



SUMMARY
STUDY OF
BHAGAVAD GITA
AS IT IS
BY
ŚRILA PRABHUPADA
(ISKCON FOUNDER ACHARYA)

OBJECTIVE & CONTENTS

OBJECTIVE:

The objective is to prepare a **quick revision study material** based on “**BHAGAVAD GITA AS IT IS**”. This material is intended to **facilitate revision & recollection of key points** and **serve as a guide to the devotees**.

CONTENTS:

- (i) One slide per chapter covering thematic categorization of verses & key points**
- (ii) Analogies**

ACRONYMS:

- BRS – Bhakti Rasamrita Sindhu
- CMP – Chaitanya Mahaprabhu
- SPOG – Supreme Personality of GodHead
- NOD – Nectar of Devotion
- SB – Srimad Bhagavatam
- BG – Bhagavad Gita As it Is
- DS – Devotional service
- BS – The Brahma Samhita
- SP – Śrila Prabhupada
- KC – Krishna consciousness
- SRG – Śrila Rupa Goswami
- BTG – Back to GodHead

CHAPTER 1 – OBSERVING THE ARMIES ON THE BATTLEFIELD (46 verses)

❖ **DHRTARASHTRA’S MINDSET:** Dhrtarashtra asks Sanjaya: **mamakha pandavas caiva kim akurvata Sanjaya** – What did MY SONS and those of Pandu do? **Sanjaya by the mercy of Srils Vyasadeva was able to envision the entire battle of Kurukshetra sitting in Dhrtarashtra’s palace.** Hence Dhrtarashtra asked him this question. **The significance of Dhrtarashtra using mamakhaha signifies his bodily attachment to his own sons, caught up by AHAM MAMETI – I, ME & MINE, although his sons were not following the path of dharma.** The Pandavas’ father died and Dhrtarashtra is supposed to be their guardian, yet he alienates them by saying, “sons of Pandu”. **In spite of having a larger army, Dhrtarastra was fearful because of the influence of holy place of Kurushetra. He thought that this place would influence Pandavas favourably since they were virtuous while he was supporting his own non virtuous sons!**

❖ **DURYODHANA’S DIPLOMACY:** Duryodhana by his diplomatic words encourages Bhishma & Drona whom he knew had a soft corner for the Pandavas. Drona had taught Dhrishtadyumna whom **Duryodhana is referring as “tava sisnyena dhimata”** indicating that he taught his enemy Drupada’s son & reminded them of the **vow taken by Bhima after the gambling match that he would kill all Kauravas.** By saying this he is asking Drona and Bhishma to not be lenient in battle. Yet, **he was confident about their support** just like they were silent during the disrobe of Draupadi after the gambling match at Hastinapur.

❖ **ULTIMATE VICTORY FOR PANDAVAS:** (i) Krsna by their side, (ii) Holy place of Kurukshetra, (iii) Arjuna’s chariot & weapons given by Demigods, (iv) transcendental conch shells, (iv) Hanuman’s presence on flag of Arjuna’s chariot were signs of victory. Hanuman supported Ram who emerged victorious, similarly, **Pandavas victory was assured as they had Hanuman & Ram (Krsna) in their side.** Arjuna is called **Gudakesa** because he **conquered sleep & ignorance by his complete surrender to Lord Krsna.** By Krsna’s grace, he will understand that **6 kinds of aggressors**, (1) a poison giver, (2) one who sets fire to house, (3) one who attacks with deadly weapons, (4) one who plunders riches, (5) one who occupies another’s land, (6) one who kidnaps a wife have to be killed immediately & would eventually fight & win the war!

❖ **ARJUNA STATES CONSEQUENCES ARISING OUT OF WAR:** Family elders would be killed leading to destruction of dynasty, causing **irreligion, exploitation of women, unwanted progeny, ancestors getting neglected, community welfare projects getting stopped & ultimately such a destroyer would go to hell!**

VERSES ANALYSED IN THEMES

1-6: DESCRIPTION OF SCENE AT BATTLE FIELD & PANDAVA ARMY:

Sanjaya replies to Dhrtarashtra’s query, describes the war scene!

7-11: KAURAVA ARMY & DURYODHANA’S DIPLOMACY:

Duryodhana mentions names of mighty generals of his army, especially Bhishma & Drona and tries to motivate them to fight by his diplomatic words!

12-19: BLOWING OF CONCHSHELLS HERALDING WAR:

Bhishma starts blowing his conch & in VERSE 1.14 **KRSNA makes His entry** by blowing His transcendental conchshell Panchajanya which is a major sign of victory for Pandavas

20-46: ARJUNA’S DILEMMA & REASONS NOT TO FIGHT WAR:

Arjuna asks Krsna to take chariot amidst the armies & expresses 4 reasons not to fight the war and drops aside his bows and arrows!

CHAPTER 2 - CONTENTS OF GITA SUMMARIZED (72 verses)

- ❖ ARJUNA'S REASONS FOR NOT FIGHTING: 2.28-30: COMPASSION, 31-35: NO ENJOYMENT as relatives are dead, 36-38: FEAR of sinful reactions, 39-43: DESTRUCTION OF FAMILY TRADITION & 6: INDECISION
- ❖ BHAGAVAN: Bhag means opulence, van means possessor. Parasara Muni describes: "Aishvaryasya samagrasya viryasya yashashashriyaha jnana vairagya yas chaiva sannam bhaga itingana –Krsna possesses beauty, wealth, strength, knowledge, fame & renunciation in full, **KRSNA IS BHAGAVAN!**
- ❖ REAL TEACHER: **Ksudram hyrdaya daurbalyam** - petty weakness of the heart; **Dharma sammudha cetaha** - bewilderment of heart **due to which one gives up one's prescribed duties**. A real teacher instructs disciple to perform prescribed duties without attachment to results. **A teacher who engages in abominable action & has lost one's sense of discrimination is to be abandoned.**
- ❖ SOUL VS BODY: Soul is one ten-thousandth part of the upper portion of the hair point in size. The presence of spirit soul is felt all over the body as consciousness. Body undergoes 6 changes such as birth, growth, maintenance, creates byproducts, dwindles & dies whereas soul undergoes no such change. There are two kinds of souls, minute particle soul (aṇu-ātmā) and the Supersoul (vibhu-ātmā)
- ❖ DHARMA: Svadharma (duty as per varnashrama) & Sanatana dharma (spiritual duty). **There is no diminution in doing bhakti** (pratya vayo na vidyate) **with complete faith** (vyavasayatamika buddhi)
- ❖ KSHATRIYA DHARMA: One who gives protection from harm is called kṣatriya. **Killing on battlefield & killing animals are not considered acts of violence because everyone benefits**, the animal gets a human life immediately, the ksatriyas & brahmanas go to heavenly planets (**svarga dvaram apavrtam**)
- ❖ PURPOSE OF VEDAS: Vedas deal with 3 modes of material nature, but the purpose of vedas is to establish a loving relationship with Krsna by chanting Hare Krsna & performing devotional service!
- ❖ STHITA PRAJNA: Prajna means consciousness. A Sthita prajna speaks only about Krsna (**mat paraha – Eg. Ambarish Maharaj**). Such person attains spiritual kingdom (**Brahma nirvanam rchhati**) Real nature of a person is known by speech. **A well dressed fool can be known when one speaks! By experiencing higher taste, one can give up lower natures** (param drstva nivartate)
- ❖ 8 STAGES OF SPIRITUAL FALLDOWN: 1) Contemplation, 2) attachment, 3) Desire/Lust, 4) anger, 5) illusion, 6) bewilderment of memory, 7) loss of intelligence, 8) one falls down into material pool!

VERSES ANALYSED IN THEMES

1-6: WEAKNESS OF HEART: Krsna tells Arjuna to **give up weakness of heart, get up & fight!!**

7-10: TURNING POINT: ARJUNA ACCEPTS KRSNA AS GURU: Turning point as friendly talks end and Arjuna accepts Krsna as Guru

11-39: KRSNA'S INSTRUCTION ABOUT DHARMA, BODY VS SOUL: Krsna analytically explains **eternality of soul & asks Arjuna to fight!**

40-53: KRSNA INSTRUCTS ABOUT AKARMA: Krsna tells Arjuna to perform **Akarma** which does not bind one to fruitive/sinful reactions!

54-58: STHITA PRAJNA: One who gives up sense gratification & engages in **speaking only about Lord is a sthita prajna.**

59-72: HIGHER TASTE OF KC TO GIVE UP SENSE GRATIFICATION: Control of senses through regulative principles of freedom enables one to **access Lord's complete mercy & experience higher taste of KC!**

CHAPTER 3 – KARMA YOGA(43 verses)

