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## Intro



I first read the BHAGAVAD-GITA in India in 1971. I was staying in an ashram in the Foothills of the Himalayas.

During this time it was an evolution revolution of growth in my life. During November, I received knowledge. After that experience, my understanding of sacred books became you could say a lot easier to understand.

Somehow my experience was in sync with what they were talking about. Granted I was at a kindergarten level. Still am today. You could meditate for a trillion years and you'll still be at a kindergarten level.

This book contains a road map of how humanity can transform itself.

We are going from darkness to light. Much of humanity doesn't see it that way. Many people just live their lives without ever asking the reason behind it all.

These are chaotic times in this world. One through practice, the essence of life lives in the center of the hurricane.

It doesn't matter what religion you belong to. The essence is the same. One who learns moment by moment to be conscious and aware is the most precious being.

We are all the same. There's a thread of love that ties us together. This Gita has inspired millions throughout the ages.

Maybe in some way, it might inspire you to look at a different way in your life.

The greatest jewel lies inside of you. Yet humanity at large is seeking to find the jewel externally. That is the essence of the book. You are the precious jewel you are looking for.

<sup>1</sup>This English version of the BHAGAVAD-GITA was translated by Sanderson Beck. He did an incredible job transcribing this into English.

I used Microsoft's Bing chat AI to write a commentary for each chapter.

To be honest, I was quite blown away by what it wrote. It did an incredible job of describing the essence of the Gita.

I hope you enjoy this. AI can be used for the benefit of mankind or our downfall.

Here's an incredible road map that one can take to understand how precious life is.

The goal is to be conscious and aware in every moment. This is the essence of all religions. To bind and to have a union with that source that is keeping you alive in every moment.

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<sup>1</sup><https://www.san.beck.org/Gita.html>

## Introduction to the Gita by Sanderson Beck



<sup>2</sup>The BHAGAVAD-GITA is contained in Book 6 of the great Hindu epic, MAHABHARATA, probably the longest poem in all of literature. The GITA was written between the fifth century BC and the second century CE and is attributed to Vyasa. According to Aurobindo, who studied Vyasa's writings, nothing disproves his authorship.

The MAHABHARATA tells the story of a civil war in ancient India between the sons of Kuru (Kauruvas) and the sons of Pandu (Pandavas) over a kingdom the Pandavas believe was stolen from them by the cheating of the Kauruvas. Every attempt by the Pandava brothers to regain their kingdom without war has failed.

The BHAGAVAD-GITA is primarily a dialog between Arjuna, the third Pandava brother, and his charioteer, Krishna. Remaining neutral, Krishna allowed one side to use his vassals in battle, while the other side could have him as a charioteer although he would not fight himself. The old blind King Dhritarashtra declined a great sage's offer to give him sight for the battle, because he did not want to see the bloodshed. Instead the great sage gave Sanjaya the ability to perceive at a distance everything that was going on, and he describes the events for the King.

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<sup>2</sup> <https://www.san.beck.org/Gita.html>

In the GITA Krishna, who is the uncle and friend of the Pandavas, gives Arjuna teachings on yoga, which means union and implies union with God. Krishna is considered by Hindus to be an incarnation of the god Vishnu, the preserver.

In the first chapter of the GITA, some of the heroes of the two armies are mentioned by King Duryodhana, the oldest Kaurava brother, first the Pandavas: the son of Drupada, Bhima, Arjuna, Yuyudhana, Virata, Drupada, Dhrishtaketu, Chekitana, the King of Kashi, Purujit, Kuntibhoja, Shaibya, Yudhamanyu, Uttamauja, the son of Subhadra, and the sons of Draupadi; then the Kauravas: Bhishma, Karna, Kripa, Ashvatthaman, Vikarna, Saumadatti, and Drona. When they blow their conch-horns, Arjuna's brothers are named: Bhima, Yudhishtira, Nakula, and Sahadeva.

Throughout the text various epithets or nicknames are used for Krishna and Arjuna. Krishna is called: Madhava (descendant of Madhu), Hrishikesha (bristling-haired), Keshava (handsome-haired), Govinda (chief of herdsmen), slayer of Madhu (a demon), Janardana (agitator of humans), Varshneya (clansman of the Vrishnis), Vasudeva (son of Vasudeva), Hari, and slayer of Keshin (a demon). Arjuna is called: son of Pandu, Gudakesha (thick-haired), Partha (son of Pritha, Kunti's original name), Kaunteya (son of Kunti), Bharata (ancient name of India, used for other characters as well), Bharata bull, wealth winner, foe scorcher, great-armed one, blameless one, tiger spirit, and Kuru's joy or best of Kurus (Kuru being a common ancestor of both the Pandavas and the Kauravas). Gandiva is the name of Arjuna's bow.

## Chapter 1 The Sorrow of Arjuna



Dhritarashtra said,  
"In the field of duty in the field of Kuru,  
gathered together to fight,  
what did mine and Pandu's sons do, Sanjaya?"

Sanjaya said,  
"Seeing the Pandava army arrayed,  
King Duryodhana then approaching his teacher  
said this speech:

'Look, master, at the Pandava's great army  
arrayed by the son of Drupada, your intelligent student.

Here are heroes, great archers  
equal in battle to Bhima and Arjuna;  
Yuyudhana and Virata and Drupada of the great chariot;  
Dhrishtaketu, Chekitana and the valiant King of Kashi,  
Purujit and Kuntibhoja and Shaibya, a human bull;  
bold Yudhamanyu and valiant Uttamauja;



the son of Subhadra and the sons of Draupadi;  
all having great chariots.

"Ours who are distinguished know them,  
best of the twice-born,  
the leaders of my army,  
by proper names I tell them to you:  
yourself and Bhishma and Karna  
and Kripa, victorious in battle,  
Ashvatthaman and Vikarna and Saumadatti also;  
and many other heroes risking lives for my sake,  
armed with various weapons, all skilled in battle.

"Inadequate is that force of ours guarded by Bhishma,  
but adequate is this force of theirs guarded by Bhima.  
So in all designated formations  
make sure you all protect Bhishma.'

"Cheering him up, the aged Kuru grandsire,  
roaring loudly like a lion,  
blew his conch horn powerfully.

Then conch horns and kettledrums, tabors, drums, horns  
suddenly sounded this tumultuous uproar.

Then standing in the great chariot yoked with white horses,

Madhava and the son of Pandu blew their divine conch horns:

Hrishikesha his Panchajanya, wealth winner his Devadatta;

wolf-bellied Bhima blew Paundra, his great conch horn;

King Yudhishthira blew Anantavijaya;

Nakula and Sahadeva blew Sughosha and Manipushpaka;

and Kashya, top archer, and Shikhandi, of the great chariot,

Dhrishtadyumna and Virata and invincible Satyaki,

Drupada and the sons of Draupadi,

all together, O Lord of the earth,

and strong-armed Saubhadra,

each blew their own conch horns.

This noise burst the hearts of the sons of Dhritarashtra,

and the tumult caused the sky and earth to resound.

"Then seeing the sons of Dhritarashtra in battle order,

in the ensuing clash of weapons

the monkey-bannered son of Pandu raising his bow

then said this speech to Hrishikesha, Lord of the earth:

'Position my chariot between the two armies, changeless one,

so that I may see these who are formed and eager to fight.

With whom must I fight in undertaking this bash?

I see these who are ready to fight

wishing to serve in war

the evil-minded son of Dhritarashtra.'

"Thus Hrishikesha addressed by Gudakesha, O Bharata, having positioned the best chariot between the two armies, in front of Bhishma, Drona, and all the rulers of the earth, said, 'Partha, look at these Kurus assembled here.'

"There Partha saw positioned fathers and grandfathers, teachers, uncles, brothers, sons, grandsons, friends as well, fathers-in-law and even companions in both armies also.

Regarding all these relatives arrayed, this Kaunteya, filled with deep pity despondently said this:  
'Seeing this, my own people, Krishna, approaching to fight, my limbs sink, and my mouth dries up, and trembling in my body and bristling hair occur. Gandiva slips from my hand, and my skin burns; and I am not able to stand, and my mind wanders; and I see contrary omens, Keshava; and I do not foresee good fortune in killing my own people in battle.

"I do not want victory, Krishna, nor kingdom nor pleasures.  
What is kingdom to us, Govinda?  
What is enjoyment or life?

Those for whose sake we want kingdom, enjoyment and pleasure  
are these positioned for battle, abandoning life and riches,  
teachers, fathers, sons, and also grandfathers, uncles,  
fathers-in-law, grandsons, brothers-in-law, and other kin.

"These I do not wish to kill,  
even though they are killing, slayer of Madhu,  
even for the sovereignty of the three worlds,  
how then for the earth?  
Striking down the sons of Dhritarashtra,  
what joy could be ours, Janardana?  
Evil should cling to us for killing these attackers.  
Therefore we should not kill  
the sons of Dhritarashtra, our relatives.

How could we ever be happy killing our own people, Madhava?

"Even if these whose thoughts are overpowered by greed  
see no wrong in causing the destruction of family,  
injury to friends and crime,  
why is it not understood by us to turn away from this evil,  
the family-destruction wrong, by discernment, Janardana?  
In family destruction the ancient family duties vanish;  
in losing duty lawlessness also overcomes the whole family.  
From the overcoming of lawlessness, Krishna,

the women of the family are corrupted;  
in the spoiling of the women, Varshneya,  
is born the intermixture of caste.  
The intermixture of the family destroyers and the family  
leads to hell;  
their ancestors fall, deprived of rice-ball and water rites.  
By wrongs of the family destroyers  
producing caste intermixture  
race duties and eternal family duties are abolished.  
Of family-duty-abolishing men dwelling indefinitely in hell  
we have often heard.

"Oh alas! What great evil are we resolved to do,  
which through greed for royal pleasures  
we are prepared to kill our own people.  
If the sons of Dhritarashtra should kill in battle,  
unresisting, unarmed, that would be greater happiness to me.'

"Thus speaking on the battlefield,  
Arjuna sat down on the chariot seat,  
throwing down bow and arrow,  
his mind overcome by sorrow."

## Commentary

can you explain chapter 1 in the BHAGAVAD-GITA

Sure, I can help you with that. Here is an explanation of chapter 1 in the BHAGAVAD-GITA:

### **\*\*Chapter 1: The Sorrow of Arjuna\*\***

The chapter begins with Dhritarashtra, the blind king of Hastinapur, asking his minister Sanjaya to narrate the events of the war that is about to take place between his sons, the Kauravas, and his nephews, the Pandavas, on the battlefield of Kurukshetra. Sanjaya has been granted the power of clairvoyance by the sage Vyasa, so he can see and hear everything that is happening on the battlefield.

Sanjaya describes how Duryodhana, the eldest of the Kauravas, surveys the Pandava army and feels nervous about their strength and numbers. He lists the names of some of the great warriors on both sides, such as Bhishma, Drona, Kripa, Karna, Ashwatthama, Bhima, Arjuna, Yudhishtira, Nakula, Sahadeva, Drupada, Dhrishtadyumna, Abhimanyu and others. He also mentions that Krishna, the Supreme Lord himself, is acting as the charioteer and friend of Arjuna.

Both armies blow their conch shells to signal the start of the war. Arjuna asks Krishna to drive their chariot to the middle of the battlefield, so he can see who he has to fight against. Krishna does so and points out to Arjuna all his relatives and friends who are standing on the opposite side, ready to kill or be killed.

Arjuna is overcome by grief and compassion when he sees his kinsmen. He feels that killing them would be a great sin and that he would rather die than fight them. He says that he does not want any kingdom or happiness that comes from

killing his own people. He worries about the consequences of war, such as the destruction of family traditions, social order and moral values. He also fears that by killing his elders and teachers, he would incur their wrath and curse.

Arjuna drops his bow and arrows and sits down on his chariot in despair. He tells Krishna that he has no desire to fight and that he would rather let his enemies kill him unarmed. He asks Krishna for guidance on what to do.

This chapter sets the stage for the dialogue between Krishna and Arjuna that forms the essence of the BHAGAVAD-GITA. It shows Arjuna's dilemma as a warrior who has to choose between his duty (dharma) and his emotions (bhava). It also introduces Krishna as the supreme teacher who will reveal to Arjuna the highest knowledge of life and reality.

You can read more about this chapter from these sources:

<sup>1</sup>: <https://bhagavadgita.io/chapter/1/?page=1>

<sup>2</sup>: <https://www.holy-bhagavad-gita.org/chapter/1>

<sup>3</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-1-summary/>

<sup>4</sup>: <https://bhagwadgita.jagatgururampalji.org/en/adhyay-1/>

Source: Conversation with Bing, 7/1/2023

(1) Bhagavad Gita Chapter 1 - Arjuna Visada Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/1/?page=1>.

(2) BG 1.1: Chapter 1, Verse 1 – Bhagavad Gita, The Song of God – Swami ....

<https://www.holy-bhagavad-gita.org/chapter/1/verse/1>.

(3) The Bhagavad Gita Chapter 1 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-1-summary/>.

(4) Chapter 1 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/1>.

(5) True Meaning of Shrimad Bhagavad Gita Chapter 1 by Sant Rampal Ji.  
<https://bhagwadgita.jagatgururampalji.org/en/adhyay-1/>.



## Chapter 2 The Yoga of Knowledge



Sanjaya said,

"To him thus overcome by pity,  
whose eyes were filled with tears and downcast, despairing,  
the slayer of Madhu said this speech:

"The blessed Lord said,

'How has this timidity in difficulty come upon you,  
not proper for an Aryan, not leading to heaven,  
causing disgrace, Arjuna?

You should never be a coward, Partha!

this is not fitting in you.

Abandon base faintheartedness, stand up, foe scorcher!'

"Arjuna said,

'How shall I in battle, slayer of Madhu,  
with arrows fight against Bhishma and Drona,  
the two venerable enemies, slayer of foes?

Instead of killing noble gurus  
it is better to live by begging in this world;  
having killed gurus desiring gain here on earth  
I should enjoy pleasures smeared with blood.  
Nor do we know which of these two is more important for us,  
whether we should conquer or if they should conquer us,  
those standing before us, the sons of Dhritarashtra,  
whom having killed, we should not want to live.

"Weak pity discouraging my being,  
I, uncertain in thought as to duty, ask you  
which should be better for certain, tell it to me.  
I am your student fallen at your feet; correct me!  
I do not see what would remove this sorrow of mine,  
which dries up the senses,  
even if obtaining unrivaled prosperity on earth,  
royal power or even the sovereignty of the gods."

Sanjaya said,  
"Thus having spoken to Hrishiksha,  
Gudakesha, foe scorcher, saying,  
'I shall not fight' to Govinda, became silent.

"Hrishiksha smiling, so to speak, Bharata,

between the two armies said to the dejected this speech:

"The blessed Lord said,  
'You grieve for those who should not be grieved for;  
yet you speak wise words.

Neither for the dead nor those not dead do the wise grieve.

Never was there a time when I did not exist  
nor you nor these lords of men.

Neither will there be a time when we shall not exist;  
we all exist from now on.

As the soul experiences in this body  
childhood, youth, and old age,  
so also it acquires another body;  
the sage in this is not deluded.

"Material sensations, Kaunteya,  
causing cold, heat, pleasure, pain,  
coming and going are impermanent;  
you must endure them, Bharata.

The person whom these do not trouble, powerful person,  
pain and pleasure being equal to the sage,  
he is ready for immortality.

"The existence of the unreal is not found;

the non-existence of the real is not found.  
The certainty of both of these has been seen  
by the seers of essence.  
Know that indestructible essence  
by which all this is pervaded.  
No one is able to cause the destruction of the imperishable.  
These bodies have an end;  
it is said of the indestructible, infinite soul  
that it is eternal.  
Therefore, fight, Bharata!

"Whoever believes this the killer  
and whoever thinks this the killed,  
they both do not understand;  
this does not kill and is not killed.  
Neither is it born nor does it die at any time,  
nor having been, will this again not be.  
Unborn, eternal, perpetual this ancient being  
is not killed with the killing of the body.

"Whoever knows this, the indestructible,  
the eternal, the unborn, the imperishable,  
how does this person, Partha, cause the killing of anyone?  
Whom does one kill?

As a person abandoning worn-out clothes takes new ones,  
so abandoning worn-out bodies the soul enters new ones.

Weapons do not cut this nor does fire burn this,  
and waters cannot wet this nor can wind dry it.

Not pierced this, not burned this, not wetted nor dried,  
eternal, all-pervading, stable,  
immovable is this everlasting.

Unmanifest this, it is said.

"Therefore knowing this you should not mourn.

And if you think this is eternally born or eternally dying,  
even then, you mighty armed, you should not mourn this.

Death is certain for the born,  
and birth is certain for the dead.

Therefore you should not mourn over the inevitable.

"Beings have unmanifest beginnings,  
manifest middles, Bharata, unmanifest ends again.

What complaint is there?

Marvelously someone sees this,  
and marvelously another thus tells,  
and marvelously another hears this,  
but even having heard no one knows this.

This embodied soul is eternally inviolable

in the body of all, Bharata.

Therefore you should not mourn for any being.

"So looking at your duty you should not waver,  
for there is no greater duty than battle for the kshatriya.

And by good fortune gaining the open door of heaven,  
happy kshatriyas, Partha, encounter such a battle.

Now if you will not undertake this combat duty,  
then having avoided your duty and glory, you will incur evil.

And also people will relate your perpetual dishonor,  
and for the esteemed, dishonor is worse than dying.

The great warriors will think

you withdraw from battle out of fear,

and having been thought much of

among those you will be held lightly.

And enemies will say of you many words not to be spoken,

deriding your strength.

What is more painful than that?

"Either killed you will attain heaven,  
or conquering you will enjoy the earth.

Therefore stand up, Kaunteya, resolved to the battle.

Making pleasure and pain the same,

gain and loss, victory and defeat,

then engage in battle.

Thus you will not incur evil.

"This intuition described for you in Sankhya philosophy,

learn this in yoga;

unified by intuition, Partha,

you shall avoid the bondage of action.

There is no lost effort here; no setback occurs.

Even a little of this discipline protects from great fear.

"Self-determined intuition is one here, Kuru's joy,

but intuitions of the irresolute many-branched, so endless.

This flowery speech which the ignorant proclaim,

delighting in the letter of the scripture, Partha,

saying there is nothing else,

minds desiring the highest heaven,

offering birth as the fruit of action,

performing many special rituals,

aimed toward enjoyment and power,

attached to enjoyment and power,

whose thoughts are stolen away by this,

to those,

self-determined intuition in meditation is not granted.

"The scriptures categorize three qualities.

Be without the three qualities, Arjuna,  
without opposites, eternally staying in goodness,  
without possessiveness, soul-established.

As much use as in a well in water overflowing everywhere,  
so much are all the scriptures to an enlightened brahman.

"In action alone is your claim,  
never to its fruits at all.

Never should the fruit of action be your motive;  
never let there be attachment in your inactivity.

Staying in yoga do your actions,  
letting go of attachment, wealth-winner.

Seek refuge in intuition.

Pitiful are those motivated by fruit.

Unified intuition here lets go of both good and bad deeds.

"Therefore unify yourself with yoga;  
yoga is skilled in actions.

Letting go of the fruit of action,  
the intelligent of unified intuition,  
liberated from the bondage of birth,  
go the way free from misery.

When your intuition passes beyond the confusion of delusion,



you will become indifferent to what you hear  
and to what has been heard in scripture.  
Disregarding scripture, when in meditation  
your immovable intuition will stand unmoving,  
then you will attain union.'

"Arjuna said,  
'What is the definition of one who is  
steady in wisdom, steady in meditation, Keshava?  
How should one steady in thought speak?  
How should one sit? How should one move?'

"The blessed Lord said,  
'When one gives up all desires emerging in the mind, Partha,  
satisfied in the soul by the soul,  
then one is said to be steady in wisdom.

""Whoever in pain is free of mental anxiety,  
in pleasure is free of desire,  
departing from passion, fear, and anger,  
steady in thought, is called a sage.

""Whoever is without attachment in all things,  
accepting this or that, pleasant or unpleasant,

neither liking nor disliking,  
the wisdom of this one is established.

"And when this one withdraws,  
like a tortoise all its limbs,  
the senses from the objects of sense,  
the wisdom of this one is established.

