



BHAGAVAD-GĪTĀ COURSE

CHINMAYA INTERNATIONAL FOUNDATION

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COURSE CONTENT

(18 Chapters, 30 Lessons)



1. Introduction to Bhagavad-gītā

Many Gītās

The Bhagavad-gītā – The Universal Book of Guidance

The Glory of the Bhagavad-gītā

The Mahābhārata

The Author and Conceiver

The Scribe

What is the Gītā?

Gītā as Upaniṣad

Gītā as Yoga-śāstra

As a religious book (dharma-grantha)

As an authoritative source of knowledge (pramāṇa-grantha)

As a book of spiritual knowledge (ādhyātmika-jñāna-grantha)

As a book of secular knowledge (bhautika-jñāna-grantha)

As a book of guidance and unfoldment (mārga-darśaka-grantha)

Special Features of the Gītā

The reader can identify with Arjuna, the seeker, in the book

This is knowledge given in the battlefield of life

This is a unique, divine dialogue to which the reader is exposed

This dialogue is transformation technology in action

This teaching empowers us to face problems effectively

Facing Life

The Role of the Gītā in our Life

Face life
Build our life
The Place of the Gītā in the Hindu Scriptures
Śruti
Smṛti
Purāṇa
Itihāsa
Understanding the Gītā
Characteristics of a Good Student
Background of the Mahābhārata War
The Mahābhārata War Within
Bitter or Better
Learning the Gītā



2. Arjuna-viṣāda-yoga

1.1 The Critical Moment

1.2 Arjuna's Condition

Thinking

Holistic Vision

1.3 Arjuna's Surrender

1.4 Śreyas – Absolute Good

At the physical level

At the mental level

At the intellectual level

At the spiritual level

1.5 Dharma Discourse by Arjuna

War causes destruction of family

Destruction of the family causes destruction of family cultures and values

Destruction of family cultures increases unrighteousness

Increase in unrighteousness causes impurity in women

Impurity in women causes admixture of castes

Course Content

Failure to offer 'food (piṇḍa) and water'
Fall in family values destroys the community
Destruction of family values brings hell
Misplaced Thoughts

1.6 The Gītā's Message



3. Sāṅkhya-yoga (Part I)

2.1 Arjuna's Problem

2.2 Universal Problem and its Solution

2.3 The Essence of the Gītā's Teachings

2.4 Knowledge Perspective: Jñāna-yoga

2.4.1 Who is the Being for Whom we Grieve?

The Pure Being (Ātman)

The Transmigrating Being (Jīvātmā)

Basis of Belief in Rebirth

Scriptural Authority or Śruti-pramāṇa

Logic or Yukti

Fallacy of effect without a cause – akṛta-abhyāgama-doṣa

Fallacy of cause not producing an effect – kṛta-vipranāśa-doṣa

Experience or Anubhūti

The Body (Dehātmā) the inevitable?

2.4.2 Who is It That Grieves?

Fortitude

2.5 Dharma Perspective

2.6 Worldly Perspective

2.7 Material Perspective

2.8 Practical Perspective



4. Sāṅkhya-yoga (Part II)

2.9 Karma-yoga

You alone have a choice in action

Your choice is only in action, never in the result

Do not get attached to inaction

Do not get attached to results

Your right is only to act

Most are qualified only for action

Motivation Underlying Action

Rights and Duties

2.10 Some Special Features of Karma-yoga: The Win–Win Attitude

2.11 ‘Do your Duty’ and ‘Serve All’

Secret of Large Profits

2.12 Dexterity in Action is Yoga – Yogaḥ Karmasu Kauśalam

2.13 Equanimity is Yoga – Samatvaṁ Yoga Ucyate

2.14 The Goal of Human Life

2.15 A Realised Person

Eloquent Silence and Silent Eloquence

2.16 Some Characteristics of the Realised Master (Sthita-prajña)

2.16.1 Ātma-tuṣṭiḥ – Contentment in Self

2.16.2 Niṣkāmatā – Desirelessness

2.16.3 Anāsaktiḥ – Total Dispassion

2.16.4 Indriya-saṁyama – Mastery over the Senses

2.17 Suppression and Sublimation

2.18 The Ladder of Fall

Brooding causes attachment (dhyāyato viṣayān puṁsaḥ saṅgaḥ teṣūpajāyate)

Attachment gives rise to desire (saṅgāt sañjāyate kāmāḥ)

Desires cause agitation and anger (kāmāt krodho’bhijāyate)

Anger causes delusion (krodhād bhavati sammohaḥ)

Delusion makes us forget our past knowledge (sammohāt smṛti-vibhramāḥ)

When past knowledge is forgotten, the intellect is destroyed (smṛti-bhramāśād buddhi-nāśaḥ)

Course Content

A destroyed intellect destroys the individual (buddhināśāt praṇaśyati)

Beat, Kill, or Drink!