- ❖ **KARMAṆI GHORE MĀM NIYOJAYASI KEŚAVA:** Sometimes KC is misunderstood as inertia by avoiding one's prescribed duties, withdrawing to a secluded place & chanting Hare Krsna. Krsna clarified that one should **do one's prescribed duties without attachment to results** & fighting was Arjuna's duty!!
- ❖ **TAD EKAM VADA:** Tad- therefore; ekam – only one; vada – please tell; Arjuna requests Krsna to therefore tell him the one thing that he has to do rather giving multiple options!!
- ❖ **MITYACHARAHA:** Pretender! – One who restrains the senses of action, **but whose mind dwells on sense objects is called a mityachara or pretender!**
- ❖ **KARMA YOGAM ASAKTAHA SA VISHISHYATE:** Performing one's prescribed duties(Karma yoga)with devotion, **without attachment(asaktaha) is better(vishishyate)** than renouncing all action!
- ❖ **TAD-ARTHAṆ KARMA – MUKTA SANGA:**Performing work(karma) for Krsna's sake or pleasure(tad artham) enables one to be perfectly situated **free from bondage** (mukta sanga samacara)
- ❖ **YO BHUŅKTE STENA EVA SAH:** One who enjoys(yo bhunkte) is certainly a thief(stena eva saha). The demigods in return for yajna, provide necessities. One who enjoys without giving back to them is a thief!
- ❖ **ANNĀD BHAVANTI BHŪTĀNI:** All living beings(bhutani) subsist(bhavanti) on food grains (annaat) which are produced by rains, this describes the yajna cycle
- ❖ **VIKARMA:** Any action performed without direction of Vedas is unauthorized/sinful is called vikarma
- ❖ **ĀTMA-TRPTAŚ CA MĀNAVAH:** A person who is fully satisfied(atmatrpta) by his acts of KC or a self realized soul who is no longer interested or seeks pleasure in material activities, has no duty to perform!
- ❖ **ĀCĀRYA:** One who teaches by one's own personal behaviour is called an acharya or ideal teacher!
- ❖ **MAMA VARTMĀNUVARTANTE:** Krsna says that He performed His prescribed duties as all would follow Krsna's path(mama vartma anuvartante). **Krsna set the correct example for everyone to follow!**
- ❖ **JOṢAYET SARVA-KARMĀNI:** One should dovetail(josayet) all activities(sarva karmani) for Krsna's pleasure, that is **only qualification required for beginning practice of KC**
- ❖ **NIRĀŚĪR NIRMAMO:**Without desire for profit(nirashir) & sense of ownership(nirmamo), one should perform one's prescribed duties. This process is called **Nishkama Karma Yoga or Bhakti Yoga!**

VERSES ANALYSED IN THEMES

1-2: ARJUNA'S INQUIRY: What is better for me **work or renunciation**

3-9: KRSNA SAYS: WORK IS BETTER: Performing prescribed duties without attachment is Lord's reply!

10-16: PURPOSE OF YAJNA: Pleasing Krsna - Samsiddhir Haritoshanam

17-25: ATMARAM: Self realized souls act as matter of duty without attachment to results. **They are leaders who set example for others**

26-35:WORK IN DEVOTION VS SENSE GRATIFICATION: Doing one's prescribed duty without attachment & aversion, for Lord's pleasure is DS!

36-40:LUST IS OUR ETERNAL ENEMY: Senses, mind & intelligence are the sitting places of lust which is our eternal enemy – nitya vairina!

41-43:CONQUER LUST: Regulation of one's senses by spiritual strength acquired by practice of KC can help conquer lust! By engaging in DS lust transforms to love - KRSNA PREMA!

CHAPTER 4 – TRANSCENDENTAL KNOWLEDGE (43 verses)

- ❖ **HISTORY OF BHAGAVAD GITA:** Bhagavad Gita was spoken by Krsna to Sun God Vivasvan at least 120,400,000 years ago. It was respoken by the Lord again to Arjuna about five thousand years ago
- ❖ **REASONS FOR LORD'S APPEARANCE:** Lord mainly appears to protect His devotees and enjoy loving pastimes with them, while doing so, several other purposes like killing of demons etc also happens!
- ❖ **6 KINDS OF AVATARAS:** Puruṣāvatāras, guṇāvatāras, līlāvatāras, śakty-āveśa avatāras, manvantara-avatāras and yugāvatāras. Krishna is avatari – the source of all avatars – Krsnas tu Bhagavan svayam!
- ❖ **STAGES OF DEVOTIONAL SERVICE:** Shraddha(faith), Sadhusanga(association of devotees), bhajana kriya (9 angas of bhakti), anarttha nivr̥tti (purification of anarthas); nishta(strong faith), ruchi(taste in DS), asakti (attachment to DS), Bhava(preliminary stage of prema) & Prema (matured love of GodHead)
- ❖ **PĀṢANDĪ:** Anyone who thinks, Krsna & demigods are on the same level is called an atheist/pāṣaṇḍī.
- ❖ **FOUR DIVISIONS OF HUMAN SOCIETY:** Caturvarṇyam maya srshtam – Krsna created varnashram. Intelligent class, Brāhmaṇas are in mode of goodness, Administrative class - kṣatriyas, are in passion. mercantile men - vaiśyas, in mixed modes of passion & ignorance, sūdras, or laborer class in ignorance.
- ❖ **VIKARMA, KARMA, AKARMA:** vikarma(sinful activities), karma(pious activities), akarma (activities that do not produce reactions as they are dovetailed to satisfaction of SPOG!
- ❖ **DOVETAIL:** SP has coined the term **dovetail**. It means to use/channelise our interests, resources, propensities in serving Lord. When matter is dovetailed in Lord's service, it regains its spiritual quality!
- ❖ **MAHAJANO YENA GATA SA PANTHAHA:** 12 mahajans are Svayambhu (Brahmā), Nārada, Shambhu (Śiva), Kumaras, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Vaiyasaki(Śukadeva Gosvāmī) & Yamrāj
- ❖ **BHAKTA VS JNANA YOGI:** Yogis try to increase the duration of life to attain perfection in this life itself. A Bhakta, engaging his senses in service of Lord is already controller of his senses. So at the end of his life, automatically he is transferred to Krsna Loka. So he doesn't endeavour to increase his longevity!
- ❖ **TASMAD AJNANA SAMBHUTAM:** Doubts arising in our heart due to ignorance have to be slashed by weapon of knowledge. SP explains that a bonafide spiritual master gives instructions of Lord as it is & simply by **humble nquiry and service to bonafide Guru, spiritual knowledge would awaken in one's heart! Our duty is to serve, satisfy & please our Diksha & Siksha Gurus** coming in bonafide Parampara!

VERSES ANALYSED IN THEMES

1-4: DISCIPLIC SUCCESSION: Krsna is the source of transcendental knowledge passed down through chain of disciplic succession

5-10: LORD IS TRANSCENDENTAL:

Krsna's appearance, activities are transcendental & one who understands this goes back to Him!

11-12: SPOG VS DEMIGODS: SPOG is master, all others are His servants!

13-15: VARNASHRAMA DHARMA: Do duty, don't be attached to result

16-24: KARMA-AKARMA-VIKARMA: One who works fully absorbed in KC, performs akarma & reaches SPOG

25-33: YAJNA OR SACRIFICE: Do sacrifices knowing Krsna as enjoyer!

34-43: GURU DESTROYS IGNORANCE & REVEALS TRANSCENDENTAL

KNOWLEDGE: Transcendental knowledge enables one to perform one's duty in KC, live happily in this world & attain SPOG at end of one's life! Hare Krsna!

CHAPTER 5 – KARMA YOGA – ACTION IN KRSNA CONSCIOUSNESS (29 verses)

❖ **FIVE CAUSES:** Work depends on 5 causes namely the doer, work, situation, endeavor & fortune. Hence a KC person is always free although appears to be engaged in the affairs of the senses

❖ **PRADHANA:** This material world is the sum total manifestation of the three modes of material nature technically called as pradhana.

❖ **KAYENA MANASA BUDDHYA (BODY, MIND, INTELLIGENCE):** A KC person engages his body, mind, intelligence in the service of the SPOG knowing well that one belongs to Krsna. One works only for purification without any false ego and this is the perfect stage of KC

❖ **YUKTA KARMA PHALAM TYAKTVA SHANTIM APNOTI NAISHTIKIM:** One who engages in devotional service(yukta), gives up the results of all activities(karma phalam tyaktva) & achieves unflinching, perfect peace(shantim apnoti naishtikim). While residing within the 9 gates of the body – 2 eyes, 2 nostrils, 2 ears, 1 mouth, anus & genitals lives happily, being completely aloof from bodily activities. Such a person is situated in transcendence beyond the 3 modes of material nature.

❖ **VIBHU & ANU:**The Lord is VIBHU, OMNISCIENT whereas the living entity is ANU OR ATOMIC. The living entity's desire can be fulfilled only by the sanction of the Supreme Personality of GodHead. The individual soul or living entity is not omnipotent in fulfilling one's desires and is dependent on SPOG. The SPOG who is omniscient, omnipotent & omnipresent is called vibhu or infinite whereas the living entity who is dependent on the Supreme Lord is called anu or atomic or infinitesimal.

❖ **PANDITAH SAMA DARSHINAH:** Those who are wise (Panditaha) have an equal vision (sama darshinaha). The humble sages, by virtue of true knowledge (vidya vinaya sampanne) see with equal vision,(sama darshinaha) a brahmana, cow, elephant (brahmane gavi hastini), dog & dog eater (shuni chaiva svapake cha). A KC person does not make any distinction between various species or castes knowing well that every living entity is part & parcel of the SPOG & has a relationship with the Lord!

❖ **STHIRA BUDDHIR ASAMMUDHO BRAHMA VIT:** An intelligent person(sthira buddhir) is not bewildered(asammudho) because he has knowledge of the Supreme Lord(Brahma vit)

❖ **ADY ANTAVANTA KAUNTEYA NA TESHU RAMATE BUDHAHA:** Knowing well that material pleasures have a beginning & end(adi antavanta), a wise man(budhaha) does not delight in them (na teshu ramate)

❖ **ASHTANGA YOGA:** The eight limbs of Ashtanga yoga being yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi also lead one to liberation but DS, engaging the senses in the service of SPOG is a better way of controlling the senses than by Astanga yoga! Hare Krsna!!