"Objects turn away from the embodied one who is fasting,  
except flavor;  
even flavor turns away from the one seeing the supreme.  
Kaunteya, tormenting senses forcibly carry away the mind  
even of the striving person of learning.

Restraining all these,  
one should sit unified with me in the supreme;  
whose senses are in control,  
the wisdom of this one is established.

"From a person's contemplating objects  
is born attachment to them;  
from attachment is born desire;  
from desire is born anger;  
from anger comes delusion;  
from delusion, memory wandering;

from memory wandering, loss of intuition;  
from loss of intuition, one perishes.

"Lust and aversion eliminated,  
but engaging objects with the senses,  
the self-governing by self-control attains tranquillity.  
In tranquillity is born cessation of all one's pains.  
Having clear thoughts, quickly the intuition becomes steady.

"There is no intuition for the undisciplined,  
and for the undisciplined no concentration,  
and without concentration no peace.  
Without peace, where is happiness?  
When the mind is led by the wandering of the senses,  
then it carries away wisdom  
like the wind a ship on the water.

"Therefore, mighty-armed, the one whose senses  
are completely withdrawn from the objects of sense,  
the wisdom of this one is established.  
What is night to all beings  
in this the restrained is awake;  
what beings are awake in  
that is the night of the seeing sage.

Just as waters dissolve in the ocean, filled, unmoved, still,  
so too all desires dissolve in the one who attains peace,  
not in the desirer of desires.

The person who, giving up all desires,  
lives free from longing, without possessiveness,  
without egotism, this one attains peace.

This is a holy state, Partha.

No one attaining this is deluded.

Steady in this even at the time of death,  
one reaches holy nirvana.'

## Commentary

can you explain chapter 2 in the BHAGAVAD-GITA

Sure, I can help you with that. Here is an explanation of chapter 2 in the BHAGAVAD-GITA:

### **\*\*Chapter 2: The Practice of Yoga\*\***

The main theme of this chapter is how to attain the state of yoga, or union with God, through the paths of knowledge and action. It also deals with the nature of the soul, the duty of a warrior, and the characteristics of a wise person.

The chapter begins with Krishna scolding Arjuna for his cowardice and sorrow, which are based on ignorance and attachment. He tells Arjuna that he should not grieve for those who are immortal, as the soul never dies but only changes bodies. He explains that the soul is eternal, indestructible and unchangeable, and that the body is only a temporary vehicle for the soul. He also says that death is inevitable for those who are born, and birth is inevitable for those who die. Therefore, one should not lament over the inevitable.

This is the essence of Sankhya yoga, or the yoga of knowledge, which investigates the nature of the self and the universe. Krishna teaches Arjuna that there are two realities: the eternal reality of the soul (purusha) and the changing reality of matter (prakriti). The soul is pure consciousness, while matter is composed of three modes of nature (sattva, rajas and tamas). The soul becomes entangled in matter due to ignorance and desire, and suffers from birth, death and rebirth. The goal of Sankhya yoga is to realize one's true identity as the soul, and detach oneself from matter.

Krishna then reminds Arjuna of his duty as a warrior, which is to fight for righteousness and justice. He says that Arjuna should not be attached to the results of his actions, but should perform them as a service to God. He says that by doing so, Arjuna will attain peace and freedom from bondage. This is the essence of karma yoga, or the yoga of action.

Krishna teaches Arjuna that one should act according to one's nature (svabhava) and duty (svadharma), without being influenced by personal likes and dislikes. One should also act without egoism (ahamkara) and selfishness (mamatva), but with a sense of detachment (vairagya) and surrender (sharanagati). One should also act without expectation (nishkama) and anxiety (shoka), but with faith (shraddha) and equanimity (samatva). One should also act without violence (ahimsa) and hatred (dvesha), but with love (prema) and compassion (karuna). One should also act without pride (mada) and arrogance (mana), but with humility (vinaya) and devotion (bhakti). By following these principles, one can transform one's actions into worship (yajna), and purify one's mind from impurities (malas).

Krishna also advises Arjuna to use his intellect (buddhi) to control his senses (indriyas) and emotions (manas), which are the sources of desire (kama) and attachment (raga). He says that desire leads to anger (krodha), which leads to delusion (moha), which leads to loss of memory (smritibhransha), which leads to destruction of intelligence (buddhinasha), which leads to ruin (vinasha). He says that one who has mastered his senses and mind is peaceful (shanta) and happy (sukhi) in any situation.

Arjuna then asks Krishna to describe the characteristics of a person who has attained wisdom (jnana) and transcendence (tattva). Krishna replies that such a person is free from attachment (asakti), fear (bhaya) and anger (krodha). He is content with whatever he has, and does not crave for anything. He is detached from both pleasure (sukha) and pain (duhkha), and neither praises nor criticizes

anyone. He is steady in meditation (dhyana) and devotion (bhakti), and sees God in all beings. He is serene (prasanna) and harmonious (sama) in all circumstances.

This chapter covers two main topics: the nature of the soul and the path of action. It also introduces some other concepts, such as the distinction between the body and the self, the cycle of birth and death, the law of karma, the three modes of nature, the four goals of human life, the four stages of human life, etc. It also lays the foundation for other types of yoga that will be discussed in later chapters.

You can read more about this chapter from these sources:

<sup>1</sup>: <https://os.me/short-stories/bhagavad-gita-chapter-2-path-of-knowledge-summary/>

<sup>2</sup>: <https://www.holy-bhagavad-gita.org/chapter/2>

<sup>3</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-2-summary/>

<sup>4</sup>: <https://bhagavadgita.io/chapter/2/>

<sup>5</sup>: <http://bhagavadgitasociety.com/bhagavad-gita-chapter-2/>

<sup>6</sup>: [http://www.mychinmaya.org/peoria-center/resources/WeeklyEmails/2012\\_13/StudyGroup/Summary\\_of\\_Gita\\_Chapter2.pdf](http://www.mychinmaya.org/peoria-center/resources/WeeklyEmails/2012_13/StudyGroup/Summary_of_Gita_Chapter2.pdf)

Source: Conversation with Bing, 7/1/2023

(1) Bhagavad Gita Chapter 2 (Path of Knowledge) Summary - Om Swami.  
<https://os.me/short-stories/bhagavad-gita-chapter-2-path-of-knowledge-summary/>.

(2) Chapter 2 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/2>.

(3) The Bhagavad Gita Chapter 2 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-2-summary/>.

(4) Bhagavad Gita Chapter 2 - Sankhya Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/2/>.

(5) Bhagavad Gita Summary of the Chapter 2: Sankhya Yoga.

<http://bhagavadgitasociety.com/bhagavad-gita-chapter-2/>.

(6) Summary of 2nd Chapter Gita - mychinmaya.org.

[http://www.mychinmaya.org/peoria-](http://www.mychinmaya.org/peoria-center/resources/WeeklyEmails/2012_13/StudyGroup/Summary_of_Gita_Chapter2.pdf)

[center/resources/WeeklyEmails/2012\\_13/StudyGroup/Summary\\_of\\_Gita\\_Chapter2.pdf](http://www.mychinmaya.org/peoria-center/resources/WeeklyEmails/2012_13/StudyGroup/Summary_of_Gita_Chapter2.pdf).



## Chapter 3 The Yoga of Action



"Arjuna said,

'If your intuition idea is better than action, Janardana,  
then why do you urge me into this terrible action, Keshava?

With equivocal speech you confuse my intuition.

This one thing tell me without doubt:  
by which I should attain what is better.'

"The blessed Lord said,

'In this world a two-fold basis  
was previously taught by me, blameless one:

the knowledge yoga of the Sankhyas

and the action yoga of the yogis.

Not by abstention from actions  
does a person attain freedom from action,

and not by renunciation alone

does one approach perfection.

No one even for an instant can ever stay actionless.

Everyone must perform action unwillingly

by the qualities born of nature.

"Whoever sits, restraining the powers of action  
with the mind remembering sense objects,  
this deluded self is called a hypocrite.

But whoever, controlling the senses with the mind, Arjuna,  
engages by the powers of action in action yoga,  
unattached, this one is distinguished.

"You do controlled action.

Action is better than inaction.

Even your body maintenance

could not be accomplished without action.

Aside from action for the purpose of sacrifice

this world is bound by action.

Perform action for this purpose, Kaunteya,

free from attachment.

"Having sent forth creatures along with sacrifices,  
the Creator anciently said, "By this bring forth;  
may this be the milk of your desires."

May you cherish by this the gods;

may the gods cherish you;

cherishing each other, you will attain the supreme good.

Cherished by sacrifice,  
the gods will give to you wished-for enjoyments.

"Whoever enjoys these without offering gifts to them  
is just a thief.

The good who partake of the rest of the sacrifice  
are released from all evils,  
but the wicked who cook for their own sake enjoy impurity.

"Creatures come from food;  
food is produced from rain;  
rain comes from sacrifice;  
sacrifice is produced by action.  
Know that God-produced action  
originates in imperishable God.  
Therefore all-pervading God  
eternally remains in the sacrifice.

"Thus whoever does not turn the revolving wheel here,  
who is malicious, sense-delighted,  
this one lives vainly, Partha.

The person who is self-pleased and self-satisfied  
and self-content, this one's task is not found.  
Whoever has no purpose in what is done or not done,

has no need of purpose in anyone.

"Therefore without being attached  
always perform the action to be done.

Practicing action without being attached,  
a person attains the supreme.

By action Janaka and others attained perfection.  
You also observing what the world needs should act.

"Whatever the best do, that others do also.

This sets a standard that the world follows.

Partha, there is nothing for me to do in the three worlds,  
nothing unattained to be attained;  
yet I engage in action.

If I should not engage in tireless action at all,  
people everywhere would follow my path, Partha.

If I should not perform action,  
these worlds would be ruined;  
I should be a maker of confusion,  
and I should destroy these creatures.

"As the unwise act attached to action, Bharata,  
so the wise should act unattached,  
intending to maintain the world.

One should not cause the mental breakdown  
of the action-attached ignorant.

The wise, practicing union, should encourage all actions.

"All actions being performed by the qualities of nature,  
the ego-deluded self thinks that the "I" is the doer.

But knowing the truth, great-armed one,  
of the two roles of quality and action,  
"qualities work in qualities,"  
thus thinking one is not attached.

Those deluded by the qualities of nature  
are attached to qualified actions.

The knower of the whole should not disturb  
fools who are ignorant of the whole.

"Entrusting all actions to me,  
meditating on the supreme soul,  
being free from desire, free from possession,  
fight, cured of fever.

People who constantly practice this doctrine of mine,  
trusting, not complaining,  
they also are liberated from actions.

"But those who, complaining about this,

do not practice my doctrine,  
confusing all knowledge,  
know them to be lost, thoughtless.

"Even the wise act according to their own nature.

Creatures follow nature.

What will constraint accomplish?

Like-dislike situated in sense and the object of sense,  
one should not come under the power of these two adversaries.

Better one's own imperfect duty  
than another's duty well performed.

Death in one's own duty is better.

Another's duty brings fear.'

"Arjuna said,

'Then by what compulsion does a person commit harm,  
even unwillingly, Varshneya,  
as if commanded by force?'

"The blessed Lord said,

'This is desire, this is anger,  
born of the emotional quality.  
Voracious and greatly injurious,  
know this to be the enemy here.

As fire is obscured by smoke, and a mirror by dust,  
as the embryo is enveloped by the amnion,  
so this is covered by it.

Knowledge is covered by this eternal enemy of knowers,  
in the form of desire, Kaunteya,  
which is an insatiable fire.

The senses, mind, and intuition are said to be its seat.  
With these it confuses knowledge, covering the embodied.

Therefore you, at first restraining the senses,  
Bharata bull, kill this harmful thing  
that destroys intelligent knowledge.

"The senses, they say, are high.

Higher than the senses is the mind,  
but higher than the mind is the intuition,  
but higher than the intuition is this.

Thus intuiting what is higher than the intuition,  
sustaining the soul with the soul,  
kill the adversary, great-armed one,  
the desire-form difficult to approach.'

## Commentary

can you explain chapter 3 in the BHAGAVAD-GITA

Sure, I can help you with that. Here is an explanation of chapter 3 in the BHAGAVAD-GITA:

### **\*\*Chapter 3: The Yoga of Action\*\***

The main theme of this chapter is how to perform one's duty in the world without being attached to the fruits of one's actions. It also deals with the nature of desire, the role of sacrifice, and the characteristics of a self-realized person.

The chapter begins with Arjuna asking Krishna why he is urging him to fight if he considers knowledge superior to action. He is confused by Krishna's seemingly contradictory advice. Krishna clarifies that there are two paths leading to enlightenment: the path of knowledge (jnana yoga) for those who are inclined toward contemplation, and the path of action (karma yoga) for those who are inclined toward action. He says that both paths are valid, but one should follow one's own nature and duty.

Krishna then explains that one cannot achieve freedom from karmic reactions by merely abstaining from work, nor can one attain perfection of knowledge by mere physical renunciation. He says that work is inevitable for everyone, as everyone is driven by the modes of nature (gunas). He says that one should work without attachment, as a service to God and humanity. He says that by doing so, one can purify one's mind and attain peace and freedom.

Krishna also explains that work done as a sacrifice (yajna) is beneficial for both the individual and the society. He says that sacrifice is a universal law that sustains the creation, and that one should participate in it with gratitude and devotion. He



says that those who enjoy the gifts of nature without offering anything in return are thieves and sinners.

Krishna then describes the qualities of a person who has attained self-realization through karma yoga. He says that such a person is free from desire, anger and greed. He says that such a person is content with whatever he has, and does not depend on anything external for his happiness. He says that such a person is detached from both pleasure and pain, and neither praises nor criticizes anyone. He says that such a person is steady in his mind and intellect, and sees God in all beings. He says that such a person is serene and harmonious in all circumstances.

This chapter covers two main topics: the path of action and the nature of desire. It also introduces some other concepts, such as the distinction between renunciation and detachment, the cycle of sacrifice, the three modes of nature, the four types of human beings, etc. It also lays the foundation for other types of yoga that will be discussed in later chapters.

You can read more about this chapter from these sources:

<sup>1</sup>: <https://bhagavadgita.io/chapter/3/>

<sup>2</sup>: <https://www.holy-bhagavad-gita.org/chapter/3>

<sup>3</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-3-summary/>

<sup>4</sup>: <https://learngitalivegita.com/blog/bhagavad-gita-chapter-3-summary-karma-yoga/>

<sup>5</sup>: <https://bhagwadgita.jagatgururampalji.org/en/adhyay-3/>

Source: Conversation with Bing, 7/1/2023

(1) Bhagavad Gita Chapter 3 - Karma Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/3/>.

(2) The Bhagavad Gita Chapter 3 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-3-summary/>.

(3) Chapter 3 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/3>.

(4) Bhagavad Gita Chapter 3 Summary – Karma Yoga.

<https://learngitalivegita.com/blog/bhagavad-gita-chapter-3-summary-karma-yoga/>.

(5) Easy to Understand Bhagavad Gita Chapter 3 by Sant Rampal Ji.

<https://bhagwadgita.jagatgururampalji.org/en/adhyay-3/>.

## Chapter 4 The Yoga of Wisdom



"The blessed Lord said,  
'This imperishable yoga I declared to Vivasvat.  
Vivasvat communicated it to Manu,  
and Manu told it to Ikshvaku.  
Thus received by royal succession,  
the royal sages knew this.  
In the long time here this yoga was lost, foe scorcher.  
This same ancient yoga is declared by me to you today,  
since you are my devoted friend.  
This is the supreme mystery.'

"Arjuna said,  
'Later was your birth, earlier the birth of Vivasvat.  
How should I understand  
that you declared this so in the beginning?'

"The blessed Lord said,

'Many of my births have passed away,  
and yours too, Arjuna.

I know them all; you do not know, foe scorcher.

Though being a birthless imperishable soul,  
though being Lord of beings,  
controlling my own nature,  
I come into being by the magic of my soul.

"Whenever a decrease of justice occurs, Bharata,  
and an uprising of injustice,  
then I give forth my soul.

For the protection of the good  
and for the destruction of the evil-doers,  
for the purpose of establishing justice  
I am born from age to age.

"Whoever truly knows my divine birth and action,  
having left the body does not go to rebirth;  
this one comes to me, Arjuna.

Passion, fear, and anger gone,  
absorbed in me, relying on me,  
many purified by disciplined knowledge  
have attained my existence.

Whoever approaches me, I love them.

People everywhere follow my path, Partha.

"Wanting successful actions, they worship gods here.

Quickly in the human world successful action comes.

Four castes were brought forth by me  
according to the distribution of the action qualities.

Although I did this,

know me as the imperishable non-doer.

Actions do not affect me, not desiring their fruit.

Thus whoever understands me is not bound by actions.

Thus knowing, action done by the ancients  
was also for the seeking of liberation.

Therefore you do actions  
as they were done earlier by the ancients.

"What is action? What is inaction?

Even the poets were confused about this.

I shall explain to you this action,  
which knowing you will be liberated from evil.

Being enlightened about action and also wrong action,

and being enlightened about inaction,

the way of action is profound.

Whoever perceives inaction in action and action in inaction

is enlightened among people;

this one does all action united.  
The one whose every undertaking  
is without desirous intention  
has consumed actions in the fire of knowledge;  
this one the enlightened call learned.

"Having abandoned attachment to the fruit of action,  
always satisfied, independent even while engaging in action,

one does not do anything.

Hoping for nothing with soul-controlled consciousness,

abandoning every possession,

performing action with the body alone,

one incurs no guilt.

Content with spontaneous gain, transcending duality,

free from envy, indifferent to success and failure,

even when acting one is not bound.

"With attachment gone, liberated,

thought established in knowledge,

action undertaken as a sacrifice is completely dissolved.

God is the offering; God is the gift

poured out into the fire of God by God.

God is attained by one who contemplates the action of God.

"Some yogis practice sacrifice to the divine;  
others offer sacrifice in the fire of God by sacrifice.

Some offer hearing and other senses  
in the fires of restraint;  
others offer sound and other sense objects  
in the fires of the senses.

Others offer all sense actions and all breath actions  
in the yoga fire of self-restraint kindled by knowledge.

Material sacrifices, discipline sacrifices,  
yoga sacrifices are thus some;  
self-study of knowledge sacrifices  
and ascetics are of sharpened vows.

"Some offer inhalation into exhalation,  
also exhalation into inhalation,  
restraining the breathing paths  
intent on controlling the breath.

Others regulating food offer inhalations into inhalations.

All these knowing sacrifice by sacrifice destroy wrongs.

Those eating the sacred food left from the sacrifice  
go to God eternal.

"Not even this world is for those not sacrificing,  
how then the other, best of Kurus?

Thus sacrifices of many kinds  
are spread out in the mouth of God.  
Know them all to come from action;  
knowing this you shall be released.

"Better than the sacrifice of material possessions  
is the knowledge sacrifice, foe scorcher.  
All action, without exception, Partha,  
is completely comprehended in knowledge.  
Know this: by respect, inquiry, service,  
knowers who perceive the truth will teach you knowledge,  
which knowing you shall not fall again into delusion,  
son of Pandu; by this you shall see  
every being in the soul, then in me.

"Even if you are the most evil of all the evil-doers,  
by the boat of knowledge you shall cross over all wickedness.  
As wood kindled by fire is burned to ashes, Arjuna,  
the fire of knowledge burns all actions to ashes also.  
No purifier equal to knowledge is found in the world.  
The self perfected in union in time finds that in the soul.

"The trusting gains that knowledge which is supreme;  
controlling the senses, gaining knowledge,



one attains supreme peace without delay.  
The ignorant and untrusting and self-doubting are lost.  
Neither this world nor that beyond nor happiness  
is for the self-doubting.

"Union renouncing action, knowledge severing doubt,  
soul composed, no actions bind, wealth winner.  
Therefore severing ignorance-produced doubt in the heart  
with the knowledge sword of the soul,  
establish union and rise, Bharata.'

