey — the one who illumines the path from within. And the highest statement: having come to know Me in truth, one enters into Me forthwith — by this unswerving devotion is one known to Me, and seen, and entered into (18.55). Jñāna — knowledge — and

bhakti — devotion — are finally one: the deepest knowledge is a knowing by love.

The beloved devotee in chapter twelve is described in a sequence of tender portraits: one who is free of hatred toward all beings, friendly and compassionate, without the sense of 'mine' and without ego, equal in pleasure and pain, patient, the yogi who is ever content and self-controlled, of firm resolve, whose mind and intellect are dedicated to Me — such a devotee of Mine is dear to Me (12.13–15). Not the scholar, not the ascetic, not the one who has memorised the texts — but the one whose heart is turned, whose life is a continuous offering. And the closing assurance of this section returns to the beginning of all the Gītā's teaching: those who with faith hear even this (teaching), they too are released from sin and reach the auspicious worlds of the righteous (18.71). Bhakti, ultimately, is not one path among several — it is the quality of relationship that makes every path a path.

— Verses —

Adhyaya 6

6.31 [also: *Dhyana, Aham (maam, mat, mayi, mayaa), Samatva*]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥6.31॥

6.47 [also: *Samanvaya, Dhyana*]

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥6.47॥

Adhyaya 7

7.28 [also: Karman, Samatva]

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्। ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥7.28॥

Adhyaya 8

8.22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया। यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम्॥
8.22॥

Adhyaya 9

9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः। नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥9.14॥

9.26 [also: Sadhana]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥9.26॥

9.29 [also: Samatva]

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥
9.29॥

9.30 [also: Sadhana]

अपि चेत्सुदुराचारो भजते मामनन्यभाक्। साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥9.30॥

9.31

क्षिप्रं भवति धर्मात्मा शश्चछान्तिं निगच्छति। कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥
9.31॥

9.33 [also: Adhikarin]

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा। अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥
9.33॥

Adhyaya 10

10.9 [also: Aham (maam, mat, mayi, mayaa), Itare]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्। कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥10.9॥

10.10 [also: Aham (maam, mat, mayi, mayaa), Jnana]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥10.10॥

10.17 [also: Vibhuti, Arjuna's Questions]

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्। केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥
10.17॥

Adhyaya 11

11.54 [also: Jnana, Dhyana, Samanvaya]

भक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥11.54॥

11.55 [also: Karman, Emulative Qualities of a Siddha, Samanvaya]

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः। निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥11.55॥

Adhyaya 12

12.1 [also: Arjuna's Questions, Dhyana]

अर्जुन उवाचएवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।येचाप्यक्षरमव्यक्तं तेषां केयोगवित्तमाः॥
12.1॥

12.2 [also: Aham (maam, mat, mayi, mayaa)]

श्री भगवानुवाचमय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।श्रद्धया परयोपेतास्ते मे युक्ततमा
मताः॥12.2॥

12.14 [also: Emulative Qualities of a Siddha, Dhyana]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥12.14॥

12.17 [also: Emulative Qualities of a Siddha, Samatva]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।शुभाशुभपरित्यागी भक्ितमान्यः स मे प्रियः॥
12.17॥

12.19 [also: Emulative Qualities of a Siddha, Samatva]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित्।अनिकेतः स्थिरमतिर्भक्ितमान्मे प्रियो नरः॥
12.19॥

Adhyaya 13

13.10 [also: Emulative Qualities of a Siddha, Sadhana]

मयि चानन्ययोगेन भक्ितरव्यभिचारिणी।विविक्तदेशसेवित्वमरतिर्जनसंसदि॥13.11॥

13.18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥13.19॥

Adhyaya 14

14.26

मां च योऽव्यभिचारेण भक्ितयोगेन सेवते।स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते॥
14.26॥

Adhyaya 18

18.55 [also: Jnana, Samanvaya]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥
18.55॥

18.68 [also: Adhikarin]

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति।भक्ितं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥18.68॥

18.69 [also: Adhikarin]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।भविता न च मे तस्मादन्यः प्रियतरो भुवि॥18.69॥

18.78 [also: Emulative Qualities of a Siddha, Ishwara, Karman, Jnana, Samanvaya]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

18. Jnana (j)

88 verses

Jñāna — knowledge — is the Gītā's great fire. 'As a blazing fire reduces fuel to ashes, similarly the fire of knowledge reduces all karma to ashes' (4.37). No purifier exists in this world equal to knowledge (4.38). And this knowledge, Sri Krishna makes clear, is not the accumulation of information — it is the direct recognition of what is actually real, what is eternal, what is the Self beneath the self. This section gathers the full arc of the jñāna teaching.

The opening of the teaching itself is an act of jñāna: Sri Krishna begins not with a technique or a rule but with a correction of perception. 'The wise grieve neither for the living nor the dead' (2.11). Why? Because the unreal never is, and the real never ceases to be — the wise see the boundary between them (2.16). This is not consolation; it is the first principle of Advaita epistemology delivered to a man in tears on a battlefield. What is real cannot be destroyed. What is destroyed was never, in the final sense, real. Grief, therefore, misidentifies its object.

The second adhyāya continues to develop the vision with extraordinary density: the sthita-prajña, the one of steady knowledge, withdraws the senses from their objects as a tortoise withdraws its limbs — not by suppression but by having found something better (2.58). The senses, for the person who has known the Self, lose their compulsive power. They remain, but they no longer rule. The one who moves among sense-objects, free of attraction and aversion, who is self-controlled — that person attains peace (2.64–65).

Chapter four reveals the sources of knowledge: approach the wise, inquire with reverence and service, and they who have seen the truth will teach you (4.34). Knowledge is transmissible — but only through the right relationship between teacher and student, through the triple discipline of prostration, inquiry and service. And the promise is direct: by that knowledge, Arjuna, you will see all beings without exception in the Self, and then in Me (4.35). The movement is from diversity to unity — from seeing many things to seeing one truth behind them all.

Chapter seven's great statement gives the rarest form of knowledge its proper name: at the end of many births, the one of knowledge comes to Me, knowing that Vāsudeva is all — such a great soul is very rare indeed (7.19). This is not merely the knowledge that God exists, or that the Gītā is true — it is the living recognition that the entire universe is nothing other than the Divine in different forms. The one who has arrived at this sees no gap between the devotee and the beloved, the seeker and the sought.

Chapter thirteen gives the knowledge of the knower and the known — the kṣetrajña who is aware of the entire field of experience without being identified with any part of it. And chapter eighteen returns to the classification: sāttvika knowledge sees the one imperishable being in all beings, undivided in the divided (18.20); rājasika knowledge sees many separate beings; tāmasika knowledge clings to a fragment as if it were the whole (18.21–22). The quality of one's knowledge is not fixed — it shifts with the dominant guṇa, and the practice of jñāna is precisely the practice of lifting the guṇas from tamas through rajas toward sattva, and then beyond sattva itself into the silence where the knower, the known and the act of knowing are one.

— Verses —

Adhyaya 2

2.11

श्री भगवानुवाच अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे। गतासूनगतासूंश्च नानुशोचन्ति
पण्डिताः॥2.11॥

2.12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः। न चैव न भविष्यामः सर्वे वयमतः परम्॥2.12॥

2.13 [also: Aatma-Tattva]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥2.13॥

2.14 [also: Samatva]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः। आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥
2.14॥

2.15 [also: Samatva]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ। समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥2.15॥

2.16

नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥2.16॥

2.29 [also: Itare]

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूति तथैव चान्यः। आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद
न चैव कश्चित्॥2.29॥

2.39

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु। बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥
2.39॥

2.40 [also: Dharma]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥2.40॥

2.41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥2.41॥

2.46

यावानर्थ उदपाने सर्वतः संप्लुतोदके। तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥2.46॥

2.48 [also: Samatva]

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥
2.48॥

2.49 [also: Fools]

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय। बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥2.49॥

2.50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥2.50॥

2.51 [also: Sannyasa–Tyaga, Moksha]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥
2.51॥

2.52 [also: Fools]

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥2.52॥

2.53 [also: Fools]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥2.53॥

2.55 [also: Aatma-Tattva]

श्री भगवानुवाच प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते॥2.55॥

2.56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥2.56॥

2.57

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥2.57॥

2.58

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.58॥

2.59 [also: Moksha]

विषया विनिवर्तन्ते निराहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥2.59॥

2.61 [also: Sadhana]

तानि सर्वाणि संयम्य युक्त आसीत मत्परः। वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥2.61॥

2.65

प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥2.65॥

2.68 [also: Emulative Qualities of a Siddha]

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.68॥

Adhyaya 3

3.3 [also: Karman]

श्री भगवानुवाच लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ। ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम्॥3.3॥

3.39 [also: Ego]

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा। कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥3.39॥

3.40 [also: Aatma-Tattva]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते। एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥3.40॥

3.41 [also: Emulative Qualities of a Siddha]

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ। पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥3.41॥

3.42 [also: Aatma-Tattva]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥3.42॥

3.43 [also: Aatma-Tattva]

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना। जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥3.43॥

Adhyaya 4

4.10 [also: Emulative Qualities of a Siddha]

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः॥4.10॥

4.19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥4.19॥

4.23 [also: Yajna]

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः। यज्ञायाचरतः कर्म समग्रं प्रविलीयते॥4.23॥

4.34 [also: Emulative Qualities of a Siddha]

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥4.34॥

4.35 [also: Aatma-Tattva, Fools]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव। येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥4.35॥

4.36 [also: Fools]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः। सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि॥4.36॥

4.37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥4.37॥

4.38 [also: Dhyana]

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते। तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥4.38॥

4.39 [also: Sadhana]

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥4.39॥

4.41 [also: Karman, Samanvaya]

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम्। आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥4.41॥

Adhyaya 5

5.4 [also: Fools, Samanvaya]

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥5.4॥

5.5 [also: Samanvaya]

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते। एकं सांख्यं च योगं च यः पश्यति स पश्यति॥5.5॥

5.16

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः। तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥5.16॥

5.17 [also: Moksha]

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः। गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥5.17॥

5.22

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥5.22॥

5.25 [also: Brahman]

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः। छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥5.25॥

Adhyaya 6

6.8 [also: Dhyana, Samatva]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः। युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥6.8॥

6.42 [also: Law of Karman, Sadhana]

अथवा योगिनामेव कुले भवति धीमताम्। एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥6.42॥

6.44 [also: Law of Karman, Sadhana, Dhyana]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः। जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥6.44॥

Adhyaya 7

7.2 [also: Moksha]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः। यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥7.2॥

7.17

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते। प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥

7.17॥

7.18

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्। आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥

7.18॥

7.19 [also: Law of Karman]

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते। वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥7.19॥

Adhyaya 9

9.1 [also: Moksha]

श्री भगवानुवाच इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे। ज्ञानं विज्ञानसहितं यज्ज्ञात्वा
मोक्षयसेऽशुभात्॥9.1॥

9.13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः। भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम्॥9.13॥