VERSES ANALYSED IN THEMES

1-6:RENUNCIATION vs DS vs SANKHYA YOGA:Krsna says, work in DS is better than renunciation. There is no difference between Sankhya Yoga(work in knowledge) and work in devotion

7-12:HOW DOES ONE WORK IN DEVOTION: One works without being attached to results, only for the purpose of purification, offering the results to SPOG

13-19: WORK IN KNOWLEDGE: is to work without attachment to results. Understanding the 3 doers - Jiva desires, SPOG sanctions & Prakrti executes. In this way, one develops equal vision & is situated in Brahman

20-29: SYMPTOMS OF PERSON SITUATED IN TRANSCENDENCE: (i)Not attracted to material pleasure, (ii) tolerate urges of senses, (iii) no hankering, lamentation, rejoices within, (iv) beyond dualities of pain & pleasure,(v) free from lust, fear, anger (vi) peaceful, no anxiety knowing that Krsna is the Supreme CEO, supreme Controller, Enjoyer & Owner of everything, knows science of Krsna!

CHAPTER 6 – DHYANA YOGA (47 verses)

❖ **MIND – BEST FRIEND OR GREATEST ENEMY:** For one who has controlled the mind, the mind is the best of friends, but for one who has failed to do so, the mind is the greatest enemy.

❖ **ASHTANGA YOGA PRACTICE:** Ashtanga yoga practice requires one to live alone (ekaki) in a secluded place, in a sanctified place or land (shuchau deshe) in a firm seat (sthiram asanam) with one pointed attention (ekagram) by controlling the mind (yatacitta). Although the process of Astanga yoga leads one to liberation, it is easier to exercise sense control by devotional service or Bhakti Yoga than Astanga Yoga!

❖ **PRATYAHARA:** One of the eight steps in the Ashtanga Yoga process is Pratyahara. By proper conviction & intelligence, one should gradually cease sense activities. This is the meaning of the word Pratyahara. The final stage of Ashtanga yoga practice is called Samadhi or fixing oneself firmly in KC. But the yogis who are attracted to siddhis which are byproducts of the yoga process cannot attain the stage of perfection. Make-show practice of gymnastic feats or siddhis diverts one from attaining the perfection of yoga!

❖ **DESTINATION OF AN UNSUCCESSFUL YOGI:** The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy. The unsuccessful yogi who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous brāhmaṇa Vaiṣṇava or of aristocratic merchants. In case one is unsuccessful after long practice of yoga, he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world. Birth in a family of yogis or transcendentalists – those with great wisdom – is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life.

❖ **YUKTA:** Transcendental engagement of the senses and the mind in the service of SPOG by remembering the Lord and performing devotional service is the perfect process for transcendental achievement, which is called yukta.

❖ **AVOID EXTRAVAGANCE:** Extravagance in the matter of eating, sleeping, defending and mating – which are demands of the body – can block advancement in the practice of yoga.

❖ **REGULATION IS THE KEY:** Regulation in eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system. SP explains that a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification. Because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him. Hrsikena Hrsikesha sevanam bhaktir uchyate!

VERSES ANALYSED IN THEMES

1-4: YUKTA VAIRAGYA OR REAL

RENUNCIATION: One who engages everything in service of Lord without desire for sense gratification is said to practice real renunciation!

5-10: MIND – FRIEND OR ENEMY: The mind is one's friend or enemy depending on how much control one can exercise on the mind!

11-36: ASHTANGA YOGA IS NOT

PRACTICAL: The 8 step process of ashtanga yoga leads to liberation but is impractical due to mind being restless, turbulent. Mind CAN BE controlled by practice & detachment

37-45: DESTINATION OF AN

UNSUCCESSFUL SPIRITUALIST: One who practiced DS for long/short time get birth in family of aristocracy/transcendentalists & continues from where one left off in one's previous life! There is no loss (BG 2.40)

46-47: BHAKTI YOGA IS BEST: Kṛṣṇa declares at the end of 6th chapter that **Bhakti Yoga is best & one who renders transcendental loving devotional service to Lord is the highest of all!!! Hare Kṛṣṇa!**

CHAPTER 7 – KNOWLEDGE OF THE ABSOLUTE(30 verses)

❖ **ENERGIES OF LORD:** Bhumir apo analo vayu kham mano buddhir eva cha – earth, water, fire, air, ether are gross energies & mind, intelligence & false ego are the subtle energies. Para prakrti refers to the superior energy and apara prakrti refers to lord's inferior energy

❖ **WAYS KRSNA CAN BE SEEN IN MATERIAL WORLD:** (i)as taste of water, (ii)light of sun & moon, (iii)syllable om in vedic mantras, (iv)sound in ether, (v) ability in man, (vi) original fragrance of earth, heat in fire, (vii) life of all that lives, (viii) penances of all ascetics, (ix) original seed of all existences, (x) intelligence of intelligent & prowess of all powerful men, (xi)strength of the strong devoid of passion & desire,(xii)sex life not contrary to religious principles.

❖ **DUSKRITI VS SUKRITI:** Duskritino refers to 4 kinds of miscreants such as fools, those who do not surrender unto krsna, one whose mind is stolen by illusion & who are demons. Sukritinaha refers to 4 kinds of pious people who begin to render devotional service to krsna namely artha, artharthi, jignasu, jnani, out of whom Lord krsna considers jnani most dear to him as he is in knowledge and renders pure devotional service to Lord.

❖ **HRTA JNANAHA & ANTAVAT TU PHALAM:** Hrta jnanaha refers to one who is deprived of knowledge. Antavat tu phalam means fruits are temporary and limited.

❖ **SP CALLS IMPERSONALISTS AS MAYAVADIS IN SANSKRIT:** Non devotee impersonalists think that Krsna, His activities, form & everything are Maya. They do not know the ultimate truth.

❖ **ICCHA VS DWESHA:** Iccha means to desire and dwesha means to hate. One becomes easily bewildered by the dualities suffering from desire and heat.

❖ **ANTA GATAM PAPAM/ PUNYA KARMANAM:** Anta gatam papam means one's sins are completely destroyed. Punya karmanam refers to people who have performed several pious activities in the past.

❖ **MAHAT SEVAM DWARAM AHUR VIMUKTEH:** By rendering pure devotional service, one can get completely liberated from material existence!

VERSES ANALYSED IN THEMES

1-3: HOW TO KNOW KRSNA?: By rendering devotional service, one can know Krsna in full, free from doubt

4-7: KRSNA IS ALL PERVADING: Krsna is source of inferior material energy (earth, water, fire, air, ether) and superior jiva. Everything rests on Lord as pearls are strung on a thread

8-14: HOW TO TRANSCEND THE 3 MODES:Surrender to Krsna is the way to transcend the 3 modes (7.14)

15-19:DEMONS VS DEVOTEES:4 kinds of demons do not surrender to Krsna & 4 kinds of pious men engage in devotional service & some surrender & become dear to Krsna!

20-23:DEMIGOD WORSHIP: Not recommended as ultimately everything is offered by SPOG only!

24-26: KRSNA IS SPOG: Krsna has a transcendental personal form & knows past, present, future

27-30: DEVOTIONAL SERVICE YIELDS DESIRED SUCCESS:One who engages in devotional service is able to remember Lord at time of death, which is the desired success!!

CHAPTER 8 – ATTAINING THE SUPREME (28 verses)

❖ **8 QUESTIONS OF ARJUNA AND KRISHNA'S ANSWER:** Living entity is Brahman; his nature is Adhyatma, action performed is karma; Adhibhuta is the material manifestation, The Universal form of the Lord including devatas is adhidaiva, Supreme Lord is in everyone's heart as Paramatma and is called Adhiyajna (Lord of sacrifice)

❖ **REMEMBRANCE OF KRSNA WHILE LEAVING ONE'S BODY:** Remembrance of Kṛṣṇa is not possible for the impure soul who has not practiced Kṛṣṇa consciousness in devotional service. One who chants Hare Krsna throughout life with attention is able to remember Krsna

❖ **YAM YAM VAPI SMARAN BHAVAM ... TAM TAM EVAITY KAUNTEYA:** Krsna tells Arjuna that whatever state of being one remembers at time of death, one attains that state in next life.

❖ **MAM ANUSMARA YUDDHYA CHA:** Krsna tells Arjuna to continue performing his prescribed duties of fighting in the war while remembering Krsna. In this way, by doing one's svadharma, remembering Lord & not being attached to results, one can attain Lord.

❖ **ANANYA CETAH SATATAM...TASYAHAM SULABHAH:** Ananya Cetah – without deviation of the mind, satatam – always, tasya – to him, aham- I am, sulabhah – easy. Krsna is telling that He is very easily achieved by one who constantly remembers Him..

❖ **DUHKALAYAM, ASASVATAM:** Dukhalayam – place of miseries; Asasvatam – temporary. Lord Krsna is describing this material world to be dukhalayam, a place of miseries and asasvatam, which is temporary as it would be annihilated with time.

❖ **A BRAHMA BHUVANAL LOKA PUNAR AVARTINO ARJUNA:** From Brahmaloaka to the lowest planet, all are places of misery wherein repeated birth & death takes place.

❖ **YUGA, KALPA, BRAHMA'S LIFE SPAN:** Satya Yuga – 17,28,000 years; Treta Yuga – 12,96,000 years, Dwapara Yuga – 8,64,000 years, Kali Yuga – 4,32,000 years. Kalpa is one day of Brahma which consists of a thousand cycles of 4 yugas or ages - Satya, Treta, Dwapara & Kali and same comprises his night. Brahma lives for 100 such years and then dies. These 100 years by earthly calculations total to 311 trillion and 40 billion earth years, which SP says, is as brief as a lightning flash from point of eternity!