2.19 Preventing our Fall

2.20 Being Peaceful

Ego – ahaṅkāra

My-ness – mamatā

Desire – kāmanā

Craving – spr̥hā



5 Chapter 3, Karma-yoga (Part I)

3.1 The Glory of Questioning

3.1.1 What is a Question?

3.1.2 Types of Questions

3.1.3 Universal Questions

3.1.4 Why me?

3.1.5 My Choice: Jñāna-yoga or Karma-yoga?

3.2 Action, Inaction, Actionlessness

3.2.1 Genesis of Action

3.2.2 Action and Inaction

3.2.3 Actionlessness

3.3 Not Doing is your Undoing

3.3.1 Daydreaming

3.4 What is Right Action?

3.5 Characteristics of Duties

Duties come unasked

Ignorance is no excuse

Duties are thankless

Duties have no special rewards

Duties and responsibilities increase with age and stature

3.6 What is the Right Attitude?

Dedicated to the Higher

3.6.1 Attitude of Dedication

Receiving Tips!

3.6.2 Attitude of Cheerful Acceptance

3.6.3 Attitude of Obedience

3.6.4 Attitude of Gratitude

Bhūta-yajña

Deva-yajña

Pitṛ-yajña

Nṛ-yajña

Ṛṣi-yajña

3.6.5 Attitude of Continuous Giving

Party in Vaiṣṇava

3.6.6 Attitude of Giving and Giving Up

3.6.7 Attitude of Detachment



6. Karma-yoga (Part II)

3.7 Characteristics of a Realised Master – Full and Filled Life

We will gain something by doing them

We will lose something by not doing them

We are dependent or attached to the action, thing, being, or result

3.8 Are You an Ideal?

When to Advise?

3.9 The Greatest Ideal

As the supreme Truth

As the Lord

As an Incarnation

As a great Person

3.10 Universal Question: How should a Leader Guide Others?

Be clear about the goal – the welfare of all (loka-saṅgraha)

Be established in the path – karma-yoga

Do not unsettle others

Course Content

- Mingle with others
- Empower
- 3.11 Characteristics of a Realised Master – Death of the Doer
 - The Witness
- 3.12 Secret of Success
 - Law of Conservation
 - Secret of Dedication
- 3.13 Universal Questions
 - 3.13.1 Why do People Do what they Do?
 - 3.13.2 What is Nature and How is it Formed?
 - 3.13.3 Can we Change our Nature?
 - Can You Kick a HABIT?
- 3.14 Arjuna’s Universal Question: Why do People Commit Sins?
 - 3.14.1 What is Sin and Merit (pāpa and puṇya)?
 - 3.14.2 The Enemy Within
 - 3.14.3 Know the Enemy
 - 3.14.4 Deal with the Enemy



7. *Jñāna-karma-sannyāsa-yoga (Part I)*

- 4.1 The Glory of Spiritual Knowledge
 - Spiritual Knowledge is Eternal
 - Spiritual Knowledge is Universal
 - Spiritual Knowledge is Time-tested
 - The First Guru
 - Great Lineage
- 4.2 Divine Birth (Divya-janma)
- 4.3 Incarnation (Avatāra)
 - 4.3.1 What is an Incarnation?
 - 4.3.2 Is Incarnation Possible?
 - 4.3.3 Why does He Incarnate
 - 4.3.4 What is Dharma and Adharma?

Integration of the individual

Integration in the family, community, nation, and world

4.3.5 What does God do when He Incarnates

Protects the Good

Destroys the Bad

Establishes Dharma

4.3.6 Why should we Worship His Incarnations? Why not the Lord Himself?

4.3.7 How can the Incarnations of the Past Help us in the Present?

4.3.8 Which is the Best Form to Worship

4.3.9 The Ephemeral versus the Lasting

4.3.10 Divine Actions (Divya-karma)

4.4 The Caste System (Varṇa-vyavasthā)

4.4.1 Basis of Categorisation

Guṇa categorisation

Brāhmaṇa

Kṣatriya

Vaiśya

Śūdra

4.4.2 Karma Categorisation

Brāhmaṇa

Kṣatriya

Vaiśya

Śūdra

4.4.3 Relation between Guṇa and Karma

4.4.4 The Common Dharma

4.4.5 Is Varṇa Based on Birth?

4.4.6 Who Created the Varṇa System?

4.4.7 Misuse of the Varṇa System

4.5 To Do or Not to Do



8. *Jñāna-karma-sannyāsa-yoga (Part II)*

4.6 Characteristics of a Realised Master

4.6.1 Intelligent Action

Action and inaction

Action-less Self and instruments of action

Competition (spardhā), jealousy, (īrṣā) and envy (matsara)