9.15 [also: Samanvaya]

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते। एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥9.15॥

Adhyaya 10

10.10 [also: Aham (maam, mat, mayi, mayaa), Bhakti]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥10.10॥

10.11 [also: Aham (maam, mat, mayi, mayaa)]

तेषामेवानुक्तमर्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥10.11॥

Adhyaya 11

11.54 [also: Bhakti, Dhyana, Samanvaya]

भक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥11.54॥

Adhyaya 12

12.3 [also: Dhyana]

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥12.3॥

12.4

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः। ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः॥12.4॥

12.5 [also: Sadhana]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्। अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते॥12.5॥

12.8 [also: Aham (maam, mat, mayi, mayaa)]

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय। निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः॥12.8॥

Adhyaya 13

13.4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्। ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः॥13.5॥

13.13 [also: Brahman]

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्। सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥13.14॥

13.14 [also: Brahman]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्। असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥13.15॥

13.15 [also: Brahman]

बहिरन्तश्च भूतानामचरं चरमेव च। सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥13.16॥

13.16 [also: Brahman]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्। भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥13.17॥

13.17 [also: Brahman]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते। ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥13.18॥

13.23 [also: Moksha]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह। सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥13.24॥

13.34 [also: Sankhya (Purusha–Prakriti), Moksha]

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥13.35॥

Adhyaya 14

14.2 [also: Moksha]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥14.2॥

Adhyaya 15

15.1 [also: Brahman]

श्री भगवानुवाच ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥15.1॥

15.5 [also: Emulative Qualities of a Siddha, Aatma-Tattva]

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्॥15.5॥

15.10 [also: Sankhya (Purusha–Prakriti), Fools]

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥15.10॥

Adhyaya 18

18.16 [also: Aatma-Tattva, Karman, Fools]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥18.16॥

18.20 [also: Guna]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥18.20॥

18.21 [also: Guna]

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥18.21॥

18.22 [also: Guna]

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥18.22॥

18.30 [also: Guna]

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥

18.30॥

18.31 [also: Guna]

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी॥18.31॥

18.32 [also: Guna]

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता।सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी॥18.32॥

18.50 [also: Brahman, Dhyana]

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥18.50॥

18.55 [also: Bhakti, Samanvaya]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥

18.55॥

18.57 [also: Sannyasa–Tyaga, Aham (maam, mat, mayi, mayaa)]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥18.57॥

18.70 [also: Adhikarin, Dharma]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥18.70॥

18.78 [also: Emulative Qualities of a Siddha, Ishwara, Karman, Bhakti, Samanvaya]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78।

19. Aatma-Tattva (a)

42 verses

Ātma-Tattva — the truth of the Self — is the Gītā's most fundamental offering. Every other teaching depends on this one. Karma-yoga makes sense only if the actor is something more than the action. Bhakti makes sense only if the devotee is capable of recognizing the Divine. Jñāna makes sense only if there is a knower who can be liberated. The ātman is that prior reality — the Self that cannot be harmed, diminished, born or killed — and this section gathers every verse in which Sri Krishna speaks of it directly.

The teaching begins with the most compressed and piercing statement in the text: the wise grieve neither for the living nor the dead. There was never a time when I was not, nor thou, nor these kings; nor in the future shall any of us cease to be (2.11–12). The Self is not born with the body and does not die with it. It passes through childhood, youth and old age in one body, then takes another — as a matter so ordinary, in the cosmic scheme, that only the unwise are surprised or disturbed by it (2.13). Death is not the end of the ātman; it is the end of a particular configuration of body, which the ātman outgrows and sheds.

The second adhyāya continues with a series of descriptions that together constitute the most sustained portrait of the Self in Indian philosophy. The ātman cannot be cut by weapons, burned by fire, made wet by water or dried by wind (2.23). It is eternal,

all-pervading, stable, immovable, beginningless (2.24). It is called unmanifest, unthinkable, unchangeable — therefore knowing it thus, one should not grieve (2.25). This is not mere assertion; it is a description of the Self that the practitioner is invited to verify in direct experience.

As the Gītā deepens, the portrait of the ātman acquires further dimensions. In the seventh adhyāya, it appears as the higher nature — the life-principle by which the universe is sustained (7.5). In the tenth, Sri Krishna declares: I am the Self seated in the heart of all beings (10.20) — the ātman and the Divine are not finally separate. The Self is the Divine's own presence within each being, the innermost point where the individual and the universal touch.

Chapter thirteen restates the teaching with a new vocabulary. The ātman in the body is the supreme Lord — neither acts nor is tainted; as all-pervading space is not stained by its contents, even so the Self, though present in all bodies, is not tainted (13.31–32). The one who truly sees does not see the Self as the agent — the Self is the witness, the ground, the light in which action appears, not the actor.

The path to this recognition runs through the contemplative life: the Self is seen by the pure through meditation — through Sāṅkhya by some, through karma-yoga by others (13.24–25 context). The destination is the same; the routes through the same terrain are many. And when the recognition is complete — when the ātman is known as it is — the result is not a philosophical conclusion but a lived freedom. One who knows the changeless at

*the heart of the changing has found the fixed point around which
all of life can revolve without disturbing the centre.*

— Verses —

Adhyaya 2

2.13 [also: Jnana]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥2.13॥

2.17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्। विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥2.17॥

2.18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥2.18॥

2.19 [also: Fools]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्। उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥2.19॥

2.20

न जायते म्रियते वा कदाचि न्नायं भूत्वा भविता वा न भूयः। अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥2.20॥

2.21 [also: Fools]

वेदाविनाशिनं नित्यं य एनमजमव्ययम्। कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥2.21॥

2.22 [also: Law of Karman]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि। तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही॥2.22॥

2.23

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः। न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥2.23॥

2.24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च। नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥2.24॥

2.25

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥2.25॥

2.26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥2.26॥

2.28 [also: Cosmology]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥2.28॥

2.30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत। तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥2.30॥

2.55 [also: Jnana]

श्री भगवानुवाच प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥2.55॥

2.64

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥2.64॥

Adhyaya 3

3.17

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः। आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥3.17॥

3.18

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन। न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥3.18॥

3.40 [also: Jnana]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते। एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥3.40॥

3.42 [also: Jnana]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः। मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः॥3.42॥

3.43 [also: Jnana]

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना। जहि शत्रुं महाबाहो कामरूपं दुरासदम्॥3.43॥

Adhyaya 4

4.35 [also: Jnana, Fools]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव। येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥4.35॥

Adhyaya 5

5.7 [also: Dhyana, Karman]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥5.7॥

Adhyaya 6

6.29 [also: Dhyana, Samatva]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥6.29॥

6.32 [also: Dhyana, Samatva]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन। सुखं वा यदि वा दुःखं सः योगी परमो मतः॥6.32॥

Adhyaya 7

7.29 [also: Brahman]

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये। ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥7.29॥

Adhyaya 8

8.3 [also: Brahman]

श्री भगवानुवाच अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते। भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥
8.3॥

Adhyaya 10

10.18 [also: Vibhuti, Arjuna's Questions]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन। भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥
10.18॥

10.20 [also: Vibhuti]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः। अहमादिश्च मध्यं च भूतानामन्त एव च॥10.20॥

Adhyaya 11

11.3 [also: Darshana]

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर। द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥11.3॥

11.4 [also: Darshana]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो। योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम्॥11.4॥

Adhyaya 13

13.2 [also: Sankhya (Purusha–Prakriti), Aham (maam, mat, mayi, mayaa)]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥13.3॥

13.29 [also: Sankhya (Purusha–Prakriti)]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति॥13.30॥

13.30 [also: Brahman]

यदा भूतपृथग्भावमेकस्थमनुपश्यति।तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥13.31॥

13.31 [also: Brahman]

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥13.32॥

13.32 [also: Brahman]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते॥13.33॥

Adhyaya 14

14.19 [also: Guna, Aham (maam, mat, mayi, mayaa)]

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥14.19॥

Adhyaya 15

15.5 [also: Emulative Qualities of a Siddha, Jnana]

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्॥15.5॥

Adhyaya 17

17.23 [also: Sadhana]

तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥17.23॥

17.24

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥17.24॥

17.25

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः।दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षि॥17.25॥

17.26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते॥17.26॥

Adhyaya 18

18.16 [also: Karman, Fools, Jnana]

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥18.16॥

20. Emulative Qualities of a Siddha (e)

42 verses

The Gītā does not merely describe liberation — it shows what the liberated person looks like in action. Across the text, Sri Krishna pauses to paint portrait after portrait of the perfected being: the sthita-prajña, the siddha, the guṇātīta, the bhakta. These are not descriptions of impossibly remote figures; they are offered as models for emulation, as the curriculum of a life well lived. This section collects every such portrait.

The first and most celebrated appears in the second adhyāya: the sthita-prajña — the one of steady wisdom. 'When he discards all desires of the mind and is content within himself alone, then is he called of steady wisdom' (2.55). He is not shaken by sorrow, not elated by pleasure. He is free of passion, fear and anger. He withdraws from objects as a tortoise withdraws its limbs — not by force, but because he has found something better. He acts in the world but is not moved by it; he moves among objects without craving or aversion. The passage ends with the promise: this is the brāhmī sthiti — the Brahman-state. Having attained it, one is not deluded; being established in it even at the last hour, one attains brahma-nirvāṇa (2.72).

The sixth adhyāya adds the portrait of the yogi who has conquered himself: for the one who has conquered the self, the self is a friend; for the one who has not, the self is an enemy in the guise of a friend (6.5–6). The yogi who is satisfied with knowledge and discrimination, who is unshaken, whose senses are conquered, for whom a lump of earth, stone and gold are the same — that one is called harmonized (6.8). They are the same to well-wishers, friends and enemies, the indifferent, the neutral, the hateful, relatives, the righteous and the unrighteous (6.9). This is equanimity of relationship — not an enforced neutrality but the overflow of a vision that has seen beneath all surfaces.

Chapter twelve gives the Lord's own description of the devotee who is most dear to Him: one who hates no being, is friendly and compassionate, free of 'mine' and without ego, equal in pleasure and pain, patient, ever content, self-controlled, of firm resolve, whose mind and intellect are offered to Me (12.13–14). Not troubled by the world, not troubling the world, free of joy, envy,

fear and anxiety — such a devotee is dear to Me (12.15). The portrait continues through chapter twelve's final verses: alike in honour and dishonour, to friend and foe, to cold and heat, to pleasure and pain, uninvolved in outcome, balanced, silent (12.17–19). This is not emotional suppression — it is the natural quality of one for whom the ego no longer stands between the Self and experience.

Chapter thirteen's list of twenty qualities is explicitly called jñānam — knowledge itself (13.7–11). Humility, non-pretension, non-violence, forbearance, uprightness, service to the teacher, purity, steadfastness, self-restraint, dispassion toward sense-objects, absence of ego-sense, clarity about the painful nature of birth, death, old age, disease and sorrow, non-clinging to son, wife or home, equanimity whether events are desirable or undesirable, single-pointed devotion to Me, resorting to solitary places, discomfort with the company of crowds, constancy in self-knowledge, perception of the purpose of knowledge of the truth — these qualities, in their fullness, are the Gītā's complete portrait of the realized person in the midst of ordinary life. They are available to all. They are the shape of the path.

