

READER'S DIGEST

Subject wise Reference:

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| Chapter 1: Arjuna Vishad (Arjuna's Anxiety) |
| Chapter 2: Sankhya Yoga (Yoga by Logical reasoning) |
| Chapter 3: Karma Yoga (Yoga by Self less Action) |
| Chapter 4: Karma Brahmaarpanam (Actions dedicated to Brahma) |
| Chapter 5: Karma Sanyas Yoga (Yoga by Action in Renunciation) |
| Chapter 6: Atma Sanyam Yoga (Yoga by Self Control) |
| Chapter 7: Gyan Yoga (Yoga by Knowledge) |
| Chapter 8: Akshar Brhama (The Imperishable Cosmos) |
| Chapter 9: Raj Vidya (The secret Knowledge) |
| Chapter 10: Davic Mahat Swaroop (Devine cosmic Physics) |
| Chapter 11: Virat Swaroop (God's Cosmic Form) |
| Chapter 12: Bhakti Yoga (Yoga by devotion) |
| Chapter 13: Prakriti Purusha & Chetna (Materialism, The Soul and the Conciuousness) |
| Chapter 14: TRI GUNAS- SATWA, RAJAS, TAMAS (3 Attributes – Virtuosity, Royale, Darkness) |
| Chapter 15: PURUSHOTTAM YOGA (Yoga by internalizing Supreme Brahma) |
| Chapter 16: DAIV & ASURA (Devine and Demonic) |
| Chapter 17: GUNA KARMA SIDDHANTA (Drivers of Qualities and Actions) |
| Chapter 18: THE SECRET OF MOKSHA (The Code of Salvation) |

| Reference no. | Reference by Discussion | Shlokas (Verses) |
|---------------|---|--|
| 1 | True yogi defined, Refrain from Sense object and Self-control | 2.14 & 2.15, 3.40-3.43, 4.19-4.22, 4.27.5.7, 5.11, chapter 6, 6.7-6.8, 6.26, 12.13-12.14, 15.1 |
| 2 | Emotional ascendance (Maintain Higher EQ) | 2.16 |
| 3 | About the soul | 2.17 to 2.25 |
| 4 | Kshaktriya dharma | 2.31 to 2.38 |
| 5 | Introducing Sankhya yoga and Budhi yoga first time | 2.39 |

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| 6 | Vedic karma kand is for unwise. Wisdom lies in decoding the hidden message. | 2.42, 2.43 |
| 7 | Introducing Triguna (Satwa, Rajas, Tamas), | 2.45, Chapter 14, chapt 16,17,18 |
| 8 | True Brahman knows the essence of Vedas, the hidden codes | 2.46, 3.28 |
| 9 | Do your duty without caring for fruits thereof. | 2.47, 3.19 |
| 10 | Dreams of fruits or failure weakens performance (Like exam fever/Interview nervousness) | 2.49 and 2.50 |
| 11 | Poised mind, self control, are key to success | 2.53, 3.35, 3.42 |
| 12 | Sthit-Pragya defined (Same as True Brahman) Know that the cosmos, its cosmic physics and its knower are all termed as Brahman) | 2.55 to 2.57, 12.18-12.19, 14.26-14.27 |
| 13 | How violently sense desire carry away men | 2.60 to 2.62 |
| 14 | Anger leads to Delusion =>loss of memory and conscience,=> impulse control | 2.63, 3.40, 5.23 |
| 15 | Peace of mind and balanced wisdom comes from detachment "Strive for excellence, Die for nothing") | 2.65 to 2.66, 2.77, 3.28, 4.41 |
| 16 | Introducing sankhya and karma yoga | 3.3, 3.7 |
| 17 | Sanyas Defined as renunciation of pains and pleasures and such pair of opposites, not as renunciations of responsibilities | 3.4-3.5, 3.20, 5.3, 5.13, 5.18, 5.20, chapter 5 |
| 18 | Hypocrite/ Action in Inaction | 3.6, |
| 19 | Key to excel (performance improvement) | 3.7 |
| 20 | Secret of universal actions, Law of Brahma, all actions due to Brahma and hence dedicated to him | 3.15. 3.27, 3.28, 4.24, 5.10 |
| 21 | Great men's action inspire commoners | 3.21 |
| 22 | Not to unsettle faiths of ignorant if it binds them to lawful actions | 3.26 |
| 23 | Identify your strength and choose work accordingly | 3.35 |
| 24 | Avatar, Resurrection of God to establish the right order and Dharma. | 4.7-4.8 |
| 25 | Four adjectives to peoples personalities segmented by their qualities and action, Castes by birth is a fallacy | 4.13, 18.41-18.44, |
| 26 | Doable, undoable and Inaction | 4.17, 4.18 |
| 28 | Importance of Knowledge over Wealth | 4.33, 4.37, |
| 29 | Yoga of selfless action superior to renunciation | 5.2, 3.8 |
| 30 | Sankhya yoga (Sanyas) and Karma yoga of self less action are not different, but two perspectives of the same disposition | 5.4, 5.5 |
| 31 | Brahma nirvana by Rishis (The researchers) by selfless and benevolence | 5.25 |
| 32 | Meditation Procedure, Pranayam, Dhyan Yoga (communion with Supreme Brahman) | 5.2, 6.11-6.14, 6.26, 8.12-8.13 |
| 40 | True Sanyasi is in action, not those indolent and Inactive | 6.1, 3.8 |
| 33 | pre-requisite of yoga is Sanyas | 6.2-6.3 |
| 34 | Introspect, Do Not let yourself down with disgrace, maintain personal ethics | 6.5 |
| 41 | Your heart and mind is your friend if in control, else its your biggest enemy | 6.7 |
| 36 | Vairagya - to control manah, the aspiring heart and mind. | |

