

# World's Greatest and Confidential Verses from Srimad Bhagawad Gita



"Aum Gurur Brahma Gurur Vishnu  
Gurur Devoh Maheshwar;  
Gurur Shakshat Parambrahma  
Tasmai Sri Gurave Namah"

Om. Asato Maa Sadgamaya.  
Tamaso Maa Jyotirgamaya.  
Mrityormaa'mritam Gamaya.  
Meaning: Oh lord, lead me from untruth to truth, from darkness to light, from  
death to immortality.

Aum Loka Samastha Sukinou Bhavantu  
Aum Namoh NarayanAya

Aum PranAyama PratyAhara PurushottamAya ParaBrahmane Namaha  
Aum Satsang Self-Control Self-inquiry Contentment Santi  
Aum Desireless Egoless No-mind Unconditional-Love

Chapter 2, Verse 71

vihaya kaman yah sarvan  
pumams carati nihsprhah  
nirmamo nirahankarah  
sa santim adhigacchati

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all

sense of proprietorship and is devoid of false ego--he alone can attain real peace.

Chapter 3, Verse 20

karmanaiva hi samsiddhim  
asthita janakadayah  
loka-sangraham evapi  
sampasyan kartum arhasi

Even kings like Janaka and others attained the perfectional stage by performance of prescribed duties. Therefore,

just for the sake of educating the people in general, you should perform your work.

Chapter 3, Verse 30

mayi sarvani karmani  
sannyasyadhyatma-cetasa  
nirasir nirmamo bhutva  
yudhyasva vigata-jvarah

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and

free from egoism and lethargy, fight.

One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming ownership.

Chapter 3, Verse 28

tattva-vit tu maha-baho  
guna-karma-vibhagayoh  
guna gunesu vartanta  
iti matva na sajjate

One who is in knowledge of the Absolute Truth, O mighty-armed, does not engage himself in the senses and sense

gratification, knowing well the differences between work in devotion and work for fruitive results.

Chapter 3, Verse 30

mayi sarvani karmani  
sannyasyadhyatma-cetasa  
nirasir nirmamo bhutva  
yudhyasva vigata-jvarah

Therefore, O Arjuna, surrendering all your works unto Me, with mind intent on Me, and without desire for gain and free from egoism and lethargy, fight.

Chapter 3, Verse 35

sreyan sva-dharmo vigunah  
para-dharmat svanusthitat  
sva-dharme nidhanam sreyah  
para-dharmo bhayavahah

It is far better to discharge one's prescribed duties, even though they may be faultily, than another's duties.

Destruction in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.

Chapter 3, Verse 42  
indriyani parany ahur  
indriyebhyah param manah  
manasas tu para buddhir  
yo buddheh paratas tu sah

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence.

Chapter 3, Verse 43

evam buddheh param buddhva  
samstabhyatmanam atmana  
jahi satrum maha-baho  
kama-rupam durasadam

Thus knowing oneself to be transcendental to material senses, mind and intelligence, one should control the lower self by the higher self and thus--by spiritual strength--conquer this insatiable enemy known as lust.

CHAPTER 4, VERSE 7  
yada yada hi dharmasya  
glanir bhavati bharata  
abhyutthanam adharmasya  
tadatmanam srjamy aham

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

CHAPTER 4, VERSE 8  
paritranaya sadhunam  
vinasaya ca duskrtam  
dharma-samsthapanarthaya  
sambhavami yuge yuge

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

CHAPTER 4, VERSE 27

sarvanindriya-karmani  
prana-karmani capare  
atma-samyama-yogagnau  
juhvati jnana-dipite

Those who are interested in self-realization, in terms of mind and sense control, offer the functions of all the senses, as well as the vital force [breath], as oblations into the fire of the controlled mind.

CHAPTER 4, VERSE 24

Brahmarpanam brahma havir  
brahmagnau brahmana hutam  
brahmaiva tena gantavyam  
brahma-karma-samadhina

A person who is fully absorbed in Krishna consciousness is sure to attain the spiritual kingdom because of his full contribution to spiritual activities, in which the consummation is absolute and that which is offered is of the same spiritual nature.

CHAPTER 4, VERSE 29

apane juhvati pranam  
prane 'panam tathapare  
pranapana-gati ruddhva  
pranayama-parayanah  
apare niyataharah  
pranan pranesu juhvati

And there are even others who are inclined to the process of breath restraint to remain in trance, and they practice stopping the movement of the outgoing breath into the incoming, and incoming breath into the outgoing, and

thus at last remain in trance, stopping all breathing. Some of them, curtailing the eating process, offer the outgoing breath into itself, as a sacrifice.

CHAPTER 4, VERSE 39

sraddhaval labhate jnanam  
tat-parah samyatendriyah  
jnanam labdhva param santim  
acirenadhigacchati

A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.

CHAPTER 4, VERSE 41

yoga-sannyasta-karmanam  
jnana-sanchinna-samsayam  
atmavantam na karmani  
nibadhnanti dhananjaya

Therefore, one who has renounced the fruits of his action, whose doubts are destroyed by transcendental knowledge, and who is situated firmly in the self, is not bound by works, O conqueror of riches.

Chapter 5, Verse 7

yoga-yukto visuddhatma  
vijitatma jitendriyah  
sarva-bhutatma-bhutatma  
kurvann api na lipyate

One who works in devotion, who is a pure soul, and who controls his mind and senses, is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.

Chapter 5, Verse 8-9

naiva kincit karomiti  
yukto manyeta tattva-vit  
pasyan srnvan sprsan jighrann  
asnan gacchan svapan svasan

pralapan visrjan grhnann  
unmisan nimisann api  
indriyanindriyarthesu  
vartanta iti dharayan

A person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.

A person in Krishna consciousness is pure in his existence, and consequently he has nothing to do with any work which depends upon five immediate and remote causes: the doer, the work, the situation, the endeavor and fortune.