— Verses —

Adhyaya 2

2.45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥2.45॥

2.68 [also: Jnana]

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.68॥

2.70 [also: Moksha]

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्। तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति
न कामकामी॥2.70॥

2.71 [also: Moksha]

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः। निर्ममो निरहंकारः स शान्तिमधिगच्छति॥2.71॥

Adhyaya 3

3.25 [also: Fools]

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत। कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥
3.25॥

3.26 [also: Fools]

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन्॥3.26॥

3.29 [also: Ego, Guna, Fools]

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु। तानकृत्स्नविदो मन्दान्कृत्स्नविन् विचालयेत्॥3.29॥

3.34 [also: Svabhaava]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ। तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥3.34॥

3.41 [also: Jnana]

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ। पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्॥3.41॥

Adhyaya 4

4.10 [also: Jnana]

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः॥4.10॥

4.34 [also: Jnana]

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥4.34॥

Adhyaya 6

6.5

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्। आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥6.5॥

6.6

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः। अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥6.6॥

6.7 [also: Samatva]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः। शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥6.7॥

6.18 [also: Adhikarin]

यदा विनियतं चित्तमात्मन्येवावतिष्ठते। निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥6.18॥

Adhyaya 10

10.4 [also: Vibhuti]

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः। सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥10.4॥

10.5 [also: Vibhuti]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः। भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥10.5॥

Adhyaya 11

11.55 [also: Karman, Bhakti, Samanvaya]

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः। निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥11.55॥

Adhyaya 12

12.13 [also: Samatva]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥12.13॥

12.14 [also: Dhyana, Bhakti]

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥12.14॥

12.15

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥12.15॥

12.16

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥12.16॥

12.17 [also: Samatva, Bhakti]

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।शुभाशुभपरित्यागी भक्ितमान्यः स मे प्रियः॥
12.17॥

12.18 [also: Samatva]

समः शत्रौ च मित्रे च तथा मानापमानयोः।शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥12.18॥

12.19 [also: Samatva, Bhakti]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।अनिकेतः स्थिरमतिर्भक्ितमान्मे प्रियो नरः॥
12.19॥

Adhyaya 13

13.7 [also: Sadhana]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥13.8॥

13.8 [also: Sadhana]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥13.9॥

13.9 [also: Sadhana, Samatva]

असक्ितरनभिष्वङ्गः पुत्रदारगृहादिषु।नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥13.10॥

13.10 [also: Sadhana, Bhakti]

मयि चानन्ययोगेन भक्ितरव्यभिचारिणी।विविक्तदेशसेवित्वमरतिर्जनसंसदि॥13.11॥

13.11 [also: Sadhana]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोन्यथा॥13.12॥

Adhyaya 14

14.24 [also: Samatva]

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥
14.24॥

Adhyaya 15

15.5 [also: Jnana, Aatma-Tattva]

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै
र्गच्छन्त्यमूढाः पदमव्ययं तत्॥15.5॥

15.20 [also: Appendix]

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥15.20॥

Adhyaya 16

16.1 [also: Dharma, Sadhana, Svabhaava]

श्री भगवानुवाच अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप
आर्जवम्॥16.1॥

16.2 [also: Dharma, Sadhana, Svabhaava]

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥

16.3 [also: Dharma, Sadhana, Svabhaava]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत॥16.3॥

16.21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥16.21॥

Adhyaya 18

18.10 [also: Karman]

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते। त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः॥18.10॥

18.49 [also: Sannyasa–Tyaga]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति॥18.49॥

18.53 [also: Dhyana, Ego]

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥18.53॥

18.71 [also: Adhikarin, Law of Karman]

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः। सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥
18.71॥

18.78 [also: Ishwara, Karman, Jnana, Bhakti, Samanvaya]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

21. Aham (maam, mat, mayi, mayaa) (m)

39 verses

There is a register in the Gītā unlike any other: the passages in which Sri Krishna speaks not about the Divine but as the Divine — in which the first person pronoun māṁ, mat, mayi, mayā carries the weight of the absolute. These are the most personal verses of the text; in them, the cosmic Lord and the human student meet without intermediary, and the teaching becomes a direct call. This section gathers every such moment.

The call begins early and deepens steadily. 'Fix the mind on Me, be My devotee, worship Me, bow to Me — so shalt thou come to Me. I promise thee truly, for thou art dear to Me' (18.65). This is not a theological proposition; it is an invitation, personal and direct, from the Source to the seeker. The warmth is unmistakable — the phrase 'thou art dear to Me' (priya asi me) is Sri Krishna's most unguarded moment in the entire text.

The 'I' that speaks carries all possible depth. In chapter ten, Sri Krishna begins His self-revelation: there is no end to My divine glories; I am the Self seated in the heart of all beings; I am the beginning, the middle and the end of all beings (10.20). The cosmic dimension opens wide: of lights I am the radiant sun, of the Vedas the Sāma, of the senses the mind, of knowledge in the living beings I am their consciousness (10.21). But behind all the cosmic enumeration, the intimacy remains: I am the gaming of the fraudulent, the splendour of the splendid, the victory of the victorious, the determination of the determined, the truth of the

truthful (10.36). The Lord inhabits even the curved and the broken.

Chapter fifteen gives the most personal metaphysical claim of the entire text: having entered the earth I support all beings with My energy; having become the watery fire Soma, I nourish all plants; I have become the fire seated in the bodies of all living beings, and mingling with the upward and downward breaths I digest the four kinds of food; I am seated in the hearts of all; from Me come memory, knowledge and their removal (15.12–15). The 'I' of this passage is not a figure of speech — it is the living reality in every breath, every digestion, every memory, every moment of forgetting.

The ladder of approach to this 'I' is given in chapter twelve: fix thy mind on Me alone, rest thy intellect in Me — thou shalt hereafter dwell in Me alone, without doubt (12.8). If that complete fixity is not yet possible, practise reaching Me through repeated effort (12.9). If practice is also too much, be devoted to working for My sake (12.10). If even that is too much, taking refuge in Me, with the self controlled, abandon all the fruits of action (12.11). Four rungs on one ladder; all leading to the same place. The Lord descends as many steps as are needed to meet the seeker where they actually stand.

And at the very peak, the final verse before the final injunction: through devotion one comes to know Me — what I am and who I am in truth; having known Me in truth, one enters into Me forthwith (18.55). The *mām*-verses, gathered here, are the love-letters of the *Gītā* — the moments in which the teaching is not doctrine but relationship.

Adhyaya 3

3.22 [also: Karman, Itare]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥3.22॥

3.23 [also: Karman, Itare]

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥3.23॥

3.24 [also: Karman, Itare]

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्। सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥3.24॥

Adhyaya 4

4.5 [also: Law of Karman]

श्री भगवानुवाच बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप॥4.5॥

4.6 [also: Ishwara, Cosmology]

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥4.6॥

Adhyaya 5

5.29 [also: Ishwara, Vibhuti]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्। सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥5.29॥

Adhyaya 6

6.30 [also: Dhyana, Samatva]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति। तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥6.30॥

6.31 [also: Bhakti, Dhyana, Samatva]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः। सर्वथा वर्तमानोऽपि स योगी मयि वर्तते॥6.31॥

Adhyaya 7

7.26 [also: Vibhuti]

वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन॥7.26॥

Adhyaya 8

8.21 [also: Brahman, Moksha]

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्। यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥8.21॥

Adhyaya 9

9.23 [also: Sadhana]

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः। तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥
9.23॥

9.34 [also: Samanvaya]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः॥9.34॥

Adhyaya 10

10.2

न मे विदुः सुरगणाः प्रभवं न महर्षयः। अहमादिहिं देवानां महर्षीणां च सर्वशः॥10.2॥

10.3 [also: Moksha]

यो मामजमनार्दिं च वेत्ति लोकमहेश्वरम्। असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥10.3॥

10.8 [also: Vibhuti]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते। इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥10.8॥

10.9 [also: Bhakti, Itare]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्। कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥10.9॥

10.10 [also: Bhakti, Jnana]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥10.10॥

10.11 [also: Jnana]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥10.11॥

Adhyaya 12

12.2 [also: Bhakti]

श्री भगवानुवाचमय्यावेश्य मनो ये मां नित्ययुक्ता उपासते। श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥12.2॥

12.6 [also: Dhyana]

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः। अनन्येनैव योगेन मां ध्यायन्त उपासते॥12.6॥

12.7 [also: Moksha]

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्। भवामि नचिरात्पार्थ मय्यावेशितचेतसाम्॥12.7॥

12.8 [also: Jnana]

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय। निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः॥12.8॥

12.9 [also: Dhyana]

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥12.9॥

12.10 [also: Karman]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि॥12.10॥

12.11 [also: Karman, Sannyasa-Tyaga]

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥12.11॥

Adhyaya 13

13.2 [also: Sankhya (Purusha-Prakriti), Aatma-Tattva]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥13.3॥

Adhyaya 14

14.3 [also: Brahman, Cosmology]

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्।संभवः सर्वभूतानां ततो भवति भारत॥14.3॥

14.4 [also: Cosmology, Brahman]

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥14.4॥

14.19 [also: Guna, Aatma-Tattva]

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥14.19॥

Adhyaya 15

15.7 [also: Sankhya (Purusha-Prakriti)]

ममैवांशो जीवलोके जीवभूतः सनातनः।मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥15.7॥

15.12 [also: Brahman, Vibhuti]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥15.12॥

15.13 [also: Vibhuti]

गामाविश्य च भूतानि धारयाम्यहमोजसा।पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥
15.13॥

15.14 [also: Vibhuti]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥15.14॥

15.15 [also: Vibhuti]

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च।वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव
चाहम्॥15.15॥

15.18 [also: Sankhya (Purusha–Prakriti)]

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥15.18॥

Adhyaya 18

18.57 [also: Sannyasa–Tyaga, Jnana]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव॥18.57॥

18.58 [also: Ego]

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि॥
18.58॥

18.65 [also: Samanvaya]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥18.65॥

18.66 [also: Samanvaya, Dharma]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥18.66॥

22. Ishwara (R)

58 verses

Ishwara — the Lord — is the personal sovereign of the universe: not the abstract Brahman of the Upanishads alone, nor the impersonal Absolute of the Sāṅkhya, but the living, willing, governing Divine who is at once the innermost self of all beings and the one who orders the entirety of creation. This section gathers every verse in which this sovereignty is described, revealed or experienced.

The most compact statement of Ishwara's role appears near the end of the Gītā, in a verse of extraordinary concentration: the Lord abides in the heart-region of all beings, Arjuna, whirling all beings mounted on the machine (of the body) by His māyā — take refuge in Him with all thy being; by His grace thou shalt attain supreme peace and the eternal abode (18.61–62). The Lord is not remote — He is the innermost operator, the one whose presence makes the machine of body and mind function. And the instruction following this recognition is not philosophical analysis but surrender: seek refuge in Him.