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| 37 | Benevolent souls never meet terrible ends. (Exceptions gain divinity, Christ, Gandhi and such martyrs) | 6.4 |
| 38 | Yogi, (the self controlled one) is better than Tapasvi (the Austere and hard worker), the erudite, and the men of action | 6.46 |
| 43 | True yogi is in self control, quiet and calm, indifferent to pleasure and pain, unmoved by emotions and happenings around | 6.19-6.23 |
| 44 | True Yogi sees me in all creations, and sees all creations in me, hence equal respect and love for all -humans and animals, and lifeless components of nature. | 6.29-6.30 |
| 45 | All cosmic entities are made of nine elements-Earth, water, fire, Air, ether space, uncontrolled Manah, and Controlled Buddhi or Intellect and ego are the 8 basic elements of Prakriti + the soul (Purush) | 7.4-7.6 |
| 46 | Description of the Brahman, the lord from the mouth of Krishna | 7.8-7.11, chapter 11, |
| 47 | Matters or Triguna, are all due to God (tangibles and intangibles) | 7.12-7.13 |
| 48 | Four types of Wicked people | 7.15 |
| 49 | Four type of benefactors and worshippers of lord. Of them wise and erudite are the most dear to God. | 7.16 |
| 50 | Four types of worshippers, men of desire worship gods of desire and go to Devaloka, Fools think of him as formless, knowing not the true Brahman encompass every form seen and unseen. Nor is he the illusion | 7.20-7.25 |
| 51 | The imperishable Brahman, introspection is spirituality, creations and constructivism is the best of actions. | 8.3 |
| 52 | Adibhut is perishable body; adhi devata is the imperishable soul within. | 8.4 |
| 53 | Whatever men think during deathbed, determines their transformation to next life. Normally people retrospect their success failure, deeds and misdeeds in life at the time of death. | 8.5-8.6 |
| 54 | Brahman, the God is smaller than atom and bigger than cosmos | 8.9 |
| 55 | Brahma's day's cycle of Creations | 8.17-8.20 |
| 56 | Those conjoining Supreme Brahman do not return to the cycle of birth | 8.16, 8.21 |
| 57 | Bright and dark paths after death | 8.26 |
| 58 | Secret knowledge - Everything is inside me not that I'm inside them - discover the hidden code of cosmic physics | , chapter 9. 9.1-9.10 |
| 59 | Law of nature for movable and unmovables among tangibles | 9.10 |
| 60 | When god reflect himself into bodily forms - people make fun of them (surprisingly, Jesus Christ , Mohammed, Gautama Buddha all were ridiculed in the beginning) | 9.11 |
| 61 | Demonic delusions and demonic knowledge's indoctrinates inappropriate hopes & actions | 9.12-9.13 |
| 62 | Supreme Creator of all - tangibles, beings and physiology, Prakrit defined | 9.17, 10.2 |
| 63 | Supreme Creator of all - In-tangibles, qualities and expressions, Purusha defined | 10.4-10.5, 10.8 |
| 64 | Whom you worship, you reach to them (assimilate their qualities) | 9.25 |