## Commentary

Can you explain chapter 4 in the BHAGAVAD-GITA

Sure, I can help you with that. Here is an explanation of chapter 4 in the BHAGAVAD-GITA:

**\*\*Chapter 4: The Yoga of Knowledge\*\***

The main theme of this chapter is how to attain the transcendental knowledge of the self and the ultimate reality through the path of action. It also deals with the origin and purpose of Krishna's incarnation, the nature and types of sacrifice, and the characteristics of a wise person.

The chapter begins with Krishna revealing that he is transmitting an ancient teaching to Arjuna, which he had taught to the Sun God Vivasvan at the beginning of creation. He says that this eternal science of yoga was passed down through a succession of saintly kings, but was lost over time due to the influence of ignorance. He says that he is reviving this knowledge for Arjuna, who is his devotee and friend.

Arjuna asks Krishna how he could have taught this knowledge to the Sun God, who is much older than him. Krishna clarifies that he is not an ordinary human being, but the Supreme Lord himself, who is unborn and eternal. He says that he descends on earth by his own will and power whenever there is a decline of righteousness and an increase of evil. He says that his birth and activities are divine and transcendental, and cannot be understood by material logic.

Krishna then explains that one who knows the secret of his divine birth and works can attain him and become free from rebirth. He says that many such great souls have attained him in the past by following his teachings. He says that one should

perform one's duty without attachment, as a sacrifice to him. He says that this is the essence of karma yoga, or the yoga of action.

Krishna also explains that sacrifice or worship has many forms, such as offering material objects, performing austerity, studying scriptures, practicing meditation, etc. He says that all these sacrifices are meant to purify the mind and heart from selfishness and ignorance. He says that the best sacrifice is the sacrifice of knowledge, which is attained by seeking guidance from a genuine spiritual master. He says that by such knowledge, one can cut through all doubts and illusions, and realize one's true identity as the soul.

Krishna then describes the qualities of a person who has attained self-realization through karma yoga. He says that such a person is free from desire, anger and greed. He says that such a person is content with whatever he has, and does not depend on anything external for his happiness. He says that such a person is detached from both pleasure and pain, and neither praises nor criticizes anyone. He says that such a person is steady in his mind and intellect, and sees God in all beings. He says that such a person is serene and harmonious in all circumstances.

This chapter covers two main topics: the transcendental knowledge and the path of action. It also introduces some other concepts, such as the incarnation of God, the cycle of creation and destruction, the types and benefits of sacrifice, etc. It also lays the foundation for other types of yoga that will be discussed in later chapters.

You can read more about this chapter from these sources:

<sup>1</sup>: <https://bhagavadgita.io/chapter/4/>

<sup>2</sup>: <https://www.holy-bhagavad-gita.org/chapter/4>

<sup>3</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-4-summary/>

<sup>4</sup>: <https://learngitalivegita.com/blog/bhagavad-gita-ch-4-summary-transcendental-knowledge/>

<sup>5</sup>: <https://bhagwadgita.jagatgururampalji.org/en/adhyay-4/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 4 - Jnana Karma Sanyasa Yoga.

<https://bhagavadgita.io/chapter/4/?page=1>.

(2) The Bhagavad Gita Chapter 4 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-4-summary/>.

(3) Chapter 4 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/4>.

(4) Chapter 4 summary of Bhagavad Gita | Learn Gita Live Gita Blog.

<https://learngitalivegita.com/blog/blog/chapter-4-summary-of-bhagavad-gita/>.

(5) Bhagavad Gita Ch 4 Summary- Transcendental Knowledge.

<https://learngitalivegita.com/blog/bhagavad-gita-ch-4-summary-transcendental-knowledge/>.

(6) Simple Meaning of Bhagavad Gita Chapter 4 by Sant Rampal Ji.

<https://bhagwadgita.jagatgururampalji.org/en/adhyay-4/>.

## Chapter 5 The Yoga of Renunciation



"Arjuna said,  
'Krishna, you praise renunciation of actions and also yoga.  
Which one of these two is better?  
Tell me this definitely.'

"The blessed Lord said,  
'Both renunciation and action yoga lead to the best,  
but of the two, action yoga surpasses renunciation of action.  
Whoever is indifferent to dualities, great-armed one,  
is easily released from bondage.  
Sankhya and yoga are separate,  
maintain the foolish, not the wise.  
Whoever practices even one correctly  
finds the fruit of both.  
That state attained by the Sankhyas  
is also reached by the yogis.  
Whoever sees Sankhya and yoga as one, sees.  
But renunciation, great-armed one,  
is difficult to attain without union.

The wise united in yoga quickly attain God.

"United in yoga the purified soul  
self-controlled, controlling senses,  
the soul being the soul of all beings,  
even while acting is not affected.

"I am doing nothing at all," thinks the united truth knower,  
seeing, hearing, touching, smelling,  
eating, walking, sleeping, breathing,  
talking, releasing, holding, opening eyes and closing eyes,  
believing that the senses operate in the sense objects.

"Whoever acts putting actions in God,  
abandoning attachment, is not affected by evil,  
like a lotus leaf by water.

With the body, mind, intuition, and even the senses alone,  
yogis perform action, abandoning attachment,  
for self-purification.

United, abandoning the fruit of action,  
one attains complete peace.

Disunited by desirous action,  
attached to the fruit, one is bound.

"Renouncing all actions with the mind,

the embodied sits happily, master in the city of nine gates,  
neither acting nor causing action.

The Lord creates neither agency nor actions of the world  
nor the union of action with fruit,  
but nature proceeds.

The omnipresent does not take anyone's evil or goodness.

"Knowledge being concealed by ignorance,  
people are deluded by this.

But those whose ignorance is destroyed by knowledge of soul,  
like the sun, their knowledge illuminates this supreme.

Those intuiting that, thinking that, established in that,  
devoted to that, go not again to rebirth,  
knowledge shaking off wrongs.

"The wise look equally on a brahman  
endowed with cultivated learning,  
on a cow, an elephant, a dog, or an outcaste.

Here birth is conquered by those  
whose mind is established in equanimity.

Guiltless and impartial is God;  
therefore they are established in God.

"One should not rejoice obtaining the pleasant

nor be sad obtaining the unpleasant.  
Firm intuition unconfused knowing God  
is established in God.  
The soul unattached to external contacts  
finds happiness in the soul.  
This soul united to God by yoga  
enjoys imperishable happiness.  
Delights born of contact are wombs of pain,  
having a beginning and an end, Kaunteya.  
The enlightened one is not content in them.

"Whoever is able to endure here  
before release from the body  
the agitation originating from desire and anger  
is united; this is a happy person.  
Whoever has inner happiness, inner joy,  
and thus inner light,  
this yogi attains the nirvana of God, oneness with God.  
Seers attain the nirvana of God, sins wiped out,  
dualities dissolved, self-controlled,  
rejoicing in the welfare of all beings.  
Rid of desire and anger, thoughts restrained, souls known,  
the ascetics' nirvana of God lies near.



"Making external contacts excluded  
and the gaze in between the two eyebrows,  
making inhalation and exhalation equal,  
moving within the nose,  
with controlled senses, mind, and intuition,  
the sage seeking ultimate liberation,  
rid of desire, fear, and anger is forever liberated.  
Knowing me, the enjoyer of sacrifice disciplines,  
great Lord of all the world, friend of all beings,  
one reaches peace.'

## Commentary

Can you explain chapter 5 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 5 of the BHAGAVAD-GITA. According to the search results, this chapter is about **the path of renunciation and the path of selfless service to humanity (karma yoga)**<sup>12</sup>. Arjuna asks Krishna which path is better for self-realization, and Krishna replies that both paths are fine, but that the **karma yoga road is more direct**<sup>12</sup>. In the chapter, there are **29 verses**<sup>13</sup>. There is also a story about a fisherman who casts his net to four kinds of fish, and how they react to being ensnared<sup>4</sup>.

The main points of the chapter are:

- The karm yogis, who perform their worldly duties without any attachment to its fruit, are considered always renounced<sup>25</sup>.
- The karm yogis dedicate all their works and its results to God, and remain unaffected by sin<sup>2</sup>.
- The karm yogis are aware that the soul resides within the body that is like a city with nine gates, and do not consider themselves to be the doer nor the enjoyer of their actions<sup>2</sup>.
- The karm yogis have the vision of equality, and see the same Self in all beings<sup>2</sup>.
- The karm yogis enjoy the bliss of God, who resides inside them, and do not get any joy from worldly pleasures<sup>2</sup>.
- The karm sanyasis control their mind, intellect, and senses by performing several austerities, and include devotion to God in all their austerities<sup>2</sup>.
- The karm sanyasis become free from fear, desire, and anger by shutting out all their thoughts of external pleasures<sup>2</sup>.
- The karm sanyasis attain long-lasting peace by being seated in the Absolute Truth<sup>2</sup>.

I hope this helps you understand chapter 5 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgitasociety.com/bhagavad-gita-chapter-5/>

<sup>2</sup>: <https://www.holy-bhagavad-gita.org/chapter/5>

<sup>3</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-5-summary/>

<sup>4</sup>: <https://vedantavision.org/bhagavad-gita-chapter-5/>

<sup>5</sup>: <https://www.slideshare.net/AnandSRao/bhagavad-gita-chapter-5-summary>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 5: Summary of the 29 Verses.

<https://bhagavadgitasociety.com/bhagavad-gita-chapter-5/>.

(2) The Bhagavad Gita Chapter 5 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-5-summary/>.

(3) Chapter 5 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/5>.

(4) Bhagavad Gita – Chapter 5 Summary – Vedanta Vision.

<https://vedantavision.org/bhagavad-gita-chapter-5/>.

(5) Bhagavad Gita Chapter 5 - Summary - SlideShare.

<https://www.slideshare.net/AnandSRao/bhagavad-gita-chapter-5-summary>.

## Chapter 6 The Yoga of Meditation



"The blessed Lord said,  
'Not depending on the fruit of action to be done  
whoever performs action is the renouncer and yogi,  
not the one without the fire and without action.  
Thus what they call renunciation  
know this to be yoga, son of Pandu.  
Without renouncing motive, no one becomes a yogi.

"It is said that action is the method  
of the sage wishing to ascend to union;  
it is said that serenity is the method  
of the one who has ascended to union.  
When he is not attached to sense objects nor to actions,  
renouncing all motivation,  
then he is said to have ascended to union.

"One should uplift the self by the soul;

one should not lower the soul.  
The self is the friend of the soul;  
the self is the enemy of the soul.  
The self is a friend of the soul  
whose self is mastered by the soul,  
but the self of the non-soul  
might become hostile like an enemy.

"The highest self of the self-mastered, the peaceful,  
is steadfast in cold, heat, pleasure, or pain,  
as well as in honor or dishonor.  
Content in the wisdom of self-knowledge, immutable,  
having mastered sense, united thus,  
one is said to be a yogi,  
to whom a clod, a stone, and gold are the same.  
Detached from companions, allies, foes,  
neutral toward enemies and friends, also the good and evil,  
impartial intuition is distinguished.

"The yogi should unite constantly with the soul,  
situated in solitude, one self-controlled consciousness  
without wanting, without possessing.  
In a clear place establishing the firm seat of the soul,  
neither too high nor too low,

covered with cloth, antelope skin, and kusha grass,  
there making the mind single,  
consciousness and sense activity controlled,  
sitting on the seat  
one should practice union for self-purification.  
Keeping even the unmoving body, head, and neck steady,  
concentrating the eyes on the tip of the nose,  
and not looking around,  
the self calmed, fear banished, staying in chastity,  
controlling the mind, conscious of me,  
united, one should sit devoted to me.  
Thus always united with the soul,  
the yogi of disciplined mind  
attains peace, supreme nirvana, founded with me.

"Yoga is neither eating too much nor not eating at all,  
and neither the habit of sleeping too much  
nor that of keeping awake, Arjuna.  
Food and recreation disciplined,  
disciplined in the actions of behavior,  
disciplined in sleep and waking,  
yoga becomes the ending of sorrow.

"When conscious control is established in the soul,

free from the longing of all desire,  
then one is said to be thus united.

As a lamp in a windless state does not flicker,  
the analogy is remembered of the yogi  
of conscious control united in the yoga of the soul.  
Where consciousness rests curbed by the practice of yoga,  
and where by the soul seeing the soul  
in the soul one is content.

One knows this perpetual happiness,  
which is intuitively perceived beyond the senses,  
and established there does not deviate from that truth;  
and which having gained, one thinks no other gain  
better than this in which is established  
one who is not disturbed even by heavy sorrow.

Let it be known that  
this dissolution of union with sorrow is called yoga.

"This yoga is to be practiced  
with determination without discouraged thought.  
Abandoning without exception all desires born of motivation,  
completely mastering the senses with the mind,  
one should gradually with firm intuitive perception  
quiet the mind, the soul making it stand still.  
One should not think of anything at all.

Whenever the unsteady moving mind wanders here and there,  
mastering this, one should direct the will in the soul.  
Supreme happiness comes to this peaceful mind of the yogi,  
emotion pacified, God-realized, sinless.  
Thus always uniting the soul, the yogi freed from evil  
easily reaches the endless happiness of God-contact.

"The soul united in yoga observes the soul in all beings  
and all beings in the soul, everywhere the same revelation.  
Whoever sees me everywhere and sees everything in me,  
I am not lost to this one, and this one is not lost to me.  
Whoever is established in oneness honors me in all beings;  
moving in any way also this yogi lives in me.  
Whoever sees by soul analogy everywhere the same, Arjuna,  
whether happiness or sorrow,  
this one is thought a supreme yogi.'

"Arjuna said,  
'This yoga which is explained by you with equanimity,  
slayer of Madhu, I do not see standing steady  
because of instability.  
Unstable is the mind, Krishna, impetuous, strong, rigid;  
I think holding it back, like the wind, is difficult.'



"The blessed Lord said,  
'Without doubt, great-armed one,  
the restless mind is hard to control,  
but by practice, Kaunteya, and by detachment  
it is controlled.

Undisciplined by the self, union is hard to achieve,  
thus is my opinion;  
but by self-controlled effort  
one is able to reach it by this means.'

"Arjuna said,  
'The uncontrolled one, endowed with faith,  
the mind straying from union, not attaining perfect union,  
walks what road, Krishna?

Failing both is one not lost like a disappearing cloud,  
unsupported, great-armed one, confused on the path of God?  
Krishna, you can resolve entirely this doubt of mine;  
other than you there exists no solver of this doubt.'

"The blessed Lord said,  
'Partha, neither here nor above is found the ruin of this;  
dear son, no one doing good goes to misfortune.  
Reaching the worlds of the good doers,  
staying endless years in the house of the radiant glorious

the one fallen from union is born again.  
Or one may be born in a family of wise yogis;  
such a birth is difficult to obtain in this world.

There this same intuitive union  
one receives from a previous embodiment,  
and one strives from there again toward perfection, Kuru joy.

By this previous practice one is irresistibly carried on;  
wishing to know also of union one transcends divine sound.

But through persevering mental control  
the yogi cleansed of guilt, perfected through many births,  
then goes to the supreme goal.

"The yogi is superior to the ascetics,  
is also thought to be superior to the knowledgeable,  
and the yogi is superior to the active.

Therefore, be a yogi, Arjuna.

Of all these yogis, the one going to me  
with inner soul full of faith, who loves me,  
this one is thought by me to be most united.'

## Commentary

Can you explain chapter 6 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 6 of the BHAGAVAD-GITA. According to the search results, this chapter is called **\*\*Dhyana Yoga or The Yoga of Meditation\*\***<sup>12</sup>. It teaches the process and benefits of meditation as the ultimate way to attain Self Realisation. Krishna explains how one can prepare for meditation by performing actions in devotion, and how to control the mind and senses through yoga. He also describes the qualities and signs of a true yogi who is in union with the Supreme<sup>12</sup>. In the chapter, there are **\*\*47 verses\*\***<sup>1</sup>.

The main points of the chapter are:

- Krishna distinguishes between two levels of Ashtanga yoga: Yoga aruruksa (beginning stage) and Yoga-arudha (advanced stage). In the beginning stage, one should cultivate detachment by performing one's prescribed duties and practicing asanas. In the advanced stage, one should practice meditation exclusively and attain perfect mental equilibrium<sup>23</sup>.
- Krishna gives detailed instructions on how to practice meditation, such as sitting in a clean place, concentrating on a single object, keeping the posture straight, and being moderate in sleeping and eating. Meditation brings calm and peace to the mind, which then dissolves to reveal the Self<sup>2</sup>.
- Krishna admits that controlling the mind is very difficult, but it can be achieved with self-restraint and discipline. He assures Arjuna that even if one fails in meditation, one is not lost, but will attain peace and the ultimate goal in a future life<sup>2</sup>.
- Krishna describes the perfection in the yoga process as being free from all desires, attachments, and dualities, and being situated in the Absolute Truth. Such a yogi enjoys the bliss of God within himself<sup>24</sup>.

- Krishna reveals the vision of a perfected yogi as seeing the same Self in all beings, and being compassionate and friendly to all. Such a yogi is dear to Krishna<sup>25</sup>.

- Arjuna rejects Ashtanga yoga as impractical for him, as he thinks his mind is too restless and turbulent. Krishna agrees that Ashtanga yoga is not suitable for everyone, but he praises Arjuna for being a devotee, which is superior to being a yogi<sup>23</sup>.

- Krishna concludes by declaring that among all kinds of yogis, he considers the best one to be his devotee who always thinks of him with love and faith<sup>2</sup>.

I hope this helps you understand chapter 6 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/6/?page=1>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-6-summary/>

<sup>3</sup>: <https://learngitalivegita.com/blog/bhagavad-gita-chapter-6-summary-dhyana-yoga/>

<sup>4</sup>: <https://vedantavision.org/bhagavad-gita-chapter-6/>

<sup>5</sup>: <https://www.holy-bhagavad-gita.org/chapter/6>

: <https://www.slideshare.net/AnandSRao/bhagavad-gita-chapter-6-summary>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 6 - Dhyana Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/6/?page=1>.

(2) The Bhagavad Gita Chapter 6 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-6-summary/>.

(3) Bhagavad Gita Chapter 6 Summary – Dhyana Yoga.

<https://learngitalivegita.com/blog/bhagavad-gita-chapter-6-summary-dhyana-yoga/>.

(4) Bhagavad Gita – Chapter 6 Summary – Vedanta Vision.

<https://vedantavision.org/bhagavad-gita-chapter-6/>.

(5) Summary of Bhagavad Gita chapter 6 | Learn Gita Live Gita Blog.

<https://learngitalivegita.com/blog/blog/summary-of-bhagavad-gita-chapter-6/>.

## Chapter 7 The Yoga of Wise Understanding



"The blessed Lord said,  
'The mind absorbed in me, Partha,  
practicing union relying on me,  
without doubt how you shall know me completely: hear that.  
I shall tell you without omission  
this knowledge with discrimination, which having understood  
nothing more remains here to be known.  
Of thousands of people hardly anyone strives for perfection;  
of those striving, even of the perfected,  
hardly anyone knows me truly.

"Earth, waters, fire, wind,  
space, mind, intuition, and ego,  
thus is this divided nature of mine eightfold.  
This here is the lower, but know my other highest nature,  
the life-being, great-armed one,  
by which this universe is sustained.  
Understand this to be the womb of all beings.

I am the origin of the entire universe, also its dissolution.  
There is nothing whatever higher than me, wealth winner.

On me all this is strung like pearls on a thread.

"I am the flavor in the waters, Kaunteya;  
I am the radiance of the moon and sun,  
the sacred word in all the Vedas,  
the sound in the air, the virility in men,  
and the pure fragrance on the earth;  
and I am the brilliance in flame,  
the life in all beings,  
and I am the austerity in ascetics.

"Know me as the primeval seed of all beings, Partha.

I am the intuition of the intelligent;  
the brilliance of the brilliant am I.  
And I am the strength of the strong,  
freed from desire and passion;  
I am the desire in beings  
that is not contrary to duty, Bharata bull.

"And the good states, the active and the slow  
which come from me, know them thus:  
I am not in them, but they are in me.

Because of these states formed by the three qualities  
all this deluded universe does not recognize me  
as higher than these and eternal.

"Divine indeed is this quality-produced illusion  
that is difficult to penetrate;  
they attain me who transcend this illusion.

Deluded evil doers, the lowest people, do not attain me,  
their knowledge robbed by illusion,  
attached to demonic existence.