Chapter ten is the prelude to the great vision: Arjuna, overwhelmed, acknowledges what he has heard — Thou art the Supreme Brahman, the Supreme Abode, the Supreme Purifier, the Eternal Divine Puruṣa, the Primeval God, the Unborn, the All-pervading — the sages and the divine seer Nārada and others have said so (10.12–13). And then he asks to hear of the Lord's

glories in detail, for the Lord's yoga-power can never be exhausted (10.16–17). This request opens the Vibhūti chapter and ultimately leads to the great Vision.

The bulk of this section comes from the eleventh adhyāya — the Vishvarūpa-darśana, the Vision of the Universal Form. Arjuna beholds countless mouths and eyes, countless wondrous sights, countless divine ornaments, divine weapons raised on high (11.10–11); the splendour of a thousand suns blazing simultaneously in the sky — that splendour might resemble the effulgence of that Great Being (11.12); all the worlds divided manifold, yet resting in one (11.13). Gods bow in reverence; ṛṣis and siddhas glorify; gandharvas sing (11.21–22). Then the terror: warriors rushing into blazing mouths as rivers race to the sea, as moths into flame (11.28–29). Sri Krishna names Himself as Time, the destroyer of worlds (11.32).

Arjuna's response — awe, terror, love, contrition and prayer — moves through the full range of the human heart in the face of the divine. He asks forgiveness for past familiarity (11.41–44) and begs to see the gentle four-armed form again (11.45–46). The mercy of the response is as revealing as the vision itself: the four-armed form returns; the human scale is restored; and Sri Krishna declares that what Arjuna has just seen cannot be earned by Vedic study, austerity, gifts or sacrifice — but by single-minded devotion alone can it be known, seen and entered into (11.54). The Vision is given by grace; the path to it is love.

— Verses —

Adhyaya 4

4.6 [also: Aham (maam, mat, mayi, mayaa), Cosmology]

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥4.6॥

Adhyaya 5

5.14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥5.14॥

5.15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः। अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥5.15॥

5.29 [also: Aham (maam, mat, mayi, mayaa), Vibhuti]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्। सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥5.29॥

Adhyaya 8

8.9

कविं पुराणमनुशासितारं मणोरणीयांसमनुस्मरेद्यः। सर्वस्य धातारमचिन्त्यरूपं मादित्यवर्णं तमसः परस्तात्॥8.9॥

Adhyaya 10

10.12

अर्जुन उवाच परं ब्रह्म परं धाम पवित्रं परमं भवान्। पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥
10.12॥

10.13

आहुस्त्वामृषयः सर्वे देवर्षिर्नरिदस्तथा। असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥10.13॥

10.14

सर्वमेतदृतं मन्ये यन्मां वदसि केशव। न हि ते भगवन् व्यक्ितं विदुर्देवा न दानवाः॥10.14॥

10.15

स्वयमेवात्मनाऽत्मानं वेत्थ त्वं पुरुषोत्तम। भूतभावन भूतेश देवदेव जगत्पते॥10.15॥

10.16 [also: Vibhuti]

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः। याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥
10.16॥

Adhyaya 11

11.5 [also: Darshana]

श्री भगवानुवाच पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः। नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥11.5॥

11.6 [also: Darshana]

पश्यादित्यान्वसूनुद्रानश्िवनौ मरुतस्तथा। बहून्यदृष्टपूर्वाणि पश्याऽश्चर्याणि भारत॥11.6॥

11.7 [also: Darshana]

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्। मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि॥11.7॥

11.8 [also: Darshana]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा। दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥11.8॥

11.10 [also: Darshana]

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्। अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥11.10॥

11.11 [also: Darshana]

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्। सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥11.11॥

11.12 [also: Darshana]

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता। यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥11.12॥

11.13 [also: Darshana]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा। अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥11.13॥

11.14 [also: Darshana]

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः। प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥11.14॥

11.15 [also: Darshana]

अर्जुन उवाच पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान्। ब्रह्माणमीशं कमलासनस्थ मूर्षींश्च सर्वानुरगांश्च दिव्यान्॥11.15॥

11.16 [also: Darshana]

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्। नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप॥11.16॥

11.17 [also: Darshana]

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम्। पश्यामि त्वां दुर्निरीक्ष्यं समन्ता दीप्तानलार्कद्युतिमप्रमेयम्॥11.17॥

11.18 [also: Darshana]

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्। त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे॥11.18॥

11.19 [also: Darshana]

अनादिमध्यान्तमनन्तवीर्यं मनन्तबाहुं शशिसूर्यनेत्रम्। पश्यामि त्वां दीप्तहुताशवक्त्रम् स्वतेजसा विश्वमिदं तपन्तम्॥11.19॥

11.20 [also: Darshana]

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः। दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्॥11.20॥

11.21 [also: Darshana]

अमी हि त्वां सुरसङ्घाः विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति। स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः॥11.21॥

11.22 [also: Darshana]

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च। गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे॥11.22॥

11.23 [also: Darshana]

रूपं महते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम्। बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम्॥11.23॥

11.24 [also: Darshana]

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्। दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो॥11.24॥

11.25 [also: Darshana, Yuddha]

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि। दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास॥11.25॥

11.26 [also: Darshana]

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः। भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
सहास्मदीयैरपि योधमुख्यैः॥11.26॥

11.27 [also: Darshana]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि। केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते
चूर्णितैरुत्तमाङ्गैः॥11.27॥

11.28 [also: Darshana]

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखाः द्रवन्ति। तथा तवामी नरलोकवीरा विशन्ति
वक्त्राण्यभिविज्वलन्ति॥11.28॥

11.29 [also: Darshana]

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः। तथैव नाशाय विशन्ति लोका स्तवापि
वक्त्राणि समृद्धवेगाः॥11.29॥

11.30 [also: Darshana]

लेलिह्यसे ग्रसमानः समन्ता ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः। तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः
प्रतपन्ति विष्णो॥11.30॥

11.31 [also: Darshana, Arjuna's Questions]

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद। विज्ञातुमिच्छामि भवन्तमाद्यं न हि
प्रजानामि तव प्रवृत्तिम्॥11.31॥

11.32 [also: Darshana, Yuddha]

श्री भगवानुवाच कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः। ऋतेऽपि त्वां न
भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥11.32॥

11.33 [also: Darshana, Yuddha]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्। मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्॥11.33॥

11.34 [also: Darshana, Yuddha]

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्। मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥11.34॥

11.36 [also: Darshana]

अर्जुन उवाच स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च। रक्षांसि भीतानि दिशो
द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः॥11.36॥

11.37 [also: Darshana]

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे। अनन्त देवेश जगन्निवास त्वमक्षरं
सदसत्तत्परं यत्॥11.37॥

11.38 [also: Darshana]

त्वमादिदेवः पुरुषः पुराण स्त्वमस्य विश्वस्य परं निधानम्। वेत्तासि वेद्यं च परं च धाम त्वया ततं
विश्वमनन्तरूप॥11.38॥

11.39 [also: Darshana]

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च। नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च
भूयोऽपि नमो नमस्ते॥11.39॥

11.40 [also: Darshana]

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व। अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि
ततोऽसि सर्वः॥11.40॥

11.41 [also: Darshana]

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति। अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि॥11.41॥

11.42 [also: Darshana]

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु। एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम्॥11.42॥

11.43 [also: Darshana]

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्। न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः॥11.43॥

11.44 [also: Darshana]

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्। पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम्॥11.44॥

11.45 [also: Darshana]

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे। तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवासः॥11.45॥

11.46 [also: Darshana]

किरीटिनं गदिनं चक्रहस्त मिच्छामि त्वां द्रष्टुमहं तथैव। तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते॥11.46॥

11.47 [also: Darshana]

श्री भगवानुवाच मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्। तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥11.47॥

11.48 [also: Darshana, Sadhana, Samanvaya]

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः। एवंपुरुषः शक्य अहं नृलोकेद्रष्टुं त्वदन्येन
कुरुप्रवीर॥11.48॥

11.49 [also: Darshana]

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम्। व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे
रूपमिदं प्रपश्य॥11.49॥

11.52

श्री भगवानुवाच सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम। देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः॥
11.52॥

Adhyaya 15

15.17 [also: Sankhya (Purusha-Prakriti)]

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः। यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥15.17॥

Adhyaya 18

18.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥18.61॥

18.62 [also: Moksha]

तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥18.62॥

18.78 [also: Emulative Qualities of a Siddha, Karman, Jnana, Bhakti, Samanvaya]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

23. Vibhuti (v)

53 verses

Vibhūti is the Lord's glory manifest as excellences in the world — the recognition that every point of extraordinary power, beauty, luminosity or wisdom in creation is a point where the Divine has concentrated Itself particularly vividly. This teaching is the Gītā's antidote to the spiritual error of world-denial: the universe is not to be fled from but to be read correctly. This section traces that reading across the text.

The method is stated in chapter seven: I am the taste in water, I am the light in moon and sun, I am the syllable Om̐ in all the Vedas; I am the sound in ether, and manliness in human beings. I am the pure fragrance of earth, and the brilliance in fire; I am the life in all beings and the austerity in ascetics (7.8–11). The world, then, is not opaque matter. Every quality — flavour, light, fragrance, sound — is the Lord's self-expression. To taste water purely and fully is to taste the Divine. To see the sun without the distraction of anxiety is to perceive the source. The Gītā does not ask the practitioner to turn away from the world; it asks them to look through it.

Chapter ten is the great litany of vibhūtis — a survey of the highest expression of the Divine in every domain of existence. Of the Ādityas I am Viṣṇu; of lights, the radiant sun; of the Maruts I am Marīci; of stars I am the moon (10.21). Of the Vedas I am the Sāma Veda; of the gods I am Indra; of the senses I am the mind; of living beings I am consciousness (10.22). Of the Rudras I am Śiva; of the Yakṣas and Rākṣasas I am Kubera; of the Vasus I am fire; of

mountains I am Meru (10.23). I am Brhaspati among priests; of commanders I am Skanda; of bodies of water I am the ocean (10.24). Of great seers I am Bhṛgu; of words I am the monosyllable Om; of yajñas I am the japa-yajña; of immovables the Himālaya (10.25). Of all trees the aśvattha; of divine seers Nārada; of gandharvas Citraratha; of siddhas the sage Kapila (10.26). The litany continues through weapons, cows, creative powers, serpents, waters, ancestors, lawgivers, months, seasons, riddlers, victories, firm decisions, the truth of the truthful (10.27–36).

