

BHAGAVAD

GITA

AS

IT

IS

SEARCH

WORD

PUZZLES

Bhagavad-gita As It Is

Translated by His Divine Grace AC Bhaktivedanta Swami Prabhupada and published by Bhaktivedanta Book Trust in 1976.

Once, I purchased 4 books of search word puzzles created from the Bible and gave them to my mother to see if she would be interested in doing the puzzles. She use to say, "I'm so bored, there's nothing to do". I was surprised to see that every day she worked the Bible puzzles and became very excited about it. She showed absolute concentration while working them. TV noise, people talking in the room, cars going by, phone ringing, she never looked up but continued to search until she found the words.

When she finished the Bible puzzles, she asked for more puzzles. So I began to purchase the other search word puzzles, and she worked on them one after the other.

My nieces and nephews also became interested in doing the puzzles. Seeing this interest in word puzzles, I thought, "What a great way to study *Bhagavad-gita*! I could make the puzzles to render some service, and at the same time the devotees and my relatives would benefit."

Everyone please accept this endeavor to present *Bhagavad-gita As It Is*, in the form of search word puzzles.

"Bhagavad-gita is the A-B-C-D of spiritual knowledge. This is the only entrance. Just like children are taught A-B-C-D or first book of knowledge. It is only the first book of knowledge. And what is that first book of knowledge? First book of knowledge teaches from the very beginning that you are not this body. That is the beginning of knowledge, spiritual knowledge."
(Srla Prabhupada 11-23-68, Los Angles, California)

Anyone who reads or hears this great narration can achieve the ultimate goal of life--love of God and return home. This is the highest perfection of human life.

It is said that unless one understands the Supreme, she/he should not try to write books. My understanding is very small, so I simply use a book that was already translated and made the verses readable in a form of study enjoyed by all. I hope it is acceptable.

These puzzles are presented for the pleasure Sri Sri Radha-Krishna & all my spiritual masters, along with all the devotees of the Supreme Personality of Godhead! May Sri Krishna Caitanya and the members of the Panca-tattva are pleased with me.

Read the verses. See the words in the verses that are bold-underlined, then find and circle those words in the puzzles. Look across, down, diagonally, forward and backwards.

Your humble servant,
Janice Reese

Chapter 1: OBSERVING THE ARMIES

ON THE BATTLEFIELD OF KURUKSETRA

BG- 1.1 **Dhrtarastra** said: O **Sanjaya**, after assembling in the place of **pilgrimage** at **Kuruksetra**, what did my **sons** and the sons of **Pandu** do, being desirous to **fight**?

BG- 1.2 Sanjaya **said**: o **King**, after looking over the army gathered by the sons of Pandu, king Duryodhana went to his **teacher** and began to speak the following **words**.

BG 1.3 O my teacher, **behold** the great **army** of the sons of Pandu, so expertly **arranged** by your intelligent **disciple**, the son of Drupada.

BG- 1.4 Here in this army there are **many** heroic **bowmen equal** in fighting to **Bhima** and **Ariuna**; there are **also** great fighters **like Yuvudhana, Virata** and **Drupada**.

BG- 1.5 **There** are also **great, heroic, powerful** fighters like **Dhrstaketu, Cekitana, Kasiraia, Purujit, Kuntibhoia & Saibva**.

Y U Y U D H A N A Q T N E G I L L E T N I
U T E K A T S R H D H R T A R A S T R A S
S A N J A Y A T Y P I D A C D R U P A D A
B R L A U Q E E C U N I J Y E W O R D S D
A E K I N G N A I R E S O D M K Y N A M L
R F H T S O K C R U M C H E U R I Q E R O
M I P O H I U H O J W I B H I M A T O K H
Y G N U L I K E E I O P I B L L O W A F E
T S P E A K B R H T B L T E N R A S A N B
H K U R U K S E T R A E N H M F I C L O A
G L U F R E W O P A N D U Y T R K I Q S J
I V I R A T A N U J R A K I A S A I D L R
F E G A M I R G L I P R M J T H E R E A T
S A I B Y A T A E R G H A R R A N G E D I

I V Y H E R O E S C I E N C E K C
 M E P E R S O N A L I T I E S R A
 M R A S N H O P U E A I G H T Y R
 E Y N D K P Y N A M K E R U A B E
 A O M A A T E O I C X A O L P H F
 S T R E N G T H U P P B V S R I U
 U O W L Q V B F E R A N R A K S L
 R I M N U U P R E P A R E D C M L
 A R Y R A T I L I M I T E D V A Y
 B A K J L E W P R O T E C T E D S
 L H K I N D S M P E L T T A B O E
 E C V C Y L L U F E R A C Y T W V
 G S E C R O F P A N D A V A S N I
 Y D I N F O R M A T I O N W S D L

BG 1.6 There are the mighty Yudhamanyu, the **very** powerful Uttamauja, the son of Subhadra & the **sons** of Draupadi. All these warriors are great **chariot** fighters.

BG 1.7 But for **your information**, O best of the brahmanas, let me tell you **about** the captains who are especially qualified to **lead** my military **forces**.

BG 1.8 There are **personalities** like you, **Bhisma**, **Karna**, **Krpa**, Asvatthama, Vikarna and the son of Somadatta called Bhurisrava, who are always victorious in **battle**.

BG 1.9 There are **many** other **heroes** who are **prepared** to lay **down** their **lives** for my sake.

All of them are **equipped** with different **kinds** of **weapons**, and all are **experienced** in **military science**.

BG 1.10 Our **strength** is **immeasurable** and we are perfectly **protected** by Grandfather Bhisma, whereas the strength of the **Pandavas**, **carefully** protected by **Bhima** is **limited**.

