

OM. OM, OM.

Pārthaāya pratibodhitām
bhagavatā nārāyaṇena svayam
vyāsenā grathitām purāṇa muninā
madhye Mahābhāratam ,
Advaitāmṛtavarṣinīm bhagavatīm
aṣṭādaśādhyāyinīm
ambatvām anusandadhāmi
bhagavadgīte bhavadveṣiṇīm.

Om, Bhagavad Gita, with which Partha(Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Vyasa - the Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita and consisting of eighteen chapters, upon Thee, Bhagavad Gita! affectionate Mother! I meditate.

Now the Compilation of the verses of Jnana Yoga from Bhagavadgīta

Atha Srīmad Bhagavadgītāsu

Jnāna Yoga Sloka Sangraha

Arjuna Uvāca

1

aho bata mahat pāpaṁ
kartuṁ vyavasitā vayam,
yad rājya-sukha-lobhena
hantuṁ sva-janam udyatāḥ
Bhagavad Gita: Chapter 1, Verse 45

Alas, we are resolved to commit a great sin, in that we are ready to slay our kinsmen to satisfy our greed for the pleasure of a kingdom!

Srī Bhagāvan Uvāca

2

api ched asi pāpebhyaḥ
sarvebhyaḥ pāpa-kṛit-tamaḥ,
sarvaṁ jñāna-plavenaiva
vṛjinaṁ santariṣhyasi
Bhagavad Gita: Chapter 4, Verse 36

Even if you are the most sinful of all sinners you shall cross all sin by the raft of Knowledge.

3

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣhyanti te jñānaṁ
jñāninas tattva-darśinaḥ
Bhagavad Gita: Chapter 4, Verse 34

Know that (Knowledge) by long prostration, question, and service (to the master). The sages who have realised the truth will instruct you in that knowledge.

4

na jāyate mriyate vā kadāchit
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śhāśhvato 'yaṁ purāṇaḥ
nahanyate hanyamāne śharīre
Bhagavad Gita: Chapter 2, Verse 20

Atma is not born, nor does it ever die; after having been it does not cease to be, unborn, eternal, changeless and ancient, it is not killed when the body is destroyed.
5 Bhagavad Gita: Chapter 2, Verse 21 vedāvināśhinaṁ nityaṁ yaḥ enam ajam avyayam, kathaṁ sa puruṣhaḥ pārtha kaṁ ghātayati hanti kam O Arjuna! He who knows that Atma is birthless, deathless, real, and imperishable, whom can he slay or cause to be slain?
6 Bhagavad Gita: Chapter 2, Verse 23 nainaṁ chhindanti śhastrāṇi nainaṁ dahati pāvakaḥ, na chainaṁ kledayantyāpaḥ na śhoṣhayati mārutaḥ Weapons cannot cut, fire cannot burn, water cannot wet, wind cannot dry up this Atma.
7 Bhagavad Gita: Chapter 2, Verse 24 achchhedyo 'yam adāhyo 'yam akledyo 'śhoṣhya eva cha, nityaḥ sarva-gataḥ sthāṇuḥ achalo 'yaṁ sanātanaḥ The Atma cannot be cut, cannot be burnt, cannot be wetted, and also cannot be dried up. It is eternal, all-pervading, firm, immovable, and ancient.
8 Bhagavad Gita: Chapter 2, Verse 45 traī-guṇya-viṣhayā vedāḥ nistrai-guṇyo bhavārjuna nir dvandvo nitya-sattva-sthaḥ nir yoga-kṣhema ātmavān The first part of the Vedas (Karma Kanda) deal with material things pertaining to the three Gunas. One should transcend the three Gunas, become free from the operation of the pairs of opposites, take refuge in the pure sattvic state, and firmly establish himself in Atma.
9 Bhagavad Gita: Chapter 2, Verse 55 śhrī bhagavān uvācha prajāhāti yadā kāmān sarvān pārtha mano-gatān ātmany-evātmanā tuṣṭaḥ sthita-prajñas tadochyate The Blessed Lord said: When a man renounces completely all the desires of the mind, and when he is fully satisfied with his mind fixed in Atma, then he is declared to be a man of steady wisdom.
10 Bhagavad Gita: Chapter 2, Verses 62-63 dhyāyato viṣhayān punsaḥ saṅgaste śhūpa jāyate, saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate krodhād bhavati sammohaḥ

