

The Aruna Sanskrit Language Series

The Bhagavad Gita Reader

Sanskrit/English

Parallel Text

A.K. Aruna

PDF version

New and Improved!

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Upasana Yoga Media

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“Using This Book” by Francelia Sevin

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Invocation

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥

Nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam.

Devīm sarasvatīm caiva tato jayam udīrayet.

Bowing to Lord *Nārāyaṇa* (*Kṛṣṇa*), to *Nara*, the best of men [namely *Arjuna*], and to the Goddess [of knowledge] *Sarasvatī*, then may one commence the [lore called] *Jaya* (Victory).

Mahābhārata 1.1

The Aruna Sanskrit Language Series

The Aruna Sanskrit Language Series is a groundbreaking series of media that enriches the study of both the Sanskrit language and Vedanta. The six titles currently in the series are highly flexible and cross-referenced, guiding readers through Sanskrit basics to proficient level—unlocking the vocabulary and grammar and helping them comprehend the deeper meaning of the Bhagavad Gita. These titles are available through the publishing arm of Upasana Yoga at www.UpasanaYoga.org.

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Using This Book

The Bhagavad Gita Reader: Sanskrit/English Parallel Text is a versatile resource that makes it possible for students at all levels of reading Sanskrit—and especially intermediate and less experienced readers—to gain and apply reading skills in context by reading the *Bhagavad Gītā*. The side-by-side *Devanāgarī* verses, *Devanāgarī* prose, and English translation will help you to become a fluent reader of Sanskrit as well as to develop a deep understanding of the *Gītā* verses.

This book is first and foremost a *reader*. In order to infer the meaning of what you are reading, in order to truly comprehend it, research suggests that you must recognize and understand about 90 percent (Hatcher, Hulme, and Ellis 1995) or 95 percent (Laufer 1989) of the words in a text. This is why parallel text is such a powerful tool. As you read the *Bhagavad Gītā* verses, you can quickly and easily refer to the parallel text—both the prose and the English translation—as needed so that your comprehension is assured.

The original Sanskrit verses, in *Devanāgarī*, appear on the left-hand pages (in this electronic PDF they are on the top of the pages). The opposing pages (the bottom of the electronic PDF pages) present the same verses in easier-to-understand prose order in the first column and their English translation in the second column. By reading the *Gītā* verses daily, you can begin to read the Sanskrit as effortlessly as your native language. Work your way down each of the respective pages or columns—reading the original verses, the prose versions, or the English renderings. You can also quickly relate these three by reading across. Understanding of what you are reading is greatly enhanced by this exercise. You'll find that you build fluency and comprehension with every read.

Reading the Chapter Introductions

The chapter introductions, in English with essential Sanskrit terms in *Devanāgarī*, will orient you to the original Sanskrit *Gītā* chapters that follow them. These introductions are extremely helpful in gaining the most from your reading, setting the scene and providing context in the light of Advaita

The *Bhagavad Gītā*

भगवत् *bhagavat* (*bhag¹-a-vat*) *m.* (*fr.* √भज् दाने dispense)
 ईश्वर the Lord, the one who is said to have the six-fold
 virtues (*bhagas/attainments*) in absolute measure:
jñāna/knowledge, *vairāgya*/dispassion, *vīrya*/power,
yaśas/fame, *śrī*/wealth, and *aiśvarya*/lordship.

Introduction to the *Bhagavad Gītā*

The भगवद् गीता (*Bhagavad Gītā*) is a report of a dialogue (in the Sanskrit language) between अर्जुन (*Arjuna*), the greatest warrior of his time, and कृष्ण (*Kṛṣṇa*) his friend and mentor. It is set at the start of a huge war, involving millions of soldiers, over the right of succession for a kingdom in north-central India, five thousand years ago. Two groups of cousins (all in the कुरु/*Kuru* clan) laid claim to the kingdom. On one side was Prince अर्जुन and his brothers, the five sons of the deceased King पाण्डु (*Pāṇḍu*). On the other side was King दुर्योधन (*Duryodhana*) and his brothers, the ninety-nine sons of King धृतराष्ट्र (*Dhṛta-rāṣṭra*), who was the brother of King पाण्डु. The भगवद् गीता is centrally located in the much larger story, now called the महा-भारत (*Mahā-bhārata*), attributed to the near-mythical व्यास (*Vyāsa*), the greatest ever Indian writer and editor.

The antecedents that led to this war and the account of the war and its aftermath are covered in the rest of the महा-भारत. The भगवद् गीता starts with an introduction to the scene of the dialogue. In the first chapter, सञ्जय (*Sañjaya*), the minister to King धृतराष्ट्र, brings the king up to date on what had happened at the war front. सञ्जय-’s narration forms the text of the भगवद् गीता. सञ्जय doesn’t require war correspondents and spies. He is endowed with a magical ability to not only see and hear what is going on at the distant battlefield, but also to know the thoughts in the warriors’ minds. The महा-भारत is, as teacher Swami Dayananda Saraswati says (2004, *The Context of the Gītā* Vol. 1 pg. 59), a historical poem, an imaginative weaving of drama around certain historical events and people.

कृष्ण was the most attractive divinity, the Lord incarnate, during अर्जुन-’s time and became the most celebrated focus of all Indian arts. अर्जुन was *the* leader of his time. He fought against unjust aggression and is the greatest mortal martial artist in all of Indian history and mythology. In the middle of the first chapter, सञ्जय finally speaks of these two main characters: अर्जुन commands कृष्ण to drive his chariot between the two armies so that he can get a close look at whom he would have to fight. कृष्ण drives the chariot into position and says, “Behold these assembled कुरु-s.”

Chapter 1 अर्जुन-विषाद-योग

The Topic of *Arjuna's* Sorrow

योग *yoga* (yog-a) *m.* (fr. √युज् सङ्गमने unite, समाधाने contemplate, प्रयत्ने make effort) संयोग union, association, connection, attainment; उपाय method, means; ध्यान meditation, contemplation; प्रकरण topic.

Chapter 1

अर्जुन-विषाद-योग

The Topic of *Arjuna's* Sorrow

The first chapter of the भगवद् गीता introduces both the scene of the narration and the scene of the dialogue. The dialogue consists of the teaching of and by the Lord, कृष्ण, to the student, अर्जुन. In the first scene, the scene of the narration, the king's minister, सञ्जय, is narrating for King धृतराष्ट्र. सञ्जय tells what happened on the field of battle just prior to start of the war. He describes how the king's son approached his teacher in martial arts to whip up his teacher's desire for revenge against द्रुपद (*Drupada*) on the opposing side of the battlefield, for fear that the ब्राह्मण (*brāhmaṇa*, teacher) did not have the heart of a क्षत्रिय (*kṣatriya*, warrior) in battle.

सञ्जय then narrates the second scene, the scene of dialogue, which is just before the battle. In this scene, अर्जुन commands कृष्ण to drive his chariot between the two armies so that he can get a close look at whom he will fight. कृष्ण drives the chariot and says, “Behold these assembled कुरु-s.” अर्जुन does not see those lined up against him as warriors, but instead only sees his relatives, teachers, and friends. He only sees “my people” (verse 31). At this, अर्जुन loses the ability to remain himself the warrior and leader. A stream of emotionally grounded arguments against this war wells up in him. His mind becomes stressed and overwhelmed by pity to such an extent that he is physically incapacitated. Finally, अर्जुन collapses on the chariot seat, unable to proceed and wondering if the unthinkable—retreat—would be the wisest course.

In this chapter, अर्जुन argues that war based on greed and desire for power is never justified. However, such a war is not what अर्जुन faces. Rather, this war, clearly narrated in the महा-भारत as a war of धर्म against अधर्म (*adharma*, injustice), is for the survival and reestablishment of justice over injustice. But, even in a just war, an individual on either side of battle may have mixed motivations. The individual may be for or against the war and yet be overwhelmed by desire for power and pleasures. A question for the individual is whether the mind's likes and dislikes override one's own sense of justice or one's duty to uphold justice. The answer to this question may hinge on the

Chapter 2 साङ्ख्य-योग

The Topic of Knowledge

साङ्ख्य *sāṅkhya* (*sāṅ-khy[ā]-a*) *m.* (*fr.* सम् + √ख्या गणने
enumerate or group, सम्प्रकथने tell completely) विचार
inquiry, ज्ञान knowledge, शास्त्र the teaching.

Chapter 2

साङ्ख्य-योग

The Topic of Knowledge

In chapter 1, we witnessed a web of future fantasies stream from अर्जुन-’s mind in a momentary tailspin into uncontrolled sentimentality. In chapter 2, we see that, despite this tailspin, अर्जुन does not convince himself to quit the battle. He knows it is his duty. Because अर्जुन retains his faith in कृष्ण, he is able to summon his strength of character and, with faith, surrender himself as a student to कृष्ण. अर्जुन-’s upbringing in the Vedic culture provides him the appropriate way to ask for the teaching, which he has heard is the solution to life’s misery. अर्जुन does not ask कृष्ण for suggestions regarding the immediate situation. Rather, he asks for श्रेयस् (*śreyas*). The ancient उपनिषद् teachings load this word with a specific meaning. श्रेयस् conveys the ultimate good in life, rather than some pleasant, temporary benefit.