BG 1.11 All of you must now give full **support** to **Grandfather** Bhisma as you stand at your respective strategic **points** of **entrance** into the **phalanx** of the army.

BG 1.12 Then Bhisma, the **great** valiant grandsire of the Kuru **dynasty** the grandfather of the fighters, **blew** his conchshell **very loudly**, making a sound **like** the **roar** of a **lion**, giving Duryodhana joy.

BG 1.13 After that, the conchshells, drums, **bugles**, **trumpets** and **horns** were all suddenly sounded and the combined sound was **tumultuous**.

BG 1.14 On the other side, both Lord Krsna and Arjuna **stationed** on a great chariot drawn by white **horses**, **sounded** their **transcendental conchshells**.

BG 1.15 Lord **Krsna** blew His conchshell called **Pancajanya**; **Arjuna** blew his, the **Devadatta** and Bhima the **voracious** eater and **performer** of **herculean** tasks blew his **terrific** conchshell, called **Paundra**.

E K I L A R D N U A P L O U D L Y
Y D E V A D A T T A M H G L K B S
G S L L E H S H C O N C A R T V U
R B U G L E S F D E O T S V E L P
A J E X N A L A H P N N O S R A P
N S N F E W E L B E A R U U R Y O
D T T V S T A N D L I O N O I N R
F E R R P H A N E D I S D I F A T
A P A A U O E H O R N S E C I J O
T M N O D C Y T S A N Y D A C A S
H U C R S T A T I O N E D R T C E
E R E N N A E L U C R E H O S N S
R T A R J U N A J K Y R E V B A R
N R G R E A T R E M R O F R E P O
T U M U L T U O U S T N I O P B H

R C O N N A K U L A N S R K I N G D
 U E K O R S N A M U N A H D R N O I
 P O S H A T T E R E D P E A I T N F
 R A A P N A K H E A R T S T A T S F
 O R H G E R S H T R A E A R R A Y E
 A I A N V C A F T E R R O H T O B R
 R H D I I H T Y S T B E A R I N G E
 I T E K R A Q I R I O L K A S I N N
 O S V O A R E D V A K O E P F S I T
 U I A O T I R K I E T H H W L D W I
 S H R L A O T A E R G I A S A R O M
 L D A N L T A R J U N A L N G O L E
 O U N C O N Q U E R A B L E D W B O
 A Y R O D E M R A Y T H G I M I Q A
 A R C H E R A K A P S U P I N A M L

BG 1.16-18 King **Yudhisthira** the son of Kunti, **blew** his conchshell the Anantavijaya and **Nakula** & **Sahadeva** blew the Sughosa & **Manipuspaka**. That great **archer** the King of **Kasi**, the **great** fighter **Sikhandi**, Dhrtadyumna, **Virata**, the **unconquerable** Satyaki, Drupada, the sons of Draupadi & the others, O **King**, such as the **mighty-armed** son of Subhadra, all blew their **respective** conchshells.

BG 1.19 The **blowing** of these **different** conchshells became **uproarious**. **Vibrating both** in the sky and on the **earth**, it **shattered** the **hearts** of the sons of Dhrtarastra.

BG 1.20 At that **time Ariuna**, the **son** of Pandu, **seated** in the **chariot bearing** the **flag** marked with **Hanuman**, took up his bow and prepared to **shoot** his arrows. O king, **after looking** at the sons of Dhrtarastra drawn in military **array**, Arjuna then spoke to **Lord Krsna** these **words**.

BG 1.21-22 **Arjuna** said: O **infallible** one, please draw my **chariot** between the **two** armies so that I may see who is present here, who is desirous of fighting, and with **whom** I must **contend** in this great **battle** attempt.

BG 1-23 Let me see those who have come here to fight, wishing to please the **evil**-minded son of Dhrtarastra.

BG 1.24 Sanjaya said, O **descendant** of Bharata, being thus **addressed** by Arjuna, Lord **Krsna drew** up the **fine** chariot in the **midst** of the armies of both parties.

BG 1.25 In the presence of **Bhisma, Drona** & all other **chieftains** of the world, **Hrsikesa**, the **Lord**, said, just **behold, Partha** all the **Kurus** who are **assembled** here.

BG 1.26 There Arjuna could see, within the midst of the armies of both **parties**, his fathers, **grandfathers**, teachers, maternal **uncles, brothers**, sons, **grandsons, friends** and also his father-**in-law** & **well-wishers**, all present there.

D E S S E R D D A S S E M B L E D H F D W
G R A N D S O N S I M L W T F R I E N D B
T R E L B I L L A F N I I W I O C K O A R
N O A D O K U R U S T I S O F L H I H W O
A U R N P A R T I E S P H F I D A T C L T
D P J E D O D I N L A W E A N L R S E R H
N L U T V F B D A H O M R S E A I O K E E
E I N N M I A W E L L I S E P M O S N F R
C V A O U A S T A V A U W K R S T Y U A S
S U N C L E S O H U I C H I N I B O I L P
E D L O H E B Y U E G L O S O H A R T W Y
D C H I E F T A I N R C M R I B W E R D T
K R S N A T S D I M Y S O H B A T T L E W

N O M E D C O M P A S S I O N R H O
 U D O O G T N E R E F F I D H E A V
 F N K U N T I R E L L I K S A L I E
 O R A G T N E S E R P V L U N A R R
 R E I B U R N I N G I I S B D T W W
 G S Q A L I M B S N P C K S E I O H
 E R E O N E O R G P N T I E L V R E
 T O R A E D U N I G E O N Q O E G L
 T F I G H T I N G Q L R M U H S N M
 I N L I K L G D O M T Y O E W G I E
 N G C R B K I A M I T K D N S A R D
 G V S M O U T H N N A Q G T E N E E
 O N E S P I R I T D B U N B D D V S
 A R O N E M S N I K I E I O A I I I
 T H A P P I N E S S R V K D R V U R
 K R S N A V S D N E I R F Y G A Q E

BG-1.27 When the son of **Kunti**, Arjuna, saw all these **different grades** of friends and **relatives**, he became **overwhelmed** with **compassion** and spoke thus.