sammohāt smṛiti-vibhramaḥ smṛiti-bhranśhād buddhi-nāśhaḥ buddhi-nāśhāt praṇaśhyati As a man contemplates sense-objects, attachment for them arises, from attachment, desire for them will be born, from desire arises anger, from anger comes delusion, from delusion, comes loss of memory, from loss of memory, comes destruction of discrimination, and from destruction of discrimination he perishes.
11 Bhagavad Gita: Chapter 2, Verse 64 rāga-dveṣha-viyuktais tu viṣhayān indriyaiś charan ātma-vaśhyair-vidheyātmā prasādam adhigachchhati But the self-controlled man free from attraction and repulsion, with his senses under restraint though moving among objects, attains peace.
12 Bhagavad Gita: Chapter 2, Verse 56 duḥkheṣhu-anudvigna-manāḥ sukheṣhu vigata-sprīhaḥ, vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir uchyate He whose mind is not troubled in sorrow, who does not hanker after pleasures and is free from attachment fear and hatred, is called the sage of steady wisdom.
13 Bhagavad Gita: Chapter 2, Verse 65 prasāde sarva-duḥkhānām hānir asyo pajāyate, prasanna-chetaso hyāśhu buddhiḥ paryavatiṣṭhate When a man attains peace, all sorrow and suffering caused by the unbalanced mind and rebellious senses come to an end. By peace and purity, the mind is soon fixed in the Self.
14 Bhagavad Gita: Chapter 2, Verse 57 yaḥ sarvatrānabhisnehaḥ tat tat prāpya śhubhāśhubham nābhi nandati na dveṣṭi tasya prajñā pratiṣṭhitā He who has no attachment to anything anywhere, who does not rejoice and hate when good and bad things happen, his wisdom is fixed and steady.
15 Bhagavad Gita: Chapter 2, Verse 69 yā niśhā sarva-bhūtānām tasyām jāgarti sanyamī yasyām jāgrati bhūtāni sā niśhā paśhyato muneḥ That which is, night to all beings, in it the sage is awake; where all beings are awake, that is the night for the sage who sees (the Self).
16 Bhagavad Gita: Chapter 8, Verse 13 om ityekākṣharam brahma vyāharan mām anusmaran, yaḥ prayāti tyajan deham

sa yāti paramām gatim

Om, the single syllable denoting Brahman, and meditates on Me— he who so departs, leaving the body, attains the Supreme Goal.

17

Bhagavad Gita: Chapter 4, Verse 39

Śhraddhā vānllabhate jñānam

tat-paraḥ sanyatendriyaḥ,

jñānam labdhvā parām śhāntim

achireṇādhigachchhati

The man of faith, having Knowledge as his supreme goal having controlled the senses, obtains knowledge of Atma, and having obtained that enjoys everlasting peace.

18

Bhagavad Gita: Chapter 2, Verse 72

eṣhā brāhmī sthitiḥ pārtha

nainām prāpya vimuhyati

sthitvā syām anta-kāle 'pi

brahma-nirvāṇam ṛichchhati

Having obtained this Brahmi state man is not deluded. Being established in this even at the end of life man attains oneness with Brahman (Moksha).

Om tat sad iti

Śrimad Bhagavadgītāsu

Upaniṣatsu Brahmavidyāyām

Yogaśāstre Sri Kṛṣṇārjuna samvāde

Jñānayoga sloka-saṅgrahaḥ

Hariḥ Om Tat Sat.