VERSES ANALYSED IN THEMES

1-8: 8 QUERIES BY ARJUNA ANSWERED BY KRSNA: 1)Brahman, 2)Adhyatma, 3)Karma, 4)Adhibhuta, 5) Adhidaiva, 6) Adhiyajna, 7) Paramatma, 8) Ante Narayana Smriti (Krsne Matir)

9-16: PROCESSES TO REMEMBER LORD & EASIEST WAY TO ATTAIN LORD:

Knowing Lord to be most powerful, fixing one's life air between eyebrows, uttering omkara, practicing celibacy, detachment from sensual engagement are different processes, Easiest process is to engage in DS

16-19: MATERIAL WORLD & ITS

CREATOR: Material world is dukhalayam, asasvatam; 1000 ages taken together is one day of Brahma

20-22:SPIRITUAL WORLD & SUPREME

LORD:Unmanifest and infallible world where SPOG resides

23-26:TIME OF LEAVING BODY: Mystic yogis try to leave body at auspicious time prescribed in vedas

27-28: GLORY OF DEVOTIONAL SERVICE:

One who performs DS, gets result of all sacrifices, mystic yoga & fruitive activities!

CHAPTER 9 – THE MOST CONFIDENTIAL KNOWLEDGE (34 verses)

- ❖ **IDAM TU TE GUHYA TAMAM PRAVAKSYAMY ANASUYAVE:** Krsna is telling Arjuna that He is explaining this confidential knowledge to Arjuna because he is non-envious(anasuyave)
- ❖ **SUSUKHAM KARTUM AVYAYAM:** Devotional service is joyfully performed!
- ❖ **YOGAM AISHVARAM:** **Krsna’s inconceivable mystic power!** Krsna is creator, maintainer of everything, present everywhere, everything rests on Him, yet **Krsna is not directly concerned with maintenance & sustenance of material creation!**
- ❖ **UDASINA VAT:** Krsna is eternally engaged in activities of spiritual world. **He is the source & maintainer of this material world, yet He is always neutral in the material activities of the created world. This neutrality is referred to as Udasina Vat.**
- ❖ **MANUSAM TANUM ASRITAM:** When Krsna descends in a human form(manusim tanum asritam), fools deride Him(avajananti mam mudha) thinking that He is an ordinary man! They do not understand His transcendental nature as the Supreme Lord of all that be.
- ❖ **MAHATMA:** Mahatma means great souls who are devotees of Lord Krsna. 4 qualities of a mahatma are (i)satatam kirtayanto mam(Singing Krsna’s glories); (ii)yatantas ca drdha vrtahaha(endeavouring with determination); (iii) namasyantaha(offering obeisances); (iv) bhaktya nitya yukta upasate(worshipping Lord perpetually with devotion)
- ❖ **3 TYPES OF WORSHIPPERS:** (i) ekatvena –worshipping oneself as SPOG, (ii) prthaktvena – concocting some form of SPOG and worshipping that; (iii) vishvato mukham – one who worships the Universal form of the Lord
- ❖ **YOGAKSHEMAM VAHAMI AHAM:** Krsna personally protects devotees by preserving what they have(yogakshemam) and carry what devotees lack (vahami aham)
- ❖ **YAJANTI AVIDHI PURVAKAM:** Worship in wrong way. Krsna explains that the demigod worshippers also worship Krsna only but they do so in an indirect way or wrong way.
- ❖ **BHAJATE MAM ANANYA BHAK SADHUR EVA SA MANTAVYAHA:** One who renders DS without deviation(bhajate mam ananya bhak) is to be considered a sadhu (sadhur eva sa mantavyaha) even if he commits the most abominable actions(api cet su duracharo)!

VERSES ANALYSED IN THEMES

1-3: PERFECT KNOWLEDGE TO PERFECT PERSON: Krsna gives this king of knowledge to Arjuna because he is non envious, by which one can go back to KRSNA!

4-10: LORD’S INCONCEIVABLE POTENCY: Lord is the creator, maintainer & annihilator of Cosmos, everything rests on Him, yet He is not part of it & is detached from it!

6-15: WHO CANNOT & WHO CAN UNDERSTAND LORD?: Fools, Demons & Athiests can’t understand. Devotees who worship Lord with determination, bowing down, chant Lord’s glories can understand Lord.

16-19:KRISHNA DESCRIBES HIMSELF: Krsna is Yajna, yajna offerings, father, mother, vedas, Om,resting place, eternal seed, immortality & death, spirit & matter

20-25:INDIRECT & DIRECT WORSHIP:Direct worship of Krsna is recommended by Krsna Himself!

26-34: GLORY OF DEVOTIONAL SERVICE: One who performs DS with complete absorption, always thinking of Lord will surely attain Lord!

CHAPTER 10 – THE OPULENCE OF THE ABSOLUTE (42 verses)

- ❖ SO AVIKALPENA YOGENA YUJYATE NA ATRA SAMSAYAHA: Devotee who is convinced about opulence of Lord engages in His unalloyed devotional service. Of this there is no doubt
- ❖ AHAM SARVASYA PRABHAVO MATTAH SARVAM PRAVARTATE: Sambandha gyan established by Lord, He is source of everything & everything emanates from Him!
- ❖ MAT CITTA MAT GATA PRANA...: Abhideya gyan – Devotees who know SPOG engage in His service and derive bliss enlightening one another & conversing about Krsna!
- ❖ TESAM SATATA YUKTANAM BHAJATAM PRITI PURVAKAM: Abhideya & Prayojana gyan – Devotees eternally serve Lord with love & Lord bestows intelligence by which we can go back to Lord!.. To Goloka Dham to eternally serve Lord with love & affection!
- ❖ TESAM EVANUKAMPARTHAM AHAM AJNANA JAM TAMAHA: Abhideya gyan – Lord destroys the darkness of ignorance by shining lamp of knowledge by which devotee can serve in a way that is pleasing to Lord!
- ❖ JNANA DIPENA BHASVATA: The lamp(dipa) of knowledge (jnana) is lighted(bhasvata) n the heart of His devotee by Krsna Himself!
- ❖ PARAM BRAHMA PARAM DHAMA - ADIDEVAM AJAM VIBHUM: Arjuna declares that Krsna is supreme Brahman, supreme refuge, pure , supreme enjoyer, eternally transcendental, source of demigods, unborn & supremely unlimited, who appears by His own sweet will & is completely independent, whereas jivatmas are anu - infinitesimal being amsas or part & parcels of Lord. They are dependent on Lord, they take birth according to their guna & karma and bound by laws of material nature.
- ❖ VAKTUM ARHASI ASESENA...ATMA VIBHUTAYAH: Arjuna is convinced of Krsna's supremacy, how He pervades all the worlds, but he asks Krsna to explain His opulences for the benefit of common people so that they also understand the SPOG in full details.
- ❖ EKA AMSHENA STHITO JAGAT: Krsna finally explains how by a single fragment of Himself, He pervades and supports this entire universe! The SPOG is represented throughout the entire material universe by His entering into all things as the Super Soul!

VERSES ANALYSED IN THEMES

- 1-7: ANADIR ADIR GOVINDAHA SARVA KARANA KARANAM: Krsna is the cause of all causes & source of all including demigods, sages & all qualities. He is unborn, beginningless
- 8-11: EKALA ISHWARA KRSNA ARA SABA BHRTYA – CHATUR SHLOKI BG: Krsna speaks about the sambanda, abhideya, prayojana gyan & explains activities of devotees who blissfully serve, worship SPOG Krsna
- 12-18: ARJUNA'S RESPONSE: Arjuna accepts Krsna as SPOG as heard from sages & asks Krsna to further explain His opulence in detail. 19-42: KRISHNA GIVES A TRAILER OF HIS INFINITE OPULENCES: Krsna declares Himself to be the best amongst what we can see in this world. Eg. Ganges in rivers, Gayatri in poetry, Arjuna in Pandavas, Vyasa in sages, strength of strong, morality in victory, silence of secret things, wisdom of wise etc Finally Krsna says that all opulent, beautiful, glorious creations spring from but a spark of His splendor! With a single fragment, Krsna pervades & supports universe!

CHAPTER 11 – THE UNIVERSAL FORM (55 verses)

- ❖ MOHO YAM VIGATO MAMA: Arjuna says my illusion is dispelled by your instructions
- ❖ ICCHAMI TE RUPAM AISHVARAM PURUSHOTTAMA: Arjuna wanted to see the divine form of the Lord. Arjuna was completely satisfied seeing the two handed form of Krsna and was convinced about Krsna being the SPOG. **However to convince others about the supremacy of Lord & to set a criterion, so that in future no imposter would pose themselves as incarnations of God, Arjuna asked to see the Universal form of Krsna. This universal form of Krishna differs from all of His other forms because it is not eternally situated in the spiritual sky like Krsna's other forms. The universal form, although transcendental is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature.**
- ❖ PASHYA ASCHARYANI: Behold this wonderful form of Mine, Krsna tells Arjuna
- ❖ DIVYAM DADAMI TE CHAKSHU PASHYAM ME YOGAM AISHVARAM: Krsna says, I give you transcendental vision by which you can behold my mystic opulence!
- ❖ ANANTAM VISHVATOMUKHAM: The Universal form was unlimited & all pervading
- ❖ ANEKA BAHU UDARA VAKTRA NETRAM PASHYAMI: Arjun says that he is seeing many many arms, bellies, mouths and eyes expanding everywhere in the universal form!
- ❖ KALO ASMI LOKA KSAYA KRT: Krsna said, Time I am (Kalo asmi), the destroyer of the worlds (loka ksaya krt) Krsna says that everyone other than the Pandavas would be slain in this battle.
- ❖ NIMITTA MATRAM BHAVA SAVYA SAACHIN: Krishna tells Arjuna to just become an instrument in the fight because He has already killed everyone. He wants to give credit to Arjuna that he killed all the soldiers of the opposite army and win glory! SP explains in purport how the phrase Nimitta Matram is very significant. The whole world is moving according to the plan of the SPOG. Thus although Arjuna did not want to fight he would agree to become an instrument (nimitta matram) and fight according to the desire of the Supreme Personality of GodHead, Lord Krsna!