"Four kinds of benevolent people worship me, Arjuna:  
the suffering, those wanting knowledge,  
those wanting success, and the wise, Bharata bull.  
Of them the wise, eternally united,  
devoted to the One, is the best.

I am extremely fond of the wise, and this one is fond of me.  
All these are noble, but the wise is considered my soul.  
Staying in this soul union with me is the supreme goal.

"At the end of many births the wise attains me.  
Vasudeva is thus all to this great soul who is hard to find.  
Those whose knowledge is taken away by various desires  
attain other gods, practicing various disciplines,



constrained by their own nature.

Whoever wants to worship with faith

any form one is devoted to,

on that one I bestow this unswerving faith.

United by this faith one is eager for this propitiation,

and receives from there the desires ordained by me.

But this fault of the short-sighted is temporary.

"Those unenlightened think of me, the unmanifest,

as fallen into manifestation,

unaware of my highest being, eternal and supreme.

I am not visible to all; enveloped in yoga illusion,

this deluded world does not recognize me, unborn and eternal.

I know the past and present and future beings, Arjuna,

but no one knows me.

By the duality delusion arising from like-dislike, Bharata,

all beings fall into confusion at birth, scorcher of foes.

"But of those in whom evil has come to an end,

whose actions are pure, they liberated from duality delusion

are devoted to me with firm vows.

Those who strive for release from old age and death,

taking refuge in me, know this God fully,

the oversoul, and action without exception.

They who know me as Lord of being, divine Lord  
as well as Lord of sacrifice, and also at the time of death,  
know me with united consciousness.'

### Commentary

Can you explain chapter 7 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 7 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Gyaan Vigyana Yoga or The Yoga of Knowledge and Realization**<sup>12</sup>. In this chapter, Krishna reveals that he is the Supreme Truth, the principal cause and the sustaining force of everything. He also explains how one can know him by practicing nonattachment and devotion<sup>12</sup>. In the chapter, there are **30 verses**<sup>1</sup>.

The main points of the chapter are:

- Krishna declares that he will reveal the knowledge and wisdom that will enable one to know him completely, free from doubt<sup>12</sup>.
- Krishna states that among thousands of persons, hardly one strives for perfection, and among those who have achieved perfection, hardly one knows him in truth<sup>12</sup>.
- Krishna describes his material energy as consisting of eight components: earth, water, fire, air, space, mind, intellect, and ego. He also describes his superior energy as the soul energy, which comprises the embodied souls who are the basis of life in this world<sup>12</sup>.
- Krishna affirms that he is the source of the entire creation, and everything rests in him as beads strung on a thread. He says that there is nothing higher than himself<sup>12</sup>.

- Krishna enumerates some of his manifestations in the world, such as the taste in water, the radiance of the sun and the moon, the sacred syllable Om, the sound in ether, the ability in humans, etc.<sup>12</sup>.

- Krishna explains that his divine Yogmaya power deludes all living beings and makes them forget him. Only those who surrender to him can cross over this illusion<sup>12</sup>.

- Krishna distinguishes between four kinds of people who do not surrender to him: the foolish, the deluded, the demonic, and the faithless; and four kinds of people who engage in his devotion: the distressed, the seeker of wealth, the seeker of knowledge, and the wise. He says that among them, he considers the wise to be very dear to him<sup>12</sup>.

- Krishna reveals that he knows everything past, present and future; but no one knows him fully. He says that those who know him as unborn, beginningless and the Lord of all worlds are free from all sins<sup>12</sup>.

- Krishna states that those who take shelter of other gods with faith actually worship him only, but in an improper way. He says that he is the enjoyer and master of all sacrifices and austerities<sup>12</sup>.

- Krishna concludes by declaring that he is the ultimate truth and reality; he is both immanent and transcendent; he is both manifest and unmanifest. He says that those who know him thus become devoted to him with their whole being<sup>12</sup>.

I hope this helps you understand chapter 7 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/7/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-7-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/7>

<sup>4</sup>: <https://learngitalivegita.com/blog/summary-of-bhagavad-gita-chapter-7/>

<sup>5</sup>: <https://vedantavision.org/bhagavad-gita-chapter-7/>

<sup>6</sup>: <https://www.artofliving.org/bhagavad-gita/bhagavad-gita-chapter-7-summary>

: <https://iskcondesiretree.com/profiles/blogs/overview-of-bhagavad-gita-chapter-7>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 7 - Gyaan Vigyana Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/7/>.

(2) The Bhagavad Gita Chapter 7 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-7-summary/>.

(3) Chapter 7 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/7>.

(4) Summary of Bhagavad Gita, Chapter 7: Matter & Consciousness (64).

<https://www.yesvedanta.com/bg/lesson-64/>.

(5) Bhagavad Gita Chapter 7 summary - Part 1 - Art Of Living.

<https://www.artofliving.org/bhagavad-gita/bhagavad-gita-chapter-7-summary>.

(6) Overview of Bhagavad-gita chapter 7 - Blog - ISKCON desire tree.

<https://iskcondesiretree.com/profiles/blogs/overview-of-bhagavad-gita-chapter-7>.

## Chapter 8 The Yoga of Imperishable God



Arjuna said,

'What is this God? What is this oversoul?

What is action, best person?

And what is Lord of being declared to be?

What is divine Lord said to be?

How and who is the Lord of sacrifice

here in this body, slayer of Madhu?

And how at the time of death

are you known by the self-controlled?'

"The blessed Lord said,

'Imperishable God is supreme;

the oversoul is said to be its own essence,

which originates the essence of being;

action is known as creative power.

The realm of being is the perishable essence,

and the divine realm is Spirit.

I am Lord of sacrifice here in the body, best embodied one.

And at the last hour whoever dies remembering me,

releasing the body, goes to my essence.

There is no doubt about this.

Moreover whatever essence is remembered at the end  
when one abandons the body, one goes to that, Kaunteya,  
always becoming that essence.

Therefore at all times remember me and fight.

The intuitive mind fixed on me, you will surely come to me.

"Practicing yoga by uniting, by consciousness,  
by not going toward anything else,  
one goes to supreme divine Spirit, Partha, meditating.  
Whoever meditates on the ancient poet, the ruler,  
smaller than an atom, supporter of all,  
unimaginable form, the color of the sun beyond darkness,  
at the time of death with unmoving mind,  
with devotion and united with the strength of yoga,  
causing the breath to enter correctly between the eyebrows,  
one approaches this supreme divine Spirit,  
which the knowers of the Vedas call imperishable,  
which the ascetics free of passion enter,  
which wanting they follow the way to chastity;  
this path I shall explain to you briefly.

"Controlling all doors

and shutting up the mind in the heart,  
placing in the head the breath of the soul,  
established in yoga concentration,  
chanting thus AUM, the one syllable, God, remembering me,  
whoever dies, abandoning the body, goes to the supreme goal.

Having undivided consciousness perpetually,  
whoever remembers me always,  
for this one I am easy to reach,  
Partha, for the yogi who is always united.

Coming to me, the great souls gone to supreme perfection  
do not incur rebirth, the impermanent home of suffering.  
Up to the God realm, worlds are successive rebirths, Arjuna;  
but approaching me, Kaunteya, rebirth is not found.

"As extending a thousand ages they know a day of God,  
a night ending a thousand ages, those knowing day and night.  
From the unmanifest all manifestations originate at daybreak;  
at nightfall they are dissolved there  
into what is known as unmanifest.

This multitude of beings becoming, existing, is dissolved  
at nightfall without will, Partha;  
it comes into existence at daybreak.

"But higher than this unmanifest

is another ancient unmanifest essence  
which in the perishing of all beings does not perish.  
Thus the eternal unmanifest is called the supreme goal,  
which attaining they do not return.

This is my supreme abode.

This supreme Spirit, Partha, is to be attained  
by undivided devotion, within which beings exist,  
by which all this universe is pervaded.

"But where in time  
dying yogis go to non-return and return,  
of this time I shall speak, Bharata bull.  
Fire, light, day, waxing moon,  
six months of spring and summer:  
dying then the God-knowers go to God.  
Smoke, night, thus the waning moon,  
six months of autumn and winter:  
there attaining moonlight, the yogi returns.

These two light and dark paths  
are thought to be eternal for the universe.

By one one goes to non-return;  
by the other one returns again.

Knowing these two paths, Partha,  
the yogi is not confused at all.



"Therefore at all times be united in yoga, Arjuna.  
The meritorious fruit which is ordained in the Vedas,  
in sacrifices, in austerities, and in charity,  
the yogi transcends this; knowing all this  
he attains the supreme state and realm.'

## Commentary

Can you explain chapter 8 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 8 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Akshar Brahma Yoga or The Yoga of the Eternal God**<sup>12</sup>. In this chapter, Krishna answers some questions posed by Arjuna about the nature of the Self, God, action, and the afterlife. He also explains how one can attain him by remembering him at the time of death<sup>12</sup>. In the chapter, there are **28 verses**<sup>1</sup>.

The main points of the chapter are:

- Krishna defines Brahman as the Supreme Indestructible Entity, adhyatma as one's own self, karma as the actions pertaining to the material personality of living beings, adhibhuta as the physical manifestation that is constantly changing, Adhidaiva as the universal form of God that presides over the celestial gods in this creation, and Adhiyajna as himself who dwells in the heart of every living being<sup>12</sup>.
- Krishna declares that those who relinquish the body while remembering him at the moment of death will come to him. He says that whatever one remembers at the time of death, one attains that state, being always absorbed in such contemplation<sup>12</sup>.
- Krishna advises Arjuna to always remember him and also do his duty of fighting the war. He assures him that with mind and intellect surrendered to him, he will definitely attain him<sup>12</sup>.
- Krishna instructs Arjuna on how to practice meditation by constantly engaging the mind in remembering him, the Supreme Divine Personality, without deviating. He says that such a practice will enable one to overcome all obstacles and reach him<sup>12</sup>.
- Krishna describes his supreme abode as beyond the material world and unaffected by the cycle of creation and dissolution. He says that those who reach his abode never return to this world of suffering<sup>12</sup>.

- Krishna explains the cycle of creation and dissolution as consisting of two phases: day and night. He says that during his day, all living beings manifest from his unmanifest nature; and during his night, they merge back into it. He says that this cycle repeats endlessly<sup>12</sup>.

- Krishna reveals that there is another unmanifest nature of his, which is eternal and primal. He says that this unmanifest nature is beyond his manifest nature and is the supreme destination. He says that those who attain this unmanifest nature never come back<sup>12</sup>.

- Krishna informs Arjuna about two paths that lead to different destinations after death: the path of light and the path of darkness. He says that those who follow the path of light go to the supreme abode and never return; while those who follow the path of darkness go to the lower realms and have to take birth again<sup>12</sup>.

- Krishna concludes by declaring that he is easily attainable by unalloyed devotion. He says that he is the goal, the sustainer, the master, the witness, the abode, the refuge, and the most dear friend of all living beings<sup>12</sup>.

I hope this helps you understand chapter 8 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://www.holy-bhagavad-gita.org/chapter/8>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-8-summary/>

<sup>3</sup>: <https://holygita.tumblr.com/post/25277169612/chapter-8-parabrahma-yoga-summary>

<sup>4</sup>: <https://www.artofliving.org/wisdom/summary-bhagavad-gita-chapter8-part1>

<sup>5</sup>: <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>

: <https://vedantavision.org/bhagavad-gita-chapter-8/>

Source: Conversation with Bing, 7/2/2023

(1) Chapter 8 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/8>.

(2) The Bhagavad Gita Chapter 8 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-8-summary/>.

(3) The Bhagavad Gita • Chapter-8 (Parabrahma Yoga) Summary.  
<https://holygita.tumblr.com/post/25277169612/chapter-8-parabrahma-yoga-summary>.

(4) Sri Sri's Commentary on the Bhagavad Gita Chapter 8 - Part 1.  
<https://www.artofliving.org/wisdom/summary-bhagavad-gita-chapter8-part1>.

(5) Chapter Summaries of the Bhagavad Gita. <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>.

## Chapter 9 The Yoga of Royal Knowledge and Mystery



"The blessed Lord said,  
'Now I shall explain the greatest secret  
to you, the uncomplaining: knowledge combined with wisdom,  
knowing which you will be liberated from evil.  
Ruling knowledge, a ruling secret is this highest purifier,  
directly intelligible, correct,  
easy to practice, imperishable.  
Persons without faith in this doctrine, scorcher of foes,  
not attaining me are born again  
into the path of death and reincarnation.

"By my unmanifest form this whole universe is pervaded.  
All beings are situated in me, and not I situated in them.  
And beings are not situated in me.  
Look at my majestic yoga, sustaining beings  
and not staying in beings, my soul becoming beings.  
As the great omnipresent wind is eternally staying in space,  
so all beings stay in me.

Consider this.

"All beings, Kaunteya,  
go to my nature at the end of an era;  
at the beginning of an era I send them forth again.  
Embracing my own nature I send forth again and again  
this whole powerless multitude of beings  
by the power of nature.  
And these actions do not bind me, wealth winner,  
sitting indifferently unattached to these actions.  
With me as supervisor nature produces  
the animate and inanimate;  
by this cause, Kaunteya, the universe revolves.

"The deluded despise me, the assumed human form,  
not knowing my higher essence, the great Lord of beings.  
Vain hopes, vain actions, vain thoughtless knowledge  
resort to fiendish and demonic deluded nature.

"But great souls resorting to me, the divine nature,  
their undivided minds are devoted to knowing  
the imperishable source of being.  
Always glorifying me and striving with firm resolve  
and honoring me with devotion, they worship ever united.

"And by the knowledge sacrifice also  
others sacrificing worship me,  
by oneness, by multiplicity, diversely, omnisciently.  
I am the ritual; I am the sacrifice; offering am I;  
I am the medicinal herb; the mantra am I;  
I am clarified butter; I am fire; I am the oblation.

"I am the father of this universe, mother, supporter,  
grandfather, what is to be known, purifier, sacred AUM,  
the Rig, Sama, and Yajur Vedas,  
the goal, sustainer, Lord, witness, home, refuge, friend,  
the origin, dissolution, state, treasury, seed eternal.  
I radiate heat; I withhold and send forth rain;  
immortality and death, and truth and untruth am I, Arjuna.

"Knowers of the three Vedas,  
soma drinkers cleansed of evil,  
worshipping me with sacrifices seek the way to heaven.  
They, attaining the pure world of the gods,  
enjoy the heavenly divine pleasures in heaven.  
They, enjoying this vast heaven world,  
in exhausted merit enter the mortal world.  
Thus following the triple duty  
desiring desires they obtain the going and coming.

The people of undivided contemplation who worship me,  
I lead their constant uniting to security.

"Even those devoted to other gods  
who sacrifice accompanied by faith  
they also sacrifice to me, Kaunteya, outside the rules.

For I am the enjoyer and Lord of all sacrifices,  
but they do not recognize me in truth;  
therefore they fall.

Those devoted to the gods go to the gods;  
to the ancestors go those devoted to the ancestors.

To the spirits go those sacrificing to the spirits;  
those sacrificing to me go also to me.

"Whoever offers to me with devotion  
a leaf, flower, fruit, water,  
that devotion offered from a pure soul I accept.  
Whatever you do, whatever you eat, whatever you offer,  
whatever you give, whatever austerity you practice, Kaunteya,  
do it as an offering to me.

Thus you will be released from good and evil fruits,  
from the bonds of action;  
the soul united in the yoga of renunciation,  
liberated, you shall come to me.



"I am the same in all beings;  
there is none disliked or favored by me.  
But whoever loves me with devotion,  
they are in me, and I am also in them.  
Even if an evil doer loves me with undivided devotion,  
this one is to be considered good;  
for this one is correctly resolved.  
Quickly the soul becomes right; it enters perpetual peace.

"Kaunteya, be aware.  
No devotee of mine is lost.  
Relying on me, Partha, even if they should be  
women of evil wombs, merchants, even servants,  
they also reach the supreme goal.  
How much more than holy teachers, devoted ruling seers!  
Having obtained this impermanent unhappy world, love me.  
With the mind on me, be devoted to me;  
sacrificing to me, honor me;  
thus uniting the soul with me as the supreme aim  
you will come to me.'

## Commentary

Can you explain chapter 9 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 9 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Raja Vidya Yoga or The Yoga of the King of Sciences**<sup>12</sup>. In this chapter, Krishna reveals his supreme glories that inspire reverence, devotion, and awe. He also explains how the entire material existence is created, pervaded, maintained and annihilated by his external energy and all beings are coming and going under his supervision. He also emphasizes the role and importance of bhakti (transcendental devotional service) towards our spiritual awakening<sup>12</sup>. In the chapter, there are **34 verses**<sup>1</sup>.

The main points of the chapter are:

- Krishna declares that he will impart to Arjuna the most confidential knowledge and wisdom, upon knowing which he will be released from the miseries of material existence. He says that this knowledge is the king of sciences and the most profound of all secrets. He says that it purifies those who hear it, it is directly realizable, in accordance with dharma, easy to practice, and everlasting in effect<sup>12</sup>.
- Krishna states that people who have no faith in this dharma are unable to attain him and they repeatedly come back to this world in the cycle of birth and death. He says that he is the creator and destroyer of all beings, but he remains aloof from them by his divine Yogmaya power<sup>12</sup>.
- Krishna describes his material energy as consisting of eight components: earth, water, fire, air, space, mind, intellect, and ego. He says that all living beings are his parts and parcels, but they are deluded by these components and do not know him as the supreme lord<sup>12</sup>.
- Krishna affirms that he is the source of everything; he supports the entire creation with a fragment of his energy; he is the father, mother, grandfather,

sustainer, master, witness, abode, refuge, friend, origin, dissolution, resting place, seed and imperishable of all beings<sup>12</sup>.

- Krishna reveals that he accepts any offering given with a loving heart; he guides those who worship him with faith; he preserves what they possess and provides them what they lack; he is seated in their hearts and gives them knowledge by his grace<sup>12</sup>.

- Krishna explains that those who worship other gods with faith actually worship him only, but in an improper way. He says that he is the enjoyer and master of all sacrifices and austerities; but those who do not recognize him as such fall down to lower realms after enjoying celestial pleasures<sup>12</sup>.

- Krishna exalts the superiority of pure bhakti solely directed toward him. He says that those who engage in exclusive devotion towards him go beyond birth and death and attain his eternal abode. He says that such devotees live in complete union with his will, doing everything for him and offering everything to him. He says that their pure devotion helps them attain the mystic union with him and releases them from the bondage of karmas<sup>12</sup>.

- Krishna asserts that he is impartial towards all creatures; he neither favors nor rejects anyone. He says that even if despicable sinners come to his shelter, he accepts them willingly and very quickly makes them pure and virtuous. He says that no one is dearer to him than those who worship him with devotion<sup>12</sup>.

- Krishna concludes by declaring that he is easily attainable by unalloyed devotion. He says that he is the goal, the sustainer, the master, the witness, the abode, the refuge, and the most dear friend of all living beings. He urges Arjuna to dedicate his mind and body to him, worship him always think of him and make him his supreme goal<sup>12</sup>.

I hope this helps you understand chapter 9 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <http://www.bhagavad-gita.org/Gita/chapter-09.html>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-9-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/9>

<sup>4</sup>: <https://www.litcharts.com/lit/the-bhagavad-gita/discourse-9>

<sup>5</sup>: <https://www.artofliving.org/wisdom/summary-bhagavad-gita-chapter8-part1>

: <https://vedantavision.org/bhagavad-gita-chapter-9/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad-Gita: Chapter 09. <http://www.bhagavad-gita.org/Gita/chapter-09.html>.

(2) The Bhagavad Gita Chapter 9 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-9-summary/>.

(3) Chapter 9 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/9>.

(4) The Bhagavad Gita Discourse 9 Summary & Analysis | LitCharts.  
<https://www.litcharts.com/lit/the-bhagavad-gita/discourse-9>.

(5) BG 9.1: Chapter 9, Verse 1 – Bhagavad Gita, The Song of God – Swami ....  
<https://www.holy-bhagavad-gita.org/chapter/9/verse/1>.