BG- 1.28 Arjuna said: My **dear Krsna**, seeing my **friends** and relatives **present** before me in such a **fighting spirit**, I feel the **limbs** of my body **quivering** and my **mouth** drying up.

BG 1-29 My **whole body** is **trembling** and my **hair** is standing on end. My bow **Gandiva** is **slipping** from my **hand** and my **skin** is **burning**.

BG 1-30 I am now **unable** to stand here any longer. I am **forgetting** myself and my **mind** is reeling. I foresee only evil, O **killer** of the Kesi **demon**.

BG 1.31 I do not see how any **good** can come from killing my own **kinsmen** in this **battle**, nor can I, my dear **Krsna**, **desire** any **subsequent victory**, **kingdom** or **happiness**.

N O I T A L U P O P R O M I N E N T
 D S I R R E L I G I O N D R A E H P
 E I U F A E S A E R C N I Y C O T E
 S N N C W O M A N H O O D O C D T O
 T O W O C S E S U A C E M I T A R P
 R I A M D E E D S N S M L R N E A L
 U T N R F T S A V T U P O C N P D E
 C A T E O E I S R N I D E I R F I D
 T D E T L R N O I C O S A O W A T E
 I A D A I N Y T S O T T J T O M I T
 O R L W V A Y I F O N E S E M I O U
 N G W A E L D O R I C R W H E L N L
 R E H E L L O S A T Y T S A N Y D L
 S D E S I R L M S P R O G E N Y I O
 L P E R F O R M A N C E S P E O P P

BG 1.39 With the **destruction** of **dynasty**, the **eternal** family tradition is vanquished and thus the rest of the **family** becomes involved in irreligion.

BG 1.40 When **irreligion** is **prominent** in the family, O Krsna, the **women** of the family become **polluted**, and from **degradation** of **womanhood**, O descendant of Vrsni, comes unwanted **progeny**.

BG 1.41 An **increase** in **unwanted** **population** certainly **causes** hellish life both for the family and for those who **destroy** the family tradition. The **ancestors** of such corrupt families falldown because the **performances** for offering them **food** and **water** are entirely stopped.

BG 1.42 By the **evil** **deeds** of those who destroy the family **tradition** and thus give rise to unwanted children, all kinds of **community projects** and family welfare activities are devastated.

BG 1.43 O Krsna, **maintainer** of the **people**, I have **heard** by **disciplic succession** that those who destroy family traditions **dwel** always in **hell**.

BG 1.44 Alas, how **strange** it is that we are **preparing** to **commit greatly sinful** acts, **driven** by the desire to enjoy **royal** happiness, we are **intent** on killing our own **kinsmen**.

BG 1.45 Better for me if the sons of Dhrtarastra, **weapons** in hand, were to kill me **unarmed** and **unresisting** on the **battlefield**.

BG 1.46 Sanjaya said: **Ariuna** having thus **spoken** on the battlefield, **cast aside** his bow & **arrows** and sat **down** on the **chariot**, his **mind** overwhelmed with **grief**.

W D L E I F E L T T A B L C A
U E P R E P A R I N G A O A I
N O A T N E T N I E Y M C R T
A M S P O K E N U O M A H J O
R I I M O A Y R R I S M A U I
M N D L R N E L T T N S N N R
E D E R E G S W T G N T D A A
D E O S N I H P I A R U E U H
O W D A N A N W O D E I E N C
S N R F R E T T E B O R E A T
E T U N R E S I S T I N G F N
S L K I N S M E N E V I R D O

Now you have completed Chapter 1 search puzzles, go back and re-read all the verses again before beginning Chapter 2.

Chapter 2: CONTENTS OF THE GITA SUMMARIZED

E D O U P O N O I S S A P M O C K Y
V L G S U P E R I O R S Q N D O R L
E E N G N I G G E B W T R A E H S D
R I I M P O T E N C E Y E S T V N L
Y F R S E A N U J R A F F J N A A R
T E E O R R E L L I K E I E I L Y O
H L U P L A N E T S N B L T A U M W
I T Q A S R E H C A E T A E T E A E
N T N Y H T R O W T S R Q T A I F N
G A O S A N J A Y A S L U O S D N M
I B C O U N T E R A T T A C K L I G
G R E A T E R D E S S E R P E D E Q
L Q U H D A M G O D H E A D E M O S

BG 2.1 **Sanjaya** said: Seeing **Arjuna** full of **compassion**, his mind **depressed** his **eyes** full of tears, Madhusudana, **Krsna** spoke the following words.

BG 2.2 The Supreme Personality of **Godhead** said: My dear Arjuna, how have these impurities come **upon** you. They are not at all **befitting** a man who knows the **value** of **life**. They **lead** not to higher **planets** but to **infamy**.

BG 2.3 O **son** of Partha, do not yield to this degrading **impotence**. It does not become you. Give up such petty **weakness** of **heart** and arise, O chastiser of the enemy.

BG 2.4 Arjuna said: O killer of enemies, O **killer** of **Madhu**, how can I **counterattack** with arrows in battle men like Bhishma & Drona, who are **worthy** of my worship?

