

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 sanatnam

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
gatir 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-ksetrajnayo 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-
tikshna-ruksha-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 nyanam
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 Brahmada 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.