VERSES ANALYSED IN THEMES

1-4: ARJUNA REQUESTS FOR VIRAT

RUPA DARSHAN: Arjuna understood the inexhaustible glories of Lord & requests to have darshan of the Lord's Universal form.

5-9: ARJUNA GETS DIVINE EYES: Krsna gives divine eyes to Arjuna to see His Universal form by which all his desires would be fulfilled.

10-34: ARJUNA BEWILDERED & KRSNA'S

ADVISE: Arjuna was astonished to see this form where blazing fire was coming out of Lord's mouth, devouring all. Krsna advised Arjuna to fight as nimitta matram!

35-46: ARJUNA'S APOLOGY & REQUEST:

Having seen the thousand armed Universal form, Arjun apologizes to Krsna for his informal behavior & requests Krsna to show 4 armed form & 2 armed form!

47-55: 2 ARMED FORM IS SAUMYA

VAPUH, HIGHEST, ACCESSED BY DS: Only by undivided DS can the Lord be seen in His 2 handed beautiful form (saumya vapuh) which is the highest & original form from which all other forms emanate!

CHAPTER 12 – DEVOTIONAL SERVICE (20 verses)

❖ **TESAM KE YOGA VITAMAHA:** Arjuna asks who is most perfect in the knowledge of Yoga? One who engages in devotional service (paryupasate) or one who worships impersonal Brahman, the unmanifested (aksharam avyaktam)?

❖ **MAYYA VESYA MANO YE MAM NITYA YUKTA UPASATE...SHRADDHAYA...YUKTA TAMO MATAHA:**

Krsna tells that those who fix their minds on Lord's personal form(mayya vesya mano ye mam) & worship Krsna (nitya yukta upasate) with faith (shraddhaya) are considered to be the most perfect (yukta tamo mataha). SP explains in purport that a devotee is always constantly engaged in Krsna's service, chanting, reading, cooking for Lord & in this way does not allow a single moment to pass without serving Krsna, such actions are in full Samadhi!

❖ **KLESHO ADHIKARAS TESAM AVYAKTA SAKTA CETASAM:** One who is attached to the impersonal, unmanifested (avyakta sakta cetasam), the process of realization of Supreme Personality of GodHead is very troublesome(klesho adhi karas tesham)

❖ **TESAM AHAM SAMUDDHARTA MRTYU SAMSARA SAGARAT:** Krsna says, I am the swift deliverer (samuddharta) from the ocean of material existence (samsara sagarat), to those who are eternally meditating, worshipping & rendering DS to Lord (mam dhyayanta upasate)

❖ **DEVOTIONAL SERVICE IS DIRECT METHOD TO REACH KRSNA:** The best method to reach Krsna quickly is by taking to direct process of DS. For those who cannot directly take up the path of DS, the gradual process of renunciation, knowledge, meditation and realization of Supersoul, Brahman is given. But stress is given to take up the direct process of DS

❖ **ADVESHATA /MAITRAHA/ KARUNA / NIRMAMO/ NIRAHANKARA/ SAMA/ KSHAMI/ SANTHUSHTA/ DRDHA NISCHAYA/ MAYYARPITA MANO BUDDHIR/ MAD BHAKTA:** One who is non envious (adveshata); (ii) friendly & kind (maitraha karuna); (iii) having no sense of proprietorship (nirmamo); without false ego (nirahankara); (iv) equal in distress & happiness (samah dukhah sukha); (v) forgiving (kshami); (vi) satisfied (santushta); (vii) determinedly engaged in DS to Lord Krsna (drdah nishcayaha) with mind & intelligence fixed on Lord (mayyarpita mano buddhir); who is Krsna's devotee (mad bhakta) is very dear to Lord Krsna!

VERSES ANALYSED IN THEMES

1-8: WORSHIP OF BHAGAVAN IS

HIGHEST: Krsna says, DS to Lord's personal form, Bhagavan is highest, better than troublesome worship of Impersonal Brahman

9-12: KRSNA GIVES VARIOUS

ALTERNATIVES TO REACH HIM: DS to Lord is highest, if one is not able to directly take to DS, one may follow (i) regulative principles, if not, (ii) work for Krsna, (iii) give up attachment to results of work, (iv) meditate on Lord, or at least (v)cultivate knowledge about Krsna

13-19: WHO IS DEAR TO KRSNA?

One who is (i) non envious, (ii)free from proprietorship/ false ego; (iii) sober; (iv) tolerant, (v) satisfied; (vi) sense controlled, (vii) determined to perform DS with mind & intelligence fixed on Lord, (viii) equipoised; (ix) pure, (x) expert, (xi) without anxiety, not striving for results, (xii) neither laments nor desires, (xiii) silent; (xiv) free from contaminating association

20: MOST DEAR TO KRSNA: One who faithfully engages in DS to Lord is most dear to Krsna!!! Haribol!!!!

CHAPTER 13 – NATURE, THE ENJOYER AND CONSCIOUSNESS (35 verses)

- ❖ **PRAKRTI, PURUSHAM, JNEYAM:** Prakrti refers to material nature, Purusham refers to Krsna, the enjoyer and Jneyam refers to the object of knowledge.
- ❖ **BRAHMA PUCCHAM PRATISHA: The 5 STAGES OF BRAHMAN REALIZATION:** Represents the manifestation of the Supreme Lord's energy in 5 stages. It involves realizing the Supreme Absolute Truth in ANNA MAYA as food, PRANA MAYA in the living symptoms or life forms; in JNANA MAYA to the point of thinking, feeling & willing; VIJNANA MAYA in the form of Brahman realization, where one identifies oneself as different from the mind and the life symptoms and ANANDA MAYA in the form of realization of one's all blissful nature in service to the Supreme Personality of Godhead, Krsna!. The first three, being Anna Maya, Prana Maya, Jnana Maya involve the fields of activities of the living entities. The Lord is Ananda maya, described as Ananda mayo abhyasat – Lord is eternally blissful, by nature, full of joy & to enjoy His transcendental bliss, He expands into vijnana, prana, jnana & anna maya
- ❖ **24 COMPONENTS OF THIS WORLD: 5 gross elements** – EARTH, WATER, FIRE, AIR, ETHER; **3 subtle elements** being MIND, INTELLIGENCE, FALSE EGO, **5 knowledge acquiring senses** – EYES, EARS, NOSE, TONGUE, SKIN; **5 working senses** – VOICE, LEGS, HANDS, ANUS, GENITALS, **5 sense objects** – SIGHT, HEARING, SMELL, TOUCH, SPEECH & the UNMANIFESTED. These are the 24 components of this world.
- ❖ **20 ITEMS OF KNOWLEDGE:** (1) amānitvam - Humility; (2) adambhitvam - pridelessness; (3) ahimsā - nonviolence; (4) kṣāntiḥ - tolerance; (5) ārjavam - simplicity; (6) ācārya-upāsanam - approaching a bona fide spiritual master; (7) śaucam - cleanliness; (8) sthairyam - steadiness; (9) ātma-vinigrahaḥ - selfcontrol; (10) vairāgyam - renunciation of the objects of sense gratification; (11) anahaṅkārah - absence of false ego; (12) janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam - the perception of the evil of birth, death, old age and disease; (13) asaktiḥ - detachment; (14) anabhiśvaṅgaḥ putra-dāra-grhādiṣu - freedom from entanglement with children, wife, home and the rest; (15) nityam ca samacittatvam iṣṭāniṣṭopapattiṣu - even-mindedness amid pleasant and unpleasant events; (16) mayi cānanya-yogena bhaktir avyabhicāriṇī - constant and unalloyed devotion to Me; (17) vivikta-deśa-sevitvam - aspiring to live in a solitary place; (18) aratir jana-saṁsādi - detachment from the general mass of people; (19) adhyātma-jñāna-nityatvam - accepting the importance of self-realization & (20) attva-jñānārtha-darśanam - philosophical search for the Absolute Truth

VERSES ANALYSED IN THEMES

1-7: ARJUNA'S ENQUIRY & KRSNA'S ANSWER – KSHETRA, KSHETRAJNA:

Arjuna enquires about Jnanam, Jneyam, Purusha, Prakrti, Kshetra, Kshetrajna; Krsna explains Kshetra (field or body) & Kshetrajna (knower of field, the soul) & knower of all bodies, The Supersoul

8-12: KRSNA DECLARES 20 ITEMS OF KNOWLEDGE - JNANAM:

Krsna declares the 20 items of knowledge, beginning with Humility, pridelessness, detachment until importance of self realization & philosophical search for absolute truth.

13-19: KRSNA DESCRIBES JNEYAM, THE KNOWABLE OR OBJECT OF KNOWLEDGE, THE SUPER SOUL:

Krsna explains the knowable, all pervading, beyond this material world

20-26: KRSNA DESCRIBES PRAKRTI & PURUSHA & THEIR INTERACTION:

Krsna says that one who understands about prakrti (nature), Purusha (enjoyer) and their interactions will attain liberation

27-35: JNANA CAKSHUSHA – VISION OF KNOWLEDGE:

One who understands the body, soul & Supersoul & how to get out of 3 modes of nature, attains to the Supreme Goal.

CHAPTER 14 – THE THREE MODES OF MATERIAL NATURE (27 verses)

❖ **MAHAT-TATTVA:** The mahat-tattva is the total cause of the total cosmic manifestation; and that total substance of the material cause, in which there are three modes of nature, is sometimes called Brahman. The Supreme Personality impregnates that total substance, and thus innumerable universes become possible. This total material substance, the mahat-tattva, is described as Brahman in the Vedic literature (Muṇḍaka Upaniṣad 1.1.19): tasmād etad brahma nāma-rūpam annam ca jāyate. The Supreme Person impregnates that Brahman with the seeds of the living entities. The twenty-four elements, beginning from earth, water, fire and air, are all material energy, and they constitute what is called mahad brahma, or the great Brahman, the material nature.