This is because he is engaged in the loving transcendental service of Krishna. Although he appears to be acting with his body and senses, he is always conscious of his actual position, which is spiritual engagement.

Chapter 5, Verse 13  
sarva-karmani manasa  
sannyasyaste sukham vasi  
nava-dvare pure dehi  
naiva kurvan na karayan

When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

In such a controlled life, in which his deliberations are changed, he lives happily within the city of nine gates.

The nine gates are described as follows:

nava-dvare pure dehi hamso lelayate bahih  
vasi sarvasya lokasya sthavarasya carasya ca

"The Supreme Personality of Godhead, who is living within the body of a living entity, is the controller of all living entities all over the universe. The body consists of nine gates: two eyes, two nostrils, two ears, one mouth, the anus and the genital. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the Lord within himself, he becomes just as free as the Lord, even while in the body." (Svet. 3.18)

Therefore, a Krishna conscious person is free from both the outer and inner activities of the material body.

Chapter 5, Verse 17

tad-buddhayas tad-atmanas  
tan-nisthas tat-parayanah  
gacchanty apunar-avrttim  
jnana-nirdhuta-kalmasah

When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

Chapter 5, Verse 18

vidya-vinaya-sampanne  
brahmane gavi hastini  
suni caiva sva-pake ca  
panditah sama-darsinah

The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, and a dog.

Chapter 5, Verse 27-28

sparsan krtva bahir bahyams  
caksus caivantare bhruvoh  
pranapanau samau krtva  
nasabhyantara-carinau

yatendriya-mano-buddhir  
munir moksa-parayanah  
vigateccha-bhaya-krodho  
yah sada mukta eva sah

Shutting out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, suspending the inward and outward breaths within the nostrils--thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desire, fear and anger. One who is always in this state is certainly liberated.

Chapter 5, Verse 29

bhoktaram yajna-tapasam  
sarva-loka-mahesvaram  
suhrdam sarva-bhutanam  
jnatva mam santim rcchati

The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.

Chapter 6, Verse 7

jitatmanah prasantasya  
paramatma samahitah  
sitosna-sukha-duhkhesu  
tatha manapamanayoh

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Chapter 6, Verse 8

jnana-vijnana-trptatma  
kuta-stho vijitendriyah  
yukta ity ucyate yogi  
sama-lostrasma-kancanah

A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled.

He sees everything--whether it be pebbles, stones or gold--as the same.

CHAPTER 6, VERSE 17  
yuktahara-viharasya  
yukta-cestasya karmasu  
yukta-svapnavabodhasya  
yogo bhavati dukkha-ha

He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system.

CHAPTER 6, VERSE 46  
tapasvibhyo 'dhiko yogi  
jnanibhyo 'pi mato 'dhikah  
karmibhyas cadhiko yogi  
tasmad yogi bhavarjuna

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

CHAPTER 6, VERSE 47  
yoginam api sarvesam  
mad-gatenantar-atmana  
sraddhavan bhajate yo mam  
sa me yuktatamo matah

And of all yogis, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all.

CHAPTER 7, VERSE 3  
manusyanam sahasresu  
kascid yatati siddhaye

yatatam api siddhanam  
kascin mam vetti tattvatah

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

CHAPTER 7, VERSE 4  
bhumir apo 'nalo vayuh  
kham mano buddhir eva ca  
ahankara itiyam me  
bhinna prakrtir astadha

Earth, water, fire, air, ether, mind, intelligence and false ego--all together these eight comprise My separated material energies.

CHAPTER 7, VERSE 8  
raso 'ham apsu kaunteya  
prabhasmi sasi-suryayoh  
pranavah sarva-vedesu  
sabdah khe paurusam nrsu

O son of Kunti [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable om in the Vedic mantras; I am the sound in ether and ability in man.

CHAPTER 7, VERSE 9  
punyo gandhah prthivyam ca  
tejas casmi vibhavasau  
jivanam sarva-bhutesu  
tapas casmi tapasvisu

I am the original fragrance of the earth, and I am the heat in fire. I am the life of all that lives, and I am the penances of all ascetics.

CHAPTER 7, VERSE 10  
bijam mam sarva-bhutanam  
viddhi partha sanatanam

buddhir buddhimatam asmi  
tejas tejasvinam aham

O son of Prtha, know that I am the original seed of all existences, the intelligence of the intelligent, and the prowess of all powerful men.

CHAPTER 7, VERSE 14  
daivi hy esa guna-mayi  
mama maya duratyaya  
mam eva ye prapadyante  
mayam etam taranti te

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

CHAPTER 7, VERSE 19  
bahunam janmanam ante  
jnanavan mam prapadyate  
vasudevah sarvam iti  
sa mahatma su-durlabhah

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

CHAPTER 7, VERSE 30  
sadhibhutadhidaivam mam  
sadhiyajnam ca ye viduh  
prayana-kale 'pi ca mam  
te vidur yukta-cetasah

Those who know Me as the Supreme Lord, as the governing principle of the material manifestation, who know Me as the one underlying all the demigods and as the one sustaining all sacrifices, can, with steadfast mind, understand and know Me even at the time of death.

CHAPTER 8, VERSE 4  
adhibhutam ksaro bhavah  
purusas cadhidaivatam  
adhiyajno 'ham evatra  
dehe deha-bhrtam vara

Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being.

CHAPTER 8, VERSE 5  
anta-kale ca mam eva  
smaran muktva kalevaram  
yah prayati sa mad-bhavam  
yati nasty atra samsayah

And whoever, at the time of death, quits his body, remembering Me alone, at once attains My nature. Of this there is no doubt.

CHAPTER 8, VERSE 6  
yam yam vapi smaran bhavam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sada tad-bhava-bhavitah

Whatever state of being one remembers when he quits his body, that state he will attain without fail.

The process of changing one's nature at the critical moment of death is here explained. How can one die in the proper state of mind Maharaja Bharata thought of a deer at the time of death and so was transferred to that form of life. However, as a deer, Maharaja Bharata could remember his past activities.