4.6.2 Brahma-karma

4.7 Practice Makes One Perfect

4.7.1 Spiritual Practices

Daiva-yajña

Brahma-yajña

Indriya-yajña

Samyama-yajña

Dravya-yajña

Tapo-yajña

Yoga-yajña

Svādhyāya-yajña

Jñāna-yajña

Vrata-yajña

Prāṇāyāma-yajña

Āhāra-yajña

Yajña-prasāda

4.7.2 Best Practice: The Glory of Self-knowledge

4.8 Guru: The Direct Means to Self-knowledge

4.8.1 Falling Prostrate (Praṇipāta)

4.8.2 Serving the Guru (Sevā)

4.8.3 Asking Questions (Paripraśna)

4.8.4 Faith (Śraddhā)

4.8.5 Readiness to Act (Tatpara)

4.8.6 Self-control (Samyatendriya)

4.9 The Roadblocks to Self-knowledge

- 4.9.1 The Ignorant (Ajñā)
- 4.9.2 The Faithless (Aśraddhadhāna)
- 4.9.3 The One who Doubts (Saiśayātmā)
- 4.10 Clarion Call of the Lord



9. *Karma-sannyāsa-yoga*

- 5.1 Arjuna's Question: To Do or Not to Do
 - 5.1.1 Arjuna's Questions Translated into Commonly Asked Questions
- 5.2 For You, for the Majority, Doing is Better!
 - 5.2.1 Choosing between Opposites
 - 5.2.2 Opposite Paths, Common Goal
 - 5.2.3 Common Questions Answered
- 5.3 The Two Levels of Renunciation of Actions
 - 5.3.1 The Preparatory Level
 - 5.3.2 The Highest Level
- 5.4 Karma Yoga Revised
 - What did you Gain?
- 5.4.1 The Karma Bridge
 - Passive Sentence Construction
- 5.5 The Nature of the Self with Respect to Action
 - 5.5.1 The Nature of Things
- 5.6 The Characteristics of the Realised Master
 - 5.6.1 Neither Doing nor Prompting
 - 5.6.2 Holistic Vision
 - 5.6.3 Blemishless (Flawless) Vision
 - 5.6.4 Vision of Oneness
 - 5.6.5 World Conquerors
- 5.7 Happiness versus Pleasure
 - Passion and Realisation
- 5.8 Towards World Conquest
 - 5.8.1 Desire and Anger

- 5.8.2 Desire and Anger Management
 - Alertness
- 5.8.3 Result
- 5.9 A Peace Message



10. *Dhyāna Yoga (Part I)*

- 6.1 Meditation – Style or Lifestyle?
- 6.2 The Role and Glory of Karma-yoga Re-emphasised
- 6.3 The Universal Message of Gītā
 - 6.3.1 ‘Raise Yourself by Yourself. Do not Allow Yourself to Fall’
 - 6.3.2 How can we Rise in Life?
 - 6.3.3 Mind - Friend or Enemy?
- 6.4 Meditation (Dhyāna) and its Practice (Dhyāna-abhyāsa)
- 6.5 Who is the Meditator (Dhyātā)?
- 6.6 The Object of Meditation (Dhyeya)
- 6.7 The Purpose of Meditation
- 6.8 Lifestyle Conducive to Meditation or Tips for Happy Living
 - Appropriate Food (Yukta-āhāra)
 - Appropriate Sleep (Yukta-svapna-avabodha)
 - Appropriate Entertainment (Yukta-vihāra)
 - Appropriate Work (Yukta-ceṣṭā)
- 6.9 Meditation – The External Preparation
 - Place (Deśa)
 - Alone (Ekākī)
 - Uncluttered (Aparigraha)
 - Seat (Āsana)
 - Posture (Āsana)
 - Sense Organs
- 6.10 Meditation – The Inner Preparation
 - No Expectation (Nirāśī)
 - No Hoarding (Aparigraha)

- Calm Mind (Praśāntātmā)
 - Fearless (Vigatabhī)
 - Renounce other Identities (Brahmacāri-vrata)
 - God-minded (Mat-citta)
 - Supreme Respect (Mat-para)
 - Regularity (Satatam)
 - Determination (Niścaya)
 - Enthusiasm (Anirviṇṇacetas)
- 6.11 Resolutions to be Taken at the Practice of Meditation



11. *Dhyāna-yoga (Part II)*

- 6.12 How to Meditate?
- 6.12.1 Withdrawing the Mind
 - When called from outside
 - When prompted from within
 - 6.12.2 Absorption in the Self
- 6.13 Self-realisation
- 6.14 The Role of the Intellect in Realisation
- 6.15 Obstacles in Meditation
- 6.15.1 Laya (Sleep)
 - 6.15.2 Vikṣepa (Agitations)
- 6.16 One more Definition of Meditation
- Viyoga is yoga – separation is union
 - Saṁyoga-viyoga is yoga – dissociation from the lower is association with the higher (yoga)
 - Duḥkha-saṁyoga-viyoga is yoga – dissociation from union with sorrow is union with God
- 6.17 The Result of Meditation
- 6.17.1 Supreme Peace (Paramāṁ Śāntim)
 - 6.17.2 Total Satisfaction
 - 6.17.3 Eternal Bliss