❖ **AHAM BIJA PRADAH PITAHA: BRAHMA PUCCHAM PRATISHA:** Krsna says that I am the seed giving father of all living entities. SP explains that the material world is impregnated with living entities & come out in various forms at the time of creation according to their past desires and deeds.

❖ **SUKHA SANGENA BADNATI JNANA SANGENA CA:** **Those who are in the mode of goodness are bound by happiness (sukha) and knowledge(jnana).** SP explains that the difficulty here is that when a living entity is situated in the mode of goodness he becomes conditioned to feel that he is advanced in knowledge and is better than others. In this way he becomes conditioned. Eg. Scientists & philosophers

❖ **RAJO RAAGAATMIKAM VIDDHI TRSNA SANGA SAMUDBHAVAM:** Rajas or passion is characterized by unlimited desires & longing especially of attraction between man & woman. In this way, one develops hankering for material enjoyment & wants to enjoy sense gratification (Janam – followers, dhanam – wealth, sundarim – opposite gender; Kavita – desire for name, fame, glory and is bound in this way.

❖ **PRAMADALASYA NIDRABHIS TAN NIBADHNATI BHARATA:** Pramada (Madness), Aalasya (Indolence); nidrabhih (sleep) are the 3 results in the mode of ignorance that binds one to this material world.

❖ **URDHVAM GACCHANTI SATTVA STHA MADHYE TISHTATI RAAJASAH...ADHO GACCHANTI**

TAAMASAHA: Those in goodness go up to higher planets (heavenly planets/ planets of the sages), in rajas or passionate people live in the earth and those in tamoguna go down to hellish planets or glide down to one of the 8 million species of animals, birds, reptiles, insects (Jalaja nava lakshani)

❖ **MAM CHA YO AVABHICHARENA BHAKTI YOGENA SEVATE SA GUNAN SAMA TITYAITAN:** By unflinching devotional service to Lord, one can transcend the 3 modes and be situated in Shuddha sattva platform!!

VERSES ANALYSED IN THEMES

1-2: SUPREME PERFECTION BY

SUPREME WISDOM: KRSNA declares the supreme wisdom, knowing which one attains supreme perfection, goes BTG

3-4: KRSNA IS SOURCE OF BRAHMAN,

THE SEED GIVING FATHER: KRSNA says AHAM BIJA PRADAH PITA – KRSNA is source of Brahman making possible the birth of all living beings, supreme father!

5-10: 3 MODES & THEIR CONDITIONING:

KRSNA explains how GOODNESS conditions one to happiness, PASSION to fruitive action & IGNORANCE to madness & there is competition for supremacy!

11-18: MANIFESTATION OF MODES, DESTINATION, RESULT & AFTER EFFECTS:

From Goodness, real knowledge develops, from passion greed, from ignorance madness & one who dies in goodness reach heavenly planets, passion engages in fruitive activities & in ignorance take birth in animal kingdom

19-27: TRANSCENDING MODES & SYMPTOMS OF ONE WHO HAS

TRANSCENDED MODES: One who understands Lord is transcendental & activities are performed by 3 modes & engages in DS transcends the 3 modes!

CHAPTER 15 – THE YOGA OF THE SUPREME PERSON (20 verses)

❖ **URDHVA MULAM ADHAH SHAKAM:** Urdhva means above, mula means root, adaha means downwards, shakam means branches. So in this tree of material world & its entanglement has no end and one who is attached to this tree has no possibility of liberation. The leaves of this tree are vedic hymns & the tree is nourished by the 3 modes of material nature.

❖ **ASANGA SHASTRENA DRDENA CHITVA:** Asanga shastrena means weapon of detachment, drdhena chitva means to strongly cut. So this illusion represented by banyan tree must be cut at its root by the weapon of detachment. Attachment to Krsna by rendering DS automatically brings detachment to Maya!

❖ **NIRMANA MOHA JITA SANGA DOSHA...PADAM AVYAYAM TAT:** Nir means one who is free from maana – false prestige, moha – illusion; jita sanga dosha means one who has conquered worldly, material association becomes freed from kamaha – lust & dvanvaihi – dualities of happiness & distress and attains (gacchanti) that kingdom that is eternal. (padam avyayam tat)

❖ **MAMAIVA AMSHO JIVA LOKE JIVA BHUTA SANATANA:** Krsna says that the living entities are His parts and parcels, (qualitatively one with the Lord). Yet because they are different in quantity, being infinitesimal, they are struggling in this world (prakrti sthani karshati) due to uncontrolled mind & senses! Due to this, one becomes conditioned by the 3 modes of material Nature, one forgets transcendental loving service to Lord and struggles hard for maintenance in this world.

❖ **VAYUR GANDHAN IVASHAYAT:** Vayur means wind gandhan means smell, just like wind carries aromas, a person's desires carry one from one body to another to continue struggle in this material world.

❖ **PASHYANTI JNANA CHAKSHUSHAHA:** One who sees in the light of scriptures understands how one gets a body according to one's own desires and activities under the spell of the modes of nature!

❖ **YAD ADITYA GATAM TEJO, CHANDRAMASI, AGNAU TEJHA:** Krsna says that He is the source of Sun, moon and fire's splendor, without which no one can live. As moon, Lord supplies juice of life to all vegetables & Lord is situated as digestive fire in all jivas. Thus Krsna maintains this material world.

❖ **KSHARA, AKSHARA –** Kshara refers to the fallible and Akshara refers to infallible. In material world everything is fallible and while in spiritual world, everyone is infallible, one cannot fall down to 3 modes!

❖ **JANATI PURUSHOTAMA:** Purusha uttama refers to Supreme Personality of God who can be understood (janati) only by rendering devotional service unto the Supreme Lord Krsna!! Hare Krsna!!

VERSES ANALYSED IN THEMES

1-4: MATERIAL WORLD – REFLECTION OF SPIRITUAL WORLD – BANYAN TREE

ANALOGY: Tree of this material world is situated on DESIRE & must be cut at its root with weapon of DETACHMENT

5-6: SPIRITUAL WORLD: Not illumined by sun or moon, that spiritual world is self illumined, only attained by surrender!

7-11: JIVA CONDITIONED BY MODES:

Jivas being parts of Lord still suffer due to uncontrolled mind & senses, desires lead to next body. Self realized soul alone can understand this.

12-15: ALL PERVASIVE LORD'S

OPULENCES: Krsna is splendor of sun, moon, fire, by whose energy the planets stay in orbit, from whom juice of life is supplied to vegetables, who is fire of digestion. Lord in heart gives knowledge, remembrance & forgetfulness, who is compiler & knower of the Vedanta

16-20: LORD IS TRANSCENDENTAL & DS

LEADS TO TRANSCENDENCE: One who faithfully renders devotional service to Lord Krsna, understanding His transcendence is wise and such a person's endeavour will know perfection. This is the most confidential knowledge!

CHAPTER 16 – THE DIVINE & DEMONIAC NATURES (24 verses)

❖ **ABHAYAM, SVADHYAYAHA, ARJAVAM, DAYA, DAANAM, DAMA, AKRODHA...SAMPADAM DAIVIM:**

Abhayam (Fearlessness); Svadyayaha(study of scriptures); Arjavam(Simplicity), Daya(mercy); Daanam (charity), Dama(Self Control), Akrodha(freedom from anger)are some of the 26 transcendental (Daivim) qualities(sampadam) described by Lord Krsna in the 1st 3 verses of this chapter.

❖ **DAMBHO DARPO ABHIMANASCHA KRODHA PARUSYAM EVA CHA AJNANAM – SAMPADAM ASURIM:**

Dambaha (Pride), darpaha (arrogance); abhimanah (conceit); krodhaha (anger); parushyamn (harshness), ajnanam (ignorance) are demoniac qualities (asurim sampadam)

❖ **PRAVRTTIM CHA NIVRTTIM CHA JANA NA VIDHUR ASURAH:** Pravrttim – acting properly; Nivrttim – not acting improperly; janaha – people, na vidhur – never know; Demoniac people do not know what is to be done (PRAVRTTI) and what is not to be done (NIVRTTI)

❖ **ASATYAM APRATISHTAM TE JAGAD AHUR ANISVARAM:** Asatyam(unreal), Apratishtam(without foundation) te (they); jagat (world) ahuhu – say; anisvaram – without Ishvara or controller. Demoniac people think that this world or cosmic manifestation does not have a controller(isvaram)

❖ **UGRA KARMAANAHA KSAYAYA JAGATO AHITAHA:** Ugra karmaanaha means being engaged in painful activities, ksayaya(destructive); jagat(world); ahitaaha(unbeneficial). Demons are engaged in painful activities(ugra karmaanaha) destructive and unbeneficial work!(ksayaya & ahitaaha)

❖ **PRASAKTA KAMA BHOGESHU PATANTI NARAKE SUCHAU:** Demoniac people are attached to sense gratification(prasakta kama bhogeshu) & glide down into hell. SP states that the best example of such a demoniac man was RAVANA who wanted to make a staircase to the heavenly planets without following vedic principles. The result of not living as per vedic principles leads to bewilderment and as a result they are all gliding to hell. Moha jaal – they get caught in this net of illusion with no way to come out!!

❖ **MAM APRAPYAIVA KAUNTEYA TATO AYANTI ADHAMAAM GATIM:** Krsna says that demoniac(asuras) and mudhah(fools) DO NOT ATTAIN HIM (APRAPYAIVA) & sink down to the most abominable existence.