Of course the cumulative effect of the thoughts and actions of one's life influences one's thoughts at the moment of death; therefore the actions of this life determine one's future state of being. If one is transcendently absorbed in Krishna's service, then

his next body will be transcendental (spiritual), not physical. Therefore the chanting of Hare Krishna is the best process for successfully changing one's state of being to transcendental life.

#### CHAPTER 8, VERSE 7

tasmat sarvesu kalesu  
mam anusmara yudhya ca  
mayy arpita-mano-buddhir  
mam evaisyasy asamsayah

Therefore, Arjuna, you should always think of Me in the form of Krishna and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt.

#### CHAPTER 8, VERSE 8

abhyasa-yoga-yuktena  
cetasa nanya-gamina  
paramam purusam divyam  
yati parthanucintayan

He who meditates on the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Partha [Arjuna], is sure to reach Me.

In this verse Lord Krishna stresses the importance of remembering Him. One's memory of Krishna is revived by chanting the maha-mantra, Hare Krishna. By this practice of chanting and hearing the sound vibration of the Supreme

Lord, one's ear, tongue and mind are engaged. This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord.

The devotees can constantly think of the object of worship, the Supreme Lord, in any of His features--Narayana, Krishna, Vasudevayah, Rama, etc., by chanting Hare Krishna. This practice will purify him, and at the end of his life, due to his constant chanting, he will be transferred to the kingdom of God.

Yoga practice is meditation on the Supersoul within; similarly, by chanting Hare Krishna one fixes his mind always on the Supreme Lord. The mind is fickle, and therefore it is necessary to engage the mind by force to think of Krishna.

#### CHAPTER 8, VERSE 9

kavim puranam anusasitaram  
anor aniyamsam anusmared yah  
sarvasya dhataram acintya-rupam  
aditya-varnam tamasah parastat

One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature.

#### CHAPTER 8, VERSE 10

prayana-kale manasacalena  
bhaktya yukto yoga-balena caiva  
bhruvor madhye pranam avesya samyak  
sa tam param purusam upaiti divyam

One who, at the time of death, fixes his life air between the eyebrows and in full devotion engages himself in remembering the Supreme Lord, will certainly attain to the Supreme Personality of Godhead.

In this verse it is clearly stated that at the time of death the mind must be fixed in devotion on the Supreme Godhead Aum Namoh Bhagavateh Vasudevayah. For those practiced in yoga, it is recommended that they raise the life force between the eyebrows, but for a pure devotee who does not practice such yoga, the mind should always be engaged in Krishna consciousness so that at death he can remember the Supreme by His grace.

#### CHAPTER 8, VERSE 12

sarva-dvarani samyamya  
mano hrdis nirudhya ca

murdhny adhayatmanah pranam  
asthito yoga-dharanam

The yogic situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.

CHAPTER 8, VERSE 13  
om ity ekaksaram brahma  
vyaharan mam anusmaran  
yah prayati tyajan deham  
sa yati paramam gatim

After being situated in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

CHAPTER 8, VERSE 15  
mam upetya punar janma  
duhkhalayam asasvatam  
napnuvanti mahatmanah  
samsiddhim paramam gatah

After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

Chapter 9, Verse 2  
raja-vidya raja-guhyam  
pavitram idam uttamam  
pratyaksavagamam dharmyam  
su-sukham kartum avyayam

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

CHAPTER 9, VERSE 4  
maya tatam idam sarvam  
jagad avyakta-murtina  
mat-sthani sarva-bhutani  
na caham tesv avasthitah

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

CHAPTER 9, VERSE 6  
yathakasa-sthito nityam  
vayuh sarvatra-go mahan  
tatha sarvani bhutani  
mat-sthanity upadharaya

As the mighty wind, blowing everywhere, always rests in ethereal space, know that in the same manner all beings rest in Me.

CHAPTER 9, VERSE 7  
sarva-bhutani kaunteya  
prakrtim yanti mamikam  
kalpa-ksaye punas tani  
kalpadau visrjamy aham

O son of Kunti, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency I again create.

CHAPTER 9, VERSE 8  
prakrtim svam avastabhya  
visrjami punah punah  
bhuta-gramam imam krtsnam  
avasam prakrter vasat

The whole cosmic order is under Me. By My will it is manifested again and again, and by My will it is annihilated at the end.

CHAPTER 9, VERSE 14  
satatam kirtayanto mam  
yatantas ca drdha-vratah  
namasyantas ca mam bhaktya  
nitya-yukta upasate

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

CHAPTER 9, VERSE 17  
pitaham asya jagato  
mata dhata pitamahah  
vedyam pavitram omkara  
rk sama yajur eva ca

I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable om. I am also the Rig, the Sama, and the Yajur [Vedas].

CHAPTER 9, VERSE 18  
gatih bharta prabhuh saksi  
nivasah saranam suhrt  
prabhavah pralayah sthanam  
nidhanam bijam avyayam

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed.

Lord Krishna is the ultimate goal of shelter, and as such one should take shelter of Krishna either for protection or for annihilation of his distressed condition. And whenever we have to take protection, we should know that our protection must be a living force. Thus Krishna is the supreme living entity. Since Krishna is the source of our generation, or the supreme father, no one can be a better friend than Krishna, nor can anyone be a better well-wisher. Krishna is the original source of creation and the ultimate rest after annihilation. Krishna is therefore the eternal cause of all causes.

CHAPTER 9, VERSE 22  
ananyas cintayanto mam  
ye janah paryupasate  
tesam nityabhiyuktanam  
yoga-ksemam vahamy aham

But those who worship Me with devotion, meditating on My transcendental form--to them I carry what they lack and preserve what they have.