- 6.17.4 Infinite Gain
- 6.17.5 Unperturbed State
- 6.18 Vision of a Realised Master
- 6.19 Characteristics of a Realised Master
 - 6.19.1 Circumstances
 - 6.19.2 Inert Objects
 - Right Evaluation
 - Right Importance
 - Human Beings
- 6.20 Universal Question: Can the Mind be Controlled?
 - Cañcalam – extremely restless
 - Pramāthi – turbulent
 - Balavat – very strong
 - Dṛḍham – unyielding
 - Nigrahaṃ suduṣkaram – uncontrollable
- 6.21 Mind the Mind
- 6.22 Causes for Mind’s Restlessness
 - Identification
 - Justification
 - Condemnation
 - Escapism
- 6.23 Remedy for Mind’s Restlessness
- 6.24 FAQ - Why do Good People Suffer?
- 6.25 A Meditator’s Anxiety



12. *Jñāna-vijñāna-yoga (Part I)*

- 7.1 The Art of Listening
- 7.2 Finding Knowledge and Wisdom
 - Ourselves (jīva)
 - The world (jagat)
 - The nature of God (Īśvara)

7.3 The Rarest of Rare

7.3.1 Why are the Majority not Interested in Scriptural Knowledge?

7.3.2 Why do Some Rare Ones Seek God or Spiritual Knowledge?

7.3.3 Why does the Rare One Alone Attain God?

Blessed are We

7.4 The Cause of Creation

7.5 God in Creation

7.5.1 God is Great

7.5.2 Divine Might and Desire

7.6 Bondage and Liberation

7.6.1 God's Great Power – Māyā

7.6.2 God – the Saviour

He Commands His Māyā

7.6.3 Knowledge – the Dispeller



13. Jñāna-vijñāna-yoga (Part II)

7.7 The Devotees of God

Ārta

Arthārthī

Jijñāsu

Jñānī

7.7.1 Ārta and Arthārthī are Devotees too

7.7.2 Can a Realised Master be Called a Devotee?

7.8 Lifetime's Award

7.8.1 How Long does it Take to Know God?

7.8.2 Divine Vision – The Award

7.9 Worshipping Finite Gods

7.10 Considering God Finite

7.11 God's Great Māyā

7.12 Can God ever be Known?

7.13 Concluding Connection



14. Akṣara-brahma-yoga

- 8.1 What is Brahman?
- 8.2 What is Adhyātma?
- 8.3 What is Karma?
- 8.4 What are Adhibhūta, Adhidaiva, and Adhiyajña?
- 8.5 Karma Theory
- 8.6 Rebirth Theory
- 8.7 Death-time Experience
- 8.8 Remembering God All the Time
- 8.9 Final Meditation
 - 8.9.1 Path of Knowledge
 - 8.9.2 Path of Haṭha-yoga
 - 8.9.3 The Path of Devotion
- 8.10 The Realms of Experience
 - Earthly Realm
 - Heavenly Realm
- 8.11 Creation – Dissolution Cycle
- 8.12 Permanent Abode (Paramaṁ Dhāma)
- 8.13 Types of Liberation
 - Jīvan-mukti – Liberation whilst Living
 - Videha-mukti – Liberation after Death
 - Krama-mukti – Sequential Liberation
- 8.14 The Heavenly Routes
- 8.15 Management Tips from the Gītā
 - Vedas – Books of Knowledge
 - Tapas – Austerities
 - Yajña – Rituals
 - Dāna – Charity
- 8.16 Śrī Kṛṣṇa's Reminder



15 Rājavidyā-rājaguhya-yoga (Part I)

9.1 The Glory of Self-knowledge

Rāja-vidyā

Rāja-guhyam

Pratyakṣa-avagamam

Dharmyam

Susukhaṁ kartum

Avyayam

9.2 God and Creation – The Relation-less Relationship

9.3 God and the Creation–Dissolution Cycle

Nitya-sṛṣṭi-pralaya – Daily Creation – Dissolution

Naimittika-sṛṣṭi-pralaya – Partial or Occasional Creation – Dissolution

Prākṛta-sṛṣṭi-pralaya – Total Creation and Dissolution

Ātyantika-pralaya – Final Dissolution

9.3.1 Who actually creates the world?

9.4 How does God Create the World?

9.5 Not Knowing God

9.5.1 Symptoms of Delusion

Moghāṣā – Living in False Hopes

Mogha-karma – Doing Wasteful Activity

Mogha-jñāna – Useless Knowledge

Vicetas – Wrong Thinking

9.6 Knowing God

9.7 How do the Good Worship God?

9.7.1 Kīrtana

9.7.2 Namaskāra – Prostrations

9.7.3 Jñāna-yajña

9.8 Attitudes of Worship

Ekatvena

Pr̥thaktvena

Bahudhā Viśvato Mukham

9.9 God is All

Where No One Is!