BG 2.5 It would be better to live in this world by **begging** than to live at the cost of the lives of **great souls** who are my **teachers**. Even though desiring **worldly** gain, they are **superiors**. If they are killed, **everything** we enjoy will be **tainted** with blood.

BG 2.6 Nor do we know which is better, **conquering** them or being conquered by them. The sons of Dhrtarastra, whom if we killed we should not care to live, are now standing before us on this **battlefield**.

BG 2.7 Now I am **confused about** my duty and have lost all composure because of miserly weakness. In this condition I am asking you to tell me for certain what is **best** for me. Now I am Your **disciple** and a **soul** surrendered unto you. **Please instruct** me.

BG 2.8 I can find no means to drive away this grief, which is **drying** up my **senses**. I will not be **able** to **dispel** it even if I win a **prosperous**, unrivaled kingdom on **earth** with **sovereignty** like the **demigods** in heaven.

BG 2.9 **Saniaya** said: Having **spoken** thus, Arjuna, **chastiser of enemies**, told **Krsna**, "**Govinda**, I shall not fight", and fell **silent**.

BG 2.10 O **descendant** of Bharata, at that time Krsna, smiling, in the **midst** of **both** the armies, spoke the following **words** to the grief-stricken Arjuna.

BG 2.11 The Supreme **Personality** of Godhead said: while speaking **learned** words, you are **mourning** for what is not worthy of grief. Those who are wise **lament neither** for the living nor for the **dead**.

BG 2.12 Never was there a **time** when I did not exist, nor you, nor all these **kings**, nor in the **future** shall any of us **cease** to be.

P L C H A S T I S E R B E S P A P E
E E A E S A E L P B O M W O R D S R
R A B M O C G R I O I H A V O C P U
S R O B E O M F E T B T C E S E O T
O N U M G N E I T H E R O R P T K U
N E T O N F T L I E S A I E E N E F
A D F U I U D U G S T E M I R A N K
L E E O Y S I O N A T D R G O D D R
I M N A R E D S I N C I A N U N I S
T I E B D D E K N J U S D T S E S N
Y G M L O S I E R A R P N Y I C C A
M O I E N N S I U Y T E I E L S I E
A D E E G A N M O A S L V I E E P X
G S S S E F U T M O N E O T N D L I
N E K C I R T S F E I R G H T O E S

T S U M S C I O N Y L R A L I M I S
 S S E N I P P A H A R I S E A C P W
 E M B O D I E D O O H Y O B N R E I
 C S E H C O Y D O B N D R S O E R T
 N E O L D E A T H U I E T S T P C H
 A N A G E G N S T P D E U E H O E O
 R S W P L Y O U T H G M H R E S P U
 A E Z I E S S O I N M P S T R N T T
 E S S D A O I W A E Z I R S Y O I A
 P I E M R U E H R Y D U E I P S O T
 P G K U N L C W I N T E R D A A N A
 A D E Z I L A E R F L E S Y S E O R
 T O L E R A T E S R U O C K L S S A
 S E S S A P D I S T U R B E D R W H
 N O N P E R M A N E N T I T N U K B

BG 2.13 As the **embodied soul** continually **passes**, in this **body**,
 from **boyhood** to **youth** to **old age** the soul **similarly** passes into
another body at **death**. The **self - realized** soul is not bewildered by
 such a **change**.

BG 2.14 O son of **Kunti**, the **nonpermanent appearance** of
happiness and **distress** and their disappearance in **due course**
 are like the appearance and disappearance of **winter** and **summer**
seasons. They **arise** from **sense perception**. O **scion** of
Bharata, and one **must learn** to **tolerate** them **without** being
disturbed.

BG 2.15 O **best among** men, **Ariuna**, the **person** who is not **disturbed** by **happiness** and **distress** and is **steady** in both is certainly eligible for **liberation**.

BG 2.16 **Those** who are seers of the **truth** have concluded that of the **nonexistent**, the material **body**, **there** is no **endurance** & of the eternal, the soul, there is no **change**. This they have concluded by **studying** the **nature** of both.

BG 2.17 **That** which **pervades** the **entire** body you should know to be **indestructible**. No one is able to **destroy** that **imperishable soul**.

BG 2.18 The **material** body of the indestructible, **immeasurable** and eternal living **entity** is sure to come to an end; therefore, **fight**, O descendant of Bharata.

BG 2.19 **Neither** he **who** thinks the **living** entity is the **slayer** nor he who **thinks** it slain is in **knowledge**, for the **self** slays not nor is **slain**.

G M S S E N I P P A H E N T D E I N
N A O O L Y S E R E H T R I P N M E
I T M U D L P J S R E E S C R D P L
V E J O A E U H O S Y T Y H E U E B
I R B I N N S T U A U R D A V R R I
L I N L A G H O L R T U A N A A I T
G A H W O G A S B E S T E G D N S C
N L Y T I T N E E S O H T E E C H U
I N O F N J D I S T R E S S S E A R
Y O R U E G D E L W O N K E N O B T
D S T H I N K S A E R I T N E H L S
U R S R T H A T Y E R U T A N W E E
T E E O H N O N E X I S T E N T K D
S P D A E S L N O I T A R E B I L N
E L B A R U S A E M M I R S E L F I