CHAPTER 9, VERSE 26  
patram puspam phalam toyam  
yo me bhaktya prayacchati  
tad aham bhakty-upahrtam  
asnami prayatatmanah

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

What do these signify? Your body and the bodily senses is the leaf; your heart is the flower/buds; your mind is the fruit and the tears of transcendental bliss is the water offering to Lord Krishna. By offering yourself to Lord Krishna, the body/mind and soul is purified.

CHAPTER 9, VERSE 27  
yat karosi yad asnasi  
yaj juhosi dadasi yat  
yat tapasyasi kaunteya  
tat kurusva mad-arpanam

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

CHAPTER 9, VERSE 32  
mam hi partha vyapasritya  
ye 'pi syuh papa-yonayah  
striyo vaisyas tatha sudras  
te 'pi yanti param gatim

O son of Prtha, those who take shelter in Me, though they be of lower birth--women, vaisyas [merchants], as well as sudras [workers]--can approach the supreme destination

CHAPTER 9, VERSE 33

kim punar brahmanah punya  
bhakta rajarsayas tatha  
anityam asukham lokam  
imam prapya bhajasva mam

How much greater then are the brahmanas, the righteous, the devotees and saintly kings who in this temporary miserable world engage in loving service unto Me.

CHAPTER 9, VERSE 34

man-mana bhava mad-bhakto  
mad-yaji mam namaskuru  
mam evaisyasi yuktvaivam  
atmanam mat-parayanah

Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me.



Chapter 10, Verse 8  
aham sarvasya prabhavo  
mattah sarvam pravartate  
iti matva bhajante mam  
budha bhava-samanvitah

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts.

Chapter 10, Verse 9  
mac-citta mad-gata-prana  
bodhayantah parasparam  
kathayantas ca mam nityam  
tusyanti ca ramanti ca

The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me, and they derive great satisfaction and bliss enlightening one another and conversing about Me.

Chapter 10, Verse 10  
tesam satata-yuktanam  
bhajatam priti-purvakam  
dadami buddhi-yogam tam  
yena mam upayanti te

To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.

Chapter 10, Verse 11  
tesam evanukampartham  
aham ajnana-jam tamah  
nasayamy atma-bhavastho  
jnana-dipena bhasvata

Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

By studying Bhagavad-gita, one can become a completely surrendered soul to the Supreme Lord and engage himself in pure devotional service. As the Lord takes charge, one becomes completely free from all kinds of materialistic endeavors.

Chapter 10, Verse 21  
adityanam aham visnur  
jyotisam ravir amsuman  
maricir marutam asmi  
naksatranam aham sasi

Of the Adityas I am Visnu, of lights I am the radiant sun, I am Marici of the Maruts, and among the stars I am the moon.

Chapter 10, Verse 22  
vedanam sama-vedo 'smi  
devanam asmi vasavah  
indriyanam manas casmi  
bhutanam asmi cetana

Of the Vedas I am the Sama-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force [knowledge].

Chapter 10, Verse 23  
rudranam sankaras casmi  
vitteso yaksa-raksasam  
vasunam pavakas casmi  
meruh sikharinam aham

Of all the Rudras I am Lord Siva; of the Yaksas and Raksasas I am the Lord of wealth [Kuvera]; of the Vasus I am fire [Agni], and of mountains I am Meru.

Chapter 10, Verse 25  
maharsinam bhrgur aham  
giram asmy ekam aksaram  
yajnanam japa-yajno 'smi  
sthavaranam himalayah

Of the great sages I am Bhrgu; of vibrations I am the transcendental om. Of sacrifices I am the chanting of the holy names [japa], and of immovable things I am the Himalayas.

Chapter 10, Verse 30  
prahladas casmi daityanam  
kalah kalayatam aham  
mrganam ca mrgendro 'ham  
vainateyas ca paksinam

Among the Daitya demons I am the devoted Prahlada; among subduers I am time; among the beasts I am the lion, and among birds I am Garuda, the feathered carrier of Visnu.

Chapter 10, Verse 31  
pavanah pavatam asmi  
ramah sastra-bhrtam aham  
jhasanam makaras casmi  
srotasam asmi jahnavi

Of purifiers I am the wind; of the wielders of weapons I am Rama; of fishes I am the shark, and of flowing rivers I am the Ganges.

Chapter 10, Verse 32  
sarganam adir antas ca  
madhyam caivaham arjuna  
adhyatma-vidya vidyanam  
vadah pravadatam aham

Of all creations I am the beginning and the end and also the middle, O Arjuna. Of all sciences I am the spiritual science of the self, and among logicians I am the conclusive truth.

Chapter 10, Verse 39  
yac capi sarva-bhutanam  
bijam tad aham arjuna  
na tad asti vina yat syan  
maya bhutam caracaram

Furthermore, O Arjuna, I am the generating seed of all existences. There is no being--moving or unmoving--that can exist without Me.

Chapter 10, Verse 40  
nanto 'sti mama divyanam  
vibhutinam parantapa  
esa tuddesatah prokto  
vibhuter vistaro maya

O mighty conqueror of enemies, there is no end to My divine manifestations. What I have spoken to you is but a mere indication of My infinite opulences.

Chapter 11, Verse 7  
ihaika-stham jagat krtsnam  
pasyadya sa-caracaram  
mama dehe gudakesa  
yac canyad drastum icchasi

Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely.

No one can see the entire universe sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. Krishna gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Krishna, Arjuna is able to see everything.

Chapter 11, Verse 10-11  
aneka-vaktra-nayanam  
anekadbhuta-darsanam  
aneka-divyabharanam  
divyanekodyatayudham

divya-malyambara-dharam  
divya-gandhanulepanam  
sarvascarya-mayam devam  
anantam visvato-mukham

Arjuna saw in that universal form unlimited mouths and unlimited eyes. It was all wondrous. The form was decorated with divine, dazzling ornaments and arrayed in many garbs. He was garlanded gloriously, and there were many scents smeared over His body. All was magnificent, all-expanding, unlimited. This was seen by Arjuna.