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| 65 | All beings are equal to God, but those devoted to him live in him and he lives in them (respect and love nature and all creations of god, None has right to disrespect others, as others are equal creation of god, the Brahman) | 9.29 |
| 66 | A purified soul, even after sins, is equally purified as other good men. (Because past is done, but futuristic outcome from them is equal as well. Valuation is always future based even in economics and so is in valuing human beings)_ | 9.3 |
| 67 | All are equal, those thinking papa-yoni, women and Shudra are inferior are wrong | 9.32 |
| 68 | Personalities of Brahmins, Kshatriya (the contemporary upper castes) and their compatible deeds | 9.33 |
| 69 | Steadfast worshippers of God (True understanding of him) gain Intellect | 10.10-10.11 |
| 70 | Supreme soul of all seated in beings, forever | 10.20 |
| 71 | The best of everything is reflection of God, the best of people are the Gods, the best of deeds in universe are the deeds of God, the best of knowledge, the best of intellect, the best of strategies, the best of weapons are all from god, and a reflection of god. That should be the Inspiration to be. | chapter 10 |
| 72 | When ever, where ever you see the glorious, virtuous, prosperous and powerful, know that as part of God's splendor | 10.41 |
| 73 | Entire universal existences, its law and cycles is inside God (That is the true God including the cosmic physics and metaphysics behind these existences) | Chapter 11, 14.3 |
| 74 | The Creations are causal, affected by preceding events, and its cycling is preordained. | Chapter 11 |
| 75 | Knowing true God is not easy, even by studies, and expertise in science and arts or by austerity | 11.52 |
| 76 | True interpreter of God, dedicates all his actions and achievements to him, and has rivalry to none. | 11.55 |
| 77 | Arjuna asks- which is better- worshiping the formed or formless god? | 12.1 |
| 78 | Lord answer in affirmative for both - formed and formless.(Message of secularity for all type of believers/ No enforcement) | 12.2-12.4 |
| 79 | Gyan Yoga, Fix your mind in understanding me, thereafter you shall live in me | 12.8-12.9, chapter 12 |
| 80 | Various yoga prioritized - Gyan yoga, Bhakti yoga, Dhyan yoga, karma yoga, Sanyas Yoga etc.(Gyan Yoga is superior to others – says Lord Krishna) | 12.9 to 12.12 |
| 81 | Prakriti, Purusha & Chetna - All universal creations are made of Prakriti (Tangible materials and its physics i.e. intangible natural laws) and Purusha (Intangible souls). Purusha is the cause of consciousness (Chetna) | chapter 13 |
| 82 | Prakriti is about cosmic Physics, and laws of nature/cosmos | 13.6-13.7 |
| 83 | What is knowledge and symptoms of Erudite | 13.7-13.11 |
| 84 | What is Brahman (the God, the cosmic controller) | 13.14-13.17, 14.3 |
| 85 | All actions are due to Prakriti (pre-ordained and causal nature). Purush is the dweller, experienter and self modifier) | 13.20-13.22 |

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| 86 | See everyone as equal, as god is inside everyone equally | 13.27 |
| 87 | Do not let your self down, by misdeeds. Maintain high stature of your soul | 13.28 |
| 88 | Prakriti is the doer, not the body dwelled by the purusha | 13.29 |
| 89 | Elaborating Trigunas - Sattwa, Rajas, Tamas | Chapter 14 |
| 90 | Sattwa, rajas, Tamas, born of Prakriti i.e. Nature | 14.5-14.8 |
| 91 | People are combination of Sattwa, Rajas, Tamas; Each has an effect when dominating others. | 14.9-14.13, chapter 17, 18.42-18.44 |
| 92 | Nine gates of body by sattwa, purifies the soul within | 14.11 |
| 93 | When sattwa dominates, rajas and tamas dominate...? | 14.14-14.20 |
| 94 | What is the sign of those who have won Triguna and are above it | 14.21-14.25 |
| 95 | True Brahman, the knower of True God, the Sthit Pragya | 14.26-14.27 |
| 96 | Universal creations and its cosmic laws, compared to inverted Peepal tree | 15.1-15.3 |
| 97 | Two perceptions of purusha (the imperishable consciousness (chetan) and the perishable Individuality/ego that dies with body. | 15-16 |
| 98 | Devine and demonic Qualities and actions | Chapter 16 |
| 99 | The signs of Divinity are (All +ve thoughts. fearless, purity, knowledge, altruism, self control, non violence, truthfulness, compassion, modesty, firm determination, clement, unpretentious etc....) | 16.1-16.3 |
| 100 | The signs of demonic dispositions are (All -ve, Arrogance, high ego, conceit, anger, brutality, ignorance, engaged in sense gratification and tied with materialism pleasure and pains. | 16.4, 16.11-16.12, 17.5-17.6 |
| 101 | Demonic figures disoriented in fantasies, deluded they think: I win, they loose, and I'm rich they are poor, I'm enjoying without rivalry, I'm godlike etc... | 16.13-16.15, 16.17-16.19 |
| 102 | Three doors to the hell: Lust, Anger and Greed. | 16.21 |
| 103 | Use scriptural basis to critically determine the right and wrong | 16.24 |
| 104 | Drivers of Qualities and Action: Any Quality /or Action may have three types of causal scenarios / or intentions behind it that determine its sanctity in Satwa, Rajas or Tamas - not the absolute face of the quality or Action itself | Chapter 17 |
| 105 | Three types of Faith - sattwic, rajasic, tamasic | 17.2 |
| 106 | Three types of Worship; Gods, Yakshas, and Ghosts | 17.4 |
| 107 | Three types of Foods - satwic, rajasic, tamasic | 17.8 |
| 108 | Three types of Yagya (Projects); in benevolence, in pursuit of desire, in disrespect of society and goodness. | 17.11-17.13 |
| 109 | Three types of austerity- by body, by speech, by mind | 17.14-17.16 |
| 110 | Three types of physical austerity/hard works -dedicated to god, done o gain pride, incurring ruins to others (suicide Bombers and Terrorists) | 17.17-17.19 |
| 111 | Three types of Donations- selfless, expecting fruits thereof, gifts at wrong place, time and with wrong intentions | 17.20-17.22, 17.28 |
| 112 | Meaning of Ohm-Tad-Sad' | 17.23 |
| 113 | Communion with Supreme Brahman and Salvation | Chapter 18 |
| 114 | What is th difference in Sanyas (Renunciation) and Tyaga (Abandonment)- asks Arjuna? | 18.1 |