कृष्ण is being asked to be a गुरु (*guru*), a teacher. He himself has been a young student under the sage सान्दीपनि (*Sāndīpani*), so, in addition to being the Lord incarnate, कृष्ण clearly is equipped with the methodology of teaching presented in the उपनिषद्-s. He shows this by fluently quoting and paraphrasing verses of several उपनिषद्-s and by wholesale borrowing topics from several more to weave a complete vision.

The Advaita Vedanta teaching is then not new. It is completely within the ancient tradition of the उपनिषद् scriptures and elaborates the preparation required to assimilate the direct knowledge of the teaching. It is not a “secret” teaching for the initiated only. Rather, it is presented in the middle of the महा-भारत, the most popular storybook in Indian literature.

In chapter 2, कृष्ण teaches अर्जुन that the people अर्जुन is grieving are, in fact, the being that is timeless and unchanging, and none other than the self of अर्जुन. So, being changeless, अर्जुन, from the true perspective of himself, whether he knows it or not, is not the doer of action—not the slayer of these people or even of these bodies before him.

This is called **विवेक** (*viveka*), discernment of the real from the unreal, the self from the nonself. This teaching is quite shocking (**आश्चर्यवत्**, *āścaryavat*), and not easily understood when first heard. Therefore, **कृष्ण** further explains. He speaks from the perspective of the relative reality of living and explains that impermanent entities obviously have an end and that their lot after their end is both unknown and unknowable to others. So, even relatively then, there is no basis for grieving, he tells **अर्जुन**. Moreover, **कृष्ण** says, if **अर्जुन** deserts the battlefield, he is deserting his duty, and this will bring unwanted repercussions in this life and later.

कृष्ण then proceeds to teach the prerequisite understanding that a student needs in order to assimilate this profound teaching. This understanding involves committing to doing one's duty with the intent of gaining in this life the knowledge that liberates. This preparation is presented in the **उपनिषद्**-s by the description of the qualifications of the student and by various **उपासन**-s (*upāsanas*), meditations on life and the universe, that instill a cosmic perspective to living. This preparation is here called **कर्म-योग** (*karma-yoga*). It is a **वैराग्य** (*vairāgya*), a dispassion for material and even spiritual results that are time bound. Then, with this dispassion, doing action as a participation in the cosmic cycle simply because it is a duty-to-be-done and is the proper thing to be done that matures the mind. The mature mind then has the discipline and clarity to assimilate the self-knowledge that liberates—that brings one to an appreciation of **ब्रह्मन्**, the ultimate reality, as one's self.

अथ द्वितीयोऽध्यायः

सञ्जय उवाच।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
 विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
 अनार्यजुष्टमस्वर्ग्यम् अकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
 क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

Second Chapter

सञ्जयः उवाच।

मधु-सूदनः तम् [अर्जुनं] तथा कृपया
 आविष्टम् अश्रु-पूर्ण-आकुल-ईक्षणं
 विषीदन्तम् [च] इदं वाक्यम् उवाच ॥ १ ॥

सञ्जय said:

कृष्ण spoke these words to him [अर्जुन] who in that way was
 overwhelmed by pity, with eyes stressed and full of tears and was
 sad. (1)

श्री-भगवान् उवाच।

विषमे इदम् अन्-आर्य-जुष्टम्
 अ-स्वर्ग्यम् अ-कीर्ति-करं [च] कश्मलं
 कुतः त्वा समुपस्थितम्, अर्जुन ॥ २ ॥

The Lord said:

In [such] a crisis [i.e., at the outset of this war], from where came
 to you this despair, unacceptable for a person of the Vedic
 culture, not leading to heaven, and engendering dishonor, O
 अर्जुन? (2)

क्लैब्यं मा स्म गमः, पार्थ। एतद् त्वयि न
 उपपद्यते। क्षुद्रं हृदय-दौर्बल्यं त्यक्त्वा
 उत्तिष्ठ, परन्-तप ॥ ३ ॥

Do not yield to impotency, O अर्जुन. It does not befit you. Give
 up this lowly weakness of heart and get up, O अर्जुन (Vexer of
 Foes)! (3)

अर्जुन उवाच।

कथं भीष्ममहं सङ्घ्न्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरुनहत्वा हि महानुभावाञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

अर्जुनः उवाच।

मधु-सूदन अरि-सूदन, कथम् अहं सङ्घ्न्ये
पूजा-अर्हो भीष्मं द्रोणं च [उभौ] इषुभिः
प्रतियोत्स्यामि ॥ ४ ॥

अर्जुन said:

○ कृष्ण (Destroyer of Demons and Foes), how will I fight in battle with arrows against भीष्म and द्रोण, who are worthy of my worship [thus becoming a destroyer of my गुरु-s]? (4)

महा-अनुभावान् गुरुन् अ-हत्वा हि इह
लोके भैक्ष्यम् अपि भोक्तुं श्रेयः [स्यात्],
अर्थ-कामान् तु गुरुन् हत्वा इह एव
रुधिर-प्रदिग्धान् भोगान् भुञ्जीय ॥ ५ ॥

[It would be] better I not kill these highly honored गुरु-s and even beg alms here in the world [i.e., become a renunciate] than kill [these] गुरु-s seeking [their own] ends and [then] indulge here in pleasures, drenched with [their] blood. (5)

कतरद् च नः गरीयः एतद् न विद्मः —
यद् वा जयेम यदि वा नः जयेयुः। यान्
एव हत्वा न जिजीविषामः, ते
धार्तराष्ट्राः प्रमुखे अवस्थिताः ॥ ६ ॥

We [I] do not know which one of the two is better for us— whether [by my fighting] we should conquer or [by my withdrawal] they should conquer us. Those allies of धृतराष्ट्र, after slaying whom we would not want to live, stand facing [us]. (6)

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥
न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

अहं कार्पण्य-दोष-उपहत-स्व-भावः
धर्म-सम्मूढ-चेताः च त्वां पृच्छामि — यद्
निश्चितं श्रेयः स्यात्, तद् मे ब्रूहि। अहं ते
शिष्यः। त्वां प्रपन्नं, मां शाधि॥ ७ ॥

With [my] mind overcome by miserliness [i.e., yet to be spent seeking श्रेयस्/ the ultimate good] and confused about धर्म, I ask You—what is definitely श्रेयस्? That, please tell me. I am Your student. Having surrendered to You, please teach me. (7)

भूमौ हि (=यस्मात्) अ-सपत्नम् ऋद्धं
राज्यं, सुराणाम् अपि च आधिपत्यम्
अवाप्य, यद् मम इन्द्रियाणाम् उच्छोषणं
शोकम् अपनुद्यात्, [तद्] न
प्रपश्यामि॥ ८ ॥

—Because, [though] gaining an unrivalled and prosperous kingdom on earth and even lordship over the heavenly deities, I do not see [on my own] what would remove the sorrow [i.e., guilt and hurt] drying up my senses. (8)

सञ्जयः उवाच ।

हृषीक-ईशम् एवम् उक्त्वा, परन्-तपः
गुडाका-ईशः गो-विन्दं “न योत्स्य” इति
उक्त्वा, तूष्णीं बभूव ह॥ ९ ॥

सञ्जय said:

Having thus spoken to कृष्ण, अर्जुन, the Vexer of Foes, told कृष्ण “I will not fight” and became silent. (9)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

भारत, हृषीक-ईशः प्रहसन् इव तम्
उभयोः सेनयोः मध्ये विषीदन्तम् इदं
वचः उवाच ॥ १० ॥

श्री-भगवान् उवाच ।
त्वम् अ-शोच्यान् अन्वशोचः,
प्रज्ञा-वादान् च भाषसे । पण्डिताः
गत-असून् अ-गत-असून् च न
अनुशोचन्ति ॥ ११ ॥

न तु एव जातु अहं न आसं, न त्वं, न
इमे जन-अधिपाः । न च एव सर्वे वयम्
अतः परं न भविष्यामः ॥ १२ ॥

○ धृत-राष्ट्र, with a smile [i.e., smiling at the new-found student in
अर्जुन and smiling at the bold request to teach अर्जुन between two
armies at the outset of war], कृष्ण said these words to him [अर्जुन]
who was sad in the midst of both armies. (10)

The Lord said:
You have grieved for those not to be grieved, yet proclaim
words of wisdom. The wise do not grieve for those whose life's
breath is gone or not [yet] gone. (11)

Never [was there a time that] I was not, nor you, nor these kings.
Nor will any of us cease to exist hereafter. (12)

Chapter 3 कर्म- योग

The Topic of Action

कर्मन् *karman* (*kār-man*) *n.* (fr. √कृ करणे do) क्रिया action, बन्धनम् एव कर्म action that binds; कर्तव्य duty; विधि enjoined action, ritual; कर्तव्य duty; कर्म-फल the result of action.

Chapter 3 कर्म-योग

The Topic of Action

In chapter 3, अर्जुन has a doubt: The उपनिषद् teachings say that the self does not do action, so, even if it is अर्जुन-’s duty, why and how should he undertake the action of this battle? Isn’t सन्यास (*sannyāsa*, renunciation) alone the lifestyle extolled in the उपनिषद्-s? अर्जुन wonders: Even if कर्म-योग is an alternate lifestyle, कृष्ण has not said that it leads by itself to श्रेयस्. अर्जुन questions why कृष्ण is compelling him into gruesome action and wants to know, between the two lifestyles, which leads to श्रेयस्.