Divine Photographer



16. *Rājavidyā-rājaguhya-yoga (Part II)*

9.10 Return Ticket to Heaven

9.11 Living in Bliss

Not for God!

My Contract with God

He Takes Care

Being Connected to Him

9.12 Worshipping the Finite

Where Lies True Satisfaction?

9.13 Worshipping the Infinite

9.14 Is God Partial?

9.15 Can I Improve? Am I Qualified to Know God?

9.16 Uniqueness of the Path of Devotion

9.16.1 Resolving Confusion

9.17 Management Tips from *Gītā*

9.18 Śrī Kṛṣṇa's Concluding Assurance



17. *Vibhūti-yoga*

10.1 The Teacher–Student Relationship

10.2 Vibhūti and Yoga

10.3 Divine Tour of Creation – Vibhūti-yoga

10.4 Śrī Kṛṣṇa – The Divine Tour Guide

10.5 Devotees – The Blessed Tourists

10.6 Arjuna – The Blessed Tourist

10.7 Special Divine Tour of Creation

10.7.1 Some Glories from Nature

- The Brilliant and the Soothing – Sun and Moon
- The Shoreless Ocean
- The Shaded Grandeur – Aśvattha
- The Snow-capped Spectacle – Himalayas
- 10.7.2 Some Glories from the Vedas and Purāṇas
 - The Celestial Royalty – Indra
 - The Divine General – Skanda
 - The Infallible Arsenal – Vajra
 - The Musical Scripture – Sāma-veda
 - The Famous Metrical Gāyatrī
- 10.7.3 Some Glorious Incarnations
 - The Long-strided Vāmana
 - Attraction and Love Incarnate, Lord Śrī Kṛṣṇa
- 10.7.4 Some Glories as Devotees and Sages
 - The Audacious Astrologer – Bhṛṅgu
 - The Celestial Missionary – Nārada
 - The Incomparable Hero – Arjuna
 - The Omniscient Sage – Vyāsa
- 10.7.5 Some Glories Experienced by Man
 - Most Precious Life
 - The Incredible Mind
 - The Fruitful Discussion – Vāda
 - The Ultimate Knowledge – Adhyātma-vidyā
 - Timeless Time
 - The Easiest Spiritual Practice – Japa
 - The Feminine Beauties
 - Everlasting fame and wealth – Kīrti and Śrī
 - Gracious speech – Vāk
 - Lasting memory – Smṛti
 - Meaningful retention – Medhā
 - Indefatigable patience – Dhṛti
 - Forever forgiving – Kṣamā

- The Superhuman Effort – Vyavasāya
- The Punishing Stick – Daṇḍa
- The First Alphabet ‘A’
- The Fascinating Gamble – Dyūta
- The Winning Strategy – Nīti
- 10.8 The Concluding Words of the Divine Tour Guide



18. *Viśvarūpa-darśana-yoga*

- 11.1 Bird’s Eye View
- 11.2 Arjuna’s Special Request
- 11.3 Divine Vision
 - 11.3.1 What is Divine Vision?
 - 11.3.2 Who else had this Divine Vision?
- 11.4 Divine Cosmic Vision
- 11.5 Wonderstruck Arjuna
- 11.6 Some Features of the Divine Cosmic Vision
 - Radiance
 - Countless
 - Beginningless and Endless
 - Immeasurable
 - Holistic
- 11.7 The Fear-struck Arjuna
 - 11.7.1 Arjuna’s Question
- 11.8 Lessons of Life from the Death-show
 - Prayer
 - The Lord Loves His Squirrels
- 11.9 The Reverence-struck Arjuna
 - Arjuna’s Prayer
 - All is as it should be
 - The great, no wonder, salute Thee
 - Again and again I prostrate to Thee

For all mistakes, do forgive me
You are the One and Only for the world and me
Your auspicious (four-handed) form, now I wish to see

11.10 The Priceless Vision

11.11 Love Begets Love



19. Bhakti-yoga (Part I)

12.1 Subject Matter of the Chapter

12.2 Arjuna's Universal Question

12.3 Śrī Kṛṣṇa's Answer

12.4 The Altar of Devotion

12.4.1 Nirguṇa Brahman – Attributeless Reality

12.4.2 Saḡuṇa Brahman – God with Attributes

Īśvara – the Lord of the Universe

Virāṭ – the Cosmic Form

Avatāra – Incarnations

12.5 What is Devotion?

All Absorbing Love for God – (Mayi Āveśya Manaḥ)

Total Steadfastness (Nitya-yukta)

Unflinching Faith (Parayā Śraddhayā)