## Chapter 10 The Yoga of Manifestation



"The blessed Lord said,  
'Again, great-armed one, hear my supreme word,  
which I shall tell to you, the beloved,  
with desire for your welfare.  
Neither the many gods nor the great seers know my origin,  
for I am the source of the divine ones  
and the great seers in every way.  
Whoever knows me, unborn and without beginning,  
the great Lord of the world,  
this one undeluded among mortals is released from all evils.

"Intuition, knowledge, non-delusion, patience, truth,  
control, equanimity, happiness, sorrow,  
being, non-being, and fear and fearlessness,  
nonviolence, impartiality, contentment, austerity, charity,  
fame, disrepute, the manifold essences of being  
come to be from me alone.  
The seven great seers of old, the four Manus also,  
are my mental essences,  
whose creatures are born in the world.

"Whoever knows in truth this manifest power and my union,  
by unwavering yoga is united; of this there is no doubt.  
I am the origin of everything; from me everything proceeds.  
Thinking thus, the wise honor me endowed with essence.  
Those conscious of me, their vitality focused on me,  
enlightening each other and always speaking of me,  
they are content and pleased.  
To those worshippers constantly united affectionately,  
I give this intuitive union by which they come to me.  
Out of compassion for them,  
I staying in the soul essence,  
destroy the darkness born of ignorance  
with the illuminating lamp of knowledge.'

"Arjuna said,  
'Supreme God, supreme domain, purifier supreme, Lord,  
eternal divine Spirit, primal God, unborn, omnipresent,  
thus all seers call you,  
the divine seer Narada, Asita Devala, Vyasa,  
and yourself, you tell me.  
I think all this is right which you say to me, Keshava,  
for neither the gods nor the demons  
know your manifestation, blessed one.

You know the soul by your soul alone, highest Spirit,  
essence of being, Lord of beings,  
God of gods, ruler of the universe.

You can tell completely the divine soul manifestations  
by which manifestation you stay pervading these worlds.

"How may I know you, yogi, always meditating?

And in what various essences  
are you conceived by me, blessed one?

Explain further in detail

the union and manifestation of the soul, Janardana,  
for to me there is no satiation of hearing immortality.'

"The blessed Lord said,

'Listen, for I shall explain to you  
the main soul manifestations, best of Kurus;  
there is no end to my expansion.

"I am the soul, Gudakesha,

staying in the heart of all beings,

and I am the beginning and the middle and the end of beings.

Of the Adityas, I am Vishnu;

of the lights, the radiant sun;

I am Marici of the Maruts;

of the mighty ones, I am the moon.  
Of the Vedas, I am the Sama Veda;  
of the gods, I am Vasava;  
and of the senses, I am the mind;  
of beings, I am the consciousness.  
And of the Rudras, I am Shankara,  
Vittesha of the Yakshas and Rakshasas;  
and of the Vasus, I am fire;  
I am Meru of the mountains.  
And of the household priests, Partha,  
know me to be the chief, Brihaspati;  
of the army commanders, I am Skanda;  
of the lakes, I am the ocean.  
Of the great seers, I am Bhrigu;  
of words, I am the one syllable;  
of sacrifices, I am the prayer,  
of immovable things, the Himalaya,  
the sacred fig tree of all trees  
and of the divine seers, Narada,  
of the Gandharvas, Chitraratha,  
of the perfected, the sage Kapila.  
Uchchaihshravas of the horses,  
know me to be born of nectar,  
Airavata of the lordly elephants,



and of people, the Lord of people.  
Of weapons, I am the thunderbolt;  
of cows, I am the cow of plenty;  
and I am the generating desire god;  
of snakes, I am Vasuki,  
and I am Ananta of the cobras;  
I am Varuna of the water creatures,  
and of the ancestors, I am Aryaman.  
I am Yama of the governors,  
and I am Prahlada of the Daityas;  
I am time of the calculators,  
and of the beasts I am king of beasts;  
and I am Vainateya of the birds.  
I am the wind of the purifiers;  
I am Rama of the warriors,  
and of sea monsters, I am Makara;  
of rivers, I am the daughter of Jahnu.

"Of creations, I am the beginning  
and the end and also the middle, Arjuna;  
oversoul science of the sciences,  
I am the dialectic of those who debate.  
Of letters, I am the letter A  
and the dual of the compounds;

I am imperishable time;  
I am the establisher facing all directions,  
and I am all-destroying death  
and the origin of things that come to be.  
Fame, prosperity, and speech of the feminine words,  
memory, intelligence, courage, patience,  
also the Brihat Saman of the chants,  
I am the gayatri of the meters;  
of months, I am Sagittarius, of seasons, the spring.  
I am gambling of the cheats;  
I am the splendor of the splendid ones;  
I am victory; I am determination;  
I am the goodness of the good ones.  
Of the Vishnis, I am Vasudeva,  
of the sons of Pandu, wealth winner,  
of the sages, I am also Vyasa,  
of the poets, the poet Ushanas.  
I am the clout of the rulers;  
I am the guidance of those seeking victory;  
and I am also the silence of secrets;  
I am the knowledge of those that know.  
And that which is the seed of all beings, I am that, Arjuna;  
there is no being, animate or inanimate,  
that could exist without me.

There is no end to my divine manifestations, foe scorcher;  
but this extent of the manifestation  
declared by me is illustrative.

"Whatever manifest goodness, glorious and powerful,  
you understand that  
that originates from a fraction of my splendor.  
However, what is this extensive knowledge to you, Arjuna?  
I support this whole stable universe with one fraction.'

## Commentary

Can you explain chapter 10 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 10 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Vibhuti Yoga or The Yoga of Divine Glories**<sup>12</sup>. In this chapter, Krishna reveals himself as the cause of all causes and describes his various manifestations and opulences in order to increase Arjuna's bhakti (loving devotion). Arjuna is fully convinced of Krishna's paramount position and proclaims him to be the Supreme Personality<sup>12</sup>. In the chapter, there are **42 verses**<sup>1</sup>.

The main points of the chapter are:

- Krishna declares that he will impart to Arjuna the most hidden secret, which is the knowledge and wisdom that can free him from the miseries of material existence. He says that this knowledge is the king of sciences and the most profound of all secrets. He says that it purifies those who hear it, it is directly realizable, in accordance with dharma, easy to practice, and everlasting in effect<sup>12</sup>.
- Krishna states that neither celestial gods nor the great sages know of his origin. He says that he is the source from which the gods and great seers come. He says that those who know him as unborn and beginningless, and as the Supreme Lord of the universe, they among mortals are free from illusion and released from all evils<sup>12</sup>.
- Krishna describes his material energy as consisting of eight components: earth, water, fire, air, space, mind, intellect, and ego. He says that from him alone arise the varieties of qualities in humans, such as intellect, knowledge, clarity of thought, forgiveness, truthfulness, control over the senses and mind, joy and sorrow, birth and death, fear and courage, non-violence, equanimity, contentment, austerity, charity, fame, and infamy. He says that the seven great sages, the four great saints before them, and the fourteen Manus are all born from his mind<sup>12</sup>.

- Krishna affirms that he is the source of everything; he supports the entire creation with a fragment of his energy; he is the father, mother, grandfather, sustainer, master, witness, abode, refuge, friend, origin, dissolution, resting place, seed and imperishable of all beings<sup>12</sup>.

- Krishna reveals that he accepts any offering given with a loving heart; he guides those who worship him with faith; he preserves what they possess and provides them what they lack; he is seated in their hearts and gives them knowledge by his grace<sup>12</sup>.

- Krishna explains that those who worship other gods with faith actually worship him only but in an improper way. He says that he is the enjoyer and master of all sacrifices and austerities; but those who do not recognize him as such fall down to lower realms after enjoying celestial pleasures<sup>12</sup>.

- Krishna exalts the superiority of pure bhakti solely directed toward him. He says that those who engage in exclusive devotion towards him go beyond birth and death and attain his eternal abode. He says that such devotees live in complete union with his will doing everything for him and offering everything to him. He says that their pure devotion helps them attain the mystic union with him and releases them from the bondage of karmas<sup>12</sup>.

- Krishna asserts that he is impartial towards all creatures; he neither favors nor rejects anyone. He says that even if despicable sinners come to his shelter he accepts them willingly and very quickly makes them pure and virtuous. He says that no one is dearer to him than those who worship him with devotion<sup>12</sup>.

- Krishna describes his various manifestations and opulences in order to inspire Arjuna's bhakti. He says that he is the taste in water; the radiance of the sun and moon; the sacred syllable Om; the sound in ether; the ability in humans; etc. He says that whatever catches our imagination and infuses us with bliss is nothing but a tiny spark of his opulence<sup>12</sup>.

- Krishna concludes by declaring that he is easily attainable by unalloyed devotion. He says that he is the goal; the sustainer; the master; the witness; the abode; the refuge; and the most dear friend of all living beings. He urges Arjuna to dedicate his mind and body to him worship him always think of him and make him his supreme goal<sup>12</sup>.

I hope this helps you understand chapter 10 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/10/?page=1>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-10-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/10>

<sup>4</sup>: <https://vedantavision.org/bhagavad-gita-chapter-10-summary/>

<sup>5</sup>: <https://bhagavadgitasummary.com/chapter-10/>

: <https://www.litcharts.com/lit/the-bhagavad-gita/discourse-10>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 10 - Vibhooti Yoga - BhagavadGita.io.  
<https://bhagavadgita.io/chapter/10/?page=1>.

(2) The Bhagavad Gita Chapter 10 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-10-summary/>.

(3) Chapter 10 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/10>.

(4) Bhagavad Gita – Chapter 10 Summary – Vedanta Vision.  
<https://vedantavision.org/bhagavad-gita-chapter-10-summary/>.

(5) Bhagavad Gita Chapter 10 Archives - Bhagavad Gita Summary.  
<http://bhagavadgitasummary.com/chapter-10/>.

## Chapter 11 Vision of the Universal Form



"Arjuna said,

'As a favor to me, the word has been spoken by you  
which is the supreme secret known as the oversoul.

By this my delusion has departed,  
for the origin and dissolution of beings  
have been heard in detail by me from you,  
lotus-petal-eyed, and also imperishable greatness.

So this, as you say, is the soul, supreme Lord.

I wish to see your lordly form, highest Spirit.

If you think that it is possible for me to see this, Lord,  
then, yoga Lord, reveal to me your imperishable soul.'

"The blessed Lord said,

'Look, Partha, at my hundreds of forms, or thousands,  
diverse, divine, of various colors and shapes.

Look at the Adityas, the Vasus, the Rudras,

the two Asvins, the Maruts, also;

look at many wonders previously unseen, Bharata.

Look at the whole universe standing as one here now

everything animate and inanimate in my body, Gudakesha,  
and whatever else you wish to see.

But you are not able to see me with your own eye.  
I give you a divine eye; look at my majestic union."

Sanjaya said,

"Saying this then, king, the great yoga Lord, Hari,  
revealed to Partha the supreme majestic form,  
many faces, many marvelous aspects,  
many divine ornaments, many raised divine weapons,  
wearing divine garlands and garments,  
divine perfumed ointment, made of all marvels,  
the divine, infinite, omniscient.

If there should be in the sky a thousand suns risen at once,

such brightness as this  
would be like the brilliance of this great soul.

There standing as one the whole universe,  
divided in many ways,

the son of Pandu then was seeing  
in the body of the god of gods.

Then the amazed wealth winner, his hair standing on end,  
bowing with the head to the god reverently, spoke.

"Arjuna said,



'I see divinities in your body, divine one,  
also all kinds of beings assembled,  
the Lord God on the lotus seat  
and all seers and divine serpents,  
many arms, bellies, faces, eyes;  
I see you everywhere, infinite form;  
not the end nor the middle nor yet the beginning of you  
do I see, cosmic Lord, cosmic form.

With crown, mace, and disk,  
a massive radiance shining everywhere I see you,  
though it is hard to look completely at  
the blazing fire of shining sun immeasurable.

"You are the supreme imperishable to be known;  
you are the supreme haven of all;  
you are the immortal protector of eternal justice;  
you are the ancient Spirit of my thought.

Without beginning, middle, or end, infinite power,  
innumerable arms, eyes of moon and sun,  
I see you, a face of blazing fire  
burning all this universe with its brilliance,  
for here between heaven and earth is pervaded  
by you alone and all directions.

"Seeing this marvelous mighty form of yours  
the three worlds trembled, great soul,  
for yonder companies of gods enter you,  
some terrified they praise reverently.

Thus saying, "Hail!" the companies of perfected great seers  
praise you with resounding hymns.

The Rudras, Adityas, Vasus, and the Sadhyas,  
Vishvas, the two Asvins, the Maruts, and Ushmapas,  
the companies of Gandharvas, Yakshas, Asuras, Siddhas  
see you and are all amazed.

Seeing your great form of many faces, great-armed one,  
many arms, thighs, feet, many bellies, many terrible teeth,  
the worlds are trembling, and so am I.

"For seeing you touching the sky,  
a blazing many-colored open mouth, fiery enormous eyes,  
my inner self trembling I find no courage nor calm, Vishnu.

And seeing your mouths of terrible teeth  
like the fires of destructive time,  
I do not know directions, and I do not find refuge.

"Have mercy, divine Lord, universal home!  
And yonder to you all the sons of Dhritarashtra,  
along with the ruling companies, Bhishma, Drona, Suta's son,

thus there together with our chief warriors also,  
enter speedily your faces of fearful terrible teeth,  
some are seen clinging in between teeth with crushed heads.

As the many rushing waters of rivers flow toward the sea,  
so those heroes of the human world enter your flaming faces.  
As moths accelerating to destruction enter a blazing flame,  
so too worlds accelerating to destruction enter your faces.

You lick swallowing from every side all the worlds  
with flaming mouths, filling all the universe with splendor,  
your fierce radiance consumes it, Vishnu.

"Tell me who you are, the terrible form.  
Honor be to you, most divine one! Have mercy!  
I wish to understand you, the primal one.  
I do not comprehend your work.'

"The blessed Lord said,  
'I am time, powerful destroyer of worlds  
working here to annihilate worlds.  
Even without you, all the warriors  
who are deployed in the opposing armies will not exist.  
Therefore stand up, obtain glory!  
Conquering the enemies, enjoy prosperous kingship.  
By me these have already been struck down;

Be the mere instrument, left-handed one.  
Drona and Bhishma and Jayadratha and Karna  
as also other warrior heroes killed by me, slay.  
Do not hesitate; fight!  
You will conquer the adversaries in battle."

Sanjaya said,  
"Hearing this speech of Keshava,  
the crowned one, trembling reverently, bowing again,  
spoke to Krishna falteringly, bowing low, frightened.

"Arjuna said,  
'Properly, Hrishikesh, the universe rejoices  
and is delighted by your fame.  
Frightened demons flee in all directions,  
and companies of perfected ones will give homage.  
And why should they not give homage to you, great soul?  
to the original creator, a greater teacher even than God,  
the infinite divine Lord, universal home,  
you, the imperishable, being, nonbeing, which is beyond that.  
You are the ancient primal divine Spirit,  
supreme heaven of this universe;  
you are the knower to be known and the supreme state.  
The universe is pervaded by you, infinite form.

You are Vayu, Yama, Agni, Varuna, the moon,  
the Lord of creatures, and the great grandfather.

"Hail, hail to you; may it be a thousand times!

Further and also again hail, hail to you!

Hail from in front, moreover hail to you from behind!

May it be to you on all sides, the all.

Infinite valor, boundless strength,

you fulfill all; therefore you are all.

"Thinking, impetuously thus a friend who said,

"Oh Krishna, oh Yadava, oh friend,"

out of ignorance of your greatness this was said by me

from negligence or even with affection,

and as if for a jest you are not respected at play,

while in bed, seated, dining, alone, or even before others,

unshaken one, I ask your pardon for this, boundless one.

"You are father of the world,

of the animate and inanimate,

and you are its revered and venerable teacher.

There is nothing like you, how then any even greater

in the three worlds, incomparable power?

"Therefore bowing, prostrating the body,  
I ask your mercy, honored Lord;  
as a father of a son, as a friend of a friend,  
a lover to a lover, you are able to be patient, Lord.  
I am excited seeing what was unseen before,  
and my mind trembled with fear.

"Reveal to me that form, Lord;  
have mercy, divine Lord, universal home!  
I wish to see you with crown, mace, and disk;  
become the four-armed form, thousand-armed one of all forms.'

"The blessed Lord said,  
'By my grace to you, Arjuna,  
this supreme form is revealed from soul union,  
made of universal, infinite, original brilliance of mine  
which no one other than you has seen before.

Not by Vedic sacrifice study nor by gifts  
and not by ritual acts nor by severe austerities  
can I be seen in such a form in the human world  
except by you, Kuru hero.

You should not tremble nor be confused,  
seeing this so awful form of mine;  
fear gone away, your mind is cheerful again;

look at this form of mine."

Sanjaya said,

"Saying this to Arjuna,

Vasudeva thus revealed his own form once more

and consoled this frightened one,

becoming again the gentle, handsome great soul.

"Arjuna said,

'Seeing this human form of yours, gentle Janardana,

now I am composed with thoughts returned to normal.'

"The blessed Lord said,

'Hard to see is this form which you have seen;

even gods are always wishing for the revelation of this form.

Not by the Vedas, not by discipline, not by charity,

and not by ritual can I be seen in such a way

as you have seen me,

but by unswerving love I can in such a way, Arjuna,

be known, seen, and truly reached, foe scorcher.

Whoever does my work, intent on me, loving me,

attachment let go, free from hostility to any being,

comes to me, son of Pandu.'

## Commentary

Can you explain chapter 11 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 11 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Vishwaroop Darshan Yoga or The Yoga of the Vision of the Universal Form**<sup>12</sup>. In this chapter, Arjuna asks Krishna to show him his cosmic form that contains the whole of creation. Krishna grants Arjuna divine vision and reveals his spectacular unlimited form as the cosmic universe. Krishna also explains that his humanlike form is the original form of Godhead, and can only be seen by pure devotional service<sup>12</sup>. In the chapter, there are **55 verses**<sup>1</sup>.

The main points of the chapter are:

- Arjuna says that he is satisfied by hearing the supreme confidential knowledge from Krishna, and his illusion is now dispelled. He says that he has heard from Krishna about the appearance and disappearance of all living beings, and also about his eternal magnificence<sup>12</sup>.
- Arjuna requests Krishna to show him his universal form, if he thinks that he is capable of seeing it. He says that he wants to see how Krishna pervades everything with his various forms and energies<sup>12</sup>.
- Krishna agrees to show Arjuna his universal form, which is very rare to behold. He says that even the celestial gods are eager to see this form. He grants Arjuna a divine eye, by which he can see his unlimited opulence<sup>12</sup>.
- Sanjaya, the narrator of the Gita, describes how Krishna reveals his universal form to Arjuna. He says that Krishna displays countless forms, colors, shapes, faces, eyes, arms, legs, stomachs, mouths, etc. He says that Krishna's radiance is like a thousand suns blazing in the sky at once. He says that Arjuna sees the entire universe divided into many parts in one body of Krishna<sup>12</sup>.
- Arjuna is awed and amazed by seeing Krishna's universal form. He praises Krishna as the supreme lord of all beings, the origin of everything, and the master



of creation and destruction. He sees all the gods and sages offering prayers to Krishna. He sees all kinds of creatures entering into Krishna's mouth and being crushed by his teeth. He sees all the Kauravas and their allies rushing into Krishna's mouth like moths into a blazing fire<sup>12</sup>.

- Arjuna asks Krishna about his identity and purpose in showing this terrifying form. He says that he is frightened and bewildered by seeing this form<sup>12</sup>.

- Krishna replies that he is time (Kala), the destroyer of the worlds. He says that he has already killed all the warriors on the battlefield, and Arjuna is only an instrument in his plan. He tells Arjuna to rise up and fight without fear or attachment, and attain glory and victory<sup>12</sup>.

- Arjuna bows down to Krishna and apologizes for any disrespect or negligence he may have shown towards him in ignorance or affection. He says that he did not know Krishna's greatness when he treated him as a friend. He begs for Krishna's mercy and forgiveness<sup>12</sup>.

- Arjuna pleads with Krishna to show him his gentle four-armed form again, as he cannot bear to see this fearful cosmic form any longer. He says that he wants to see Krishna as before, wearing a crown and holding a mace and discus<sup>12</sup>.