This is not mythology or cosmological decoration. It is a contemplative practice: learning to see the world as a directory of the Divine. The student who reads this chapter carefully and then walks through the world cannot look at a river without thinking of the ocean-vibhūti; cannot see a mountain without the resonance of Meru; cannot hear a decisive word without the vibhūti of truth. Chapter fifteen deepens the intimacy of the teaching: the light in the sun that illumines all this world, the light in the moon and fire — know that light to be Mine; entering the earth I support all beings with My energy; I have become the fire seated in the bodies of the living and digest the four kinds of food (15.12–14). The Lord is not in a temple waiting to be found. He is in every mouthful of food, every breath, every flash of consciousness.

— Verses —

Adhyaya 5

5.29 [also: Ishwara, Aham (maam, mat, mayi, mayaa)]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्। सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥5.29॥

Adhyaya 7

7.4 [also: Cosmology]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥7.4॥

7.5 [also: Cosmology]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूतां महाबाहो ययेदं धार्यते जगत्॥7.5॥

7.6 [also: Cosmology]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय। अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥7.6॥

7.7 [also: Brahman]

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय। मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥7.7॥

7.8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः। प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥7.8॥

7.9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ। जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥7.9॥

7.10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्। बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥7.10॥

7.11

बलं बलवतां चाहं कामरागविवर्जितम्। धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥7.11॥

7.12 [also: Guna]

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये। मत्त एवेति तान्विद्धि नत्वंहं तेषु ते मयि॥7.12॥

7.26 [also: Aham (maam, mat, mayi, mayaa)]

वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन॥7.26॥

Adhyaya 9

9.16

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम्। मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥9.16॥

9.17

पिताऽहमस्य जगतो माता धाता पितामहः। वेद्यं पवित्रमोँकार ऋक् साम यजुरेव च॥9.17॥

9.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्। प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥9.18॥

9.19

तपाम्यहमहं वर्षं निगूहाम्युत्सृजामि च। अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥9.19॥

Adhyaya 10

10.4 [also: Emulative Qualities of a Siddha]

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः। सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥10.4॥

10.5 [also: Emulative Qualities of a Siddha]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः। भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥10.5॥

10.6 [also: Cosmology]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा। मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥10.6॥

10.7 [also: Dhyana]

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः। सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥10.7॥

10.8 [also: Aham (maam, mat, mayi, mayaa)]

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते। इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥10.8॥

10.16 [also: Ishwara]

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः। याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥
10.16॥

10.17 [also: Bhakti, Arjuna's Questions]

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्। केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥
10.17॥

10.18 [also: Aatma-Tattva, Arjuna's Questions]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन। भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥
10.18॥

10.19

श्री भगवानुवाच हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः। प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो
विस्तरस्य मे॥10.19॥

10.20 [also: Aatma-Tattva]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः। अहमादिश्च मध्यं च भूतानामन्त एव च॥10.20॥

10.21

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्। मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी॥10.21॥

10.22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः। इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥10.22॥

10.23

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्। वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥
10.23॥

10.24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्। सेनानीनामहं स्कन्दः सरसामस्मि सागरः॥10.24॥

10.25

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्। यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः॥10.25॥

10.26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः। गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥10.26॥

10.27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्। ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥10.27॥

10.28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्। प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥10.28॥

10.29

अनन्तश्चास्मि नागानां वरुणो यादसामहम्। पितृणामर्यमा चास्मि यमः संयमतामहम्॥10.29॥

10.30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्। मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥10.30॥

10.31

पवनः पवतामस्मि रामः शस्त्रभृतामहम्। झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥10.31॥

10.32

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन। अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥10.32॥

10.33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च। अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः॥
10.33॥

10.34

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्। कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा॥
10.34॥

10.35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्। मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः॥10.35॥

10.36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्। जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्॥
10.36॥

10.37

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः। मुनीनामप्यहं व्यासः कवीनामुशना कविः॥10.37॥

10.38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्। मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥10.38॥

10.39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन। न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥10.39॥

10.40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप। एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया॥10.40॥

10.41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा। तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम्॥10.41॥

10.42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन। विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥10.42॥

Adhyaya 11

11.1

अर्जुन उवाच मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्। यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥
11.1॥

11.2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया। त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥11.2॥

Adhyaya 15

15.12 [also: Brahman, Aham (maam, mat, mayi, mayaa)]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥15.12॥

15.13 [also: Aham (maam, mat, mayi, mayaa)]

गामाविश्य च भूतानि धारयाम्यहमोजसा। पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥
15.13॥

15.14 [also: Aham (maam, mat, mayi, mayaa)]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः। प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥15.14॥

15.15 [also: Aham (maam, mat, mayi, mayaa)]

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च। वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव
चाहम्॥15.15॥

24. Darshana (r)

47 verses

The Bhagavad Gītā's most dramatic chapter is the eleventh — the Vishvarūpa-darśana, the Vision of the Universal Form. And the Darśana section is almost entirely composed of its verses, since the Vision is the single event in the entire text that cannot be read as instruction or philosophy: it can only be experienced. These verses are the record of that experience.

Arjuna asks Sri Krishna to show him His sovereign yoga-form, if the Lord thinks him capable of seeing it (11.3–4). Sri Krishna grants the request and the divine eye — for with mortal eyes this form cannot be seen — and then the narration begins (11.8). Sañjaya, speaking to the blind king Dhṛtarāṣṭra from a distance, through the gift of inner sight granted by Vyāsa, becomes the witness who transmits the untransmittable.

The description builds in waves. Countless mouths and eyes, countless wondrous aspects, countless divine ornaments, divine weapons raised on high, wearing divine garlands and vestments, anointed with divine fragrances, all wondrous, resplendent, boundless, with faces in all directions (11.10–11). If the splendour of a thousand suns were to rise simultaneously in the sky, that might resemble the splendour of that Mighty Being (11.12). And in that one form, the entire universe: all the worlds divided manifold, yet resting in one, in the body of the God of gods (11.13).

Arjuna's response moves through awe, terror, wonder, reverence and love in rapid succession. He sees Brahmā on his lotus seat, all the ṛṣis and divine serpents (11.15); the Lord's form with

countless arms, bellies, mouths and eyes everywhere, without beginning, middle or end (11.16–19); both armies rushing into the blazing mouths as rivers rush to the ocean (11.28); the worlds shuddering (11.20). He calls out the names of the great warriors he sees being consumed — Drona, Bhīṣma, Jayadratha, Karṇa — and asks: who art Thou? (11.31).

Sri Krishna answers — I am Time, the great destroyer of the worlds, here engaged in subduing all — even without thee, all the warriors ranged in the opposing armies shall cease to be. Therefore, arise and win glory; conquering the enemies, enjoy a flourishing kingdom; by Me alone they have already been slain; be thou merely the instrument (11.32–33). This verse is the Vishvarūpa teaching in its essence: the human being is not the agent of history; the Divine moves through time and the human being is invited to participate consciously in what is already unfolding.

The vision ends by mercy rather than decision: Arjuna begs for the return of the gentle four-armed form, unable to bear the blazing intensity any longer (11.45–46). Sri Krishna grants it — and closes the vision with its key: this form that thou hast seen is very difficult to behold; even the gods are ever longing to see this form. Not by Vedas, not by austerity, not by gifts, not by sacrifice — in this form I cannot be seen by anyone other than thee, Arjuna (11.52–53). The Vision is granted by devotion alone. It cannot be earned; it can only be received.

— Verses —

Adhyaya 11

11.3 [also: Aatma-Tattva]

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर। द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥11.3॥

11.4 [also: Aatma-Tattva]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो। योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम्॥11.4॥

11.5 [also: Ishwara]

श्री भगवानुवाच पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः। नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥11.5॥

11.6 [also: Ishwara]

पश्यादित्यान्वसूनुद्रानश्चिवनौ मरुतस्तथा। बहून्यदृष्टपूर्वाणि पश्याऽश्चर्याणि भारत॥11.6॥

11.7 [also: Ishwara]

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्। मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि॥11.7॥

11.8 [also: Ishwara]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा। दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥11.8॥

11.10 [also: Ishwara]

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्। अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥11.10॥

11.11 [also: Ishwara]

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्। सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥11.11॥

11.12 [also: Ishwara]

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता। यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥11.12॥

11.13 [also: Ishwara]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा। अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥11.13॥

11.14 [also: Ishwara]

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः। प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥11.14॥

11.15 [also: Ishwara]

अर्जुन उवाच पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान्। ब्रह्माणमीशं कमलासनस्थ मूर्षींश्च सर्वानुरगांश्च दिव्यान्॥11.15॥

11.16 [also: Ishwara]

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्। नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम्॥11.16॥

11.17 [also: Ishwara]

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम्। पश्यामि त्वां दुर्निरीक्ष्यं समन्ता दीप्तानलार्कद्युतिमप्रमेयम्॥11.17॥

11.18 [also: Ishwara]

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्। त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे॥11.18॥

11.19 [also: Ishwara]

अनादिमध्यान्तमनन्तवीर्यं मनन्तबाहुं शशिसूर्यनेत्रम्। पश्यामि त्वां दीप्तहुताशवक्त्रम् स्वतेजसा विश्वमिदं तपन्तम्॥11.19॥

11.20 [also: Ishwara]

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः। दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं
प्रव्यथितं महात्मन्॥11.20॥

11.21 [also: Ishwara]

अमी हि त्वां सुरसङ्घाः विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति। स्वस्तीत्युक्त्वा
महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः॥11.21॥

11.22 [also: Ishwara]

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च। गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते
त्वां विस्मिताश्चैव सर्वे॥11.22॥

11.23 [also: Ishwara]

रूपं महते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम्। बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः
प्रव्यथितास्तथाऽहम्॥11.23॥

11.24 [also: Ishwara]

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम्। दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न
विन्दामि शमं च विष्णो॥11.24॥

11.25 [also: Ishwara, Yuddha]

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि। दिशो न जाने न लभे च शर्म प्रसीद
देवेश जगन्निवास॥11.25॥

11.26 [also: Ishwara]

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः। भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
सहास्मदीयैरपि योधमुख्यैः॥11.26॥

11.27 [also: Ishwara]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि। केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते
चूर्णितैरुत्तमाङ्गैः॥11.27॥

11.28 [also: Ishwara]

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखाः द्रवन्ति। तथा तवामी नरलोकवीरा विशन्ति
वक्त्राण्यभिविज्वलन्ति॥11.28॥

11.29 [also: Ishwara]

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः। तथैव नाशाय विशन्ति लोका स्तवापि
वक्त्राणि समृद्धवेगाः॥11.29॥

11.30 [also: Ishwara]

लेलिह्यसे ग्रसमानः समन्ता ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः। तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः
प्रतपन्ति विष्णो॥11.30॥

11.31 [also: Ishwara, Arjuna's Questions]

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद। विज्ञातुमिच्छामि भवन्तमाद्यं न हि
प्रजानामि तव प्रवृत्तिम्॥11.31॥

11.32 [also: Ishwara, Yuddha]

श्री भगवानुवाच कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः। ऋतेऽपि त्वां न
भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः॥11.32॥