कृष्ण replies that, indeed, in the उपनिषद्-s, He taught that the two lifestyles lead to श्रेयस्, absolute freedom. But simply adopting either of these two lifestyles does not give मोक्ष (*mokṣa*, freedom). कृष्ण will clearly explain later, in chapter 4 (4.33–39), that it is knowledge that gives मोक्ष. In chapter 3, कृष्ण points out that both lifestyles are conducive to gaining and assimilating this knowledge. One cannot really be said to have gained this knowledge without having also assimilated it, because this knowledge is not information about some remote object, but instead is self-knowledge. However, if one is not mentally prepared for a life of renunciation, then it may prove to be useless. कर्म-योग is meant for preparing the mind for a life of renunciation, as well as for gaining and assimilating the knowledge. This is the order of the four stages of life: student, householder, retiree, renunciate. कृष्ण does not think अर्जुन, who had to this point dedicated his life to gaining the warrior’s skills and weapons needed to take back the kingdom, is prepared for the quiet life of सन्यास. So, between the two lifestyles, कृष्ण recommends कर्म-योग to अर्जुन.

Even in the lifestyle of सन्यास, for one who does not have self-knowledge and thinks he or she is a doer, there is action. Therefore, one needs to understand why and how one should perform action. कृष्ण explains that the entire cosmos is interconnected. Helping one another, all beings thrive. The one who fights against this great cosmic wheel lives life in vain; whereas the one who follows this cosmic ecological system—with the goal of attaining the limitless—eventually attains the limitless. Action

Chapter 4 ज्ञान-कर्म-सत्यास-योग

The Topic of Knowledge and the Renunciation of Action

ज्ञान *jñāna* (*jñā-ana*) *n.* (*fr.* √ज्ञा अवबोधने know) बोद्ध
knowing; विद्या knowledge, understanding.

Chapter 4

ज्ञान-कर्म-सत्यास-योग

The Topic of Knowledge and the Renunciation of Action

At the end of the third chapter, the Lord discloses the secret to overcoming काम (*kāma*, desire), which binds one helplessly to a life of unending need for becoming, called संसार. The secret, an elaboration of 2.58–68, is to control the intellect by self-knowledge—this is विवेक, discernment of the real from the unreal, the self from the nonself. With this informed intellect, one steadies the previously rudderless mind, which in turn controls the senses—this is वैराग्य, dispassion toward the present memories of the past, the present imaginations of the future, and the appearances in the present that one calls “me,” “mine,” and “not me,” “not mine.” By वैराग्य, the mind becomes free of its imagined entanglement in संसार, its imagined world of me/mine and not me/not mine, of likes and dislikes, aspirations and fears. Then the mind sees a natural world free of these projections. This relative freedom allows the mind to become clear. In this clear mind, the self-knowledge that destroys संसार quickly becomes firm (2.64–65).

At the beginning of chapter 4, कृष्ण concludes by extolling the lineage of the Vedanta teaching, starting from Himself. But अर्जुन does not let कृष्ण-’s teaching end there. अर्जुन asks how कृष्ण can say He taught this knowledge at the beginning of humankind. कृष्ण replies that He is speaking from the standpoint of the Lord. This embodiment, seated before अर्जुन, is a divine form acquired due to the natural need to rebalance धर्म and अधर्म in this world. कृष्ण says that His actions do not bind Him, nor is He the doer of these actions. कृष्ण explains that those who similarly perform action not backed by binding desire, and who know themselves as the actionless self, attain His nature. He explains that action is to be undertaken as a यज्ञ (3.9–30), a spiritual act for the benefit of the whole, as indeed कृष्ण-’s action is. कृष्ण then lists various types of यज्ञ-s that have been given in the वेद-s, saying that these actions, though considered spiritual, are produced by nature’s body and mind alone. The one who knows one’s self as not limited by the body and mind, which perform these actions, is thus free from their binding nature. By this knowledge, one will see all of nature’s beings in Him and even in

Chapter 5 सन्यास-योग

The Topic of Renunciation of Action

सन्यास *sannyāsa* (*san-ny-ās-a*) *m.* (*fr.* √अस् क्षेपणे cast, throw) त्याग renunciation.

Chapter 5

सन्न्यास-योग

The Topic of Renunciation of Action

In chapter 5, अर्जुन asks कृष्ण to clarify the distinction between the सन्न्यास and कर्म-योग lifestyles and which one would be better for him. The Lord replies that an essential element of both lifestyles is renunciation. He explains that the candidate for सन्न्यास lifestyle already has a certain mastery in renunciation; otherwise that lifestyle would be difficult—just as He said earlier, in the third chapter (3.6), that सन्न्यास is useless for one without mental discipline. On the other hand, कर्म-योग prepares the mind for the renunciation required in a life of सन्न्यास. The distinction between the two lifestyles involves the qualification of the candidate regarding his or her degree of mastery in renunciation. कृष्ण, for this reason, again recommends कर्म-योग for अर्जुन. The degree of renunciation required for सन्न्यास is such that if one has to ask whether one is ready for it, then one is probably not ready for it. However, because the sole purpose of both सन्न्यास and कर्म-योग is the श्रेयस् that is मोक्ष, in this there is no difference between them. Because knowledge liberates and the pursuit of knowledge is in both lifestyles, both lead to मोक्ष. Perfect renunciation is simply the assimilated knowledge that the self does not, in fact, do action. This can be realized within either lifestyle.

कृष्ण then goes on to say that this knowledge culminates in oneself being ब्रह्मन्, the limitless reality. There is no rebirth for such a person because there is no longer a distinct individuality that owns a history burdened with yet-to-fructify कर्मन् (*karman*, results of action). The one with this culmination of knowledge has attained a fulfillment that does not wane. Until this assimilation of the knowledge—with its appreciation of this fulfillment—is complete, one must make proper efforts to free the mind from requirements, anticipations, and anger. One should make effort to master the mind so that one can gain this knowledge. For this, meditation and contemplation are proper means, within both सन्न्यास and कर्म-योग lifestyles. At the end of this chapter, कृष्ण introduces the topic of meditation and contemplation, which is taken up in greater detail in chapter 6.

Chapter 6 ध्यान-योग The Topic of Contemplation

ध्यान *dhyāna* (*dhyā-ana*) *n.* (fr. √ध्यै चिन्तायाम् think over)
चिन्तन meditation or contemplation.

Chapter 6

ध्यान-योग

The Topic of Contemplation

In this chapter, कृष्ण again states that renunciation is at the core of कर्म-योग. Renunciation is essentially mental. It is the mind that needs to be freed from the hold of its likes and dislikes. Whether that renunciation gets translated into the renunciation of material comforts is a lifestyle choice that is secondary to mental renunciation of likes and dislikes, although it is a natural progression for the one who has the understanding necessary to be free from one's likes and dislikes. But unless one is, in fact, able to give up material comforts, then one's supposed mental power of renunciation is more an imagination. Renunciation means knowledge, not denial; it is the knowledge that the self is not a doer or an enjoyer.

The assimilation of this knowledge is assisted by the outward discipline of the lifestyles of कर्म-योग and ज्ञान-योग (*jñāna-yoga*, knowledge as a means), and by the inward discipline of meditation and contemplation. These inward disciplines are available for both lifestyles, but the सन्यास lifestyle and the student and retired stages of a कर्म-योग life provide more opportunity for continual practice of these inward disciplines. शम (*śama*) is the cessation of duties, and the सन्यास lifestyle within the Indian culture best affords the opportunity for शम. With शम, one can focus on meditation and contemplation. But शम is just an opportunity; one has to choose inner disciplines in order to assimilate the teaching. A सन्यासिन् (*sannyāsin*, renunciate) who is not in contemplation of the teaching is one who has fallen from the योग.

This chapter introduces meditation and contemplation as a discipline, a योग, within but not exclusive to ज्ञान-योग. It is a solitary pursuit, once learned, meant for removing any remaining obstacles to knowledge. Meditation techniques are for gaining a steadiness of mind with the purpose of contemplating the teaching, helping one assimilate the teaching. Some details are provided in this chapter on meditation techniques; more can be gained, if needed, from the *Upaniṣads* (e.g., *Śvetāśvatara* 1.10–16, Joshi 2007) and from Patanjali's *Yoga Sūtras* (1.12–51 and 2.46–3.3).

Chapter 7 ज्ञान-विज्ञान-योग

The Topic of Knowledge and Its Assimilation

विज्ञान *vi-jñāna* (*vi-jnā-ana*) *m.* (*fr.* √ज्ञा अवबोधने know) ज्ञान knowing, knowledge; (*when contrasted with* ज्ञान) विशेषतः तत्त्वानुभवः the assimilation of (*anubhava*, being totally in keeping with) the distinct knowledge of it's nature (*tattva*).

Chapter 7

ज्ञान-विज्ञान-योग

The Topic of Knowledge and Its Assimilation

When this teaching uses the word *knowledge* by itself, it indicates the completion of the knowledge that yields complete freedom. When it uses the two words *knowledge* (ज्ञान) and *assimilation* (विज्ञान, *vijñāna*), it is distinguishing simple understanding about the teaching from its fulfillment in complete freedom. It is the difference between saying “The teaching and the teacher say I am (the self is) completely free” and saying “I am completely free.” The first speaker may simply be a scholar; the later is a master. In the preceding chapter, a life of contemplation is encouraged for the assimilation of the teaching about the nature of the limitless self.