S I N V I S I B L E L B A E G N A H C N U
 R O L A U D I V I D N I E T F E R A B E P
 M E V E R Y W H E R E N L E I U U I L R A
 A I S V W E N O Y N A D B R R S O M I G R
 T F L E S T P N R E T E A N E R L M D N T
 E N A D N E I T H E R S V A S A E U E I H
 R A I N R T B O D H Y T O L T V A T A T A
 I M N S P R R E T A W R M N A F E A T S I
 A V O R N A N R O B N U M L I D T B H A N
 L N V B O G I V I N G C I G A N H L E L V
 D E N R U B O D Y O A T G I N I D E L R I
 S H O U L D E M U L L I K N O W I N G E S
 T M U T A N M G N I E B E V I F E R I V N
 N E C O E O D E U S E L E S S T I A B E R
 E V R T M O I S T E N E D N O I S J P S O
 S E S I M I L A R L Y R W S E C E I P O B
 E I O P R W I T H E R E D E I R D U X I N
 R R U S H O U E L B U L O S N I E I N E U
 P G L I B L E R B O D I E S T N E M R A G

BG 2.20 For the **soul** there is **neither birth** nor **death** at any time. He has not come into being, does not come into being, and will not come into **being**. He is **unborn, eternal, ever-existing & primeval**. He is not **slain** when the body is slain.

BG 2.21 O **Partha**, how can a person who knows that the soul is **indestructible**, eternal, unborn and **immutable** **kill anyone** or **cause** anyone to kill?

BG 2.22 As a **person** puts on new **garments, giving** up old ones, the soul **similarly** accepts new **material bodies**, giving up the old and **useless** ones.

BG 2.23 The soul can never be cut to **pieces** by any **weapon**, nor **burned** by **fire**, nor **moistened** by **water**, nor **withered** by the **wind**.

BG 2.24 This **individual** soul is unbreakable and **insoluble** and can be neither burned nor **dried**. He is **everlasting, present everywhere, unchangeable, immovable** and eternally the same.

BG 2.25 It is said that the soul is **invisible**, inconceivable and immutable. **Knowing** this, you **should** not **grieve** for the **body**.

BG 2.26 If, however, you think that the soul or the symptoms of **life**, is always **born** and dies forever, you still have no reason to **lament**. O mighty-armed.

BG 2.27 One who has taken his **birth** is sure to die and after **death** one is sure to **take** birth **again**. Therefore, in the **unavoidable** discharge of your duty, you should not lament.

BG 2.28 All **created beings** are unmanifest in their beginning, manifest in their **interim state** and **unmanifest** again when **annihilated**. So what need is there for lamentation?

BG 2.29 Some **look** on the soul as amazing, some describe him as **amazing** and some **hear** of him as amazing, while **others**, even **after** hearing about him, cannot understand him at all.

BG 2.30 O **descendant** of **Bharata**, he who dwells in the body can never be **slain**. Therefore you need not grieve for any **living** being.

BG 2.31 **Considering** your **specific** duty as a ksatriya, you should know that there is no better **engagement** for you than fighting on religious principles & so there is no need for **hesitation**.

T H D E S C E N D A N T E T S B U
N E C A H T R I B M C N K S P H E
E S O R O H A E N A G E A E E A L
M I N T E T F T I Z A M T F C R B
E T S N H A C H E I G A I I I A A
G A I E F E T O R N A L N N F T D
A T D M E D R E E G I O T A I A I
G I E A S H T S D V N O E M C H O
N O R L G F L A I T T K R N O E V
E N I S A A K N N R O B I U N A A
N A N O I S G B E I N G M I S R N
D M G N O D E T A L I H I N N A U

D N R O C S E I T I N O T R O P P O
 I D N H E A V E N L Y U R Y T U D I
 S E A I N P E R S O N F E M U E A T
 H S V O T S I E J Q U E T A N M N O
 O C H K R C T N B I L A H F I A O N
 N R W O R S E E W I E L G N C F I B
 O E C P W F Y L N R R I I I O S T A
 R S L A R E N E G A W C F K N D A T
 M P O B C R V L D E L I S I S E T T
 R E U I O U R E N O N P S E I M U L
 O C F L N C E E R G E R A L D E P E
 F T N I Q N M T I A A J O Y E E E F
 R A I T U I G S K E I T H E R T R I
 E B A Y E U N S O U G H T N Y S M E
 P L P S R I R E L I G I O U S E A L
 F E A R O N O I T A N I M R E T E D

BG 2.32 O Partha, happy are the ksatriyas to whom such **fighting opportunities** come **unsought**, opening for them the doors of the heavenly planets.

BG 2.33 If, **however**, you do not **perform** your **religious duty** of fighting, then you will certainly **incur** sins for **neglecting** your duties and thus lose your **reputation** as a **fighter**.

BG 2.34 People will always **speak** of your **infamy** and for a **respectable person, dishonor** is **worse** than death.

BG 2.35 The **great generals** who have highly **esteemed** your name and **fame** will think that you have left the battlefield out of **fear** only, and thus they will **consider** you **insignificant**.

BG 2.36 Your **enemies** will **describe** you in many unkind words and **scorn** your **ability**. What could be more **painful** for you?

BG 2.37 O son of Kunti, **either** you will be killed on the **battlefield** and attain the **heavenly planets**, or you will **conquer** and **enjoy** the earthly kingdom. Therefore get up with **determination** and fight.

BG 2.38 Do thou **fight** for the **sake** of fighting without considering happiness or **distress** ,loss or gain **victory** or defeat and by so doing you shall never incur sin.

BG 2.39 **Thus** far I have **described** this knowledge to you through **analytical** study. Now listen as I explain it in terms of working without fruitive results. O son of Prtha, when you act in such knowledge you can **free** yourself from the bondage of **works**.

BG 2.40 In this endeavor there is no loss or diminution and a little **advancement** on this path can protect one from the most **dangerous** type of fear.

BG 2.41 Those who are on this **path** are resolute in purpose and their aim is one. O **beloved child** of the Kurus, the **intelligence** of those who are **irresolute** is **many**-branched.