11.33 [also: Ishwara, Yuddha]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्। मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्॥11.33॥

11.34 [also: Ishwara, Yuddha]

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान्। मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥11.34॥

11.35 [also: Appendix]

सञ्जय उवाच एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी। नमस्कृत्वा भूय एवाह
कृष्णं सगद्गदं भीतभीतः प्रणम्य॥11.35॥

11.36 [also: Ishwara]

अर्जुन उवाच स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च। रक्षांसि भीतानि दिशो
द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः॥11.36॥

11.37 [also: Ishwara]

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे। अनन्त देवेश जगन्निवास त्वमक्षरं
सदसत्तत्परं यत्॥11.37॥

11.38 [also: Ishwara]

त्वमादिदेवः पुरुषः पुराण स्त्वमस्य विश्वस्य परं निधानम्। वेत्तासि वेद्यं च परं च धाम त्वया ततं
विश्वमनन्तरूप॥11.38॥

11.39 [also: Ishwara]

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च। नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च
भूयोऽपि नमो नमस्ते॥11.39॥

11.40 [also: Ishwara]

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व। अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि
ततोऽसि सर्वः॥11.40॥

11.41 [also: Ishwara]

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति। अजानता महिमानं तवेदं मया
प्रमादात्प्रणयेन वापि॥11.41॥

11.42 [also: Ishwara]

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु। एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये
त्वामहमप्रमेयम्॥11.42॥

11.43 [also: Ishwara]

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्। न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः॥11.43॥

11.44 [also: Ishwara]

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम्। पितेव पुत्रस्य सखेव सख्युः प्रियः
प्रियायार्हसि देव सोढुम्॥11.44॥

11.45 [also: Ishwara]

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे। तदेव मे दर्शय देव रूपं प्रसीद देवेश
जगन्निवासः॥11.45॥

11.46 [also: Ishwara]

किरीटिनं गदिनं चक्रहस्त मिच्छामि त्वां द्रष्टुमहं तथैव। तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव
विश्वमूर्ते॥11.46॥

11.47 [also: Ishwara]

श्री भगवानुवाच मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात्। तेजोमयं विश्वमनन्तमाद्यं यन्मे
त्वदन्येन न दृष्टपूर्वम्॥11.47॥

11.48 [also: Ishwara, Sadhana, Samanvaya]

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः। एवंप्रपन्नः शक्य अहं नृलोकेद्रष्टुं त्वदन्येन
कुरुप्रवीर॥11.48॥

11.49 [also: Ishwara]

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम्। व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे
रूपमिदं प्रपश्य॥11.49॥

Adhyaya 18

18.77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः। विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः॥
18.77॥

25. Cosmology (c)

29 verses

The universe through which the soul moves is not a random or chaotic place. It has a structure — a rhythm of creation and dissolution, a layered order of dimensions, a mechanism by which beings come into manifestation and return from it. These are the verses of Cosmology: the Gītā's account of the universe as a living, breathing system sustained by the Divine.

The foundation is the Lord's own twofold nature: the lower prakṛti of eight elements — earth, water, fire, air, ether, mind, intellect and ego — and the higher prakṛti, the life-principle by which this entire universe is upheld (7.4–5). All beings have their birth in these two natures; Sri Krishna is the origin and also the dissolution of this whole universe (7.6). This is not pantheism —

the Lord declares that He is not in beings, though all beings are in Him, in the sense of a sustaining presence that is not identical with what it sustains (9.4–5).

The great cosmic rhythm is described in chapter eight: the day of Brahmā, which lasts a thousand yugas, and the night of Brahmā, which also lasts a thousand yugas — he who knows this knows the reality of day and night (8.17). At the dawn of this cosmic day, all the unmanifest host of beings come into manifestation; at the arrival of night, they all dissolve back into the unmanifest — helplessly, inevitably (8.18–19). This cycle repeats endlessly. Worlds up to the realm of Brahmā are subject to return — they are not the final destination (8.16). Even the heavens are provisional; even the gods are within the cycle of time.

Chapter nine describes the Lord's creative act in terms of direct sovereignty: at the end of a kalpa, the Lord withdraws all beings into His own nature; and at the beginning of the next, He releases them forth, using His own prakṛti (9.7–8). He does this without being bound by these acts — there is no attachment, no preference, no consequence for Him — because He is present as the witness, not as a participant (9.9–10). The great Brahma, He declares in chapter fourteen, is His womb — therein He places the seed, and from that union of consciousness and nature all beings are born (14.3–4). Creation is not an accident or an indifferent process; it is a divine act of will, sustained by divine presence.

The cosmological teaching has an immediate practical implication: understanding where you are clarifies what is needed. A being who knows that all worlds up to Brahmā are subject to return, that the cosmos breathes in and out on a scale

that dwarfs human ambition, that the Divine sustains the entire structure — such a being can release their anxiety about outcomes and attend instead to the quality of their inner orientation in the present moment.

— Verses —

Adhyaya 2

2.28 [also: Aatma-Tattva]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥2.28॥

2.69 [also: Dhyana]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

2.69॥

Adhyaya 3

3.14

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः। यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥3.14॥

3.15

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्। तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥3.15॥

Adhyaya 4

4.6 [also: Ishwara, Aham (maam, mat, mayi, mayaa)]

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥4.6॥

4.7 [also: Law of Karman]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत। अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम्॥4.7॥

Adhyaya 7

7.4 [also: Vibhuti]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च। अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥7.4॥

7.5 [also: Vibhuti]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूतां महाबाहो ययेदं धार्यते जगत्॥7.5॥

7.6 [also: Vibhuti]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय। अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥7.6॥

7.27 [also: Fools]

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत। सर्वभूतानि संमोहं सर्गे यान्ति परन्तप॥7.27॥

Adhyaya 8

8.16 [also: Moksha]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥8.16॥

8.17 [also: Law of Karman]

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः। रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥8.17॥

8.18 [also: Law of Karman]

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे। रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥8.18॥

8.19 [also: Law of Karman]

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥8.19॥

8.24 [also: Dhyana, Moksha]

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥8.24॥

8.25 [also: Dhyana]

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥
8.25॥

8.26 [also: Dhyana]

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते। एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः॥8.26॥

Adhyaya 9

9.4 [also: Brahman]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥9.4॥

9.5 [also: Brahman]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥9.5॥

9.6 [also: Brahman]

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्। तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥9.6॥

9.7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्। कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥
9.7॥

9.8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः। भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥9.8॥

9.9

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय। उदासीनवदासीनमसक्तं तेषु कर्मसु॥9.9॥

9.10 [also: Sankhya (Purusha–Prakriti)]

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥9.10॥

Adhyaya 10

10.6 [also: Vibhuti]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा। मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥10.6॥

Adhyaya 13

13.21 [also: Sankhya (Purusha–Prakriti), Guna, Law of Karman]

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्। कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥
13.22॥

13.26 [also: Sankhya (Purusha–Prakriti)]

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्। क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥13.27॥

Adhyaya 14

14.3 [also: Aham (maam, mat, mayi, mayaa), Brahman]

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्। संभवः सर्वभूतानां ततो भवति भारत॥14.3॥

14.4 [also: Brahman, Aham (maam, mat, mayi, mayaa)]

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः। तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥14.4॥

26. Brahman (h)

42 verses

Brahman is the Gītā's name for the Absolute — the ground that underlies all appearance, the reality that does not begin and does not end, the truth that is neither born nor destroyed when any form arises or passes. This section gathers every verse in which this concept is articulated, approached, or identified with the highest goal.

The word appears first at the close of the second adhyāya, as the seal upon the entire teaching of that chapter: this is the state of Brahman, Arjuna — the brāhmī sthiti. Attaining it, none is deluded. Being established in it even at the last hour of life, one reaches brahma-nirvāṇa — the peace that is Brahman (2.72). The phrase brahma-nirvāṇa — literally, the extinction into Brahman — appears repeatedly in chapters five and six, each time as the destination of the sage who has fulfilled the conditions: sins destroyed, doubts cut, senses controlled, delighting in the welfare of all beings (5.24–26). Brahma-nirvāṇa is not nothingness — it is the fullest possible reality, beyond the opposites of presence and absence.

Chapter seven situates Brahman within the Lord's own structure: all this is strung on Me as a row of gems on a string (7.7). The universe is not separate from the Divine; it is threaded through by it. Chapter eight names the eternal Unmanifest beyond all nature — which perishes not even when all beings perish; that, it is said, is the highest goal, which reached, none returns (8.20–21). This beyond-nature Brahman is Sri Krishna's own highest abode — the destination identified with the Lord Himself.

Chapter thirteen gives the most sustained philosophical description of the Knowable — the Brahman that can be

approached, if not grasped. It is beginningless and called supreme; it is said to be neither being nor non-being (13.12). With hands and feet everywhere, with eyes, heads and faces in every direction, with ears on all sides, it stands pervading all in the world (13.13). It shines illumining all things, yet is beyond the darkness of ignorance; it is knowledge, the object of knowledge, the goal of knowledge, situated in the hearts of all (13.17). The description is itself a form of meditation — the mind that genuinely attempts to hold this vision begins to dissolve its own boundaries.

The reconciliation of personal and impersonal, of Brahman and the Lord, is stated directly in chapter fourteen: I am the abode of Brahman, of the immortal and the immutable, of the eternal dharma and of absolute bliss (14.27). The impersonal Absolute and the personal Divine are not competing categories — they are the same reality seen from two angles. Brahman is the ocean; the Lord is the ocean that also loves. Approaching from either direction, the arriving is the same.