Faith and Love

12.6 Nirguṇa-upāsanā – Meditation on the Attribute-less God

12.7 Nature of Self

12.8 Saḡuṇa and Nirguṇa-upāsanā

Strong Detachment

12.9 How does God Uplift His Devotees?

12.10 The Crux of the Teaching



20. Bhakti-yoga (Part II)

12.11 Means of Devotion

Course Content

- Practice makes Perfect
- Doing without Doing
 - Your Ego
- Enjoying without Worrying
 - Renouncing Attachment to Results
- 12.12 Practising and Renouncing – the Right Way
 - Mechanical Practice
 - Practice with Understanding
 - Understanding and Meditating
 - Meditating and Renouncing
 - Meditate Without Worry
 - Renunciation and Devotion
 - Love and Sacrifice
- 12.13 Some Characteristics of a Perfect Devotee
 - 12.13.1 Loving, not Hating (Adveṣṭā Sarvabhūtānām)
 - 12.13.2 Friendly and Kind (Maitraḥ, Karuṇaḥ)
 - All His Friend
 - 12.13.3 Revelling in the Welfare of All (Sarvabhūtahite Ratāḥ)
 - 12.13.4 Forgiving (Kṣamī)
 - Loving and Forgiving
 - I am No One to Forgive
 - Forgetting and Forgiving
 - Punishment and Forgiveness
 - Strength of Forgiveness
 - 12.13.5 Unagitated and Unagitating (Na Udvijate Lokāḥ, Lokān Na Udvijate)
 - So Be It
 - 12.13.6 Pure and Purifying (Śuci)
 - 12.13.7 Fulfilled and Content (Santuṣṭaḥ Satatam, Santuṣṭo Yena Kenacit)
- 12.14 Practical Reasons for Cultivating a Devotee’s Characteristics
- 12.15 God’s Special Devotees



21. Kṣetra-kṣetrajñā-vibhāga-yoga (Part I)

13.1 The Context and Subject

13.2 The Knower and the Known

13.2.1 Differences between the Knower and the Known

13.2.2 The Known as Kṣetra

13.2.3 God as Knower

13.3 Who am I?

13.3.1 Exploring the Field (kṣetra)

13.3.2 Exploring the Kṣetrajñā

13.4 Knowing, yet not Realising the Knower

13.5 Understanding Values

13.6 Some Essential Values

13.6.1 No Arrogance, No Ego, No Pretence (Amānitvam, Anahaṅkāra, Adambhitvam)

Amānitvam – No Arrogance

Zero

Are you the Owner or Container?

Pride Versus Humility

Anahaṅkāra – No Ego

Adambhitvam – No Pretence

Pretending for How Long!

13.6.2 All Acceptance

13.6.3 Looking Critically at Life

13.6.4 Detachment, No Over-attachment

His Prasāda

13.6.5 Interested in Solitude and Disinterested in Company of Extrovert People

13.6.6 Consistent Enrichment

An Ounce of Practice

13.7 Life without Values



22. *Kṣetra-kṣetrajñā-vibhāga-yoga (Part II)*

- 13.8 Realising the Knower (Kṣetrajñā or Jñeya)
 - 13.8.1 Realising the Knower One Becomes Birthless
 - 13.8.2 Beyond Sat and Asat
 - 13.8.3 Creation Proves the Creator
 - Proving God
 - 13.8.4 Uninvolved Nourisher
 - 13.8.5 Both Inside and Outside
 - 13.8.6 Both Near and Far
 - 13.8.7 Illumines All
 - 13.8.8 Realising the Oneness
- 13.9 Bondage and Transmigration
- 13.10 The Liberating Knowledge
- 13.11 Divine Grace at Work
- 13.12 The Means of Realisation
 - 13.12.1 Determination and Meditation
 - 13.12.2 Discrimination and Faith
 - 13.12.3 Dedication and Devotion
- 13.13 The Relation Between the Knower and the Known
- 13.14 The One-in-all Vision
 - What is liberation?
- 13.15 The Self-destructive Vision



23. *Guṇa-traya-vibhāga-yoga*

- 14.1 Subject: Mind Management
- 14.2 Result: Perfection (parām siddhim)
- 14.3 The First Step: Know the Mind
- 14.4 Prakṛti and Creation
- 14.5 The Tri-coloured World
 - 14.5.1 Three Qualities of Prakṛti
 - Sattva-guṇa

Rajo-guṇa

Tamo-guṇa

14.5.2 The Working of the Mind

The Veiling Power (Āvaraṇa-śakti)

The Projecting Power (Vikṣepa-śakti)

The Discriminating Power (Viveka-śakti)