This chapter marks a shift in emphasis from the nature of the individual (and the pursuit and assimilation of the knowledge of the nature of the individual) to the nature of the Lord (and the pursuit and assimilation of the knowledge of the nature of the Lord). This shift in emphasis lasts through chapter 12. Chapter 13 then gives a marvelous presentation of the identity of the Lord and the individual—of the Lord who is both the field and the knower of the field, and the individual who is this same knower of the field. The great उपनिषद् statement “तत् त्वम् असि” (“*Tat tvam asi*”/“That [Lord] you are”) is the basis for these shifts in emphasis from the individual (“you”) to the Lord (“that”) and then to their identity (“are”). Whether someone fully knows the microcosm or fully knows the macrocosm, either one amounts to complete knowledge—as the truth of one is the truth of the other. That is the very nature of truth. Truth is without division and infinite. If it is limited in any way, then it is only a concept that is subject to correction and negation.

The knowledge of the Lord starts with the macrocosm. The macrocosm is all the objects of your five senses and the concepts that make up your mind. This is the entirety of the universe, the field, before you. Even what you don’t know falls within the concept of what you know you do not know. We have to pause to appreciate how complete this ancient description of the macrocosm is. Even our vaunted modern-day physics is not as complete. Physics has only recently come to accept that the observer needs

Chapter 8 अक्षर-ब्रह्म-योग

The Topic of the Imperishable Reality

ब्रह्मन् *brahman* (*brāh-man*) *n.* (*fr.* √बृह् वृद्धौ be big) (lit. “the big”) वेद sacred knowledge/scripture; सत्यं ज्ञानम् अनन्तं ब्रह्म limitless reality-consciousness, the limitless conscious being, reality. **ब्रह्मन्** *brahman* *m.* ब्राह्मण a person of the class of priests, educators, and judges; Lord ब्रह्मा the Lord as manifester of the universe.

Chapter 8

अक्षर-ब्रह्म-योग

The Topic of the Imperishable Reality

The entirety of this universe has been presented in the previous chapter, as only the Advaita Vedanta teaching can present it. Modern sciences are limited in their scope and therefore can neither confirm nor disaffirm this teaching, nor are they required to confirm it. The sciences have their own relative scope in which they provide solutions pending further study. Because only you can know your own mind and because a complete teaching must include yourself (the witness of all, including the mind), self-examination is required—in the light of this teaching—to confirm the teaching. No future science or new savior (whether in the future or the past) can do that for you.

This teaching—which examines the nature of the entire universe and the very nature of you, its witness—was given, Lord कृष्ण says, at the beginning of humankind (4.1); it comes with each manifestation of the universe. It was not first given only this century, this millennium, two- or two-thousand-five-hundred or five thousand years ago—condemning previous generations to so-called “barbaric” ignorance or to lesser realms (or even torturous realms) just because they weren’t exposed to the products of the various world religions, cults, or sciences. The Vedanta teaching indicates that all possible subtle heavens or hells exist for everyone, of all generations, in keeping with their will-based deeds (7.22–23)—regardless of the era, culture, or religion in which they live. The Vedanta teaching alone reflects the eternal, universal justice to all living beings of all generations.

This teaching also indicates that there can be a transcendence of this universe, both physical and subtle—a final release from the revolutions through universal realms of existence. This release is by knowledge alone and is available during this lifetime—not supposedly after you die. This freedom, in fact, is already our nature, hidden from us by our ill-conceived notions of ourselves. This freedom is not some new knowledge given by a savior or liberator, but is the self-knowledge within each of us that blossoms once the ignorant notions have been removed and the heart is sufficiently purified of our guilts and hurts. Attaining this freedom is attaining the self of all, attaining the very being of the

Chapter 9 राज-विद्या-राज-गुह्य-योग

The Topic of King of All Knowledge, King of All Secrets

विद्या *vidyā* (*vid-y[a]-ā*) *f.* (*fr.* √विद् ज्ञाने know) ज्ञान
knowledge, science, discipline of knowledge.

Chapter 9 राज-विद्या-राज-गुह्य-योग

The Topic of King of All Knowledge, King of All Secrets

Chapter 9 explains the relationship between this manifest universe and the Lord. This “relationship” is peculiar: The Lord is timeless and spaceless, yet manifests to us as time and space and as all within time and space. The Lord describes it thus: “All beings exist in Me, but I am not in them. Beings do not exist in Me... My आत्मन् produces things, sustains things, but does not exist in things” (see 9.4–5). This peculiar “relationship,” like a secret (4.2–3, 9.1–2, 11.1, 15.20, and 18.63–64, 18.68, and 18.75), needs to be revealed by one who knows.

There are various analogies to understand this “relationship.” The analogy that the Lord gives in this chapter (9.6) is that of air within space. This analogy requires some understanding of उपनिषद् cosmogony. *Space* means dimension and *air* means movement. Movement arises from there being dimension; without dimension there is no movement. The understanding of movement must include dimension, but dimension does not require movement, nor is it changed in any way by this movement. Movement comes and goes within dimension, but, from the standpoint of movement, dimension always exists. Yet, dimension does not exist as a separate, limited entity within or outside movement.

Other analogies can also help us understand this “relationship” between this manifest universe and the Lord. The manifest within the Lord can be likened to clay pots within the world of clay. All clay pots are nothing but clay. You cannot take away clay and still have a clay pot. Before, during, and after the existence of a clay pot, there is only clay. Clay is the *material cause* (उपादान-कारण, *upādāna-kāraṇa*) of a clay pot, but a clay pot is not a separate entity from clay. *Pot* is just a name we give to clay in a particular form. Being simply a name and form we attribute to clay, a pot itself does not have within its nature clay—because it could just as well be a metal or glass pot. *Pot* or *plate* is just an adjective we give to clay. Similarly, this universe of entities is simply the various names we give to forms appearing in existence-awareness (in the Lord).

Chapter 10 विभूति-योग The Topic of Glories

विभूति *vibhūti* (vi¹-bhū-ti) f. (fr. √भू सत्तायाम् be) विस्तार
extent; ऐश्वर्य glory.

Chapter 10 विभूति-योग

The Topic of Glories

Literature is also part of our universe. For अर्जुन, literature includes the पुराण-s (*purāṇas*, mythologies) and the वेद-s (*Vedas*). Many of the पुराण-s were written after the major उपनिषद्-s (*Upaniṣads*) and the रामायण (*Rāmāyaṇa*) epic, but before the महा-भारत epic, of which the भगवद् गीता is part. Prior to the पुराण-s, the deities in the वेद-s, including the उपनिषद्-s, were barely personified forces of nature, such as अग्नि (*Agni*, Fire), वायु (*Vāyu*, Wind), and इन्द्र (*Indra*, Mind and king of the deities). The पुराण-s introduced personified deities, such as विष्णु (*Viṣṇu*, Sustainer), शिव (*Śiva*, Destroyer), लक्ष्मी (*Lakṣmī*, Abundance), and सरस्वती (*Sarasvatī*, Culture). The deities of the पुराण-s married, had families and adventures, and got in and out of trouble.

Similar to the shift in literature of natural forces to personified ones is the shift of human characters to deities. In वाल्मीकि-’s (*Vālmiki*’s) original रामायण epic (the story has undergone many retellings), राम (*Rāma*) is a man of धर्म. In the later, poetic retellings of the रामायण story, राम is a deity, an incarnation of Lord विष्णु. The personification of the divine aspects of nature and the divination of human characters have benefits—such as inspiring imaginative minds—but if we overlook the earlier literature, we may fail to appreciate the wonder and glory of the forces of nature and the majesty of life in a purely scientific spirit. We may also lose the culture-free unity inspired by nonpersonified nature deities. For example, a lack of attention to the earlier literature may contribute to one thinking that कृष्ण is superior to राम, or शिव to विष्णु (which is equivalent to a schoolyard argument that “my dad is better than your dad”). The Advaita Vedanta teaching has survived nonetheless, and the blend of the पुराण-s and earlier literatures has indeed blessed us—despite the fractured appearances of Hinduism today.

The महा-भारत epic and the भगवद् गीता present कृष्ण as Lord कृष्ण, an incarnation of Lord विष्णु. However, this teaching would be just as powerful and true if कृष्ण was presented as a man of knowledge who had completely assimilated the knowledge of the identity of himself with the total. If

Chapter 11 विश्व-रूप-दर्शन-योग

The Topic of the Vision of the Cosmic Form

विश्व *viśva* (*viś'-va*) *prn. a.* (*fr.* √विश् प्राप्तौ attain, अन्तर्गमने enter into) स-कल every, all, entire, समस्त complete; सर्व-गत all-pervading. **विश्व** *viśva* *n.* जगत् universe, world. **विश्वाः** *viśvāḥ* *m. pl.* दश-गण-देवता-भेद a group of ten deities (*Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purā-ravas, and Mādrava[s]*).

Chapter 11 विश्व-रूप-दर्शन-योग

The Topic of the Vision of the Cosmic Form

Now अर्जुन makes a bold claim that is common among new students to this teaching. He says, “OK, I get it!” But what अर्जुन “gets” is a particular concept; he has not fully assimilated the teaching. We know this because his next request is to especially experience the vision of this teaching. And the vision of this teaching is not a special experience.