BG 2.42-43 Men of **small knowledge** are very much attached to the flowery words of the Vedas, which recommend **various** fruitive activities for **elevation** to heavenly **planets, resultant** good birth, power, and so forth. Being desirous of **sense gratification** and opulent **life**, they say that there is **nothing** more than this.

I F L I S T N E M E C N A V D A G R
N E I R R E S O L U T E E A I R N E
T L O G A N E T S I L B N S A E I S
E E Y S H O S E N A D G D T S S H U
L V R T O T U O C E E S I E S A T L
L A O U S I H I B R U F S N F K O T
I T T D S O T I O O I M T A H E N A
G I C Y A Y R U I C A A R L T E A N
E O I N L C S R A L E N E P A R O T
N N V A S T A T L U S Y S A P F R E
C O N E A V I F W O R K S E N S E O
E A D K N O W L E D G E F I L N D C
A M U C N B E L O V E D L I H C A N

E D L A T T A C H E D L A I R E T A M
 Q E A R E D I S N O C S G N I H T S A
 U V T D U A L I T I E S D N I M A S L
 I O N U E W O R E I E E R F S D W E L
 O T E T V R E M T N O C G R E A T D A
 D I D Y O T E I A D R C A V S U L O M
 E O N D A R V A N E E U F Y O G A M S
 B N E W P I R G S C S S A E P L O R D
 I A C U T F A O A I E R I M R D L I E
 R L S C S I L L P V R E L O U U A G L
 C E A O N U L E C R V V U D P T E H T
 S C R N T E R A S E O E R A V I D T I
 E A T E D E S N E S I N E S R O U A T
 R L D U T Y N A T U R E S U L T S Q N
 P P E R F O R M D E H S I L B A T S E

BG 2.44 In the **minds** of those who are too attached to **sense** enjoyment and **material** opulence and who are bewildered by such **things**, the **resolute** determination for **devotional service** to the **Supreme Lord** does not take **place**.

BG 2.45 The **Vedas deal** mainly with the subject of the 3 **modes** of material **nature**. O Arjuna become **transcendental** to these 3 modes. Be **free** from all **dualities** and from all anxieties for **gain** and safety and be **established** in the **self**.

BG 2.46 All purposes served by a **small** well can at once be served by a **great reservoir** of **water**. Similarly, all the **purposes** of the Vedas can be served to one who knows the purpose behind them.

BG 2.47 You have a **right** to perform your **prescribed duty** but you are not **entitled** to the fruits of action. Never **consider** yourself the cause of the **results** of your **activities** and **never** be **attached** to not doing your duty.

BG 2.48 **Perform** your duty **equipoised**, O Arjuna, abandoning all attachment to **success** or **failure**. Such equanimity is **called yoga**.

BG 2.49 O **Dhananiaya**, keep all abominable activities far **distant** by **devotional** service and in that **consciousness surrendered** unto the Lord. Those who want to **enjoy** the fruits of their work are misers.

BG 2.50 A **man** engaged in devotional **service** rids himself of both good and bad **actions** even in this **life**.

BG 2.51 By thus engaging in devotional service to the **Lord**, great **sages** or **devotees** free themselves from the **results** of work in the **material** world. In this way they become free from the **cycle** of **birth** and **death** and **attain** the **state** beyond all **miserias** (by going back to Godhead).

BG 2.52 When your intelligence has **passed** out of the **dense** forest of **delusion**, you **shall** become **indifferent** to all that has been **heard** and all that is to be heard.

BG 2.53 When your **mind** is no longer **disturbed** by the **flowery** language of the **Vedas**, and when it remains **fixed** in the **trance** of self-**realization**, then you will have attained the **divine** consciousness.

S E I R E S I M N E N J O Y E F I L
D I S T U R B E D E G A G N E I D C
E I E N F Y R E W O L F I M A N Y O
R N V O I E D R A E H A D A I C E N
E D A I X R E S U L T S Y T L N I S
D I C T N O N L V T Y A R E O N D C
N F T A O E I E A D J A H R D L D I
E F I Z I B A V E N N J E I L R R O
R E H I S I R E A C O R F A O I D U
R R T L U R T N E F F I H L B S E S
U E A A L T A F I D I S T A N T S N
S N E E E H I X H S A M I O P A S E
J T D R D E N S E G S A D E V T A S
A C T I O N S H E A F I X E D E P S
C E C I V R E S H S E E T O V E D O

M H L A T N E D N E C S N A R T W S
 E A C T A N G E R W A R D H T I W D
 R P O N O I T C O C N O C V A R B E
 G P N P E R F E C T D A E H D O G S
 E I S R U H T C L O G N I S I A R P
 D N C A S R W O N A M E N T A L O I
 T E I D Y W I T I Y T N E L A A T S
 E S O E M O N F V S P E A K R N M I
 S S U T P R I A I T E I D S J G I N
 E T S C T L A G K E V T E E U U S G
 I C N E O D T O R A D H X L N A E S
 T E E F M M B D S D O E I F A G R E
 I J S F S A O H N Y E R F E A E I S
 R B S A R I S E A U S E O A T V E N
 A O L N Y E R E V E T A H W B T S E
 V P Y U S A T I S F A C T I O N U S

BG 2.54 **Ariuna** said: O **Krsna**, what are the **symptoms** of one whose consciousness is thus **merged** in transcendence? How **does** he **speak**, and what is his **language**? How does he sit and how does he walk?