Chapter 11, Verse 12  
divi surya-sahasrasya  
bhaved yugapad utthita  
yadi bhah sadrsi sa syad  
bhasas tasya mahatmanah

If hundreds of thousands of suns rose up at once into the sky, they might resemble the effulgence of the Supreme Person in that universal form.

Chapter 11, Verse 13  
tatraika-stham jagat krtsnam

pravibhaktam anekadha  
apasyad deva-devasya  
sarire pandavas tada

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

Chapter 11, Verse 15

arjuna uvaca  
pasyami devams tava deva dehe  
sarvams tatha bhuta-visesa-sanghan  
brahmanam isam kamalasana-stham  
rsims ca sarvan uragams ca divyan

Arjuna said: My dear Lord Krishna, I see assembled together in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower as well as Lord Siva and many sages and divine serpents.

CHAPTER 11, VERSE 19

anadi-madhyantam ananta-viryam  
ananta-bahum sasi-surya-netram  
pasyami tvam dipta-hutasa-vaktram  
sva-tejasa visvam idam tapantam

You are the origin without beginning, middle or end. You have numberless arms, and the sun and moon are among Your great unlimited eyes. By Your own radiance You are heating this entire universe.

CHAPTER 11, VERSE 20

dyav a-prthivyor idam antaram hi  
vyaptam tvayaikena disas ca sarvah  
drstvadbhutam rupam ugram tavedam  
loka-trayam pravyathitam mahatman

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.

CHAPTER 11, VERSE 36

arjuna uvaca  
sthane hrsikesa tava prakirya  
jagat prahrsyaty anurajyate ca  
raksamsi bhitani diso dravanti  
sarve namasyanti ca siddha-sanghah

O Hrsikesa, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

CHAPTER 11, VERSE 40

namah purastad atha prsthatas te  
namo 'stu te sarvata eva sarva  
ananta-viryamita-vikramas tvam  
sarvam samapnosi tato 'si sarvah

Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

CHAPTER 11, VERSE 43

pitasi lokasya caracarasya  
tvam asya pujyas ca gurur gariyan  
na tvat-samo 'sty abhyadhikah kuto 'nyo  
loka-traye 'py apratima-prabhava

You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

CHAPTER 11, VERSE 46

kiritinam gadinam cakra-hastam  
icchami tvam drastum aham tathaiva  
tenaiva rupena catur-bhujena  
sahasra-baho bhava visva-murte

O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

CHAPTER 11, VERSE 47

sri-bhagavan uvaca  
maya prasannena tavarjunedam  
rupam param darsitam atma-yogat  
tejo-mayam visvam anantam adyam  
yan me tvad anyena na drsta-purvam

The Blessed Lord said: My dear Arjuna, happily do I show you this universal form within the material world by My internal potency. No one before you has ever seen this unlimited and glaringly effulgent form.

CHAPTER 11, VERSE 55

mat-karma-krm mat-paramo  
mad-bhaktah sanga-varjitah  
nirvairah sarva-bhutesu  
yah sa mam eti pandava

My dear Arjuna, one who is engaged in My pure devotional service, free from the contaminations of previous activities and from mental speculation, who is friendly to every living entity, certainly comes to Me.

CHAPTER 12, VERSE 2

sri-bhagavan uvaca  
mayy avesya mano ye mam  
nitya-yukta upasate  
sraddhaya parayopetas  
te me yuktatama matah

The Blessed Lord said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect.

Chapter 12, Verse 5

kleso 'dhikataras tesam  
avyaktasakta-cetasam  
avyakta hi gatir duhkham  
dehavadbhir avapyate

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

CHAPTER 12, VERSE 6-7

ye tu sarvani karmani  
mayi sannyasya mat-parah  
ananyenaiva yogena  
mam dhyayanta upasate

tesam aham samuddharta  
mrtyu-samsara-sagarat  
bhavami na cirat partha  
mayy avesita-cetasam

For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.

CHAPTER 12, VERSE 8

mayy eva mana adhatsva  
mayi buddhim nivesaya  
nivasisyasi mayy eva  
ata urdhvam na samsayah

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

One who is engaged in Lord Krishna's devotional service lives in a direct relationship with the Supreme Lord, so there is no doubt that his position is transcendental from the very beginning. A devotee does not live on the material plane--he lives in Krishna. The holy name of the Lord and the Lord are nondifferent; therefore when a devotee chants Hare Krishna, Krishna and His internal potency are dancing on the tongue of the devotee. When he offers Krishna food, Krishna directly accepts these eatables, and the devotee becomes Krishna-ized by eating the remnants. One who does not engage in such service cannot understand how this is so, although this is a process recommended in the Gita and in other Vedic literatures.

CHAPTER 12, VERSE 12

sreyo hi jnanam abhyasaj  
jnanad dhyanam visisyate  
dhyanat karma-phala-tyagas  
tyagac chantir anantaram

If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

CHAPTER 12, VERSE 13-14

advesta sarva-bhutanam  
maitrah karuna eva ca  
nirmamo nirahankarah  
sama-duhkha-sukhah ksami

santustah satatam yogi  
yatatma drdha-niscayah  
mayy arpita-mano-buddhir  
yo mad-bhaktah sa me priyah

One who is not envious but who is a kind friend to all living entities, who does not think himself a proprietor,

who is free from false ego and equal both in happiness and distress, who is always satisfied and engaged in devotional service with determination and whose mind and intelligence are in agreement with Me--he is very dear to Me.

CHAPTER 12, VERSE 15

yasman nodvijate loko  
lokan nodvijate ca yah  
harsamarsa-bhayodvegair  
mukto yah sa ca me priyah

He for whom no one is put into difficulty and who is not disturbed by anxiety, who is steady in happiness and distress, is very dear to Me.

CHAPTER 12, VERSE 16

anapeksah sucir daksa  
udasino gata-vyathah  
sarvarambha-parityagi  
yo mad-bhaktah sa me priyah

A devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and who does not strive for some result, is very dear to Me.