The culmination of this teaching is a complete vision, a complete knowledge, of the all—including, inseparably, oneself—so every single experience, no matter how mundane, is immediately assimilated within this complete vision. This complete vision cannot be lost—because it is not an experience; it is simply knowledge. Once gained, it cannot be forgotten. Just as one cannot forget that one exists, one cannot forget—once clearly known—that one exists free of limitations.

If we think that there is some special enlightenment experience in the future to be reached, then we simply are not yet clear in this knowledge and what the complete vision is. It is often confused with a kind of समाधि in meditation, wherein the experiential subject/object separation disappears for a time. That is just what it is: a temporary experience that can be produced with a lot of practice. We all naturally have a very similar experience when we have a good night’s sleep. Like when we wake from sleep, when we get up from meditation we aren’t wiser. We simply get up with new information that such a nice experience happens and thus is possible. Like with sleep, we only know we had that special experience when it is over. How that experience could ever be confused with enlightenment is a wonder. A temporary मोक्ष is hardly a मोक्ष. It is like a prisoner getting out of jail for a few minutes every other day. At first it is something to look forward to, but eventually it becomes just another frustration; the person remains a prisoner.

That said; the mind is capable of such epiphanies. These are natural and may be triggered by a breakthrough at some level in understanding oneself or the world, or even mechanically by certain physical or mental practices. These epiphanies can occur, but they are not the permanent, assimilated

Chapter 12 भक्ति-योग

The Topic of Devotion

भक्ति *bhakti* (*bhak-ti*) *f.* (*fr.* √भज् सेवायाम् seek) सेवा seeking, worship, devotion.

Chapter 12 भक्ति-याग

The Topic of Devotion

The majesty and power of the physical and subtle universe was presented in the preceding chapter. The individual—who takes himself or herself as trapped within that universe, as a victim of the devouring jaws of time—is naturally afraid of the crushing immensity of everything “out there.” But, if one understands that this universe is a single manifestation of the reality that one calls the Lord; that one’s body-mind complex, along with its action, is naturally within the order that manifests as this universe; and that the physical and subtle laws that inform this universe are outside of one’s control but are certain and just—then one can start to objectively reconcile one’s life within the universe.

The results in life are outside of one’s control, but the results are always in keeping with one’s attitude and effort—because all results are within the cosmic order, which takes all factors into account. Every result is acceptable because every result is naturally in keeping with the entirety of the cosmic order. There is no pseudoscientific “randomness” in nature; there is only order and probability everywhere. Only possibilities exist.

The obvious intelligent design that is inherent in nature is evident as its discoverable laws. All is a manifestation of an order that only intelligence can appreciate. This is the starting point of devotion—appreciating and accepting the Lord, the reality, manifesting as the intelligent order within this cosmic wheel. In this chapter, we can understand devotion as the commitment to gaining this appreciation and acceptance. Devotion is not emotional and it is not intellectual. It is the whole person committing the body and mind to the understanding that this universe is an expression of the Lord as the cosmic order and to living this understanding appropriately.

But the Lord is more than this universe. The universe cycles in and out of manifestation within this reality that is the Lord. This Lord is the untainted reality in which the universe appears, plays itself out, and disappears. At the unchanging core of all beings is reality, the Lord’s reality. This reality can be appreciated as having all the glories we see in the universe—this is one appropriate vision. This

Chapter 13 क्षेत्र-क्षेत्रज्ञ-विभाग-योग

The Topic of the Distinction of the Field and the Knower of the Field

क्षेत्र *kṣetra* (kṣe'-tra) *n.* (*fr.* √क्षि निवासे dwell) भूमि a field; क्षेत्रवत् क्षेत्रम् what is like a harvest field, कार्य-करण-सङ्घात the human mind-body complex (where the fruits of *karma* are reaped), महा-भूतादि-सङ्घात everything consisting of the basic elements plus their cause and all their modifications, i.e., the gross, the subtle and the unmanifest universe.

Chapter 13 क्षेत्र-क्षेत्रज्ञ-विभाग-योग

The Topic of the Distinction of the Field and the Knower of the Field

Knowledge is the direct means of freeing oneself from संसार (the life of unending need for becoming) because the bondage of संसार is one of ignorance—ignorance of the fact that one’s self is none other than the reality of this universe and yet is free of this universe. Through ignorance alone one is bound (yoked) to “otherness,” to the limitations that appear in one’s body and mind in relation to the vast universe. Knowledge does not *create* freedom since, by one’s very nature, one is already free. Rather, knowledge removes the ignorance that veils the oneness of reality from our understanding.

The reality and freedom of the self is predominately taught in the first six chapters of the भगवद् गीता, and the reality and glories of the universe as the Lord is predominately taught in chapters 7–12. Clear statements of the identity of the self and the Lord have been given. In the next six chapters, the oneness of reality is emphasized and methodically unfolded. Through every chapter of the भगवद् गीता, the means to assimilate the teaching is continually taught. This means, called योग, is essentially an enlightened attitude with appropriate values—an attitude one takes to all aspects of the relationship between oneself and the whole. This enlightened attitude is one of a भक्त, a devotee—one who intelligently appreciates and participates in the great cosmic wheel. The भक्त’s attitude yields a clarity that allows the knowledge to be completely assimilated and, hence, made firm.

This teaching of oneness—and of the way to assimilate it—is a means within संसार to get out of संसार. It is the key to release from limitation. In each cycle of the universe, this teaching is handed to the beings who are intelligent and mentally mature enough to make use of it. The योग (literally, “uniting,” “yoking”) taught in the भगवद् गीता is the “uniting” of oneself with this teaching of the oneness of reality. It is the योग, the commitment to the teaching, that frees us from the “yoke” that otherwise keeps us seemingly limited. In chapter 13, the Lord distinguishes (or “unyokes”) क्षेत्र

(*kṣetra*)—the *field* (i.e., the universe, including one’s body-mind complex)—from क्षेत्रज्ञ (*kṣetrajña*), the *knower of the field* (who is the Lord that is oneself).

Until the reality, ब्रह्मन्—which is to be known as oneself, as the basis of the universe, and as the Lord—is known, making the effort of योग and attending to the teaching is valid and required. This knowledge is not just a physical, emotional, or intellectual pursuit; nor is it a तामस or राजस pursuit. The whole person has to commit to this pursuit of knowledge.

There are two possible lifestyles in this pursuit—सन्न्यास and योग, or in other words निवृत्ति and प्रवृत्ति मार्ग-s)—but the means is one: Knowledge alone is the means. योग, as taught in the भगवद् गीता, is the preparation for its assimilation. It is सात्त्विक—all the way. Both the one who knows this knowledge and the one who wants to know this knowledge are भक्त-s (7.16–18). The belief that there are many योग-s (depending on one’s personality) that separately lead to श्रेयस् is not grounded in this teaching here, though elsewhere—outside the उपनिषद्-s, भगवद्गीता, and ब्रह्म-सूत्र-s—such divisions are expressed by those who don’t yet understand this teaching. कृष्ण warned us of such distractions early on (*see* 2.41). Instead of creating unnecessary divisions among sincere भक्त-s, कृष्ण brings the traditional teaching all together in this chapter.

ओम् अथ त्रयोदशोऽध्यायः

अर्जुन उवाच।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
 एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

श्रीभगवानुवाच।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
 एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

Thirteenth Chapter

अर्जुनः उवाच।

प्रकृतिं पुरुषम् एव च, क्षेत्रं क्षेत्र-ज्ञम्
 एव च, ज्ञानं ज्ञेयं च, एतद् वेदितुम्
 इच्छामि, केशव ॥

श्री-भगवान् उवाच।

कौन्तेय, इदं शरीरं क्षेत्रम् इति
 अभिधीयते। यः एतद् वेत्ति, तं
 तद्-विदः क्षेत्र-ज्ञः इति प्राहुः ॥ १ ॥

अर्जुन said:

What I wish to know, O कृष्ण, is this: प्रकृति and पुरुष (nature and the one who fills nature), क्षेत्र and क्षेत्रज्ञ (the field and the knower of the field), and ज्ञान and ज्ञेय (knowledge and what is to be known).⁶

The Lord said:

O अर्जुन, this body [where one reaps the fruits—पुण्य and पाप—initially presented as this human body; later to be expanded to the entire body of the universe, to प्रकृति] is called क्षेत्र. Those who know both of these [क्षेत्र and क्षेत्रज्ञ] call the one who knows this [क्षेत्र] as क्षेत्रज्ञ. (1)

⁶ This first verse of the chapter does not appear in some manuscripts. The verse could be a later addition, but since it introduces this chapter, it is included.

Chapter 14 गुण-त्रय-विभाग-योग

The Topic of the Division of the Three *Guṇas*

गुण *guṇa* (*gun-a*) *m.* (*fr.* √गुण् आमन्त्रणे invite, address)
 रज्जु-तन्तु strand of rope (three strands making a strong rope); धर्म (proper or improper) virtue; विशेष quality, attribute; धर्म principle (a basic or fundamental constituent within any thing/system proposed for explaining some aspect of that thing/system); *pl.* सत्त्व-रजस्-तमो-रूप-गुण-त्रय the three-fold *guṇas*: *sattva*, *rajas*, and *tamas* (the three subtle principles of the universe—especially of mental dispositions).