BG 2.55 The Supreme Personality of **Godhead** said: O Partha, when a man gives up all **varieties** of desire for sense gratification, which **arise** from **mental concoction** & when his mind, thus **purified** finds **satisfaction** in the **self** alone, then he is said to be in pure **transcendental** consciousness.

BG 2.56 One who is not disturbed in mind even amidst the 3-fold **miseries** or **elated** when there is **happiness** and who is free from attachment fear and **anger** is called a sage of **steady** mind.

BG 2.57 In the material **world**, one who is **unaffected** by **whatever** good or evil he may **obtain** **neither** **praising** it nor **despising** it is firmly **fixed** in **perfect** knowledge.

BG 2.58 One who is able to **withdraw** his **senses** from sense **objects**, as the **tortoise** draws its limbs within the shell, is firmly fixed in perfect **consciousness**.

BG 2.59 The **embodied** soul may be restricted from sense enjoyment though the **taste** for sense **objects** remains. But **ceasing** such engagements by experiencing a higher taste he is fixed in **consciousness**.

BG 2.60 The **senses** are so strong and **impetuous**, O **Arjuna**, that they **forcibly** carry away the mind even of a man of discrimination who is **endeavoring** to control them.

BG 2.61 One who **restrains** his senses, keeping them **under full** control and **fixes** his consciousness upon Me, is known as a man of steady intelligence.

BG 2.62 While **contemplating** the objects of the senses, a **person** develops attachment for them, and from such attachment **lust develops**, and from lust anger arises.

BG 2.63 From **anger**, complete delusion **arises** and from delusion, bewilderment of **memory**. When memory is bewildered, intelligence is lost and when intelligence is lost one falls down again into the **material pool**.

BG 2.64 But a person free from all attachment and **aversion** and able to **control** his senses through regulative **principles** of **freedom** can obtain the **complete mercy** of the **Lord**.

D C O N T R O L A I R E T A M O R Y
E E O B J E T S A T A S A E C O M I
I N E M E R D R O L O R V M A N F M
D D I E P R I N C I P L E S R O L P
O E P M I L R O D N I M R A R S O E
B A T O M D E V E L O P S C Y R S T
M V O R O I S T S U L O I U S E T U
E O N Y D N T A E M A B O N U P G O
S R L O E R R N X O L J N D L N N U
E I O O E I A U I Y O E B E O Y I S
N N P G R S I J F I O C A R C A S L
S G N L F E N R A X P T T R N G A L
E A R I S E S A R H E S E S I N E U
S Y A B G N I T A L P M E T N O C F
V E R S C O N S C I O U S N E S S L

BG 2.70 A **person** who is not **disturbed** by the incessant flow of desires, that enter **like rivers** into the **ocean, which** is ever being **filled** but is **always still**, can alone **achieve peace** and not the man who **strives** to **satisfy such** desires.

BG 2.71 A person who has given up all desires for **sense** gratification, who **lives free** from desire, who has **given** up all sense of **proprietorship** and is **devoid** of **false ego**, he **alone** can attain **real** peace.

BG 2.72 That is the way of the **spiritual** and **godly life, after attaining** which a man is not **bewildered**. If one is thus **situated** even at the **hour** of **death**, one can **enter** into the **kingdom** of God.

Y S K O P I H S R O T E I R P O R P
F P A I B E W I L D E R E D E A E E
S I C S N W O L F N G R E T F A R R
I R H E N G D O L I F E I O C T I S
T I I V I O D G F L O A F E H T P O
A T E I K E H O U R I L N S C A S N
S U V R A N T D M E G O U L I I A E
E A E T E K I L R O L N O A H N L V
V L H S R I V Y H A E E R F W I W I
I S S S I T U A T E D N D E V N A G
L E T E A D M N A L W A T E E G Y L
A N I R N T O C E A N O S E N T S L
E S L I T S I N D E L L I F R U A F
R E A E S U C H F D E B R U T S I D
S Y P D E V O I D Y R I V E R S O E

Now you have completed Chapter 2 search puzzles, go back and re-read all the verses again before beginning Chapter 3.

Chapter 3: KARMA-YOGA

BG 3.1 **Arjuna** said O **Janardana**, O Kesava, why do you want to **engage** me in this ghastly warfare, if you think that intelligence is **better** than **fruitive work**?

BG 3.2 My intelligence is **bewildered** by Your **equivocal** instructions. Therefore, **please** tell me decisively which will be most beneficial for me.

BG 3.3 The Supreme **Personality** of Godhead said: O sinless Arjuna, I have already explained that there are two **classes** of men who try to **realize** the self. Some are inclined to **understand** it by **empirical, philosophical speculation** and **others** by devotional service.

BG 3.4 Not by **merely abstaining** from work can one achieve **freedom** from reaction, nor by renunciation **alone** can one attain perfection.

BG 3.5 **Everyone** is **forced** to act helplessly according to the qualities he has acquired from the **modes** of material **nature**; therefore no one can refrain from **doing** something not even for a moment.

BG 3.6 One who **restrains** the **senses** of **action** but whose **mind dwells** on sense objects certainly **deludes** himself and is **called** a **pretender**.