CHAPTER 12, VERSE 18-19

samah satrau ca mitre ca  
tatha manapamanayoh  
sitosna-sukha-duhkhesu  
samah sanga-vivarjitah

tulya-ninda-stutir mauni  
santusto yena kenacit  
aniketah sthira-matir  
bhaktiman me priyo narah

One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contamination, always silent and satisfied with anything,

who doesn't care for any residence, who is fixed in knowledge and engaged in devotional service, is very dear to Me.

CHAPTER 12, VERSE 20  
ye tu dharmamrtam idam  
yathoktam paryupasate  
sraddadhana mat-parama  
bhaktas te 'tiva me priyah

He who follows this imperishable path of devotional service and who completely engages himself with faith, making Me the supreme goal, is very, very dear to Me.

Chapter 13, Verse 15  
sarvendriya-gunabhasam  
sarvendriya-vivarjitam  
asaktam sarva-bhrc caiva  
nirgunam guna-bhoktr ca

The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature.

Chapter 13, Verse 21  
karya-karana-kartrtve  
hetuh prakrtir ucyate  
purusah sukha-duhkhanam  
bhoktrtve hetur ucyate

Nature is said to be the cause of all material activities and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.

Chapter 13, Verse 22  
purusah prakrti-stho hi  
bhunkte prakrti-jan gunan

karanam guna-sango 'sya  
sad-asad-yoni-janmasu

The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.

Chapter 13, Verse 28  
samam sarvesu bhutesu  
tisthantam paramesvaram  
vinasyatsv avinasyantam  
yah pasyati sa pasyati

One who sees the Supersoul accompanying the individual soul in all bodies, and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

Chapter 13, Verse 35  
ksetra-ksetrajnavor evam  
antaram jnana-caksusa  
bhuta-prakrti-moksam ca  
ye vidur yanti te param

One who knowingly sees this difference between the body and the owner of the body and can understand the process of liberation from this bondage, also attains to the supreme goal.

Chapter 14, Verse 5  
sattvam rajasa tama iti  
gunah prakrti-sambhava  
nibadhnanti maha-baho  
dehe dehinam avyayam

Material nature consists of the three modes of energy--goodness, passion and ignorance. When the living entity comes in contact with nature, he becomes conditioned by these modes.

CHAPTER 14, VERSE 11  
sarva-dvaresu dehe 'smin  
prakasa upajayate  
jnanam yada tada vidyad  
vivrddham sattvam ity uta

The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.

CHAPTER 14, VERSE 18  
urdhvam gacchanti sattva-stha  
madhye tisthanti rajasah  
jaghanya-guna-vrtti-stha  
adho gacchanti tamasah

Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds.

CHAPTER 14, VERSE 22-25  
sri-bhagavan uvaca  
prakasam ca pravrttim ca  
moham eva ca pandava  
na dvesti sampravrttani  
na nivrttani kanksati

udasina-vad asino  
gunair yo na vicalyate  
guna vartanta ity evam  
yo 'vatisthati nengate

sama-duhkha-sukhah sva-sthah  
sama-lostasma-kancanah  
tulya-priyapriyo dhiras  
tulya-nindatma-samstutih

manapamanayos tulyas  
tulyo mitrari-paksayoh  
sarvarambha-parityagi  
gunatitah sa ucyate

The Blessed Lord said: He who does not hate illumination, attachment and delusion when they are present, nor longs for them when they disappear; who is seated like one unconcerned, being situated beyond these material reactions of the modes of nature, who remains firm, knowing that the modes alone are active; who regards alike pleasure and pain, and looks on a clod, a stone and a piece of gold with an equal eye; who is wise and holds praise and blame to be the same; who is unchanged in honor and dishonor, who treats friend and foe alike, who has abandoned all fruitive undertakings--such a man is said to have transcended the modes of nature.

CHAPTER 15, VERSE 1-2  
sri-bhagavan uvaca  
urdhva-mulam adhah-sakham  
asvattham prahur avyayam  
chandamsi yasya parnani  
yas tam veda sa veda-vit

adhas cordhvam prasrtas tasya sakha  
guna-pravrddha visaya-pravalah  
adhas ca mulany anusantatani  
karmanubandhini manusya-loke

The Blessed Lord said: There is a banyan tree which has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.

CHAPTER 15, VERSE 16  
dvav imau purusau loke  
ksaras caksara eva ca  
ksarah sarvani bhutani  
kuta-stho 'ksara ucyate

There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.

CHAPTER 15, VERSE 17  
uttamah purusas tv anyah  
paramatmety udahrtah  
yo loka-trayam avisya  
bibharty avyaya isvarah

Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them.

CHAPTER 15, VERSE 18  
yasmad ksaram atito 'ham  
aksarad api cottamah  
ato 'smi loke vede ca  
prathitah purusottamah

Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person.

CHAPTER 15, VERSE 19  
yo mam evam asammudho  
janati purusottamam  
sa sarva-vid bhajati mam  
sarva-bhavana bhārata

Whoever knows Me as the Supreme Personality of Godhead, without doubting, is to be understood as the knower of everything, and He therefore engages himself in full devotional service, O son of Bharata.

CHAPTER 15, VERSE 20  
iti guhyatamam sastram  
idam uktam mayanagha

etad buddhva buddhiman syat  
krta-krtyas ca bharata

This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me. Whoever understands this will become wise, and his endeavors will know perfection.

The Lord clearly explains here that this is the substance of all revealed scriptures. And one should understand this as it is given by the Supreme Personality of Godhead. Thus one will become intelligent and perfect in transcendental knowledge. In other words, by understanding this philosophy of the Supreme Personality of Godhead and engaging in His transcendental service, everyone can become freed from all contaminations of the modes of material nature. Devotional service is a process of spiritual understanding.

Wherever devotional service exists, the material contamination cannot coexist.