14.5.3 The Tri-coloured Bondage

Sāttvika

Rājasika

Tāmasika

14.5.4 The Tri-coloured Senses

Sāttvika

Rājasika

Tāmasika

14.5.5 The Tri-coloured Lifestyles

Sāttvika

Rājasika

Tāmasika

14.5.6 The Tri-coloured Awareness

Sāttvika

Rājasika

Tāmasika

14.5.7 The Tri-coloured Results Hereafter

Sāttvika

Rājasika

Tāmasika

14.6 The Second Step: Tuning the Mind

14.6.1 By Being Intellectually Alert

14.6.2 By Analysis

14.6.3 By an All-round Sattva Diet

14.6.4 By Observing Others

14.6.5 Sequentially Conquering the Guṇas

- 14.6.6 By Spiritual Practices
- 14.7 The Third Step: Transcending the Mind
 - Thou Art the Witness
- 14.8 Result: Living in Perfection beyond the Mind
- 14.9 Some Characteristics of a Realised Master (Guṇātīta-lakṣaṇa)
 - 14.9.1 Beyond Internal Moods
 - 14.9.2 Beyond External Moods
 - 14.9.3 Seated in Perfection (Svastha)
- 14.10 Alternate Means – Loving the Lord of All Minds



24. *Puruṣottama-yoga*

- 15.1 The Subject: The Content of the Entire Gītā Summarised
- 15.2 The All-in-one Tree
 - 15.2.1 The Roots Above³
 - 15.2.2 The Branches Below
 - 15.2.3 The Innumerable Leaves
 - 15.2.4 The Upcoming Buds
 - 15.2.5 Teeming with Life
 - 15.2.6 The Adventitious Roots
 - 15.2.7 The Ever-changing, Strange Tree
 - 15.2.8 Axing the Tree
 - 15.2.9 Route to the Roots
- 15.3 Who Sees the Roots?
 - 15.3.1 Free to Attain Freedom
 - 15.3.2 Right Direction
- 15.4 Who is God?
- 15.5 His Supreme Abode
- 15.6 Me and my God
 - 15.6.1 Part–whole Relationship
 - My Closest Relations
 - 15.6.2 Lasting Relationships

15.7 Journey through Lives

15.8 Traveling Tips

Minimise possessions

Travel light

Pack the best

Help fellow travellers

Enjoy the journey

Learn from the journey

Learn about the journey

15.9 The Glorious Sights on the Journey of Life

15.9.1 The Enlightening Glories

15.9.2 The Supporting Glories

15.9.3 The Glory Within

The Famous Food Verse

15.9.4 The Closest Glory

15.9.5 The Glorious Mind

15.9.6 The Glorious Known, Means of Knowing, and Knower

15.10 The Supreme Being (Puruṣottama)

Sanskrit grammar and Self-knowledge

15.11 The Characteristics of a Realised Master

15.11.1 Highest Intelligence (Buddhimān)

15.11.2 Total Fulfilment (Kṛtakṛtyatā)

15.12 The Complete Scripture



25. *Daivāsura-sampad-vibhāga-yoga*

16.1 The Divine Disposition

16.2 Some Divine Virtues

16.2.1 Fearlessness (Abhaya)

16.2.2 Non-injury (Ahimsā)

16.2.3 Truthfulness (Satyam)

- 16.2.4 Absence of Backbiting (Apaśunam)
- 16.2.5 Non-covetousness (Alolupatvam)
- 16.2.6 Gentleness (Mārdavam)
- 16.2.7 Modesty (Hrī)
- 16.2.8 Stillness and Steadiness (Acāpalam)
- 16.2.9 Glow (Tejas)
- 16.3 The Demonic Disposition
 - The Decisive Factor
- 16.4 The Fate of the Divine and the Evil
 - 16.4.1 Heaven and Hell
- 16.5 The In-between Disposition
- 16.6 Bondage and Liberation
- 16.7 Gateways to Hell
- 16.8 Overcoming Desire-Anger-Greed
 - 16.8.1 The Path of Knowledge (Jñāna-yoga)
 - 16.8.2 The Path of Devotion (Bhakti-yoga)
 - 16.8.3 The Path of Action (Karma-yoga)
 - 16.8.4 The Path of Meditation (Dhyāna-yoga)
- 16.9 The Scriptures – The Mind Management Tool



26. Śraddhā-traya-vibhāga-yoga

- 17.1 Universal Question of Arjuna
- 17.2 Inherent Universal Faith
 - Why is It So?
 - Think!
- 17.3 The Three Faiths
- 17.4 The Tri-colored Ideals
- 17.5 Food for Thought
 - Sāttvika
 - Rājasika
 - Tāmasika

- 17.6 Management Tips from Gītā
 - 17.6.1 The Right Yantra (Medium or Instrument)
 - 17.6.2 The Right Tantra (Methodology)
 - 17.6.3 The Right Mantra (Vision)
 - Motivation
- 17.7 Prime Activities for All
 - Yajña
 - Tapas
 - Dāna
- 17.8 Yajña – The Three Worships
 - 17.8.1 Sāttvika
 - 17.8.2 Rājasika
 - 17.8.3 Tāmasika
- 17.9 Tapas – Austerity
- 17.10 Tapas – The Three Types
 - 17.10.1 Sāttvika
 - Physical
 - Verbal
 - Mental
 - 17.10.2 Rājasika
 - 17.10.3 Tāmasika
- 17.11 Dāna – Giving for Good
 - The Great Renunciation
- 17.12 Dāna – The Three Types
 - 17.12.1 Sāttvika
 - Kanyā-dāna in Hindu Tradition
 - Respecting the Receiver
 - Dāna-vīra Karṇa
 - Can I Help You?
 - 17.12.2 Rājasika
 - 17.12.3 Tāmasika