— Verses —

Adhyaya 2

2.72 [also: Moksha]

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥

2.72॥

Adhyaya 4

4.24 [also: Yajna]

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥4.24॥

4.31 [also: Moksha, Fools]

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्। नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥4.31॥

Adhyaya 5

5.10 [also: Karman]

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥
5.10॥

5.19 [also: Samatva]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः॥5.19॥

5.20 [also: Samatva]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्। स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः॥5.20॥

5.21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्। स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥5.21॥

5.24 [also: Dhyana]

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥5.24॥

5.25 [also: Jnana]

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः। छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥5.25॥

5.26 [also: Dhyana]

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥5.26॥

Adhyaya 6

6.27 [also: Dhyana, Guna]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्। उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥6.27॥

6.28 [also: Dhyana, Moksha]

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः। सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते॥6.28॥

Adhyaya 7

7.7 [also: Vibhuti]

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय। मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥7.7॥

7.29 [also: Aatma-Tattva]

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये। ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥7.29॥

Adhyaya 8

8.3 [also: Aatma-Tattva]

श्री भगवानुवाच अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते। भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥
8.3॥

8.20

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः। यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥
8.20॥

8.21 [also: Moksha, Aham (maam, mat, mayi, mayaa)]

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्। यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥8.21॥

Adhyaya 9

9.4 [also: Cosmology]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥9.4॥

9.5 [also: Cosmology]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥9.5॥

9.6 [also: Cosmology]

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्। तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥9.6॥

Adhyaya 13

13.12 [also: Appendix]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते। अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥13.13॥

13.13 [also: Jnana]

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्। सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥13.14॥

13.14 [also: Jnana]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्। असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥13.15॥

13.15 [also: Jnana]

बहिरन्तश्च भूतानामचरं चरमेव च। सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥13.16॥

13.16 [also: Jnana]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्। भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥13.17॥

13.17 [also: Jnana]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते। ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥13.18॥

13.22

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः।परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥13.23॥

13.27 [also: Samatva]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥13.28॥

13.28 [also: Samatva, Moksha, Sadhana]

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्॥
13.29॥

13.30 [also: Aatma-Tattva]

यदा भूतपृथग्भावमेकस्थमनुपश्यति।तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥13.31॥

13.31 [also: Aatma-Tattva]

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥13.32॥

13.32 [also: Aatma-Tattva]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते॥13.33॥

13.33 [also: Sankhya (Purusha-Prakriti)]

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥13.34॥

Adhyaya 14

14.3 [also: Aham (maam, mat, mayi, mayaa), Cosmology]

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्।संभवः सर्वभूतानां ततो भवति भारत॥14.3॥

14.4 [also: Cosmology, Aham (maam, mat, mayi, mayaa)]

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥14.4॥

14.27 [also: Dharma]

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च।शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥14.27॥

Adhyaya 15

15.1 [also: Jnana]

श्री भगवानुवाच ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्।छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥15.1॥

15.4 [also: Sadhana, Moksha]

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः।तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी॥15.4॥

15.6 [also: Moksha]

न तद्भासयते सूर्यो न शशाङ्को न पावकः।यद्रूपा न निवर्तन्ते तद्धाम परमं मम॥15.6॥

15.12 [also: Vibhuti, Aham (maam, mat, mayi, mayaa)]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥15.12॥

Adhyaya 18

18.50 [also: Jnana, Dhyana]

सिद्धिं प्राप्नो यथा ब्रह्म तथाप्नोति निबोध मे।समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा॥18.50॥

18.54 [also: Samatva]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥18.54॥

27. Moksha (o)

40 verses

Mokṣa — liberation, the peace beyond return — is the destination toward which every other teaching in the Gītā is oriented. It is described in many ways across the text — as brahma-nirvāṇa, as the supreme abode, as the state beyond the guṇas, as the condition of no return, as the living experience of one who has known the Self. This section gathers every verse in which this final destination is named or described.

The earliest statement appears in the second adhyāya: the wise who are possessed of knowledge, having abandoned the fruits of action, freed from the bond of birth, go to the place beyond pain (2.51). Liberation is not primarily a future event here — it is the result of a quality of action in the present. The one who acts without grasping the fruit has already begun the movement toward freedom. The bondage of karma is loosened not by ceasing to act but by ceasing to cling to results.

The famous phrase brahma-nirvāṇa recurs as the destination of the sage in chapters five and six: the yogi who has put aside desire and anger, whose mind is restrained, whose self is subjugated, attains brahma-nirvāṇa — and it lies near, very near, to those who have restrained the mind (5.25–26). The proximity of liberation to the controlled mind is the Gītā's most important practical claim: mokṣa is not astronomically distant. It is as close as the still mind is to the restless one.

Chapter eight maps the departure routes with extraordinary precision: there are paths by which the yogi departs and does not

return, and paths by which they depart and return (8.26). The path of no-return — the northern solstice, the bright fortnight, the day, fire, the devas — is the path of the liberated. The path of return — the southern solstice, the dark fortnight, the night, smoke, the ancestors — is the path of the one who will come back. Dying in full remembrance of the Lord — this is the departure that reaches the supreme state (8.5, 8.13).

Chapter fifteen gives the most luminous image of the supreme abode: that which the sun does not illumine, nor the moon, nor fire — that is My supreme abode; having attained it, they return not (15.6). This is not darkness — it is a light beyond the visible. It is the source of all illumination, which cannot itself be illumined by any external light. Reaching it, the cycle of birth and death and all the provisionally satisfying stations in between — the heavens, the pleasant births, the auspicious worlds — are no longer needed. The journey is over; the traveller has arrived home.

Chapter eighteen closes the entire Gītā with mokṣa's most generous formulation: abandon all dharmas and take refuge in Me alone; I shall liberate thee from all sins; grieve not (18.66). Mokṣa, in the Gītā's final word, is not achieved but received — through surrender, through devotion, through the trust that places itself entirely in the hands of the Divine and finds there the freedom that no amount of effort alone could purchase.

— Verses —

Adhyaya 2

2.51 [also: Jnana, Sannyasa–Tyaga]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥
2.51॥

2.59 [also: Jnana]

विषया विनिवर्तन्ते निराहारस्य देहिनः। रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥2.59॥

2.70 [also: Emulative Qualities of a Siddha]

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्। तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति
न कामकामी॥2.70॥

2.71 [also: Emulative Qualities of a Siddha]

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः। निर्ममो निरहंकारः स शांतिमधिगच्छति॥2.71॥

2.72 [also: Brahman]

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥
2.72॥

Adhyaya 4

4.9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः। त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥4.9॥

4.31 [also: Brahman, Fools]

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्। नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥4.31॥

Adhyaya 5

5.17 [also: Jnana]

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः। गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः॥5.17॥

Adhyaya 6

6.16

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः। न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥6.16॥

6.28 [also: Dhyana, Brahman]

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः। सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते॥6.28॥

6.45 [also: Dhyana, Law of Karman]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः। अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥6.45॥

Adhyaya 7

7.2 [also: Jnana]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः। यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥7.2॥

7.30 [also: Yajna]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः। प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥7.30॥

Adhyaya 8

8.5 [also: Dhyana]

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्। यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥8.5॥

8.6 [also: Dhyana]

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥8.6॥

8.7 [also: Yuddha, Dhyana]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिमिवैष्यस्यसंशयम्॥8.7॥

8.13 [also: Dhyana]

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्। यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥8.13॥

8.15 [also: Law of Karman]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्। नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥8.15॥

8.16 [also: Cosmology]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥8.16॥

8.21 [also: Brahman, Aham (maam, mat, mayi, mayaa)]

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्। यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥8.21॥

8.24 [also: Dhyana, Cosmology]

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्। तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥8.24॥

8.28 [also: Dhyana, Sadhana]

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्। अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्॥8.28॥

Adhyaya 9

9.1 [also: Jnana]

श्री भगवानुवाच इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे। ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात्॥9.1॥

Adhyaya 10

10.3 [also: Aham (maam, mat, mayi, mayaa)]

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्। असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥10.3॥

Adhyaya 12

12.7 [also: Aham (maam, mat, mayi, mayaa)]

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।भवामि नचिरात्पार्थ मय्यावेशितचेतसाम्॥12.7॥

Adhyaya 13

13.23 [also: Jnana]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैःसह।सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥13.24॥

13.28 [also: Samatva, Brahman, Sadhana]

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्॥
13.29॥

13.34 [also: Sankhya (Purusha–Prakriti), Jnana]

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥13.35॥

Adhyaya 14

14.1 [also: Appendix]

श्री भगवानुवाचपरं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो
गताः॥14.1॥

14.2 [also: Jnana]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥14.2॥

14.20 [also: Guna]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥14.20॥

Adhyaya 15

15.4 [also: Sadhana, Brahman]

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः।तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी॥15.4॥

15.6 [also: Brahman]

न तद्भासयते सूर्यो न शशाङ्को न पावकः।यद्वत्त्वा न निवर्तन्ते तद्धाम परमं मम॥15.6॥

15.19 [also: Appendix]

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।स सर्वविद्भजति मां सर्वभावेन भारत॥15.19॥

Adhyaya 16

16.22 [also: Guna]

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥16.22॥

Adhyaya 18

18.37 [also: Guna]

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥18.37॥

18.38 [also: Guna]

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥18.38॥

18.39 [also: Guna]

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥18.39॥

18.56 [also: Karman]

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः।मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥18.56॥

18.62 [also: Ishwara]

तमेव शरणं गच्छ सर्वभावेन भारत।तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥18.62॥

28. Samanvaya (n)

24 verses

Samanvaya — synthesis, reconciliation, the bringing-together of apparent opposites — is the Gītā's most generous intellectual gesture. In a tradition where competing schools debate the superiority of knowledge over action, of renunciation over engagement, of devotion over discipline, the Gītā consistently refuses to accept the dichotomies as final. This section gathers the great reconciling verses.

The most famous is also the most direct: only children, not the wise, speak of Sāṅkhya and Yoga as distinct. He who is truly established in one attains the fruit of both; that state which is attained by the men of Sāṅkhya is reached also by the men of Yoga. He who sees Sāṅkhya and Yoga as one — he sees truly (5.4–5). This verse does not say the paths are identical in form; it says they are one in destination and in the consciousness that travels them. The content of the path changes; the quality of the traveller needed is the same.

The great verse of universal acceptance comes in chapter four: in whatever way human beings approach Me, in that same way I receive them — for all sides follow My path (4.11). This is perhaps the most inclusive theological statement in world literature. The Divine is not a narrow door; every sincere movement toward the

Real is a movement on the Real's own path. The forms of devotion differ; the direction is one.

Chapter six gives the hierarchy of the disciplines without dismissing any of them: the yogi is greater than the ascetics, and considered greater than those of knowledge, and greater than those of ritual action — therefore be a yogi, Arjuna. And of all yogis, the one who worships Me with faith, with inner self absorbed in Me — that one I consider the most unified (6.46–47). This is not an argument that one path cancels another; it is a description of how each path is included in the next, and how all of them, at their deepest, converge on the same inner reality.

Chapter twelve's great ladder of approach — complete fixity on Me, then practice, then action for My sake, then surrender of fruits — is itself a synthesis: it finds a rung for every person at every level of readiness (12.8–12). And chapter thirteen's declaration that some behold the Self through meditation, others through Sāṅkhya, others through karma-yoga, and still others through hearing from the wise — all of these, without exception, cross beyond death (13.24–25) — is the Gītā's most generous passage. No path of genuine inner seeking is excluded.

The final verse of the Gītā is itself a samanvaya: where Kṛṣṇa, the Lord of yoga, and Pārtha, the wielder of the bow — where the Teacher and the student, the Divine and the human, the transcendent and the engaged — stand together, there fortune, victory, prosperity and firm justice abide (18.78). The synthesis is not a third thing separate from its ingredients. It is the living relationship between them, the dialogue itself, which this entire book has been.