CHAPTER 16, VERSE 1-3  
sri-bhagavan uvaca  
abhayam sattva-samsuddhir  
jnana-yoga-vyavasthitih  
danam damas ca yajnas ca  
svadhyayas tapa arjavam

ahimsa satyam akrodhas  
tyagah santir apaisunam  
daya bhutesv aloluptvam  
mardavam hrir acapalam

tejah ksama dhrtih saucam  
adroho nati-manita  
bhavanti sampadam daivim  
abhijatasya bharata

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness,

freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor--these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

CHAPTER 16, VERSE 22  
etair vimuktah kaunteya  
tamo-dvarais tribhir narah  
acaraty atmanah sreya  
tato yati param gatim

The man who has escaped these three gates of hell, O son of Kunti, performs acts conducive to self-realization and thus gradually attains the supreme destination.

One should be very careful of these three enemies to human life: lust, anger, and greed. The more a person is freed from lust, anger and greed, the more his existence becomes pure.

CHAPTER 17, VERSE 8-10  
ayuh-sattva-balarogya-  
sukha-priti-vivardhanah  
rasyah snigdham sthira hrdaya  
aharah sattvika-priyah

katv-amla-lavanaty-usna-  
tiksha-ruksa-vidahinah  
ahara rajasasyesta  
duhkha-sokamaya-pradah

yata-yamam gata-rasam  
puti paryusitam ca yat  
ucchistam api camedhyam  
bhojanam tamasa-priyam

Foods in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such

nourishing foods are sweet, juicy, fatty and palatable. Foods that are too bitter, too sour, salty, pungent, dry and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed and unclean, is food liked by people in the mode of ignorance.

CHAPTER 17, VERSE 16

manah-prasadah saumyatvam  
maunam atma-vinigraha  
bhava-samsuddhir ity etat  
tapo manasam ucyate

And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind.

CHAPTER 18, VERSE 2

sri-bhagavan uvaca  
kamyanam karmanam nyasam  
sannyasam kavayo viduh  
sarva-karma-phala-tyagam  
prahus tyagam vicaksanah

The Supreme Lord said, To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

CHAPTER 18, VERSE 5

yajna-dana-tapah-karma  
na tyajyam karyam eva tat  
yajno danam tapas caiva  
pavanani manisinam

Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

CHAPTER 18, VERSE 6

etany api tu karmani

sangam tyaktva phalani ca  
kartavyaniti me partha  
niscitam matam uttamam

All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

CHAPTER 18, VERSE 11  
na hi deha-bhrta sakyam  
tyaktum karmany asesatah  
yas tu karma-phala-tyagi  
sa tyagity abhidhiyate

It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

A person in Krishna consciousness acting in knowledge of his relationship with Krishna is always liberated. Therefore he does not have to enjoy or suffer the results of his acts after death.

CHAPTER 18, VERSE 12  
anistam istam misram ca  
tri-vidham karmanah phalam  
bhavaty atyaginam pretya  
na tu sannyasinam kvacit

For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death.

But those who are in the renounced order of life have no such results to suffer or enjoy.

CHAPTER 18, VERSE 20  
sarva-bhutesu yenaikam  
bhavam avyayam iksate

avibhaktam vibhaktesu  
taj jnanam viddhi sattvikam

That knowledge by which one undivided spiritual nature is seen in all existences, undivided in the divided, is knowledge in the mode of goodness.

A person who sees one spirit soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic or plant, possesses knowledge in the mode of goodness.

CHAPTER 18, VERSE 23  
niyatam sanga-rahitam  
araga-dvesatah krtam  
aphala-prepsuna karma  
yat tat sattvikam ucyate

As for actions, that action in accordance with duty, which is performed without attachment, without love or hate, by one who has renounced fruitive results, is called action in the mode of goodness.

CHAPTER 18, VERSE 36-37  
sukham tv idanim tri-vidham  
srnu me bharatarsabha  
abhyasad ramate yatra  
dukhantam ca nigacchati

yat tad agre visam iva  
pariname 'mrtopamam  
tat sukham sattvikam proktam  
atma-buddhi-prasada-jam

O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

CHAPTER 18, VERSE 51-53

buddhya visuddhaya yukto  
dhrtyatmanam niyama ca  
sabdadin visayams tyaktva  
raga-dvesau vyudasya ca

vivikta-sevi laghv-asi  
yata-vak-kaya-manasah  
dhyana-yoga-paro nityam  
vairagyam samupasritah

ahankaram balam darpam  
kamam krodham parigraham  
vimucya nirmamah santo  
brahma-bhuyaya kalpate

Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue, and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

CHAPTER 18, VERSE 54

brahma-bhutih prasannatma  
na socati na kanksati  
samah sarvesu bhutesu  
mad-bhaktim labhate param

One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

CHAPTER 18, VERSE 55

bhaktya mam abhijanati  
yavan yas casmi tattvatah

tato mam tattvato jnatva  
visate tad-anantaram

One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

CHAPTER 18, VERSE 61  
isvarah sarva-bhutanam  
hrd-dese 'rjuna tisthati  
bhramayan sarva-bhutani  
yantrarudhani mayaya

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

CHAPTER 18, VERSE 62  
tam eva saranam gaccha  
sarva-bhavana bhārata  
tat-prasadat param santim  
sthanam prapsyasi sasvatam

O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

CHAPTER 18, VERSE 63  
iti te jnanam akhyatam  
guhyad guhyataram maya  
vimrsyaitad asesena  
yathecchasi tatha kuru

Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.

CHAPTER 18, VERSE 65  
man-mana bhava mad-bhakto

mad-yaji mam namaskuru  
mam evaisyasi satyam te  
pratijane priyo 'si me

Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

CHAPTER 18, VERSE 66  
sarva-dharman parityajya  
mam ekam saranam vraja  
aham tvam sarva-papebhyo  
moksaisyami ma sucah

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

CHAPTER 18, VERSE 78  
yatra yogesvarah krsno  
yatra partho dhanur-dharah  
tatra srir vijayo bhutir  
dhruva nitir matir mama

Wherever there is Krishna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.