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| 115 | Self-denial to fulfill desire is Renunciation. Disownment of fruits of Action is Tyaga. | 18.2 |
| 116 | Three kinds of Abandonment- | 18.5-18.9 |
| 117 | Abandonment by committing Suicide or surrendering to avoid pains is Tamasic | 18.7-18.8 |
| 118 | Performing bounden duties disowning all fruits of action is Satwic | 18.9 |
| 119 | Intelligentsia of Abandonment lies in not in hatred towards unlikeable nor in desire for likeable - all is well and acceptable and ever satisfied is satwic abandonment | 18.10 |
| 120 | Five factors of any action - Maslow's Hierarchy of needs, Astonishingly both are exactly same and their order of precedence also same. | 18.13-18.15 |
| 121 | Three types of knowledge- Incessant research and equality among all is satwic, differentiation in people is Rajasic, Narrow mindedness, blind faith and illogical adherence is Tamasic. | 18.18-18.19 |
| 122 | Three types of Acts- fruitlessly done (Satwic), quenching desires(Rajasic), forcing on other or at cost of others(Tamasic) | 18.23-18.25 |
| 123 | Three Types of Acts- pleasure by altruism (Satwic), pleasure by gratification(Rajasic) and pleasure by incurring sufferance to others (Terrorists) | 18.23-18.25 |
| 124 | Three Types of Doers- Free from materialism and honest (Satwic), Passionate and enthusiast, Mean, lazy and wicked (Tamasic) | 18.26-18.28 |
| 125 | Three types of Intellects -That which is immaculately discerning doable and non doable is satwic, opaquely discerning is rajasic, and Ignorantly declaring Adharma as Dharma is Tamasic | 18.29-18.32 |
| 126 | Three types of Determinations -Controlled, well thought over and un wavered is satwic, that out of religious ever or passionate reaction is Rajasic, That brings fright, fear and grief is Tamasic | 18.33-18.35 |
| 127 | Three types of Happiness | 18.36-18.39 |
| 128 | Happiness that is venom in beginning and nectar at the end is Satwic (Nothing comes without sacrifice. A Sacrifice today breeds greater gains tomorrow - the key of Achievements) | 18.37 |
| 129 | The happiness, that is nectar upfront and venom later is Rajasic | 18.38 |
| 130 | Happiness due to affection, indolence, egoism, and sense gratification are tamasic | 18.39 |
| 131 | Every creation is affected by Triguna | 18.4 |
| 132 | Brahman, Kshatriya, Vaishya and Shudra are known by their Qualities and actions (Not by parentage) | 18.41 |
| 133 | The inborn qualities of Four Varna's(BKVS) | 18.41-18.44, 4.13 |
| 134 | Signs of Brahman's - tranquility, self control, austerity, purity, tolerance, secularism, simplicity, humbleness and knowledge | 8.42 |
| 135 | Signs of Kshatriya -Valor, grandeur, Determination, Dexterity, Generosity, Ownership of its people | 18.43 |
| 136 | Signs of Vaishya - Agriculture, cattle rearing, hospitality and signs of shudra to serve others | 18.44 |
| 137 | Choose your work by your qualities, Start doing what you like or are good at (find synergies). Else start liking what you do. | 18.47-18.48 |

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| 138 | Key to salvation or the way to God is by developing Satwa at the core, thereby acquiring positive qualities of intelligence, self control, no lust anger and ego, and such Brahmanic Qualities | 18.51-18.54 |
| 139 | One is bound to react in certain ways in certain circumstances because of his inherent qualities | 18.60 |
| 140 | The God is inside everyone but illusion enshrouds it | 18.61 |