Adhyaya 4

4.11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥4.11॥

4.28 [also: Yajna]

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे। स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥4.28॥

4.33

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥4.33॥

4.41 [also: Karman, Jnana]

योगसंन्यस्तकर्माणि ज्ञानसंछिन्नसंशयम्। आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥4.41॥

4.42

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः। छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत॥4.42॥

Adhyaya 5

5.4 [also: Fools, Jnana]

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलम्॥5.4॥

5.5 [also: Jnana]

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते। एकं सांख्यं च योगं च यः पश्यति स पश्यति॥5.5॥

Adhyaya 6

6.46 [also: Dhyana]

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः। कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन॥
6.46॥

6.47 [also: Dhyana, Bhakti]

योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥6.47॥

Adhyaya 7

7.16

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन। आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥7.16॥

Adhyaya 9

9.15 [also: Jnana]

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते। एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥9.15॥

9.34 [also: Aham (maam, mat, mayi, mayaa)]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः॥9.34॥

Adhyaya 11

11.48 [also: Darshana, Ishwara, Sadhana]

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः। एवंप्रपन्नः शक्य अहं नृलोकेद्रष्टुं त्वदन्येन
कुरुप्रवीर॥11.48॥

11.53 [also: Sadhana]

नाहं वेदेन तपसा न दानेन न चेज्यया। शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥11.53॥

11.54 [also: Bhakti, Jnana, Dhyana]

भक्त्या त्वनन्यया शक्यमहमेवंविधोऽर्जुन। ज्ञातुं दृष्टुं च तत्त्वेन प्रवेष्टुं च परंतप॥11.54॥

11.55 [also: *Karman, Bhakti, Emulative Qualities of a Siddha*]

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः। निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥11.55॥

Adhyaya 12

12.12 [also: *Sannyasa–Tyaga, Dhyana*]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते। ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥
12.12॥

Adhyaya 13

13.24

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥13.25॥

13.25 [also: *Sadhana*]

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते। तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥13.26॥

Adhyaya 18

18.45 [also: *Karman*]

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥18.45॥

18.55 [also: *Bhakti, Jnana*]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः। ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥
18.55॥

18.65 [also: *Aham (maam, mat, mayi, mayaa)*]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥18.65॥

18.66 [also: *Aham (maam, mat, mayi, mayaa), Dharma*]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥18.66॥

18.78 [also: *Emulative Qualities of a Siddha, Ishwara, Karman, Jnana, Bhakti*]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः। तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

29. Itare (i)

27 verses

The Bhagavad Gītā is a divine teaching, but it is also a human conversation — embedded in a particular time, a particular battlefield, a particular social and cosmological world. Without the contextual, narrative and sociological verses gathered here, the teaching would float free of its ground. These are the verses of Itare — the others — which hold the architecture in place.

The first adhyāya's most human passage belongs here: Arjuna's argument against war, which is not merely emotion but careful reasoning from the values of dharma and social order. He foresees the destruction of the family, the confusion of varṇas, the disruption of ancestral rites, the suffering of widows and orphans (1.38–44). His argument is not wrong within its own frame of reference — it is reasoning from a real set of values, and the Gītā honours it by allowing it full expression before transcending it. These verses are included here because they are the human question to which the entire Gītā is the answer.

The famous verse of wonder in chapter two belongs here: of the Self, one person beholds as a marvel, another speaks of it as a marvel, another hears of it as a marvel — and yet, having heard, none truly knows it (2.29). This verse does not teach the content of the Ātma-tattva; it teaches the appropriate relationship to it — one of reverence, wonder and humility before a mystery that exceeds the ordinary workings of the mind.

The lineage of the teaching itself is narrated in chapter four: Sri Krishna says that He taught this imperishable yoga to Vivasvān, who taught it to Manu, who taught it to Ikṣvāku — and so it was handed down in succession (4.1–2). But through long lapse of time it was lost, and now Sri Krishna declares it again to Arjuna, who is His devotee and friend. This narrative of the teaching's transmission — its antiquity, its loss and its renewal — places the entire Gītā in a cosmic frame. It is not a new invention; it is an eternal teaching rediscovered.

The social verses belong here as well: the fourfold order created according to guṇa and karma (4.13); the foods dear to the sāttvika, rājasika and tāmasika temperament (17.8–10); the natural duties of the four varṇas (18.42–44). These are contextual facts about the world into which the teaching is given — necessary for understanding why Sri Krishna gives the particular instructions He gives, and to whom. They are the world's own texture, honoured in the teaching rather than denied.

— Verses —

Adhyaya 1

1.38

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः। कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्॥1.38॥

1.39

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्। कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन॥1.39॥

1.40

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः। धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत॥1.40॥

1.41

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः। स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसङ्करः॥1.41॥

1.42

सङ्करो नरकायैव कुलघ्नानां कुलस्य च। पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः॥1.42॥

1.43

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः। उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः॥1.43॥

1.44

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन। नरकेऽनियतं वासो भवतीत्यनुशुश्रुम॥1.44॥

Adhyaya 2

2.29 [also: Jnana]

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूति तथैव चान्यः। आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥2.29॥

2.42 [also: Fools]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥2.42॥

2.43 [also: Fools]

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥2.43॥

2.44 [also: Fools]

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्। व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥2.44॥

Adhyaya 3

3.21

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥3.21॥

3.22 [also: Aham (maam, mat, mayi, mayaa), Karman]

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥3.22॥

3.23 [also: Aham (maam, mat, mayi, mayaa), Karman]

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः। मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥3.23॥

3.24 [also: Aham (maam, mat, mayi, mayaa), Karman]

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम्। सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥3.24॥

Adhyaya 4

4.1

श्री भगवानुवाच इमं विवस्वते योगं प्रोक्तवानहमव्ययम्। विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत्॥4.1॥

4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः। स कालेनेह महता योगो नष्टः परन्तप॥4.2॥

4.13 [also: Guna]

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥4.13॥

4.15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः। कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम्॥4.15॥

Adhyaya 7

7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये। यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥7.3॥

Adhyaya 10

10.9 [also: Aham (maam, mat, mayi, mayaa), Bhakti]

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्। कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥10.9॥

Adhyaya 17

17.8 [also: Guna]

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः। रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥
17.8॥

17.9 [also: Guna]

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः। आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥17.9॥

17.10 [also: Guna]

यातयामं गतरसं पूति पर्युषितं च यत्। उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥17.10॥

Adhyaya 18

18.42 [also: Guna]

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च। ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥18.42॥

18.43 [also: Guna]

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥18.43॥

18.44 [also: Guna]

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥18.44॥

30. Appendix (x)

28 verses

Every great teaching is both content and frame, and the Appendix holds the frame. These are the structural verses of the Gītā — the transitions, the openings of new topics, the formal addresses between teacher and student, and above all the extraordinary epilogue in which Sañjaya narrates his own reception of the teaching. They are not marginal; they are the scaffolding that holds the whole building upright.

Among the most important are the verses in which Sri Krishna formally announces or restates His purpose in the dialogue. At the opening of chapter seven: hear now, Arjuna, how thou shalt know Me without doubt, with thy mind fixed on Me and taking refuge in Me, practising yoga (7.1). At the opening of chapter ten: hear again My supreme word, which I shall speak to thee who art beloved, for thy welfare (10.1). These restarting moments remind the reader that the Gītā is not a monologue but a sustained act of attention by a teacher to a student — each chapter offered freshly, each topic taken up as if for the first time.

Arjuna's formal acknowledgements at key moments belong here: in chapter eleven, the formal testimony of the great seers — Thou

art the Supreme Brahman, the Supreme Abode, the Supreme Purifier — which Arjuna offers as his own conviction as well as his report of what the sages have said (11.35 context). In chapter thirteen's opening, Arjuna's question about the field, the knower of the field, knowledge and the Knowable (13.1 context) initiates the entire chapter's teaching.

The formal closing of the teaching — Arjuna's own declaration at the end of chapter eighteen — is among the Gītā's most moving moments: my delusion is destroyed; my memory is regained by Thy grace, O Acyuta; I stand firm, with doubts dispelled — I will do Thy word (18.73). In five Sanskrit words — kariṣye vacanam tava — the entire teaching is received and accepted. This is the right relationship of the student to the teaching: not agreement, not intellectual satisfaction, but the willingness to act.

And then Sañjaya's epilogue — the outermost frame, the most human voice in the entire text. Recalling again and again this wondrous and holy dialogue of Keśava and Arjuna, I rejoice again and again (18.76–77). Through Vyāsa's grace I have heard this supreme secret, this yoga, from the Lord of yoga Himself, speaking directly (18.75). Wherever there is Kṛṣṇa, the Lord of yoga, and Pārtha the bowman, there will surely be fortune, victory, prosperity and firm justice — this is my conviction (18.78). Sañjaya has not been on the battlefield. He has heard the teaching at one remove, through a gift of inner sight. And yet he is transformed. In him, every future reader is prefigured — hearing at a distance, across millennia, yet changed by what is heard.

— Verses —

Adhyaya 4

4.3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः। भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥4.3॥

Adhyaya 6

6.39

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः। त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥6.39॥

Adhyaya 7

7.1

श्री भगवानुवाच मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः। असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥7.1॥

Adhyaya 8

8.23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः। प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥8.23॥

Adhyaya 10

10.1

श्री भगवानुवाच भूय एव महाबाहो शृणु मे परमं वचः। यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥10.1॥

Adhyaya 11

11.9

सञ्जय उवाच एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः। दर्शयामास पार्थाय परमं रूपमैश्वरम्॥
11.9॥

11.35 [also: Darshana]

सञ्जय उवाच एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी। नमस्कृत्वा भूय एवाह
कृष्णं सगद्गदं भीतभीतः प्रणम्य॥11.35॥

11.50

सञ्जय उवाच इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकरूपं दर्शयामास भूयः। आश्वासयामास च
भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा॥11.50॥

11.51

अर्जुन उवाच दृष्ट्वेदं मानुषं रूपं तवसौम्यं जनार्दन। इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः॥
11.51॥

Adhyaya 13

13.3

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत्। स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥13.4॥

13.12 [also: Brahman]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते। अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥13.13॥

Adhyaya 14

14.1 [also: Moksha]

श्री भगवानुवाच परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्। यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो
गताः॥14.1॥

Adhyaya 15

15.19 [also: Moksha]

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।स सर्वविद्भजति मां सर्वभावेन भारत॥15.19॥

15.20 [also: Emulative Qualities of a Siddha]

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥15.20॥

Adhyaya 16

16.6

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च।दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु॥16.6॥

Adhyaya 17

17.7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु॥17.7॥

Adhyaya 18

18.13

पञ्चैतानि महाबाहो कारणानि निबोध मे।सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥

18.13॥

18.18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः॥18.18॥

18.19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।प्रोच्यते गुणसंख्यानं यथावच्छृणु तान्यपि॥18.19॥

18.29

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय॥18.29॥

18.36

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥18.36॥

18.41 [also: Guna, Svabhaava]

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥18.41॥

18.64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः।इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्॥18.64॥

18.72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय॥18.72॥

18.73

अर्जुन उवाचनष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥18.73॥

18.74

सञ्जय उवाचइत्यहं वासुदेवस्य पार्थस्य च महात्मनः।संवादमिममश्रौषमद्भुतं रोमहर्षणम्॥18.74॥

18.75

व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम्।योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्॥18.75॥

18.76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम्।केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः॥18.76॥