- Krishna tells Arjuna that he has shown him his universal form by his special grace, which no one else has ever seen before. He says that this form cannot be seen by studying the Vedas, performing sacrifices or austerities, giving charity, or doing any other pious deeds. He says that only by unalloyed devotion can one see him as he is, know him truly, and enter into his being<sup>12</sup>.

- Krishna shows Arjuna his four-armed form again, which is very dear to his devotees. Then he resumes his two-armed humanlike form as Shree Krishna. He tells Arjuna that this simple form is very difficult to see even for the gods. He says that those who are devoted to this form cross over the cycle of birth and death and attain him<sup>12</sup>.

I hope this helps you understand chapter 11 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

- 1: <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>
  - 2: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-11-summary/>
  - 3: <https://www.holy-bhagavad-gita.org/chapter/11>
  - 4: <https://www.artofliving.org/bhagavad-gita/bhagavad-gita-chapter-11-summary>
  - 5: <https://bhagwadgita.jagatgururampalji.org/en/adhyay-11/>
- : <https://vedantavision.org/bhagavad-gita-chapter-11/>

Source: Conversation with Bing, 7/2/2023

(1) Chapter Summaries of the Bhagavad Gita. <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>.

(2) The Bhagavad Gita Chapter 11 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-11-summary/>.

(3) Chapter 11 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/11>.

(4) Bhagavad Gita Chapter 11 summary - Art Of Living.  
<https://www.artofliving.org/bhagavad-gita/bhagavad-gita-chapter-11-summary>.

(5) Summary of Bhagavad Gita Chapter 11 by Jagat Guru Rampal Ji.  
<https://bhagwadgita.jagatgururampalji.org/en/adhyay-11/>.

## Chapter 12 The Yoga of Devotion



"Arjuna said,

'Of the constantly united who worship you with love  
and those with the imperishable unmanifest,  
which has the best knowledge of union?'

"The blessed Lord said,

'The mind focused on me, those who worship me  
eternally united, endowed with supreme faith,  
they are thought to be most united with me.

"But those who worship the imperishable, ineffable,  
unmanifest, omnipresent and inconceivable,  
unchanging, immovable, constant,  
controlling the senses, the same intuition everywhere,  
they attain me, rejoicing in the welfare of all beings.  
The exertion is great for those whose consciousness  
is set on the unmanifest, for the goal of the unmanifest  
is reached with difficulty by the embodied.

"But those renouncing in me all actions,

intent on me with undistracted union,  
who meditating worship me,  
I soon become their deliverer  
from the ocean of the death cycle, Partha,  
whose consciousness has entered into me.

"Keep the mind on me; let the intuition enter into me;  
then no doubt you will live in me hereafter.

If you are not able to keep consciousness steadily on me,  
then by yoga practice seek to attain me, wealth winner.

If you are unable even in practice,  
become intent on my work;  
doing actions for my sake also, you will attain perfection.

If you are even unable to do this,  
then resorting to my union,  
renouncing all the fruits of action, act self-restrained.

For knowledge is better than practice;  
meditation is superior to knowledge;  
renunciation of the fruit of action  
is better than meditation;  
from renunciation peace follows.

"A non-hater of all beings, friendly and compassionate,  
free of "mine," free of ego,

indifferent to pain and pleasure, patient,  
the yogi who is always satisfied, self-restrained,  
firmly resolved with mind and intuition focused on me,  
who is devoted to me, this one is my beloved.

"Whomever the world does not trouble  
and who does not trouble the world,  
who is liberated from the anxieties of joy, anger, and fear,  
this one also is my beloved.

"Whoever is impartial, pure,  
capable, detached, untroubled,  
who renouncing all undertakings is devoted to me,  
this one is my beloved.

"Whoever does not rejoice nor hate nor grieve nor crave,  
renouncing good and bad, who is full of love,  
this one is my beloved.

"The same toward enemy and friend  
and thus in honor and disgrace,  
the same in cold, heat, pleasure, pain,  
freed from attachment,  
alike in blame or praise, quiet,

satisfied with anything whatever,  
homeless, steady-minded,  
the person full of love is my beloved.

Those who worship this immortal justice previously spoken  
endowed with faith, intent on me, devoted,  
they transcendently are my beloved.'

## Commentary

Can you explain chapter 12 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 12 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Bhakti Yoga or The Yoga of Devotion**<sup>12</sup>. In this chapter, Krishna compares different types of spiritual disciplines and their benefits. He also describes the qualities and practices of pure devotees who are liberated from the cycle of life and death. He advises renunciation of the fruits of action as a way to attain peace of mind<sup>12</sup>. In the chapter, there are **20 verses**<sup>1</sup>.

The main points of the chapter are:

- Arjuna asks Krishna whether it is better to have devotional love for Krishna or for the less tangible, unmanifest God. He wants to know which path is more perfect in yoga<sup>12</sup>.
- Krishna replies that both routes will lead to understanding, but he recommends devotional love for Krishna's personification in the Gita for embodied beings. He says that worshipping Krishna in this concrete form gives worshippers a clear focus. He says that worshipping the vast God as the essence permeating all things will eventually lead devotees to understanding, but this form of worship involves more work<sup>12</sup>.
- Krishna insists that meditating wholly on Krishna will lead a person to him. He says that if such meditation is not possible, then living a life devoted to Krishna will also bring a person to Krishna in the end. He says that with mind and intellect surrendered to him, he will bestow his grace upon them<sup>12</sup>.
- Krishna instructs Arjuna on how to become perfect in yoga. He says that by meditating and concentrating solely on Krishna, one will become loved the most by Krishna. He says that this is the way to free oneself from the cycle of death and rebirth<sup>12</sup>.

- Krishna says that if a person cannot do this successfully, then he should do all his work with devotion to God. He says that by doing so, he will attain perfection by his grace. He says that if a person cannot even do this, then he should work for the pleasure of God. He says that if he feels even this is difficult, then he should simply renounce the fruits of all his works and be situated in the self<sup>12</sup>.

- Krishna states that the cultivation of knowledge is higher than mechanical practice, and meditation is higher than knowledge. However, better than meditation is the renunciation of the fruits of actions, because it immediately leads to great peace<sup>12</sup>.

- Krishna describes all the wonderful qualities of God's loving devotees, who are very dear to him. He says that they are kind, serene, unmoved by pain or pleasure, free from attachment and aversion, balanced in honor and dishonor, friendly and compassionate to all beings, detached from worldly affairs, steady in mind, devoted to him with their whole being<sup>12</sup>.

I hope this helps you understand chapter 12 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/12/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-12-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/12>

<sup>4</sup>: <https://vedantavision.org/bhagavad-gita-chapter-12-summary/>

<sup>5</sup>: <http://bhagavadgitasummary.com/chapter-12/>

: <https://www.yesvedanta.com/bg/lesson-118/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Chapter 12 - Bhakti Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/12/>.



(2) The Bhagavad Gita Chapter 12 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-12-summary/>.

(3) Chapter 12 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/12>.

(4) Bhagavad Gita – Chapter 12 Summary – Vedanta Vision.  
<https://vedantavision.org/bhagavad-gita-chapter-12-summary/>.

(5) Bhagavad Gita Chapter 12 Verse 12 - Bhagavad Gita Summary.  
<http://bhagavadgitasummary.com/chapter-12/bhagavad-gita-chapter-12-verse-12/>.

(6) Summary of Bhagavad Gita, Chapter 12 (Becoming a Jivanmukta) (118).  
<https://www.yesvedanta.com/bg/lesson-118/>.

## Chapter 13 Distinguishing the Field and the Knower



"Arjuna said,

'Nature and Spirit, the field and the knower of the field,  
this I wish to know: knowledge and what is known, Keshava.'

"The blessed Lord said,

'This body, Kaunteya, is called the field;

this one who knows it,

the knowers of that declare the knower of the field.

And also know me as the field knower in all fields, Bharata,

knowledge of the field and the field knower,

which is thought by me to be true knowledge.

"What that field is and of what kind

and of what modifications and from where

and who this one is and what its power is,

hear that briefly from me.

Chanted many times by the seers in various sacred hymns

and distinctly in God's scriptures,

with undeniable reasons,

the great elements, ego, intuition, and the unmanifest,  
the senses ten and one, and the five objects of the senses,  
desire, aversion, pleasure, pain,  
combination, consciousness, firmness,  
this in brief is the field described with modifications.

"Non-pride, non-deceit, nonviolence, patience, honesty,  
service of the teacher, integrity, stability, self-control,  
in the objects of sense detached, and non-ego;  
insight into the pain and evil  
of birth, death, old age, disease;  
non-attachment, non-clinging to son, wife, home, et cetera,  
and constant equanimity in wanted and unwanted events;  
and unswerving love to me by exclusive union,  
resorting to a secluded place, dissatisfied in a crowd,  
constant oversoul knowledge,  
observing the purpose of true knowledge:  
this knowledge is explained thus;  
ignorance is what is contrary to this.

"What is to be known that I shall explain,  
knowing which, one attains immortality;  
this beginningless supreme God  
is said to be neither being nor non-being.

Everywhere having hands and feet,  
everywhere eyes, heads, faces,  
everywhere in the world ears,  
this stands all pervading,  
the appearance of all sense qualities, freed from all senses,  
unattached and yet all supporting,  
free of the qualities and enjoyer of the qualities.

"Outside and inside of beings inanimate and animate,  
because of its subtlety this is unknown;  
also far away and nearby is this.

Also undivided and as if staying divided in beings,  
also supporting beings this is to be known,  
the devourer and the creator.

This is even the light of lights,  
said to be beyond darkness---

the knowledge to be known, the goal of knowledge  
situated in the heart of all.

Thus the field and the knowledge to be known are described.

"My devotee, understanding this, approaches my essence.

Know nature and Spirit, both also beginningless,  
and know the modifications and qualities coming from nature.

Concerning the doer, the doing, and the instrument,

nature is said to be the cause.

Spirit is said to be the cause  
in the experiencing of pleasure and pain,  
for Spirit situated in nature  
experiences the qualities born of nature.  
Attachment to the qualities is the instrument  
of its birth in good and evil wombs.

"The supreme Spirit in this body is also said to be  
the observer, allower, supporter, experiencer,  
the great Lord and the supreme soul.  
Whoever thus knows Spirit and nature  
together with the qualities,  
even in any stage of existence,  
this one is not born again.

"Some perceive the soul through meditation  
by the soul in the soul,  
others by Sankhya yoga, and others by action yoga;  
yet others, not knowing this, worship hearing it from others,  
and they also transcend death following the scripture.  
Since any being, stable or moving,  
is born from the union of the field and the field knower,  
know that, Bharata bull.

"Whoever perceives the same supreme Lord  
situated in all beings, not perishing in their perishings,  
this one perceives;  
for perceiving the same Lord established everywhere,  
one does not hurt the soul with the soul.  
Then one goes to the supreme goal.

"And whoever perceives actions  
completely performed by nature,  
the soul thus the non-doer, this one perceives.  
When one discerns various states of being situated in one  
and spreading out from that, then one attains God.

"Because this imperishable supreme soul  
dwelling in the body  
is beginningless and free of qualities also, Kaunteya,  
it does not act nor is it stained.  
As omnipresent space from its subtlety is not stained,  
so the soul situated in the body is not ever stained.

"As the one sun illumines this entire world,  
so the Lord of the field illumines the entire field, Bharata.  
Those who know by the eye of knowledge

this distinction between the field and the field knower  
and the liberation of being from nature  
go to the supreme.'

## Commentary

Can you explain chapter 13 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 13 of the BHAGAVAD-GITA. According to the search results, this chapter is called **\*\*Kshetra Kshetrajna Vibhaga Yoga or The Yoga of Distinction between the Field and the Knower of the Field\*\***<sup>12</sup>. In this chapter, Krishna reveals the difference between the physical body and the immortal soul. He explains that the physical body is transitory and perishable, while the soul is immutable and eternal. The chapter also provides precise knowledge about the individual soul and the ultimate soul. Krishna discriminates between the physical body and the immortal soul, and describes God, who is the Supreme Soul<sup>12</sup>. In the chapter, there are **\*\*35 verses\*\***<sup>1</sup>.

The main points of the chapter are:

- Arjuna asks Krishna about two terms: kshetra (the field) and kshetrajna (the knower of the field). He also wants to know about prakriti (material nature), purusha (spirit), jnana (knowledge), and jneya (the object of knowledge)<sup>12</sup>.
- Krishna replies that kshetra is the body, which is made of matter and subject to change. Kshetrajna is the soul, which is a part of God and eternal. He says that he is also the kshetrajna in all bodies, as he is present as the Supersoul in every living being<sup>12</sup>.
- Krishna enumerates the elements that constitute kshetra, such as the five great elements (earth, water, fire, air, and ether), the ego, the mind, the intellect, etc. He also lists some modifications of kshetra, such as desire, hatred, happiness, distress, etc. He also mentions some qualities that lead to knowledge, such as humility, non-violence, truthfulness, etc.<sup>12</sup>.
- Krishna defines jneya as the supreme reality and essence of all things. He says that by knowing jneya one attains immortality. He says that jneya is God himself,



who pervades everything with his energy. He says that God is both manifest and unmanifest, both with form and formless<sup>12</sup>.

- Krishna explains that prakriti is his lower energy, which consists of three modes: sattva (goodness), rajas (passion), and tamas (ignorance). He says that prakriti binds the soul to the body by creating attachment and aversion. He says that purusha is his higher energy, which is conscious and independent. He says that purusha is also known as jiva or individual soul<sup>12</sup>.

- Krishna states that purusha becomes conditioned by prakriti and identifies with the body and its activities. He says that this causes purusha to experience happiness and distress according to its karma or actions. He says that when purusha realizes its true nature as distinct from prakriti, it attains liberation from bondage<sup>12</sup>.

- Krishna advises Arjuna to see everything with equal vision, as a manifestation of God's energy. He says that one who sees God in all beings and all beings in God is never deluded or lost. He says that one who worships God dwelling in all beings resides in God always<sup>12</sup>.

- Krishna declares that one who perceives God's presence everywhere and in everything transcends the dualities of life such as heat and cold, pleasure and pain, honor and dishonor. He says that such a person is very dear to him<sup>12</sup>.

I hope this helps you understand chapter 13 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavad-gita.org/Gita/chapter-13.html>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-13-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/13>

<sup>4</sup>: <https://bhagavadgita.io/chapter/13/>

<sup>5</sup>: <https://vedabase.io/en/library/bg/13/>

: <https://www.yesvedanta.com/bg/lesson-119/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad-Gita: Chapter 13. <https://bhagavad-gita.org/Gita/chapter-13.html>.

(2) The Bhagavad Gita Chapter 13 Summary | Course Hero.  
<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-13-summary/>.

(3) Chapter 13 – Bhagavad Gita, The Song of God – Swami Mukundananda.  
<https://www.holy-bhagavad-gita.org/chapter/13>.

(4) Chapter 13 - Ksetra Ksetrajna Vibhaaga Yoga - Bhagavad Gita.  
<https://bhagavadgita.io/chapter/13/>.

(5) Chapter Thirteen - Online Vedabase. <https://vedabase.io/en/library/bg/13/>.

## Chapter 14 Distinguishing the Three Qualities



"The blessed Lord said,  
'I shall explain the supreme knowledge,  
best of the sciences, knowing which  
all the sages have gone from here to supreme perfection.  
Having recourse to this knowledge,  
arrived at my state of identity,  
even at creation they are not born  
and at dissolution they do not tremble.

"My womb is great God; in it I put the seed.  
The origin of all beings comes from there, Bharata.  
In all wombs, Kaunteya, forms come to be  
of which God is the great womb.  
I am the seed-sowing father.

"Goodness, emotion, darkness---  
thus the qualities born of nature  
bind, great-armed one, in the body  
the imperishable embodied one.

"Of these, goodness, free from impurity, illuminating,  
healthy, binds by attachment to happiness  
and by attachment to knowledge, sinless one.

"Know that emotion whose soul is passion  
is born of thirsty attachment.  
This binds down the embodied one, Kaunteya,  
by attachment to action.

"But know that darkness is born of ignorance,  
confusing all embodied ones.  
This binds down by negligence, laziness, sleep, Bharata.

"Goodness causes attachment to happiness,  
emotion to action, Bharata,  
but obscuring knowledge, darkness  
even in negligence causes attachment.  
Prevailing over emotion and darkness,

goodness comes to be, Bharata,  
emotion over goodness and darkness,  
likewise darkness over goodness and emotion.

"When the light of knowledge is born  
in all the doors in this body,  
then it may be known  
that goodness has thus grown powerful indeed.  
Greed, exertion, undertaking of actions, unrest, lust,  
these are produced when emotion is in power, Bharata bull.  
Lack of light and lack of exertion, negligence and confusion,  
these are produced when darkness is in power, Kuru joy.

"But with goodness in power,  
when the embodied one goes at dissolution,  
then one arrives at the stainless worlds  
of the knowers of the highest.  
Going to dissolution in emotion,  
one is born among those attached to action;  
likewise dissolving in darkness,  
one is born in wombs of the deluded.

"Of action well done they say  
the fruit is good without impurity,

but the fruit of emotion is pain,  
the fruit of darkness ignorance.

"From goodness springs knowledge  
and from emotion greed;  
negligent confusion comes from darkness, as does ignorance.

"Those staying good go upward;  
the emotional remain in the middle;  
the lowest quality state, the dark, go downward.

"When the observer perceives  
no doer other than the qualities  
and knows the highest, this one attains my essence.  
Transcending these three qualities coming to be in the body,  
the embodied, released from birth, death, old age, pain,  
attains immortality.'

"Arjuna said,  
'By what characteristics does the one transcending  
these three qualities come to be, Lord?  
What is the conduct?  
And how does one transcend these three qualities?'

"The blessed Lord said,  
'Illumination and progress and delusion, son of Pandu,  
one neither hates their occurrence  
nor longs for their absence.

Whoever is seated impartially  
is not disturbed by the qualities;  
the qualities operate thus;  
whoever stands firm does not waver;  
the same in pain and pleasure, self-reliant,  
the same to a clod, a stone, gold,  
equal to the loved and the unloved, constant,  
equal to blame and praise,  
in honor and dishonor equal,  
equal toward friend and enemy,  
renouncing all undertakings,  
this one is said to be quality-transcending.

And whoever serves me with unswerving devotional union,  
transcending these qualities  
this one is fit for God realization.

For I am the foundation of God,  
of the immortal and of the imperishable  
and of everlasting justice and of absolute happiness.'

## Commentary

Can you explain chapter 14 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 14 of the BHAGAVAD-GITA. According to the search results, this chapter is called **\*\*Gunatraya Vibhaga Yoga or The Yoga of the Division of the Three Modes\*\***<sup>12</sup>. In this chapter, Krishna reveals the three gunas (modes) of the material nature - goodness, passion and ignorance - which influence everything in the material existence. He also explains how one can transcend these modes and attain liberation from the cycle of birth and death<sup>12</sup>. In the chapter, there are **\*\*27 verses\*\***<sup>1</sup>.

The main points of the chapter are:

- Krishna says that he will impart to Arjuna the supreme wisdom, the best of all knowledge, by knowing which all the great saints attained the highest perfection. He says that those who take refuge in this wisdom will be united with him and will not be reborn at the time of creation nor destroyed at the time of dissolution<sup>12</sup>.
- Krishna says that the total material substance, prakriti, is the womb. He impregnates it with the individual souls, and thus all living beings are born. He says that for all species of life that are produced, the material nature is the womb, and he is the seed-giving father<sup>12</sup>.
- Krishna says that prakriti consists of three modes: sattva (goodness), rajas (passion), and tamas (ignorance). He says that these modes bind the soul to the body by creating attachment and aversion. He says that sattva binds by attachment to knowledge and joy, rajas by attachment to action and desire, and tamas by attachment to ignorance and delusion<sup>12</sup>.
- Krishna says that sattva is pure and illuminating. It leads to happiness and knowledge. He says that rajas is restless and active. It leads to pain and suffering. He says that tamas is dull and inert. It leads to ignorance and inertia<sup>12</sup>.