❖ **TRIVIDHAM NARAKASYEDAM DVARAM.... KAMAHA KRODHAHA TATHA LOBHA:** Lust(Kama), Anger(Krodha) & greed(lobha) are the 3 gateways to hell & one must give up these to attain param gatim

❖ **SHASTRA VIDHANOKTAM KARMA KARTUM IHARSASI:** One must work as per regulations of the sastras and in doing so, one may gradually be elevated, then one’s life becomes successful! Hare Krsna!

VERSES ANALYSED IN THEMES

1-5: 26 DIVINE & 6 DEMONIAC

QUALITIES & WHAT THEY LEAD TO:

Fearlessness, cultivation of spiritual knowledge, simplicity, freedom from envy, desire for honor, forgiveness, cleanliness are some divine qualities leading to liberation. Pride arrogance, conceit, anger, harshness, ignorance are demoniac qualities that lead to bondage.

6-18: DIVINE & DEMONIAC PEOPLE & CHARACTERISTICS OF DEMONIAC

PEOPLE: Demoniac people do not know what is to be done & what is not to be done, no cleanliness, proper behavior, intelligence is found in them. Engaged in sense gratification, they are absorbed in lust, anger, false Ego, pride, deluded by ignorance, they are even envious of Lord!

19-20: DESTINATION OF THE

DEMONIAC: Krsna says He would cast them in ocean of material existence & they sink to abominable existence.

21-24: 3 GATES TO HELL: One who disregards scriptural injunctions(yah shastra vidhi utsrjya) and acts with lust, anger, greed (vartate kamah karataha) attains neither happiness, perfection nor the supreme destination. Hare Krsna!

CHAPTER 17 – THE DIVISIONS OF FAITH (28 verses)

- ❖ YE SHASTRA VIDHIM UTSRJYA... YAJANTE... TESHAM NISHTA TU KA KRSNA SATVAM AHO RAHAS TAMAH? Arjuna asks Krsna – Those who worship giving up sastras, Is their faith satva, rajas or tamas?
- ❖ TRIVIDHA BHAVATI SHRADDHA – SATVIKI, RAJASI, TAMASI - Krsna answers that **faith can be of 3 kinds** – in satva, rajas or tamas – **Goodness, passion or ignorance according to modes acquired.**
- ❖ SATVAM VISHUDDHAM VAASUDEVA SHABDITAM: In pure goodness, one worships SPOG Vaasudeva!
- ❖ AYUH SATVA BALA AROGYA SUKHA PRITI VIVARDHANHA RASYA SNIGDHA STHIRA HRDYA AHARA SATVIKA PRIYAHA: Increase life's duration, purification of one's existence, strength, health, happiness & satisfaction are the six results of eating food in the mode of goodness!
- ❖ DEVA DVIJA GURU PRAJNA PUJANAM SHAUCHAM ARJAVAM BRAHMACHARYAM AHIMSA CHA SHARIRAM TAPA UCHYATE: Worship(ujanam) of SPOG(Deva), Brahmanas(Dvija), Guru & other superiors like father, mother, cleanliness(shaucham), simplicity(arjavam), celibacy(brahmacharyam), non violence(ahimsa) are the 8 items that constitute austerity of the body(shariram tapa uchyate)
- ❖ ANUDVEGA KARAM VAKYAM SATYAM PRIYAM HITAM CHA YAT SVADYAYA ABHYASANAM CHAIVA VANMAYAM TAPA UCHYATE: Anudvega karam vakyam(speaking non agitating words; satyam(truth); priyam(pleasing); hitam(beneficial) svadyaya(study of scriptures), abhyasanam (practice) – these are the austerities of speech (van mayam tapa ucyate)
- ❖ MANAHA PRASADA SAUMYATVAM MAUNAM ATMA VINIGRAHAHA BHAVA SAMSHUDDHIR ITY ETAT TAPO MANASAM UCYATE: Satisfaction of the mind(manaprasada), non duplicity or simplicity (sauymatvam), gravity(maunam), self control(atma vinigrahaha), purification of one's existence(bhava samshuddhi) are the austerities of the mind.
- ❖ DATAVYAM ITI YAD DHAANAM DIYATE NUPAKARINE DESHA KALE CHA PATRE CHA TAD DHANAM SATVIKAM SMRTAM: Charity (dhaanam) given out of duty (datavyam), without expectation of return(anupakarine), at a proper time and place & to a worthy person ((desha, kale,patre cha) are the four symptoms of charity in the mode of goodness. (daanam satvikam smrtam)
- ❖ OM TAT SAT: Om Tat Sat indicates the Supreme Absolute Truth. Mantras begin with Om meaning Krsna. **These three symbolic representations, OM TAT SAT** were used by brāhmaṇas while chanting the hymns of the Vedas and during sacrifices for the satisfaction of the Supreme. **Samsiddhir Haritoshanam!**

VERSES ANALYSED IN THEMES

1-6: FAITH, WORSHIP, AUSTERITY AS PER 3 MODES:

Krsna says that people develop faith & worship devta/ demon ghosts according to whether they are in satva / rajas / tamas, 3 modes of nature!

7-22: FOOD, SACRIFICE, AUSTERITY, PENANCE, CHARITY AS PER 3 MODES:

Foods that are: (i) juicy,pleasing, wholesome that give strength, health, happiness & satisfaction is Satva, (ii) too salty, sour, hot, dry is rajas, (iii) tasteless, food cooked > 3 hours is tamas. **Sacrifice & charity done** (i)as duty without desire for reward at right time is satva, (ii)for material benefit is rajas;(iii) without following scriptures & without faith to unworthy persons, not appropriate time is tamas_ **Austerity of body, words, mind** is worship of Guru, Gauranga, elders in cleanliness, simplicity, celibacy & non-violence. **Austerity of Mind** is satisfaction, simplicity, gravity, self control & purification of one's existence. existence & they sink to abominable existence.

23-28: KRSNA DESCRIBES OM TAT SAT:

Om Tat Sat = KRSNA, All work to please KRSNA, else ASAT or useless! Haribol!!

CHAPTER 18 – THE PERFECTION OF RENUNCIATION (78 verses)

- ❖ **SANGAM TYAKTVA PHALANI CHA – DUKHAM KAYA KLESHA BHAYAT ..RAJASAM TYAGAM** - Renouncing the fruits of action & performing one's duty for Krsna is renunciation in satva & anyone who gives up prescribed duties as troublesome or out of fear of bodily discomfort is said to be renunciation in the mode of passion. In this, one never gets result of renunciation!
- ❖ **ADHISHTANAM, KARTA, KARANAM, CHESTHAHA, DAIVIM** – Body- Adhishtanam, worker - Karta, instruments- Karanam, endeavor – Cheshtaha, Supreme Lord- Daiva are the 5 factors of action.
- ❖ **NA SA PASHYATI DURMATIHI:** One who does not understand all the 5 causes of action, does not see things as they are(na sa pasyati) and is very foolish(Durmatihi)
- ❖ **NIYATAM SANGA RAHITAM ARAGA DVESHATA KRTAM, APHALA PREPSUNA KARMA:** Action which is regulated, performed without attachment or hatred & without desire for fruitive results is in satvaguna
- ❖ **SUKHAM SATVIKAM:** Agre Visam (poison in beginning); pariname amrtopamam(nectar in the end); Atmabuddhi prasadam (awakens one to self realization) are 3 symptoms of happiness in satvaguna
- ❖ **SUKHAM RAJASAM SMRTAM:** Nectar in the beginning(agre amrtopamam), poison in the end (pariname visham iva), born of contact of senses with sense objects (vishayendriya samyogad) are 3 symptoms of happiness in the mode of rajas or passion.
- ❖ **TAT TAMASAM UDAHRTAM:** That which seems poison in beginning & end (yad agre chanu bandhe cha), which is blind to self realization (mohanam atmanaha), prone to sleep (nidra), laziness (alasya) & madness (Pramada) are 5 symptoms of happiness in the mode of Tamas or Ignorance.
- ❖ **BRAHMA KARMA SVABHAVAJAM:** samaha (peacefulness), damaha(self control); tapaha (austerity); saucham(cleanliness); kshanti(peace), arjavam(honesty) jnanam(knowledge); vijnanam (wisdom), astikyam – religiousness are the 9 qualities by which the Brahmanas work.
- ❖ **SAD VIDHA SHARANAGATI:** anukulasya sankalpa (accepting things favourable for DS); pratikulasya varjanam (rejecting things unfavourable to DS); raksisyatiti vishvaso (have faith that Krsna will protect); goptrptve varanam tatha(acceptance of Lord Krsna as one's protector, maintainer); atma niksepa (full self surrender); karpanye (humility) are the sixfold process of surrender (sad vidha sharanagati)
- ❖ **ATA PASKAYA, ABHAKTAYA, ABHYASUYATI:**This confidential knowledge should not be explained to those who are **not austere**(atapaskaya); **not devotees**(abhaktaya) or **who are envious** (abhyasuyati)!

VERSES ANALYSED IN THEMES

1-12: TYAGA VS SANNYASA – WHAT SHOULD BE GIVEN UP & WHAT NOT:

Giving up fruitive activities is sanyasa, giving up fruits / results of activities is tyaga, tyaga is preferred over sanyas. Sacrifice, charity, penance, prescribed duties should never be given up

13-18: FIVE CAUSES OF ACTION: Body, Soul, senses, endeavor, Supersoul. One who knows this is free of false ego!

19-39: KNOWLEDGE, ACTION, PERFORMER, UNDERSTANDING, DETERMINATION, HAPPINESS AS PER 3 MODES: Knowledge -> action according

to scriptures, regulated, unattached to fruits, performed with enthusiasm & determination at all times leads to happiness which may seem like poison in beginning but is nectar in the end(satva)

41-64: VARNASHRAMA DUTIES & ITS PERFECTION:Samsiddhir Haritoshanam

65-72: KRSNA'S PROMISE: Become my devotee, I will deliver from all sinful reactions/sinful propensities also!