Chapter 14 गुण-त्रय-विभाग-योग

The Topic of the Division of the Three *Guṇas*

Chapter 14 marks the start of the elaboration of the three गुण-s (*guṇas*, qualities): सत्त्व (*sattva*, related to knowledge); रजस् (*rajas*, related to activity); and तमस् (*tamas*, related to inactivity). The universal categorization of the गुण-s is used to encompass the total universe, the त्रैगुण्य (*traiguṇya*) (e.g., see 2.45 and 3.27–28), or to encompass just the subtle world of thoughts (e.g., see 10.36, 13.19, and 17.2).

The elaboration of the गुण-s that begins in this chapter distinguishes appropriate and inappropriate attitudes as they relate to कर्म-योग—and ultimately brings us to the transcendence of these गुण-s. Universal categorizations, such as the three गुण-s, the five elements linked to the five human sense-organs, or the three worlds (earth/sky/heaven), are employed throughout the उपनिषद्-s to help us apply the teaching to the entire universe. The method of using universal categorization, of covering everything with a few categories, is self-acknowledged in छान्दोग्य उपनिषद् (*Chāndogya Upaniṣad*) 6.4.5:

Because they knew [everything] through these [three categories—the red/white/black, relating to the three visible elements fire/water/earth], they said, “None of us will speak of anything as unheard, unthought, or unknown.”

The universal categorization method is also used in the भगवद् गीता to help us understand how the three-fold structure of the universe is reflected in the mind and how the mind should then relate objectively to the universe. Just as कृष्ण used the concept of योग from कठ उपनिषद् (*Kaṭha Upaniṣad*) and elaborated on it in previous chapters, in chapter 14 He uses the universal categorization of the गुण-s, given in श्वेताश्वतर उपनिषद् (*Śvetāśvatara Upaniṣad*)—which borrows heavily from कठ उपनिषद् and employs the terms साङ्ख्य (*sāṅkhya*, knowledge) and योग together (see 2.39)—to explain कर्म-योग.

Although a predominate सत्त्व (*sattva*, uplifting) attitude is the most appropriate attitude within various behaviors, the goal is to appreciate oneself as गुणातीत (*guṇātīta*)—one who transcends all three

Chapter 15 पुरुषोत्तम-योग

The Topic of the Being Who Transcends

पुरुष *puruṣa* (*pūr-u-ṣa*) *m.* (fr. √पृ व्यापने fill or √पुर् अग्र-गमने go ahead) नर man, person; देहिन् the one who fills the body, जीवात्मन् the experiencer; क्षर-पुरुष the one who fills the perishable (i.e., the Lord in the form of the physical universe), and अ-क्षर-पुरुष the one who fills the imperishable (i.e., the Lord in the form of the unmanifest [*a-vyakta* or *māyā*]), हिरण्य-गर्भ (सूत्रात्मन्) the cosmic person (who is the Lord in the form of the total subtle [non-gross, non-material] world); ईश्वर the one who fills everything, the आत्मन्.

Chapter 15 पुरुषोत्तम-योग

The Topic of the Being Who Transcends

The fifteenth chapter of the भगवद् गीता is a marvelously complete chapter, like the second and the thirteenth. In each of these chapters, the entire Advaita Vedanta teaching is summarized. In chapter 15, the whole universe is presented through the उपनिषद् imagery of the Tree of संसार. In the भगवद् गीता, as in कठ उपनिषद् (which is the source of this imagery), the Tree of संसार is *not* an upside-down tree. This common, but mistaken, notion is due to confusion about the meanings of the संस्कृत (*Saṃskṛta*, Sanskrit) words “ऊर्ध्व” (*ūrdhva*) and “अधस्” (*adhas*).

In संस्कृत, ऊर्ध्व can mean *up* or it can mean *superior*. Similarly, अधस् can mean *down* or *inferior*. In कठ उपनिषद् 6.1 and in the first verse of this chapter, these two words are used in their valuation and cause-effect sense (i.e., as *superior* and *inferior*), *not* in their directional sense (*up* and *down*). If the meanings are taken as *up* and *down*, then the imagery is self-contradictory—since the “downward” secondary roots (*see* 15.2), which extend from the taproot, would actually be upward if the tree were upside down. (For more about the meanings of ऊर्ध्व and अधस्, see *The Bhagavad Gita Dictionary*.)

The taproot of the Tree of संसार is the अव्यक्त ब्रह्मन् (*avyakta brahman*—the unsensed, unmanifest source of the seen universe). This अव्यक्त ब्रह्मन् does not mutate into the व्यक्त (*vyakta*—manifest) universe at the beginning of each manifestation cycle. Rather, the अव्यक्त ब्रह्मन् continues to be *while* the manifest universe shimmers in our perception of it, like the unseen taproot continuously supports the visible and ever-changing tree.

Quantum physics assists in understanding this imagery. The अव्यक्त (*avyakta*, unmanifest), the कूट-स्थ (*kūṭa-stha*, what remains immutable and in the form of deception), is like the quantum soup out of which each observer fixes what each calls “my reality” due to individual observations. This “my reality” is no more real than the perceptions and mentations that fix it. It is limited, ever-changing, and not the definitive truth. But there *is* truth; it is reality in and of itself. It is not other than the reality of oneself, the only observer—not other than the reality of the अव्यक्त, called अव्यक्त ब्रह्मन्. This

Chapter 16 दैवासुर-सम्पद्-विभाग-योग

The Topic of the Distinction Between Worthy and Unworthy Dispositions

दैव *daiva* (*daiv-[a]-a*) *a.* (*f.* ई) (*fr.* √दिव् द्युतौ, दीव्यति इति that which shines) देवात् आगतः what has come from the Lord or the deities; देवस्य इदम् having to do with the Lord or the deities, belonging to the Lord or the deities, divine, uplifting, सात्त्विक predominantly of सत्त्व-गुण; युक्त appropriate, worthy (e.g., a worthy behavior). **दैव** *daiva* *n.* देवता deity.

Chapter 16 दैवासुर-सम्पद्-विभाग-योग

The Topic of the Distinction Between Worthy and Unworthy Dispositions

In this chapter, Lord कृष्ण returns to distinguishing appropriate and inappropriate attitudes and behaviors, using the two terms दैव (*daiva*) and आसुर (*āśura*) (see 9.12–13), meaning *worthy* and *unworthy*, instead of using the three गुण-s. This change of categorization terminology brings up an important point: The teaching of Advaita Vedānta, unlike many philosophies and religions, has no interest in simply categorizing attitudes and behaviors, simply assigning names to various forms of thinking, behaving, or being. Rather, the ultimate purpose in categorizing is to direct us to see beyond names and forms, to appreciate the unchanging, underlying reality. If there are attitudes and behaviors that are helpful or not in bringing about this appreciation, they are indicated. It is not to praise or condemn them, but to point to their possible importance in gaining appreciation of the reality of oneself and the world. Once reality is appreciated for what it is, all these categories drop their significance. None of these categories are ultimate or absolute divisions in the final analysis.

The lack of importance in the naming and categorizing of things shows in the various ways for unfolding the vision of reality seen in वेदान्त (*Vedānta*, the concluding section of the *Vedas*), in the उपनिषद्-s. For example, the creation or evolution of divisions in the world being not ultimately real, different teachers in the different उपनिषद्-s describe the apparent creation of the universe variously as coming from सत् (*sat*, reality), from असत् (*asat*, the unmanifest), from ब्रह्मन् (another word for *reality*, and for the Lord), from आत्मन् (oneself, the limitless self), from प्राण (subtle being), etcetera. All these creation descriptions are only *as if*, temporary explanations for the student who believes the world is real to eventually reveal that these are just so many words and words, and that the reality of the student alone is the reality of these words, of this universe of words and their apparent divisions.

This one unchanging reality is also pointed out variously using different terms: as ब्रह्मन्, ईश (meaning ईश्वर, *Īśvara*, the Lord), and आत्मन् that reference this one reality in terms of itself, the universe, and oneself, respectively. Moreover, the term for reality, ब्रह्मन्, is used interchangeably with

Chapter 17 श्रद्धा-त्रय-विभाग-योग

The Topic of the Distinction of the Three *Śraddhās*

श्रद्धा *śraddhā* (*śrad-dh[ā]-[a]-ā*) *f.* (*fr.* श्रद् heart/mind + √धा प्रदाने give) विश्वास trust (especially in the *Veda* and *guru*), respect, a positive and receptive attitude in learning pending confirmation or dis-confirmation; भक्ति faith, devotion (towards the Lord); शील one's entire value structure and attitude towards life; (in regard to the *śruti*) आस्तिक्य-बुद्धि an attitude that the *Veda* is a *pramāṇa* (a valid means of knowledge).

Chapter 17 श्रद्धा-त्रय-विभाग-योग

The Topic of the Distinction of the Three *Śraddhās*

Chapter seventeen is mostly about श्रद्धा (*śraddhā*)—a positive and receptive (सत्त्व) attitude toward learning and life. It is also about the importance of accepting particular universal concepts and facts of reality that are helpful to the development of spiritual maturity. These universal concepts (such as the existence of कर्मन् or of heaven) and facts (such as oneself being none other than the limitless existence, ब्रह्मन्) cannot be established by reason—but they are not against reason. Reason based on perceptions cannot prove or disprove what cannot in anyway be perceived or tested (heaven, ब्रह्मन्). However, reason *can* help us understand the concepts and facts, introduced by scripture teaching, that are outside of sense perception.