- Krishna says that sattva prevails when it overcomes rajas and tamas. Rajas prevails when it overcomes sattva and tamas. Tamas prevails when it overcomes sattva and rajas<sup>12</sup>.

- Krishna says that when sattva prevails, one experiences wisdom, virtue, happiness, detachment, etc. When rajas prevails, one experiences greed, restlessness, ambition, dissatisfaction, etc. When tamas prevails, one experiences laziness, sleepiness, confusion, delusion, etc<sup>12</sup>.

- Krishna says that the mode that rules one at the time of death determines one's next destination. He says that those who die in sattva go to higher realms of light and joy. Those who die in rajas remain in the middle realms of action and desire. Those who die in tamas go to lower realms of darkness and ignorance<sup>12</sup>.

- Krishna says that those who transcend the three modes attain his state of being. He says that they are free from birth, death, old age, and sorrow. He says that they drink the nectar of immortality<sup>12</sup>.

- Arjuna asks Krishna how to recognize those who have transcended the three modes and what are their characteristics<sup>12</sup>.

- Krishna replies that those who have transcended the three modes are indifferent to them. They are neither elated by sattva nor disturbed by rajas nor deluded by tamas. They are steady in all situations and treat all beings equally<sup>12</sup>.

- Krishna further describes those who have transcended the three modes as follows: they worship him with exclusive devotion; they are detached from sensual pleasures; they are free from egoism; they are equipoised in honor and dishonor; they are serene in success or failure; they are devoted to him with their whole being<sup>12</sup>.

I hope this helps you understand chapter 14 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/14/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-14-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/14>

<sup>4</sup>: <https://www.yesvedanta.com/bg/lesson-154/>

<sup>5</sup>: <http://bhagavadgitasummary.com/chapter-14/>

: <https://vedantavision.org/bhagavad-gita-chapter-14-summary/>

Source: Conversation with Bing, 7/2/2023

(1) Chapter 14 - Gunatraya Vibhaga Yoga - Bhagavad Gita.

<https://bhagavadgita.io/chapter/14/>.

(2) The Bhagavad Gita Chapter 14 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-14-summary/>.

(3) Chapter 14 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/14>.

(4) Lesson 154 - Bhagavad Gita, Chapter 14 SUMMARY - Yes Vedanta.

<https://www.yesvedanta.com/bg/lesson-154/>.

(5) Bhagavad Gita Chapter 14 Verse 1 - Bhagavad Gita Summary.

<http://bhagavadgitasummary.com/chapter-14/bhagavad-gita-chapter-14-verse-1/>.

## Chapter 15 The Yoga of the Highest Spirit



"The blessed Lord said,  
'High the root, low the branch,  
they say the ashvattha tree is eternal;  
its leaves are sacred hymns.  
Whoever knows this is a Veda knower.  
Below and above its branches spread,  
nourished by qualities sprouting sense objects,  
and below the roots stretch forth  
engendering action in the human world.  
Its form is not perceived here in this way  
nor the end nor the beginning nor the maintenance.  
This ashvattha tree with fully grown root  
being cut down by the strong ax of detachment,  
then that place is to be sought,  
having gone to which they do not return again;  
and I take refuge in that primal Spirit  
from where ancient progress flowed.

"Without arrogant delusions,

with evil attachments conquered,  
the eternal oversouls, with desires turned away,  
released from dualities known as pleasure-pain,  
go unconfused to that imperishable place.

The sun does not illumine nor the moon nor fire  
that place going to which they do not return;  
that is my supreme home.

My primeval part becoming alive in the world of the living  
draws existing in nature the senses,  
of which the mind is the sixth.

"When the Lord acquires a body,  
and also when the Lord departs,  
taking these the wind blows scents as if from the source.  
Presiding over hearing, sight, touch, taste and smell,  
and mind, this one enjoys the objects of the senses.

"Whether it is departing, staying, or enjoying,  
those confused by the accompanying qualities do not perceive;  
those with the eye of knowledge do perceive.  
And striving yogis perceive this one existing in the soul,  
while striving undisciplined thoughtless souls  
do not perceive this one.

"That brilliant sunshine which lights the entire universe,  
the brilliance which is in the moon and in fire,  
know that to be mine.

And entering the earth I maintain creatures with energy,  
and I nourish all plants becoming the flavor-souled nectar.  
Becoming digestive fire entering the body of the breathing  
uniting with the breath I digest the fourfold food.

And I am seated in the hearts of all;  
from me are memory, knowledge, and reasoning;  
and I am recognized by all the Vedas;  
I am the Vedanta maker and the Veda knower.

"There are these two spirits in the world,  
perishable and imperishable,  
and all creatures are perishable;  
the imperishable is called unchanging.

"But the highest spirit is another,  
called the supreme soul, who,  
entering the three worlds as the undying Lord,  
supports them.

Since I transcend the perishable  
and am higher than the imperishable,  
therefore I am celebrated in the world and in the Veda

as the highest spirit.

Whoever thus unconfused knows me as the highest spirit,  
this omniscient one worships me  
with the whole being, Bharata.

So this most secret doctrine explained by me, blameless one,  
intuiting this, one should be enlightened  
and accomplished, Bharata.'

## Commentary

Can you explain chapter 15 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 15 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Purushottama Yoga or The Yoga of the Supreme Person**<sup>12</sup>. In this chapter, Krishna reveals the glories and transcendental characteristics of God and compares the material world to an upside-down aśvatth (sacred fig) tree. He explains the nature and value of knowing God and the means by which He can be realized. He also teaches Arjuna to develop detachment from the material world<sup>12</sup>. In the chapter, there are **20 verses**<sup>1</sup>.

The main points of the chapter are:

- Krishna says that he will impart to Arjuna the supreme knowledge, by knowing which one attains immortality. He says that this knowledge is the essence of all the Vedas. He says that God is the seed-giving father and material nature is the womb of all living beings<sup>12</sup>.
- Krishna compares the material world to an upside-down aśvatth tree, which has its roots above and branches below. He says that this tree is nourished by the three modes of material nature and has sense objects as its buds. He says that this tree is eternal and its origin and end are unknown. He says that one who cuts down this tree with the axe of detachment attains the supreme destination<sup>12</sup>.
- Krishna says that one should seek that supreme abode from which no one returns and surrender to God, who is the origin and sustainer of all beings. He says that God dwells in the hearts of all beings and by his power they act according to their nature<sup>12</sup>.
- Krishna says that God is beyond both the manifest and the unmanifest aspects of material nature. He says that he is superior to both the perishable body and the imperishable soul. He says that he is known as Purushottama or the Supreme Person in all the scriptures and by all the sages<sup>12</sup>.

- Krishna says that one who knows God as Purushottama, without any doubt, worships him with exclusive devotion. He says that such a person knows everything as it is and becomes perfect in life<sup>12</sup>.

I hope this helps you understand chapter 15 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://bhagavadgita.io/chapter/15/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-15-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/15>

<sup>4</sup>: <https://gitajourney.com/2013/03/26/summary-of-bhagavad-gita-chapter-15/>

<sup>5</sup>: <https://bhagwadgita.jagatgururampalji.org/adhyay-15/>

: <https://vedantavision.org/bhagavad-gita-chapter-15-summary/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad-Gita: Chapter 15. <https://bhagavad-gita.org/Gita/chapter-15.html>.

(2) The Bhagavad Gita Chapter 15 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-15-summary/>.

(3) Chapter 15 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/15>.

(4) Summary of Bhagavad Gita Chapter 15.

<https://gitajourney.com/2013/03/26/summary-of-bhagavad-gita-chapter-15/>.

(5) Bhagavad Gita Chapter 15 - Purushottama Yoga - BhagavadGita.io.

<https://bhagavadgita.io/chapter/15/>.

(6) Summary of Shrimad Bhagavad Gita Chapter 15 by Puran Sant ... - Rampal.

<https://bhagwadgita.jagatgururampalji.org/adhyay-15/>.



## Chapter 16 Distinguishing the Divine and the Demonic



"The blessed Lord said,  
'Fearlessness, purity of heart,  
perseverance in knowledge of union,  
charity and restraint and sacrifice,  
spiritual study, austerity, straightforwardness,  
nonviolence, truth, no anger, renunciation, peace,  
no slander, compassion for creatures, no greed,  
kindness, modesty, no fickleness,  
vigor, patience, courage, purity,  
no hatred, and no excessive pride  
are the endowment of the one born to the divine, Bharata.

"Hypocrisy, arrogance and conceit,  
anger and harshness, and ignorance  
are the endowment of the one born to the demonic, Partha.

"The divine endowment is for liberation,  
for bondage the demonic, it is thought.

Do not grieve.

To the divine endowment you are born, son of Pandu.

Two created beings are in this world,  
the divine and the demonic.

"The divine has been described in detail;  
hear from me about the demonic, Partha.  
Progress and cessation demonic people do not understand;  
neither purity nor good conduct nor truth is found in them.

Untruthful, they are unstable.

The universe, they say, is godless,  
not by a succession created.

What else but desire caused it?

Holding this view lost souls of little intelligence  
and evil actions come forth as enemies  
for the destruction of the world.

"Attached to insatiable desire,  
accompanied by hypocrisy, arrogance, and lust,  
out of confusion accepting false notions,  
they proceed with impure purposes,  
and clinging to immeasurable anxiety ending in death,  
with gratification of desire their highest aim,  
convinced that this is all,  
bound by a hundred expectations,  
devoted to desire and anger,

they wish for the gratification of desires  
by the unjust means of hoards of wealth.

""This today was acquired by me;  
this wish I shall obtain;  
this is it; and this shall be my property also.  
That enemy was slain by me;  
and I shall kill others also.  
I am the Lord; I am the enjoyer;  
I am perfect, powerful, happy.  
I am wealthy, aristocratic.  
Who else is there like me?  
I shall sacrifice, give, be merry."

Thus are those deluded by ignorance.  
Led astray by more than one thought,  
wrapped in a net of delusion,  
attached to the gratification of desires,  
they fall into an unclean hell.

""Conceited souls, stubborn,  
full of the pride and intoxication of wealth,  
they sacrifice in the name of sacrifices with hypocrisy,  
not in the sacred manner.

Clinging to the ego, force, insolence, desire, and anger,  
the envious hate me in the soul of others' bodies.  
Those hating, cruel, vicious wretches I throw continually  
into the cycles of reincarnation in demonic wombs.  
Entering a demonic womb, the deluded in birth after birth  
not attaining me, Kaunteya, go then to the worst path.

"This threefold gate of hell is destructive of the soul:  
desire, anger, and greed.

Therefore one should renounce this threesome.  
Released from these three dark gates, Kaunteya,  
the best person practices for the soul,  
then goes to the supreme goal.

"Whoever, discarding scriptural knowledge,  
follows willful desire does not attain perfection  
nor happiness nor the supreme goal.  
Therefore scripture is your authority  
for determining what is to be done or not to be done.  
Knowing what is said in scripture you should do work here.'

## Commentary

Can you explain chapter 16 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 16 of the BHAGAVAD-GITA. According to the search results, this chapter is called **\*\*Daivasura Sampad Vibhaga Yoga or The Yoga of the Division between the Divine and the Demoniactal\*\***<sup>12</sup>. In this chapter, Krishna describes the divine and demoniac natures of humans and their consequences. He explains that those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection. On the other hand, those who possess demoniac qualities and live whimsically, without following the regulations of scripture, attain lower births and further material bondage<sup>12</sup>. In the chapter, there are **\*\*24 verses\*\***<sup>1</sup>.

The main points of the chapter are:

- Krishna enumerates the saintly virtues of those endowed with a divine nature, such as fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, non-violence, truthfulness, renunciation, peacefulness, compassion, etc. He says that these qualities lead to liberation<sup>12</sup>.
- Krishna enumerates the unwholesome traits of those endowed with a demoniac nature, such as hypocrisy, arrogance, conceit, anger, harshness, ignorance. He says that these qualities are the cause for a continuing destiny of bondage. He assures Arjuna that he belongs to the divine nature<sup>12</sup>.
- Krishna says that those who possess a demoniac nature do not comprehend what is proper and what is improper. They have no purity, good conduct or truthfulness. They deny the existence of God and moral order in the world. They think that life is meant only for sensual enjoyment<sup>12</sup>.
- Krishna says that those who possess a demoniac nature are full of insatiable desires and bound by hundreds of anxieties. They are driven by lust and greed to

commit sinful actions. They are arrogant and egoistic and consider themselves superior to others. They are cruel and hateful towards others<sup>12</sup>.

- Krishna says that those who possess a demoniac nature are deluded by their false notions and attached to their worldly possessions. They think that they can achieve anything by their wealth and power. They perform sacrifices only for show and without following any rules. They are envious of God and his devotees<sup>12</sup>.

- Krishna says that those who possess a demoniac nature are thrown into hellish conditions in this life and the next. They suffer from various kinds of miseries and never attain peace or happiness. They are doomed to lower species of life and never reach God<sup>12</sup>.

- Krishna advises Arjuna to shun the three gates to hell: lust, anger and greed. He says that these lead to the degradation of the soul. He says that one should follow the scriptures which prescribe what is right and what is wrong for human beings<sup>12</sup>.

- Krishna concludes by saying that one who disregards the scriptures and acts according to one's whims attains neither perfection nor happiness nor the supreme destination. But one who follows the scriptures faithfully attains success in this life and the next<sup>12</sup>.

I hope this helps you understand chapter 16 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-16-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/16>

<sup>4</sup>: <https://gitajourney.com/2013/04/20/summary-of-bhagavad-gita-chapter-16/>

<sup>5</sup>: <https://geeta.blog/2018/07/11/chapter-16/>

: <https://vedantavision.org/bhagavad-gita-chapter-16-summary/>

Source: Conversation with Bing, 7/2/2023

(1) Chapter Summaries of the Bhagavad Gita. <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>.

(2) The Bhagavad Gita Chapter 16 Summary | Course Hero. <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-16-summary/>.

(3) Chapter 16 – Bhagavad Gita, The Song of God – Swami Mukundananda. <https://www.holy-bhagavad-gita.org/chapter/16>.

(4) Summary of Bhagavad Gita Chapter 16. <https://gitajourney.com/2013/04/20/summary-of-bhagavad-gita-chapter-16/>.

(5) Chapter 16 – Iswari's Gita Summaries. <https://geeta.blog/2018/07/11/chapter-16/>.

## Chapter 17 Distinguishing Three Kinds of Faith



"Arjuna said,

'Those who, discarding scriptural knowledge,  
sacrifice filled with faith,  
what is their position, Krishna?  
Is it goodness, emotion, or darkness?'

"The blessed Lord said,

'Triple is the faith of the embodied;  
it is essentially goodness, emotion, and darkness.

"Thus hear of this.

The faith of each becomes according to the form of goodness.

This Spirit is made of faith.

Whoever has the faith which this is is this.

The good sacrifice to the gods,  
the emotional to spirits and demons,  
and others, the men of darkness,  
sacrifice to the dead and ghosts.



"People who undergo terrible austerities  
not ordained by scripture,  
joined with egotistical hypocrisy  
along with desire, rage, and force,  
torturing the organs within the body,  
and unconscious of me inside within their body,  
know them to be demonic in their resolves.

"But food also preferred by each becomes triple,  
as sacrifice, austerity, and charity.

Hear this distinction of these.

Promoting life, goodness, strength, health,  
happiness, and satisfaction,  
flavorful, juicy, substantial, and hearty foods  
are liked by the good.

Pungent, sour, salty, hot, spicy, dry, burnt foods  
are wanted by the emotional,  
causing pain, misery, and sickness.

Spoiled, tasteless, putrid, stale,  
and what is rejected as well as the unclean  
is the food liked by the ignorant.

"Scripture-ordained sacrifice which is offered  
by those not desiring the fruit,

offering thus with the mind focused, this is good.  
But having in view the fruit and also hypocritical purpose,  
Bharata, know this sacrifice which is offered is emotional.  
Scripture discarded, food unoffered, sacred words discarded,  
no price paid, devoid of faith,  
they regard as ignorant sacrifice.

"Revering the divine,  
the twice-born, the teacher, the wise,  
purity, virtue, continence, and nonviolence  
is called the austerity of the body.  
Non-disturbing speech, true, pleasant, beneficial,  
and which practices reciting sacred texts  
is called speech-making austerity.  
Mental clarity, kindness, silence, self-control,  
purity of being, this is called mental austerity.

"This triple austerity practiced with the highest faith  
by people united by not desiring fruit, they regard as good.  
And austerity which is done with hypocrisy  
for the sake of honor, respect, and reverence here on earth,  
this is said to be emotional, insecure, impermanent.  
Austerity which is done with torture of self  
with a deluded notion

or for the purpose of destroying another,  
this is said to be dark.

"The gift which is given as being given,  
to one who does no favor,  
at the proper place and time and to a worthy person,  
this gift is considered good.

But that which is given for the sake of reward  
or again with a view to the fruit or unwillingly,  
that gift is considered emotional.

That gift which is given  
in the wrong place and time to the unworthy  
disrespectfully and with contempt is said to be dark.

""AUM tat sat" is considered the triple symbol of God.  
By this the priests and the Vedas and the sacrifices  
were anciently ordained.

Therefore acts of sacrifice, charity, and austerity  
always begin by uttering AUM  
as proclaimed in the precepts of the expounders of God.

Saying tat without interest in the fruit,  
acts of sacrifice, austerity, and various charities  
are done by those desirous of liberation.

In meaning truth and in meaning goodness this sat is used.

In praise, also in action the sound sat is used, Partha.

In sacrifice, austerity and charity  
steadiness is also called sat,  
and action related to this is likewise designated sat.

"An offering given or an austerity practiced and done  
which is without faith is said to be false, Partha,  
and that is nothing to us here or hereafter.'

## Commentary

Can you explain chapter 17 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 17 of the BHAGAVAD-GITA. According to the search results, this chapter is called **\*\*Shraddha Traya Vibhaga Yoga or The Yoga of the Threefold Division of Faith\*\***<sup>12</sup>. In this chapter, Krishna analyzes the three types of faith corresponding to the three modes of material nature: goodness, passion and ignorance. He explains how one's faith determines one's food preferences, worship practices, austerities, charity and ultimate destination<sup>12</sup>. In the chapter, there are **\*\*28 verses\*\***<sup>1</sup>.

The main points of the chapter are:

- Arjuna asks Krishna about those who worship with faith but disregard the injunctions of the scriptures. He wants to know which mode of nature their faith belongs to<sup>12</sup>.
- Krishna replies that everyone has some kind of faith according to their innate nature. He says that whatever one's faith is, that is one's real identity. He says that those in the mode of goodness worship the celestial gods, those in the mode of passion worship the demigods and demons, and those in the mode of ignorance worship ghosts and spirits<sup>12</sup>.
- Krishna says that different kinds of food appeal to different kinds of people according to their modes of nature. He says that sattvic food is fresh, juicy, nourishing and pleasing to the heart. He says that rajasic food is bitter, sour, salty, spicy, dry and burning. He says that tamasic food is stale, tasteless, putrid, rotten and impure<sup>12</sup>.
- Krishna says that different kinds of yajna (sacrifice) are performed by different kinds of people according to their modes of nature. He says that sattvic yajna is performed with faith and without any desire for personal benefit. He says that rajasic yajna is performed with faith but with a desire for personal benefit or for

show. He says that tamasic yajna is performed without faith and without following any rules or scriptures<sup>12</sup>.

- Krishna says that different kinds of tapa (austerity) are performed by different kinds of people according to their modes of nature. He says that tapa can be divided into three categories: physical, verbal and mental. He says that physical tapa involves worshiping God, the brahmins, the guru and the wise; cleanliness, simplicity, celibacy and non-violence. He says that verbal tapa involves speaking truthfully, kindly, beneficially and in a pleasing manner; and reciting the sacred scriptures. He says that mental tapa involves cultivating serenity, gentleness, silence, self-control and purity of mind<sup>12</sup>.

- Krishna says that sattvic tapa is performed with faith and without any desire for personal benefit. He says that rajasic tapa is performed with faith but with a desire for personal benefit or for show. He says that tamasic tapa is performed without faith and with self-torture or harm to others<sup>12</sup>.