Surrender unto Krishna in devotional service in full Krishna consciousness is the most confidential instruction and is the essence of the Eighteenth Chapter.

Man-mana bhava mad-bhakto  
Mad-yaji mam namaskuru  
Mam evaisyasi satyam te  
Pratijane priyo 'si me

Absorb your mind and heart in Me, become My devotee, offer propitiation to Me, just give humble obeisance unto Me, and surely you will come to Me. I

promise this in truth to you, being very dear to Me. Bhagavad-Gita, chapter 18, verse 65.

Reciting Bhagawad Gita regularly or even listening to it is itself a great thing that empowers one with the strength to overcome all the difficulties and get on to the right path of Salvation.

Aum Sri Rama Rama Ramethi  
Rame Rame Manorame,  
Sahasra Nama Tathulyam  
Rama Nama Varanane  
Rama Nama Varanane Om Nama Ithi

ParamEshwara said "By chanting the Holy name of Rama Rama and Rama, Chanting of the name Sri Rama, Is same as the thousand names of Lord Vishnu, the Supreme ParamAtma".

"Aum Gurur Brahma Gurur Vishnu  
Gurur Devoh Maheshwar;  
Gurur Shakshat Parambrahma  
Tasmai Sri Gurave Namah"

Om. Asato Maa Sadgamaya.  
Tamaso Maa Jyotirgamaya.  
Mrityormaa'mritam Gamaya.  
Meaning: Oh lord, lead me from untruth to truth, from darkness to light, from death to immortality.

AUM Ananta Koti Brahmanda Nayaka  
Rajadhi Raja Yogi Raja  
ParamEshwara YogEshwara SiddEshwara  
Meaning – Lord of the Universe as Sri Rama, Sri Krishna, Jesus Christ, Goutham Buddha and Allah (God's names and functions are many but he is one) is the universal controller of this entire universe, which consists of billions of stars, planets and many more. one who has control and who can command over all of his infinite creations, he indeed is the the King of the Kings, the King of Yogis, the Supreme Lord of beings, the Supreme Lord of

Yogis (Spiritual Teachers who attained to the unattainable God consciousness) and the Supreme Lord of Self Realized Souls.

AUM Pranayama Pratyahara  
ParaBrahma ParamAtma  
Sri Sat Chit Ananda Sad Guru  
Sri Sai Nath Maharaj ki Jai

Meaning - Lord can be realized in the Self by practicing/perfecting Pranayama and Pratyahara when desires become desireless, ego becomes egoless and mind becomes no-mind. With regular practice, the consciousness of the individual self (Jiva) expands to incorporate the infinite consciousness of the ParaBrahma and ego self becomes egoless. Lord is the ParaBrahma - the infinite consciousness and the Super soul of all the beings. Lord helps people attain supreme bliss with the truth about the non-dual infinite consciousness.

Lord is the Spiritual guru who helps remove the darkness of ignorance with the light of Self-knowledge. I Pray my respects to Lord Krishna as my Spiritual Guru who bestows the unconditional infinite love on all his beings.

AUM Pitasi lokasya caracarasya  
Tvam asya puhyas ca gurur gariyan  
Na tvat samosty abhyadhikah kutonyo  
Loka traye pya pratima-prabhava

Meaning - You are the father of this complete cosmic manifestation, the worshipable chief, the spiritual master. No one is equal to You, nor can anyone be one with You. Within the three worlds, You are immeasurable.

Aum Namoh Purushottamaa  
Aum Namoh Bhagavateh Vasudevayah  
Aum Namoh Narayanaya  
Aum Namoh Sri Satya Narayanaya

Meaning - I pray my obeisances to the Supreme Lord who is also called Purushottama ('Highest of all the beings'),

Vasudevayah ('the Supreme Soul of all beings'), Narayana ('The non-dual consciousness where Lord is one with the

Universe') and Satya Narayana as the non-dual infinite Truth(Knowledge/Consciousness) where the Knowledge, Knower and Known cease to exist.

Namostu te Sarvata Eva Sarva  
Ananta Viryamita Vikramas tvam  
Sarvam Samapnosi Tato Si Sarvah.

Meaning - Obeisances from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

### The Spiritual Significance of OM

OM is the mantra that invokes the Supreme Lord Krishna. Om is the mantra that transcends all Vedas and Upanishads.

"One who chants om, which is the closest form of Brahman, approaches Brahman. This liberates one from the fear of the material world, therefore it is known as tarak brahman.

"O Vishnu your self-manifest name, om, is the eternal form of cognizance. Even if my knowledge about the glories of reciting this name is incomplete, still, by the practice of reciting this name I will achieve that perfect knowledge.

"He who has unmanifested potencies and is fully independent, manifests the vibration omkara, which indicates Himself. ParaBrahma, ParamAatma, and ParamEshwara the three forms He manifests."

The Katha Upanishad has:

"The goal, which all Vedas declare, which all austerities aim at, and which humans desire when they live a life of conscience, I will tell you briefly it is aum"

"The one syllable AUM is indeed Brahman. This one syllable is the highest. Whosoever knows this one syllable obtains all that he desires.

"This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma." (1.2.15-17)[8]

The Bhagavad Gita (8.13) states that:

Uttering the monosyllable Aum, the eternal world of Brahman, One who departs leaving the body (at death), he attains the Supreme Goal (i.e., he reaches God).

The Bhagavad Gita (17.23) has: om tatsatiti nirdesho brahmanstrividhah samratah

"OM, tat and sat has been declared as the triple appellation of Brahma, who is Truth, Consciousness and Bliss."

Meditation on Om begins in this way and one who has got realized knowledge knows Om to be identical with Lord Krishna, Vasudevah sarvam iti sa mahatma su-durlabhah. Such a great soul is very rare and such a great soul can be understood to be the true knower of the Vedas.