Let us assume a person has trust in the teaching that the individual can exist in some way before and after this life. Reason cannot establish this, but once accepted on trust, it can be seen as reasonable, in that it is not unlike the cycling of heavenly and hellish experiences we all have survived in this life that we know in some small or great way we deserved or could not avoid. This acceptance of a continuance of life, and its assumption based on universal कर्मन् (cause and effect, potentials created that can fructify much later), provides an objective basis for understanding how my and other's life is like it is, instead of basing these on sectarian morality, on simple mechanical causality, or on chaotic blind chance.

This objective, universal basis that spans this one life, as well as before and after this life, allows us to take a long-term approach to understanding and making choices in life. Such a long-term approach provides an objective and healthy balance to our whatever-I-can-get-away-with tendencies in life choices and to the why-me responses we have toward painful episodes.

In this short life it is not possible to perceive, and hence confidently infer, कर्मन्, heaven, or the limitless nature of oneself. In order to be as doubtless and confident in these concepts and facts as we are doubtless and confident in our sense perceptions, we must consider that there should be a

Chapter 18 मोक्ष-सन्न्यास-योग

The Topic of the Renunciation That Gives Complete Freedom

मोक्ष *mokṣa* (*mokṣ-a*) *m.* (*fr.* √मोक्ष् त्यागे free) मुक्ति complete freedom (from any notion of bondage).

Chapter 18 मोक्ष-सन्न्यास-योग

The Topic of the Renunciation That Gives Complete Freedom

This final chapter of the भगवद् गीता answers अर्जुन-’s long-lasting concern about a life of renunciation, completes the unfoldment of other open topics, and covers new ones (e.g., the five causes or factors for the accomplishment of all actions in verses 13–16). Chapter eighteen closes with praise of the teaching lineage (18.67–78) and sums up (18.50–66) the Advaita Vedanta teaching with the essentials that कृष्ण wishes अर्जुन—and us—to focus on. That focus is, through कर्म-योग and ज्ञान-योग, to drop identification as a separate body-mind complex. We are to objectively recognize that this time-bound, limited body-mind complex and its actions are not our own but instead belong to the interconnected totality, to the natural order as a temporary manifestation of the Lord. We are to recognize our timeless identity as the limitless Lord, as existence itself.

कृष्ण does not stop teaching until the student, अर्जुन, is fully satisfied and acknowledges that he has understood. This is because the teaching is not only for the student, but is also for the teacher inherent in the student, as the student becomes the teacher for himself or herself throughout the rest of life. Every time the unassimilated mind strays into its old, habitual thinking, the student’s now-informed intellect catches the digression and brings the mind back to clarity. The student’s informed intellect is the same as the teacher’s informed intellect, the same as the informed intellect of that teacher’s teacher, and so on, from the beginningless beginning. That student may eventually become the teacher of others also. The Advaita Vedanta teaching prepares us for all this. It is complete in every way.

All of life, then, is a field for us to resolve remaining habitual thinking. Ultimately, human life is for correcting the erroneous sense of limitation we have and the resulting unacceptability of oneself. It is natural that a teaching exists that directly addresses this need in the human heart—just as the human body needs air, so air is provided; needs food, so food is provided. This teaching is universal to all humankind. आत्मन्, the essential conscious being, is as universal as it gets. That the आत्मन् is the

ओम् अथ प्रथमोऽध्यायः

धृतराष्ट्र उवाच।

धर्मक्षेत्रे कुरुक्षेत्रे युयुत्सवः समवेता मामकाः पाण्डवाश्चैव किमकुर्वत, सञ्जय ॥ १ ॥

सञ्जय उवाच।

तदा तु राजा दुर्योधनः पाण्डवानीकं व्यूढं दृष्ट्वाचार्यं [द्रोणम्] उपसङ्गम्य वचनमब्रवीत् ॥ २ ॥ आचार्य, तव धीमता शिष्येण द्रुपदपुत्रेण व्यूढं पाण्डुपुत्राणामेतां महतीं चमूं पश्य ॥ ३ ॥ चेकितानः, वीर्यवान्काशिराजश्च, पुरुजित्, कुन्तिभोजश्च, नरपुङ्गवः शैब्यश्च, विक्रान्तो युधामन्युश्च, वीर्यवानुत्तमौजाश्च, सौभद्रः, द्रौपदेयाश्च — सर्व एव महारथाः [सन्ति] ॥ ४—६ ॥ द्विजोत्तम, ये तु मम सैन्यस्य नायका अस्माकं विशिष्टाः [सन्ति] तान्निबोध। तान्ते (=तव) सञ्ज्ञार्थं ब्रवीमि ॥ ७ ॥ भवान्, भीष्मश्च, कर्णश्च, समितिञ्जयः कृपश्च, अश्वत्थामा, विकर्णश्च, तथैव च सौमदत्तिः [सन्ति] ॥ ८ ॥ अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः, सर्वे नानाशस्त्रप्रहरणा युद्धविशारदाः [सन्ति] ॥ ९ ॥ अस्माकं तद्भीष्माभिरक्षितं बलमपर्याप्तम्, एतेषां त्विदं भीमाभिरक्षितं बलं पर्याप्तम् ॥ १० ॥ सर्वेषु चायनेषु यथाभागमवस्थिताः सर्व एव हि भवन्तो भीष्ममेवाभिरक्षन्तु ॥ ११ ॥

प्रतापवान्कुरुवृद्धः पितामहस्तस्य हर्षं सञ्जनयन्नुच्चैः सिंहनादं विनद्य शङ्खं दध्मौ ॥ १२ ॥ ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः सहसैवाभ्यहन्यन्त। स शब्दस्तुमुलोऽभवत् ॥ १३ ॥ ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥ हृषीकेशः पाञ्चजन्यं [दध्मौ], धनञ्जयो देवदत्तं [दध्मौ], भीमकर्मा वृकोदरो महाशङ्खं पौण्ड्रं दध्मौ ॥ १५ ॥ कुन्तीपतुत्रो राजा युधिष्ठिरोऽनन्तविजयं [दध्मौ], नकुलः सहदेवश्च सुघोषमणिपुष्पकौ [दध्मतुः] ॥ १६ ॥ परमेष्वासः काश्यश्च, महारथः शिखण्डी च, धृष्टद्युम्नः, विराटश्च, अपराजितः सात्यकिश्च, द्रुपदः, द्रौपदेयाश्च, महाबाहुः सौभद्रश्च — पृथिवीपते, सर्वशः पृथक्पृथक्शङ्खान्दध्मुः ॥ १७—१८ ॥ नभश्च पृथिवीं चैव व्यनुनादयन्स तुमुलो घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥ १९ ॥

महीपते, अथ शस्त्रसम्पाते प्रवृत्ते धार्तराष्ट्रान्व्यवस्थितान्दृष्ट्वा कपिध्वजः पाण्डवो धनुरुद्यम्य, तदा हृषीकेशमिदं वाक्यमाह।

Key to Terms in *Devanāgarī*

This key provides the transliteration of the *Devanāgarī* terms (proper names or epithets are capitalized) that appear in the English portions of this book so that, if you are reading an unfamiliar term, you can be sure you are reading the *Devanāgarī* correctly. All the *Devanāgarī* terms are listed alphabetically by section or chapter *in which they first appear*. *Devanāgarī* has been retained for all proper names in the verses, so you will find all characters and locations in the list.

English suffixes that have been appended to *Devanāgarī* are not included; for example, उपासन (upāsana) is listed in the chapter-two vocabulary rather than उपासन-s. The plural -s is left off.

If a *Devanāgarī* term appears in a new form, the new form is included in the vocabulary list for the chapter. For example, you will find the neuter word ब्रह्मन् (*brahman*) in the Introduction vocabulary list and the masculine version ब्रह्मा (*Brahmā*) in the chapter-eight list. Note that this author prefers the non-capitalization of the important term *brahman* (capitalization is non-existent in the *Devanāgarī* script of the Sanskrit language). The reason for not capitalizing in this instance is to try to avoid thinking this term refers to a God (ब्रह्मा) or a special, unique philosophical entity (like a Ground of Being), rather than the intension of the original scriptures that this term should be how we understand the reality all around us.

Guidelines for using this appendix are included in the Using This Book section (see “Using Appendix 1”).

Contents

अक्षर-ब्रह्म-योग	<i>Akṣara-brahma-yoga</i>
अर्जुन-विषाद-योग	<i>Arjuna-viśāda-yoga</i>
कर्म-योग	<i>Karma-yoga</i> Action
क्षेत्र-क्षेत्रज्ञ-विभाग-योग	<i>Kṣetra-kṣetrajña-vibhāga-yoga</i>
गुण-त्रय-विभाग-योग	<i>Guṇa-traya-vibhāga-yoga</i>

About the Author



Photo by Cassia Reis, GayatriYoga.eu

A.K. Aruna started his studies in Advaita Vedanta and the Sanskrit language in 1976 at an intensive three-year program in a traditional gurukulam, outside Bombay, India, under Shri Pujya Swami Dayananda Saraswati, the most renowned Sanskrit and Advaita Vedanta scholar of the past century. Stepping outside his academic background in Western philosophy, Aruna immersed himself in the deepest, oldest spiritual tradition in the world. This detailed study opened his eyes. In this ancient teaching, Aruna found a complete merging of the intellect and heart. From that point on, he dedicated his life to the inclusive vision of Vedanta.