- Krishna says that different kinds of dana (charity) are performed by different kinds of people according to their modes of nature. He says that sattvic dana is given with faith and without any expectation of return; at a proper place and time; and to a worthy person who does not reciprocate. He says that rajasic dana is given with faith but with a desire for personal benefit or for show; or reluctantly. He says that tamasic dana is given without faith and with contempt; at an improper place and time; and to an unworthy person who reciprocates<sup>12</sup>.

- Krishna explains the significance of the words Om Tat Sat as expressions of the Absolute Truth. He says that Om denotes God as the supreme controller and enjoyer; Tat denotes God as the supreme goal; Sat denotes God as the supreme existence. He says that these words are used to sanctify one's actions such as yajna, tapa and dana<sup>12</sup>.

- Krishna concludes by saying that any action performed without faith is called asat or unreal; such action is useless in this life and the next. But any action performed with faith according to one's nature is called sat or real; such action leads to perfection in this life and the next<sup>12</sup>.

I hope this helps you understand chapter 17 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://gitajourney.com/2013/05/19/summary-of-bhagavad-gita-chapter-17/>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-17-summary/>

<sup>3</sup>: <https://www.holy-bhagavad-gita.org/chapter/17>

<sup>4</sup>: <https://bhagavadgita.io/chapter/17/>

<sup>5</sup>: <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>

: <https://vedantavision.org/bhagavad-gita-chapter-17-summary/>

Source: Conversation with Bing, 7/2/2023

(1) Summary of Bhagavad Gita Chapter 17.

<https://gitajourney.com/2013/05/19/summary-of-bhagavad-gita-chapter-17/>.

(2) The Bhagavad Gita Chapter 17 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-17-summary/>.

(3) Chapter 17 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/17>.

(4) Chapter 17 - Sraddhatraya Vibhaga Yoga - Bhagavad Gita.

<https://bhagavadgita.io/chapter/17/>.

(5) Bhagavad Gita: Chapter 17, Verse 1 - Bhagavad Gita, The Song of God.

<https://www.holy-bhagavad-gita.org/chapter/17/verse/1>.

(6) Chapter Summaries of the Bhagavad Gita. <https://www.bhagavad-gita.us/chapter-summaries-of-the-bhagavad-gita/>.

## Chapter 18 The Yoga of Liberation by Renunciation



"Arjuna said,

'Great-armed one, I wish to know the truth  
of renunciation and of relinquishment, Hrishikesha,  
individually, slayer of Keshin.

"The blessed Lord said,

'The renouncing of desired actions  
the sages know as renunciation;  
relinquishment of the fruit of all action  
the clear-sighted say is relinquishment.

Some thinkers say that action is to be relinquished as wrong,  
and others that action by sacrifice, charity, and austerity  
is not to be thus relinquished.

"Hear my conclusion in this matter of relinquishment,  
best Bharata, for relinquishment, tiger spirit,  
is described as threefold.

Action by sacrifice, charity, and austerity  
is not to be relinquished;  
that sacrifice, charity, and austerity



are the purifiers of the thinkers.

But these actions are to be done

relinquishing attachment and the fruits.

This, Partha, is definitely my final opinion,

for renunciation of required action is not proper;

the confused relinquishing of this is declared dark.

Whoever relinquishes action which is troublesome

out of fear of physical suffering,

doing emotional relinquishment

would not obtain the fruit of that relinquishment.

Action which is to be done is done in a disciplined way,

Arjuna, relinquishing attachment and the fruit;

this relinquishment is thought of as good.

"Filled with goodness, intelligent, doubt eliminated,

the relinquisher, does not hate disagreeable action

nor is attached to the agreeable,

for embodied beings can not relinquish actions entirely.

But whoever is a relinquisher of the fruit of action,

this one is called thus a relinquisher.

Triple is the fruit of action for the dying relinquishers:

unwanted, wanted, and mixed;

but for the renouncers there is none whatever.

"Great-armed one, learn from me these five factors  
proclaimed in Sankhya doctrine for success in all actions:

the basis, also the actor,  
and the instrument of various kinds,  
and many separate movements,  
and the divine as the fifth.

Whatever action a person undertakes  
with body, speech, and mind,  
whether right or wrong, these are its five factors.

"But in this reality,  
whoever sees the soul as the only actor  
out of incomplete understanding, this fool does not see.

The one whose condition is not egoistic,  
whose intuition is not affected,  
even though killing these people,  
this one does not kill and is not bound.

"Knowledge, the known, and the knower  
are the threefold action incentives;  
the instrument, the action, and the actor  
are the threefold constituents of action.  
Knowledge, action, and the actor are said to be threefold,  
determined by the qualities in the qualities-doctrine.

"Hear about these also.

Learn that good knowledge by which one sees in all creatures  
one imperishable essence undivided in the divided.

But the knowledge which regards as separate  
the different beings of various kinds in all creatures  
learn that knowledge is emotional.

But that which is attached  
to one thing to be done as if it were all,  
without reason, without true purpose, and insignificant,  
is said to be dark.

"Action which is controlled, free of attachment,  
done without liking or disliking, wishing to obtain no fruit,  
that is called good.

But action which is done wishing to obtain desire  
with self-interest or again with much effort,  
that is said to be emotional.

Action which is undertaken out of confusion  
disregarding the consequence, loss, harm, and capability,  
that is called dark.

"Liberated from attachment, not egotistical,  
accompanied by courage and resolution,

unperturbed in success or failure,  
the actor is called good.

Passionate, wishing to obtain the fruit of action, greedy,  
violent-natured, impure, accompanied by joy and sorrow,  
the actor is proclaimed to be emotional.

Undisciplined, vulgar, stubborn, deceitful, dishonest,  
lazy, depressed, and procrastinating,  
the actor is called dark.

"Hear the distinction of the intuition and the will  
according to the threefold qualities  
explained completely and distinctly, wealth winner.

"Intuition which knows action and withdrawal,  
what is to be done and what is not to be done,  
what is to be feared and what is not to be feared,  
bondage and liberation,  
this, Partha, is good.

Intuition which distinguishes incorrectly right and wrong,  
what is to be done and what is not to be done,  
this, Partha, is emotional.

Intuition which thinks wrong is right,  
covered by darkness, and perverted in every aim,  
this, Partha, is dark.

"The will by which one holds steady  
the mind, breath, and sense functions with unbroken union,  
this, Partha, is good.

But the will by which one holds to duty, desire, and wealth  
with firmness, Arjuna, with attachment to desired fruits,  
this, Partha, is emotional.

The will by which the stupid does not abandon  
sleep, fear, sorrow, depression, and pride,  
this, Partha, is dark.

"But now hear from me, Bharata bull,  
the threefold happiness one enjoys through practice  
and in which one comes to the end of suffering.

That which in the beginning is like poison  
but in maturity resembles nectar,  
that happiness is declared good,  
born from the clarity of soul intuition.

That which in the beginning  
from contact between sense objects and sense resembles nectar  
but in maturity is like poison,  
this happiness is considered emotional.

And happiness which in the beginning and in consequence  
is confusing for the soul,

arising from sleep, laziness, and negligence,  
that is said to be dark.

"There is nothing,  
either on earth or even in heaven among the gods,  
no being, which can be freed  
by these three qualities born of nature.

"The actions of the priests,  
rulers, merchants, and servants,  
foe scorcher, are distributed by the qualities  
arising from their nature.

Calmness, control, austerity, purity, patience and sincerity,  
knowledge, discernment, and piety  
are priestly action born of their essence.

Valor, vigor, courage, skill in battle and also not fleeing,  
charity, and leadership  
are the action born of the ruler essence.

Cultivation, cow-herding, and trade  
are the action born of the merchant essence.

Service-type action is born of the servant essence.

"Satisfied in one's own repeated action  
a person attains success.

How one content in one's own action  
finds perfection, hear that.

By worshipping with one's own action  
that from whom is the origin of all creatures,  
by whom all this is pervaded,  
a human finds perfection.

"Better one's own duty of less quality  
than another's duty well done;  
performing action ordained by one's own essence  
one does not incur guilt.

One should not relinquish inborn action,  
Kaunteya, even though deficient,  
for all undertakings are veiled with deficiency  
like fire with smoke.

Unattached intuition everywhere, soul conquered,  
longing disappeared, actionless perfection,  
one goes by renunciation to the supreme.

"Learn from me briefly, Kaunteya,  
how having attained perfection  
one also attains God,  
which is the highest state of knowledge.

United with cleansed intuition,

controlling the self with will,  
and relinquishing, starting with sound, sense objects,  
and rejecting passion and hatred,  
living isolated, eating lightly,  
controlling speech, body, and mind,  
constantly intent on union meditation,  
relying on detachment,  
releasing ego, force, pride, desire, anger, possessiveness;  
unselfish, peaceful, one is fit for oneness with God.

"Becoming God, soul serene,  
one does not grieve nor desire,  
the same among all creatures,  
one attains supreme devotion to me.

By devotion to me one realizes who and what I am in truth;  
then knowing me in truth one enters immediately.

Performing all actions always trusting in me,  
one attains by my grace the imperishable eternal home.  
Surrendering consciously all actions in me, intent on me,  
constantly be conscious of me relying on intuitive union.

"Conscious of me,  
you will transcend all difficulties through my grace;  
but if through egotism you will not listen, you will perish.



If, relying on egotism, you think, "I will not fight,"  
vain is this resolve; your nature will compel you.  
Bound by your own essential karma, Kaunteya,  
what you do not wish to do out of confusion  
you will perform that even against your will.

"The Lord stands in the heart region  
of all creatures, Arjuna,  
causing to move all creatures mounted mechanically by magic.  
Go to that shelter with your whole essence, Bharata.  
From that grace you will attain supreme peace  
and the eternal state.  
Thus knowledge more secret than the secret  
has been explained to you by me.  
Reflecting on this completely, do whatever you wish.

"Hear from me again the most secret supreme word.  
You are surely loved by me;  
therefore I shall speak for your benefit.  
Become mentally me, devoted to me, sacrificing to me;  
revere me, and you will come to me truly;  
I promise you; you are my beloved.  
Giving up all duties, take shelter in me alone.  
I shall liberate you from all evils; do not grieve.

"This is not to be told by you  
to one who neglects austerity  
nor to one who neglects devotion  
nor to one who does not want to listen  
nor to one who speaks ill of me.

"Whoever shall explain  
this supreme secret to my devotees,  
performing the highest devotion to me,  
will come to me without doubt.

And no one among humanity is pleasing me more than this one,  
and no other is more beloved by me on earth.

And whoever shall study this sacred dialogue of us two,  
by this one with this knowledge sacrifice I may be loved;  
such is my thought.

"Also whoever may hear with faith and not scoffing,  
this person, also liberated,  
should attain the happy worlds of pure actions.

Has this been heard by you, Partha,  
with one-pointed thought?

Has it destroyed your ignorant delusion, wealth winner?'

"Arjuna said,  
'Delusion is lost, recognition gained,  
through your grace by me, unchanging one.  
I stand with doubt dispelled.  
I shall do your word.'"

Sanjaya said,  
"Thus from Vasudeva and Partha, the great soul,  
I heard this marvelous dialog,  
causing my hair to stand on end.  
Through the grace of Vyasa  
I heard this secret supreme yoga  
from the Lord of yoga, Krishna,  
speaking himself before my eyes.

"O King, remembering again and again  
this marvelous and holy dialog of Keshava and Arjuna,  
I rejoice over and over.  
And remembering again and again  
that most marvelous form of Hari,  
my amazement is great, King,  
and I rejoice again and again.  
My thought is that wherever is the Lord of yoga, Krishna,  
and wherever is Partha, the archer,

there is splendor, victory, well-being, and eternal wisdom."

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## Commentary

Can you explain chapter 18 in the BHAGAVAD-GITA

Sure, I can try to explain chapter 18 of the BHAGAVAD-GITA. According to the search results, this chapter is called **Moksha Sanyasa Yoga or The Yoga of Liberation by Renunciation**<sup>12</sup>. In this chapter, Krishna summarizes the gist of the Gita and gives the most confidential knowledge about the path of salvation to Arjuna. He also explains the difference between sanyasa (renunciation of actions) and tyaga (renunciation of desires), and how both are essential for attaining perfection<sup>12</sup>. In the chapter, there are **78 verses**<sup>1</sup>.

The main points of the chapter are:

- Arjuna asks Krishna to clarify the meaning and difference between sanyasa and tyaga. He wants to know which one is better for spiritual progress<sup>12</sup>.
- Krishna replies that sanyasa means giving up actions motivated by desire, and tyaga means giving up attachment to the fruits of actions. He says that both are conducive to liberation, but tyaga is superior to sanyasa. He says that one should never renounce one's prescribed duties, but perform them with detachment and dedication to God<sup>12</sup>.
- Krishna says that there are three kinds of tyaga according to the modes of nature: sattvic, rajasic and tamasic. He says that sattvic tyaga is giving up attachment to the fruits of actions while performing them as a matter of duty. He says that rajasic tyaga is giving up actions out of fear or difficulty. He says that tamasic tyaga is giving up actions out of ignorance or delusion<sup>12</sup>.
- Krishna says that there are five factors that contribute to every action: the body, the doer, the senses, the effort and the superintendence of God. He says that one who sees oneself as the sole agent of one's actions is ignorant and bound by karma. He says that one who sees God as the supreme controller and enjoyer of all actions is enlightened and free from karma<sup>12</sup>.

- Krishna says that there are three kinds of knowledge, action and doer according to the modes of nature. He says that sattvic knowledge sees one undivided reality in all beings; rajasic knowledge sees many separate realities in all beings; tamasic knowledge sees one distorted reality in all beings. He says that sattvic action is performed with detachment and duty; rajasic action is performed with attachment and desire; tamasic action is performed with negligence and harm. He says that sattvic doer is free from egoism and attachment; rajasic doer is full of passion and pride; tamasic doer is dull and lazy<sup>12</sup>.

- Krishna says that there are three kinds of intellect, determination and happiness according to the modes of nature. He says that sattvic intellect discerns between right and wrong, real and unreal, bondage and liberation; rajasic intellect confuses between right and wrong, real and unreal, bondage and liberation; tamasic intellect mistakes wrong for right, unreal for real, bondage for liberation. He says that sattvic determination is focused on God, self-realization and purity; rajasic determination is focused on worldly gain, enjoyment and power; tamasic determination is focused on sleep, fear and grief. He says that sattvic happiness is experienced after overcoming the initial pain; rajasic happiness is experienced at first but ends in pain; tamasic happiness is experienced in ignorance and delusion<sup>12</sup>.

- Krishna describes the qualities of those who have attained perfection in spirituality and realized Brahman or the Absolute Truth. He says that they are endowed with purity, wisdom, renunciation, self-control, devotion, etc. He says that they see God as their own self in all beings and all beings in God. He says that they are free from duality, attachment, hatred, fear and anger<sup>12</sup>.

- Krishna declares that bhakti or loving devotion to him is the highest means of attaining him. He says that by his grace one can know him as he is, as the supreme person who pervades everything. He says that he dwells in the hearts of all beings as the witness and guide. He says that one should surrender to him completely with mind, body and soul<sup>12</sup>.

- Krishna reminds Arjuna of his duty as a warrior and urges him to fight in the war without hesitation or doubt. He says that by doing his duty with devotion to him he will attain success in this life and the next<sup>12</sup>.

- Krishna concludes by revealing to Arjuna the most confidential knowledge of the Gita. He says that one should abandon all varieties of religion and simply surrender to him. He says that he will deliver one from all sins and grant one eternal peace and bliss. He says that this is the essence of the Gita and should be shared only with the faithful and not with the unfaithful<sup>12</sup>.

I hope this helps you understand chapter 18 of the BHAGAVAD-GITA better. If you want to read more, you can check out these links:

<sup>1</sup>: <https://www.holy-bhagavad-gita.org/chapter/18>

<sup>2</sup>: <https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-18-summary/>

<sup>3</sup>: <https://vedantavision.org/bhagavad-gita-chapter-18-summary/>

<sup>4</sup>: <https://bhagavadgita.io/chapter/18/>

<sup>5</sup>: <https://www.holybhagavadgita.org/en/message/bhagavad-gita-summary-chapter-18/>

: <https://gitajourney.com/2013/06/02/summary-of-bhagavad-gita-chapter-18/>

Source: Conversation with Bing, 7/2/2023

(1) Bhagavad Gita Summary - Chapter 18 | Bhagavad Gita.

<https://www.holybhagavadgita.org/en/message/bhagavad-gita-summary-chapter-18/>.

(2) The Bhagavad Gita Chapter 18 Summary | Course Hero.

<https://www.coursehero.com/lit/The-Bhagavad-Gita/chapter-18-summary/>.

(3) Chapter 18 – Bhagavad Gita, The Song of God – Swami Mukundananda.

<https://www.holy-bhagavad-gita.org/chapter/18>.

(4) Bhagavad Gita – Chapter 18 Summary – Vedanta Vision.

<https://vedantavision.org/bhagavad-gita-chapter-18-summary/>.

(5) Chapter 18 - Moksha Sanyaas Yoga - Bhagavad Gita.

<https://bhagavadgita.io/chapter/18/?page=1>.

(6) List of Bhagavad Gita 18 chapter names with meaning.

<https://bhagavanbhakthi.com/2021/08/bhagavad-gita-18-chapters-names-and-its-summary/>.



## Closing Chapter The Relevance of Gita Today



The Bhagavad Gita, or the Song of the Divine, is one of the most sacred and revered scriptures of Hinduism. It contains the essence of the Vedas, the Upanishads and the Yoga Sutras, and reveals the ultimate truth of Advaita, or non-dualism. It is a dialogue between Lord Krishna, the Supreme Personality of Godhead, and Arjuna, his friend and disciple, who was facing a moral dilemma on the battlefield of Kurukshetra.

The Gita teaches us how to live in harmony with ourselves, with others and with nature, by performing our duties without attachment, by controlling our senses and mind, by cultivating devotion and knowledge, by surrendering to the will of God, and by realizing our true identity as the eternal soul, part and parcel of the Supreme Soul.

The Gita is not just a historical epic or a philosophical treatise. It is a living guide for all times and all situations. It is more relevant today than ever before, as we face unprecedented challenges and crises in our personal and collective lives. The world today is filled with sorrow, uncertainty, loss, disharmony and countless disappointments. We are plagued by desire, anger, greed, envy, pride and ignorance. We are confused about our purpose and direction in life. We are alienated from ourselves, from each other and from nature.

The Gita can help us overcome these problems and find peace, happiness and fulfillment in life. It can inspire us to seek spirituality rather than materialism, to differentiate the real from the unreal, to avoid the triple gateway to hell (desire,

anger and greed), to perform our duty with detachment and dedication, to love God and all living beings as His children, to accept His grace and guidance in every situation, to transcend the dualities of pain and pleasure, heat and cold, honor and dishonor, success and failure, life and death.

The Gita can also help us to cope with the rapid changes and uncertainties of the modern world. It can teach us how to adapt to different circumstances without losing our inner balance. It can show us how to integrate our personal goals with the common good. It can empower us to face our fears and challenges with courage and confidence. It can enable us to contribute positively to the welfare of humanity and the planet.

The Gita is not a book to be read once and kept aside. It is a book to be studied repeatedly, reflected upon deeply, applied practically and realized experientially. It is a book that can transform our lives from within and without. It is a book that can connect us with our true self, with God and with all creation.

As we enter a new year, let us take up the Gita as our companion and guide. Let us imbibe its wisdom and follow its teachings. Let us make it our way of life. Let us sing along with Lord Krishna:

sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo  
moksaisyami ma sucah

Abandon all varieties of religion  
and just surrender unto Me.

I shall deliver you from all sinful reactions.

Do not fear.

References:

<sup>1</sup>: <https://www.swahainternational.org/the-relevance-of-bhagavad-gita-today/>

<sup>2</sup>: <https://www.dollsofindia.com/library/gita/>

<sup>3</sup>: <https://hinduismuniversalreligion.com/being-a-hindu/more-on-some-concepts/best-teaching-of-bhagavad-gita/relevance-of-gita-in-todays-world/>

<sup>4</sup>: <https://www.youthkiawaaz.com/2016/12/bhagavad-gita-and-its-relevance/>

<sup>5</sup>: <https://telanganatoday.com/bhagavad-gita-is-more-relevant-now>

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