73-78:ARJUNA'S DECISION & SANJAYA'S GRATITUDE:Arjuna decided to do as per Krsna's will & Sanjaya is grateful, ecstatic to witness Krsna delivering BG to Arjuna!

ANALOGIES

2.1(Chapter 2, Verse 1): Compassion for the dress of drowning man is senseless, similarly a man fallen in the ocean of nescience cannot be saved simply by rescuing his outer dress.

2.2: Absolute truth is realized in three phases of understanding –Brahman, Paramātmā, and Bhagavān. This can be explained by the example of the sunshine, the sun's surface, and the sun planet.

2.17: Just like the influence of the active principle of medicine is spread throughout the body, similarly the influence of soul is spread throughout the body as consciousness, and that is the proof of the existence of soul.

2.20: Sometimes we don't find the sun in the sky owing to clouds, but the light of the sun is always there, which is indicative of the presence of sun. Similarly, even though one may not be able to see the soul in the region of heart, one can understand the presence of the soul by consciousness, which is present in the body.

2.21: Although the justice of peace awards capital punishment to a person condemned for murder, the justice of the peace cannot be blamed because he awards punishments according to the codes of justice. Similarly, when Kṛṣṇa orders fighting it must be understood that it is for supreme justice and Arjuna is engaging in violence on the order of Kṛṣṇa and thus he will not incur sinful reaction.

2.21: A surgical operation is meant to cure the patient and not meant to kill the patient. Similarly, fighting on the order of Kṛṣṇa is for the benefit of all, and thus there is no possibility of sinful reaction.

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

2.41: As by watering the root of a tree one can automatically distribute water to the leaves and branches, so by acting in Kāññā consciousness one can render the highest service to everyone, namely self , family, society , country , humanity, etc.

ANALOGIES continued....

2.58 (Chapter 2 verse 58): The senses are compared to venomous serpents and the devotee to a snake charmer. A devotee should be strong like a snake charmer in controlling his serpent-like senses. He should not allow his senses to act independently.

2.59: The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables.

2.67:As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

2.70: As the ocean is always being filled by rivers but remain steady and not agitated, a person fixed in Kåñëa consciousness remains undisturbed even amidst the incessant flow of desires.

3.14: When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Vishnu and then taken by us makes us sufficiently resistant to material affection.

3.30: The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord.

3.34: One has to follow those rules and regulations, unattached to them, because practice of sense gratification under regulations may also lead one to go astray—as much as there is always the chance of an accident, even on the royal roads.

3.37: The sense of love of God becomes transformed into lust, as milk in contact with sour tamarind is transformed into yogurt.

3.39: It is said in the Manu-smâti that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel.

ANALOGIES continued....

4.14(Chapter 4, Verse 14): He is aloof from the material actions and reactions. For example, the rains are not responsible for different types of vegetation that appear on the earth, although without such rains there is no possibility of vegetative growth.

4.21: As a machine part requires oiling and cleaning for maintenance, so a Kåñëa conscious man maintains himself by his work just to remain fit for action in the transcendental loving service of the Lord. He is therefore immune to all the reactions of his endeavors.

4.24: For example, a patient who is suffering from a disorder of the bowels due to overindulgence in milk products is cured by another milk product, namely curds. The materially absorbed conditioned soul can be cured by Krsna consciousness

5.10: One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

5.15: The Lord is the constant companion of the living entity as Paramätmä, or the Supersoul, and therefore He can understand the desires of the individual soul, as one can smell the flavor of a flower by being near it.

6.34: The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses.

6.34: Mind is so strong and obstinate that it often overcomes even one's own intelligence, just as an acute infection may surpass the efficacy of medicine

ANALOGIES continued....

7.7 (Chapter 7, Verse 7) O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

7.12 Under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature—goodness, passion and ignorance—are emanations from the Supreme Lord, Kåñëa, but Kåñëa is not subject to material nature.

7.14 A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kåñëa, or His bona fide representative the spiritual master, can release the conditioned soul.

7.15 The swine that eat the night soil do not care to accept sweetmeats made of sugar and ghee. Similarly, the foolish worker will untiringly continue to hear of the sense-enjoyable tidings of the flickering mundane world, but will have very little time to hear about the eternal living force that moves the material world.

7.23 The bråhmaëas are the head of the Supreme Lord, the kñatriyas are His arms, the vaiçyas are His waist, the çüdras are His legs, and all serve different functions

7.26 The clouds may cover all the sun, moon and stars in the sky temporarily, but this covering is only apparent to our limited vision. They are not actually covered. Similarly, mëyä cannot cover the Supreme Lord.

8.8 The caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Kåñëa, it is certain that at the end of our lives we shall have the same bodily constitution as Kåñëa.

9.3 By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the demigods and all other living entities.

9.4 A king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally.

ANALOGIES continued....

9.9 (Chapter 9, Verse 9) The example can be given of a high-court judge sitting on his bench. By his order so many things are happening—someone is being hanged, someone is being put into jail, someone is awarded a huge amount of wealth—but still he is neutral.

9.10 When there is a fragrant flower before someone, the fragrance is touched by the smelling power of the person, yet the smelling and the flower are detached from one another. There is a similar connection between the material world and the Supreme Personality of Godhead.

9.21 ...thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a Ferris wheel which sometimes goes up and sometimes comes down.

9.23 The officers and directors are engaged as representatives of the government, and to offer some bribe to the officers and directors is illegal... Kãñëa does not approve the unnecessary worship of the demigods.

9.29 When a diamond is set in a golden ring, it looks very nice. The gold is glorified, and at the same time the diamond is glorified. The Lord and the living entity eternally glitter, and when a living entity becomes inclined to the service of the Supreme Lord he looks like gold

9.30 ...the spots that resemble the mark of a rabbit on the moon do not become an impediment to the diffusion of moonlight. Similarly, the accidental falldown of a devotee from the path of saintly character does not make him abominable.

10.9 Thus the realized souls in Kãñëa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

11.52 The original verses of Bhagavad-gétä are as clear as the sun; they do not require lamplight from foolish commentators.

12.5 We may find some mailboxes on the street, and if we post our letters in those boxes, they will naturally go to their destination without difficulty. But any old box, or an imitation which we may find somewhere but which is not authorized by the post office, will not do the work. Similarly, God has an authorized representation in the Deity form, which is called arcä-vigraha. This arcä-vigraha is an incarnation of the Supreme Lord. God will accept service through that form.

12.7 Although a man who has fallen in the ocean may struggle very hard and may be very expert in swimming, he cannot save himself. But if someone comes and picks him up from the water, then he is easily rescued. Similarly, the Lord picks up the devotee from this material existence.

ANALOGIES continued....

13.3 (Chapter 13, Verse 13) A citizen may know everything about his patch of land, but the king knows not only his palace but all the properties possessed by the individual citizens. Similarly, one may be the proprietor of the body individually, but Supreme Lord is proprietor of all bodies.

13.17 The example is given of the sun: The sun, at the meridian, is situated in its place. But if one goes for five thousand miles in all directions and asks, "Where is the sun?" everyone will say that it is shining on his head. In the Vedic literature this example is given to show that although He is undivided, He is situated as if divided.

13.33 The air enters into water, mud, stool and whatever else is there; still it does not mix with anything. Similarly, the living entity, even though situated in varieties of bodies, is aloof from them...

14.3 The scorpion lays its eggs in piles of rice, and sometimes it is said that the scorpion is born out of rice. But the rice is not the cause of the scorpion. Actually, the eggs were laid by the mother. Similarly, material nature is not the cause of the birth of the living entities. The seed is given by the Supreme Personality of Godhead, and they only seem to come out as products of material nature

14.26 If one is not situated in the same transcendental position with the Lord, one cannot serve the Supreme Lord. To be a personal assistant to a king, one must acquire the qualifications.

14.26 To be in Kåñëa consciousness or in devotional service means to acquire equality with Kåñëa. The Lord says that His nature is eternal, blissful and full of knowledge, and the living entities are part and parcel of the Supreme, as gold particles are part of a gold mine. Thus the living entity, in his spiritual position, is as good as gold, as good as Kåñëa in quality.

14.27 The servant of the king enjoys on an almost equal level with the king. And so eternal happiness, imperishable happiness, and eternal life accompany devotional service. Therefore, realization of Brahman, or eternity, or imperishability, is included in devotional service.

15.8 The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

15.9 Consciousness is originally pure, like water. But if we mix water with a certain color, it changes. Similarly, consciousness is pure, for the spirit soul is **pure**. But consciousness is changed according to the association of the material qualities

ANALOGIES continued....

15.13 (Chapter 15, Verse 13) His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust's falling, but if one throws it in the air it will fall down. Similarly, these planets, which are floating in the air, are actually held in the fist of the universal form of the Supreme Lord.

18.17 Anyone who is acting in Kãñëa consciousness under the direction of the Supersoul or the Supreme Personality of Godhead, even though killing does not kill. Nor is he ever affected by the reaction of such killing. When a soldier kills under the command of a superior officer, he is not subject to be judged. But if a soldier kills on his own personal account, then he is certainly judged by a court of law.

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

18.55 Viçate means that one can enter into the abode of the Supreme Lord in one's individuality to engage in His association and render service unto Him. For instance, a green bird enters a green tree not to become one with the tree but to enjoy the fruits of the tree.

18.61 A person seated in a high-speed motorcar goes faster than one seated in a slower car, though the living entities, the drivers, may be the same. Similarly, by the order of the Supreme Soul, material nature fashions a particular type of body to a particular type of living entity so that he may work according to his past desires

Thank you



Comments/Corrections? Please write to
medhavinisakhidd@gmail.com