- 17.13 The Ultimate Fulfiller
- 17.14 Faithless and Fruitless
 - The Power of Faith



27. *Mokṣa-sannyāsa-yoga (Part I)*

- 18.1 The Summarising Finale
- 18.2 Universal Question of Arjuna
- 18.3 Tyāga and Sannyāsa
 - Niyata-karma
 - Niṣiddha-karma
 - Kāmya-karma
 - Prāyaścitta-karma
 - Upāsanā
- 18.4 Life and Yajña, Dāna, and Tapas
 - Ādhidaivika
 - Ādhibhautika
 - Ādhyātmika
- 18.5 Threefold Tyāga
 - 18.5.1 Sāttvika
 - 18.5.2 Rājasika
 - 18.5.3 Tāmasika
 - 18.5.4 The Essence of Tyāga
- 18.6 Understanding Results
- 18.7 Understanding Actions
 - 18.7.1 The Mechanism of Action
 - Adhiṣṭhāna
 - Kartā
 - Karaṇa
 - Ceṣṭā
 - Daiva

Non-doer and Non-enjoyer

18.7.2 The Prompter of Actions

The knowledge of the object of pleasure (jñānam)

The object itself (jñeyam)

Memory or impression of past enjoyment (parijñātā)

18.7.3 The Success Factors



28. Mokṣa-sannyāsa-yoga (Part II)

18.8 The Success Factor – Vision of Life (Jñāna or Dṛṣṭi)

18.8.1 Sāttvika

18.8.2 Rājasika

18.8.3 Tāmasika

18.9 The Success Factor – Undertakings (Karma)

18.9.1 Sāttvika

18.9.2 Rājasika

18.9.3 Tāmasika

Acting without Thinking

According to Stature

18.10 The Success Factor – Attitude of the Doer (Kartā)

18.10.1 Sāttvika

Tatpara

Anahamvādī

Equiposed

Gurudev Swami Chinmayananda

18.10.2 Rājasika

18.10.3 Tāmasika

18.11 The Success Factor – Intellect (Buddhi)

18.11.1 Sāttvika

18.11.2 Rājasika

18.11.3 Tāmasika

Wrong Conclusion

Course Content

- 18.12 The Success Factor – Fortitude (Dhṛti)
 - 18.12.1 Sāttvika
 - 18.12.2 Rājasika
 - 18.12.3 Tāmasika
- 18.13 The Success – Happy Ending (Sukha)
 - 18.13.1 Sāttvika
 - 18.13.2 Rājasika
 - 18.13.3 Tāmasika



29. Mokṣa-sannyāsa-yoga (Part III)

- 18.14 The Caste System (Varṇa-vyavasthā) Revisited
 - 18.14.1 The Birth Factor (Janma)
 - 18.14.2 The Head Factor
- 18.15 The Success Formula
 - 18.15.1 The Attitude Factor in Success
 - 18.15.2 The Aptitude Factor in Success
 - Sāttvika
 - Rājasika
 - Tāmasika
- 18.16 The Secret of Large Profits
- 18.17 Reaching Perfection through Imperfection
- 18.18 The State of Perfection
- 18.19 Meditation Revised
- 18.20 The Ego Factor
- 18.21 The Nature Factor
 - Nature Dictates!
- 18.22 The Grace Factor
- 18.23 The Choice Factor

30. Mokṣa-sannyāsa-yoga (Part IV)

- 18.24 The Final Teaching

Bhagavad-gītā Course

18.24.1 Surrender in Jñāna-yoga – Know God, the Self

18.24.2 Surrender in Bhakti-yoga – Love God, the Ultimate Truth

18.24.3 Surrender in Karma-yoga – Serve God

Message of Gītā

18.25 Statutory Warning

18.26 The Secret and the Sacred Gītā

18.27 Benefits of Gītā – Phala-śruti

Listen to the Gītā

Read the Gītā

Chant the Gītā

Study the Gītā

Write the Gītā

Enact the Gītā

Distribute the Gītā

Teach the Gītā

Gītāi at Jail

Gītā and Chinmaya Mission

18.28 Arjuna's Realisation

18.28.1 Delusion and Grief

18.28.2 Self-knowledge (Ātma-jñāna and Ātma-smṛti)

18.28.3 Surrender

18.29 The Special Correspondent's Realisation

18.30 The Special Correspondent's Comment

Lasting Prosperity (Dhruvā Śrī)

Total Victory (Dhruva-vijayah)

Abiding Laws (Dhruvā Nītiḥ)

Ever-shining Glory (Dhruvā Bhūtiḥ)

Mama Dharma