Returning to his native United States, Aruna earned a master's degree in South Asian languages and literature from the University of Washington. Aruna later studied computer languages, becoming a programmer and manager of information technology in San Diego, California. Retiring to India in 2000, Aruna dedicated himself to studies in Advaita Vedanta and the Sanskrit Language. He created a set of tools for those students interested in a thorough study of Sanskrit to better understand the Bhagavad Gita. These tools consist

of a five-book set under the title, *The Aruna Sanskrit Language Series*. They are: *The Aruna Sanskrit Grammar Reference*; *The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita*; *The Bhagavad Gita Dictionary*; *The Bhagavad Gita Reader: Sanskrit/English Parallel Text*; and *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. Additionally, there is now a reading and pronunciation guide, *The Sanskrit Reading Tutor: Read It, Click It, Hear It!* Using these tools, Aruna has been teaching Sanskrit at the Arsha Vidya Gurukulams in both South India and in the U.S.

Aruna has lived and studied in a traditional teaching gurukulam for over nine years in India and two years in the U.S. Wishing to help yoga students ground the traditional purpose of yoga in the revered scriptures of India, Aruna releases *Patanjali Yoga Sutras: Translation and Commentary in the Light of Vedanta Scripture*. This presents the yoga discipline as its practitioners in the ancient scriptures understood and practiced. All of these works are available his via www.UpasanaYoga.org website.

About the Publisher

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Upasana Yoga (www.UpasanaYoga.org) connects yoga students and teachers from all yoga lineages to the central, traditional meditation tradition of India. These are reality based meditations, where teaching on the nature of the individual and the whole is presented and then re-presented in meditation form to assist its assimilation in one's life and relationships. Because this teaching is basic to the human condition and the nature of the universe around, it can bring supporting expressions from other ancient and modern traditions from around the world to offer meditators an inclusive entrance into this timeless, universal tradition.

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Resources

The Aruna Sanskrit Grammar Reference

The *Grammar Reference* follows the reference style presentation of grammar. This will provide a logical, consistent and complete exposition of the grammar for reading-only proficiency. The grammar uses minimal wording and presents the material in outline and chart form as much as possible to maximize your visual memory of the information. This method also greatly assists review and re-review of the grammar, necessary to master the subject. Several of the charts have multiple forms within them that demonstrate simple, easy to remember patterns which are overlooked by many grammar books. This helps you to also logically remember the information. The grammar is presented in the Western style, which emphasizes analytic, reading skills, as opposed to the more difficult composition and speaking skills. As much as possible, the examples in the book are taken from the *Bhagavad Gītā*, so your targeted vocabulary builds quickly.

The Aruna Sanskrit Grammar Coursebook: 64 Lessons Based on the Bhagavad Gita

The exercise in the first lesson of the *Aruna Coursebook* directs the student to the *Script Reading Exercise*, given as an appendix. This section provides the complete *Bhagavad Gītā* second chapter in large-print Sanskrit with transliteration using the English alphabet under each line, followed with the entire chapter again with only the large-print Sanskrit to test your progress. The text and transliteration are broken down in two separate ways to show the separate syllables and then the individual words, thus progressively showing the student the proper methodology for correctly pronouncing the original Sanskrit text. This section should provide all the necessary practice material for the student to learn the Sanskrit script—essential for proceeding through the rest of this work and any other Sanskrit work. For students who need help in pronunciation of Sanskrit words, I highly

advise finding a teacher, a friend or someone in your community who will surprise you with their readiness to assist you—knowledge of Sanskrit and its literature seems to nurture this helpful attitude. These people need not know the meaning of all the Sanskrit words, but they can read the Sanskrit script. Additionally, a tape or CD of the *Bhagavad Gītā* is available through the Arsha Vidya Gurukulam (www.arshavidya.org).

An alternative help for this *Script Reading Exercise* is the specially developed *Sanskrit Reading Tutor: Read It, Click It, Hear It!*, a uniquely formatted PDF file that has the alphabet sections from the *Grammar Reference* plus the *Script Reading Exercise* of the *Grammar Coursebook*. The special feature of the PDF is that one can click on any of the characters in the alphabet section to hear its pronunciation, and on any of the individual lines, quarter verses, or their syllables of Script Reading Exercise to hear their pronunciation. In this way one can have each of these script elements individually re-read to you over and over while you are seeing the script on your screen—a unique and invaluable tool for learning the script and its pronunciation.

The rest of the lessons gives a relatively quick overview of the entire *Grammar Reference*—its layout, its methodology and how its grammar rules are to be understood. Enough explanation with little redundancy is provided to explain the outlined and charted grammar presented in the reference grammar so that you can learn on your own with little or no assistance from a teacher, assuming you can apply a post-high school aptitude toward this work. The examples and exercises in the *Aruna Coursebook* are drawn from the second chapter of the *Bhagavad Gītā*, which is taught completely. In the *Aruna Coursebook*, vocabulary is presented by giving the English meaning of the individual words, their grammar and also their contextual use within expressions from the Gita. This should make it very easy to learn the vocabulary. By teaching the vocabulary of the verses in a consistent Sanskrit prose order, which is syntactically based, the student gains a quicker grasp of Sanskrit syntax. All exercise expressions and sentences are taken directly from the Gita—no extraneous material is presented. These words, expressions and sentences are repeated throughout the *Aruna Coursebook* in the lessons and exercises to assist your memory; nothing is taken for granted as you progress through

the *Aruna Coursebook*. All the examples and lessons are cross-referenced to their specific verses in the Gita, so the context and the English translation given therein will provide an answer-key and guide for the student's work. After knowing the prose order of all the verses of the second chapter, the student is then introduced to the analysis of verses so that he or she can quickly and confidently see the meaning of the *Bhagavad Gītā* verses directly. Concepts presented in the Gita are expounded, so that non-Indian and Indian students alike can appreciate the depth of discussion within the Gita. The *Aruna Coursebook* forms a four to twelve month full-time course in itself, depending on the effort put forth and any previous exposure to this language or familiarity with other languages that may have affinity to the Sanskrit language. At the completion of The *Aruna Coursebook* you will be familiar with the entire range of Sanskrit grammar for reading proficiency and be able to sight read with understanding all the verses of the second chapter of the *Bhagavad Gītā*, which briefly presents the entire teaching of the Gita. Like for the first book, a specially developed computer CD disk is available with a PDF formatted file that includes the vocabulary and exercise sentences individually read out when clicked. Again, this is a unique and invaluable tool for learning the correct pronunciation of Sanskrit that is impossible to attain through any other of the teaching materials currently available, short of having a teacher continually available to help your pronunciation of these sentences.

The Bhagavad Gita Dictionary

The *Gita Dictionary* is a Sanskrit to Sanskrit and English dictionary of the entire *Bhagavad Gītā*. Many entries include reference citations to grammatical rules for their peculiar formations presented in the *Grammar Reference*. The derivation of many words is included as appropriate. The entries also provide Sanskrit synonyms and/or meanings plus contextual Sanskrit analysis of compound words, so that your vocabulary builds beyond the Gita with each use. The goal of this vocabulary building is to encourage you to start to think in Sanskrit while you read Sanskrit – a multiplying effect that greatly enhances learning and builds the skills necessary to progress to Panini and the full grasp of the

Sanskrit language.

The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary

The fifth book in the *Aruna Sanskrit Language Series* consists of the vocabularies verse-by-verse of the entire *Bhagavad Gītā*, in verse order, and is titled *The Bhagavad Gita Sanskrit Key: Verse-by-Verse Grammar & Vocabulary*. The *Gita Sanskrit Key* also can be used as a quick answer key to the *Aruna Coursebook* exercises. By collecting the vocabularies together, this becomes a marvelous tool to study the grammar, syntax and meaning of the verses of the Gita.

The English translation of the verses also doubles as an **answer key** to the exercises found in the *Grammar Reference*, which are cross-referenced to the verses. The *Aruna Coursebook's* vocabularies and exercises provide chapter/ verse references for all of the phrases and verses so that you can find them in this text in their full verse, prose, and translation—and in the context of surrounding verses. If only our classroom teachers were as thorough in their lessons and answers!

This series was arranged for the following reasons. the *Grammar Reference* and *Coursebook* are meant to stand by themselves as an introduction to Sanskrit, without needing the other three books. If the student wants to proceed in this learning, then minimally the *Gita Sanskrit Key* is also required. The *Gita Dictionary* was separated from the other books as it is more convenient to have a separate dictionary that can be opened as a reference for the *Aruna Coursebook*, *Gita Reader*, and *Gita Sanskrit Key*, or as a reference tool apart from this series of books. If one is not interested in learning Sanskrit grammar and can read the Sanskrit script, yet wants to know the *Bhagavad Gītā* and how its meaning is arrived, then just the *Gita Sanskrit Key* will more or less suffice. If one simply wants a very good translation of the *Bhagavad Gītā* and can read the Sanskrit script, then the *Gita Reader* is complete in itself. If you cannot read the Sanskrit script, but still want to see this same good translation, then see this author's *The Bhagavad Gita: Victory Over Grief and Death*, it has the entire *Bhagavad Gītā* within it.

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