B G N I N I A T S B A F R E E D O M I
E P H I L O S O P H I C A L J A N A R
W R O A D Y M A R A N A D R A N A J E
I E E R W L E C J C R S M A U Q O M A
L T R J E E Y T I L A N O S R E P F L
D E U U L R R I V A L I D E F I L O I
E N T N L E L O N S O A E N R D E R Z
R D A A S M L N A S N T S I U N A C E
E E N O Y R E V E E E T C T I I S E D
D R E S T R A I N S R A A L T M E D I
E E N E S H K R O W L N D O I N G A O
L T G N I N E T O A E Q U I V O C A L
L T A S P N E R P S E D U L E D O N W
A E G E S R K N S D N A T S R E D N U
C B E S P E C U L A T I O N O W X D O

T O S L A L S E C I F I R C A S F
 H Y T E V E R Y T H I N G A L O R
 I G U H A N D O M S I N C E R E E
 E A O A E R I V I S N U H T U S E
 F M H P E R S O N U P L H E M I G
 S R T P C S B O D P C A N N O T O
 D A I Y O G A G O P A N S R K B D
 O K W I N A I E D L T N E S S L N
 G R I B T A N J A Y S A I B L E R
 I O R O R J K G S U O I R A V S U
 M W C D O R E I I T N U K R M S T
 E H A Y L W O T S E B K R S N E E
 D A S O N N A C H A R G E O A D R

BG 3.7 On the **other hand**, if a **sincere person** tries to **control** the active senses by the **mind** and begins **karma-yoga** in **Krsna** consciousness without attachment, he is by far superior.

BG 3.8 Perform your prescribed duty, for doing so is better than not working. One **cannot** even maintain one's physical **body** without work.

BG 3.9 **Work** done as a sacrifice for Visnu has to be performed otherwise work causes bondage in this material world. Therefore, O son of **Kunti**, perform your prescribed duties for His satisfaction, and in that way you will always **remain free** from bondage.

BG 3.10 In the beginning of creation, the Lord of all creatures **sent forth** generations of men and demigods, along with sacrifices for **Visnu** and **blessed** them by saying, 'Be thou **happy** by this **vaina**, sacrifice, because by its performance will bestow upon you **everything** desirable for living happily and achieving liberation.

BG 3.11 The **demigods**, being pleased by **sacrifices**, will **also** please you and thus, by cooperation between men and demigods prosperity will **reign** for all.

BG 3.12 In **charge** of the **various** necessities of life, the demigods being satisfied by the performance of yajna, sacrifice, will **supply** all necessities to you. But he who **enjoys** such gifts **without** offering them to the demigods in **return** is certainly a **thief**.

BG 3.13 The **devotees** of the **Lord** are released from all **kinds** of sins because they eat food, which is offered **first** for sacrifice. **Others**, who prepare food for personal sense enjoyment, **verily** eat only sin.

BG 3.14 All living **bodies** **subsist** on food **grains**, which are produced from rains. Rains are produced by performance of yajna, **sacrifice**, and **yajna** is born of prescribed duties.

BG 3.15 Regulated activities are prescribed in the Vedas, and the Vedas are directly manifested from the Supreme Personality of **Godhead**. Consequently, the all-pervading Transcendence is eternally **situated** in acts of sacrifice.

BG 3.16 My dear **Ariuna**, one who in **human** life does not **follow** the prescribed **cycle** of sacrifice thus established by the **Vedas** certainly **leads** a life **full** of sin. Living only for the satisfaction of the senses, such a person **lives** in **vain**.

BG 3.17 But for one who takes **pleasure** in the self, whose **human life** is one of self-realization, and who is satisfied in the **self** only, fully satisfied, for him there is no **duty**.

BG 3.18 A self-realized man has no **purpose** to **fulfill** in the **discharge** of his **prescribed** duties, no has he any **reason** not to perform such work. Nor has he any need to **depend** on any other **living** being.

H E S V A I N E G R A H C S I D
W U R E Y D A E H D O G E F E E
O L M D A S G R A I N S S V P B
L I D A J D S D N I K O O D L I
L K R S N A L I V E S T P M E R
O V O D A E S I C D E H R U A C
F U L F I L L U A E T E U M S S
E C I F I R C A S P N R P A U E
A Y F Q D U T Y R E A S O N R R
R C E A N U S R A N H E S U E P
Y L I R E V S L I D L L U F H U
S E I D O B O L N U M F I R S T
O D E T A U T I S U B S I S T I

T S U P R E M E N A M S T E S
 H P U R S U E S E D K I N Y T
 E C E R T A I N L Y U N S E A
 R P E R F O R M I N G T O D N
 E E D I F C A U S E E H Y E D
 F A E K R O W R N M S E O B A
 O C L N B O R E S G O R U I R
 R E I T F E R M N W O E R R D
 E A A R G A M I A C R E A C U
 F I F A L I K C R N M A Y S T
 N E G G N I T A E R C Y S E I
 P N I H T I W E L P O E P R E
 E X E M P L A R Y P E R F P S

BG 3.19 **Therefore**, without being attached to the fruits of activities, one should act as a matter of **duty**, for by working without attachment one attains the **Supreme**.

BG 3.20 **Kings** such as Janaka attained perfection solely by **performance** of prescribed **duties**. Therefore, just for the sake of educating the **people** in **general**, you should perform **your** work.

BG 3.21 Whatever action a great man performs, common men follow. And whatever **standard** he **sets** by **exemplary** acts all the world **pursues**.

BG 3.22 O son of Prtha, **there** is no **work** prescribed for Me **within** all the 3 planetary **systems**. Nor am I in want of anything, nor have I a need to obtain anything and yet I am engaged in prescribed duties.

BG 3.23 For if I ever **failed** to **engage** in carefully **performing** **prescribed** duties, O Partha, **certainly** all men would follow My path.

BG 3.24 If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the **cause** of **creating** unwanted population and I would thereby destroy the **peace** of all living beings.

BG 3.25 As the **ignorant perform their** duties with attachment to results, the **learned** may similarly act, but without attachment, for the **sake of leading people** on the **right** path.

BG 3.26 So as not to disrupt the **minds** of ignorant men attached to the fruitive **results** of prescribed duties, a learned person should not induce them to **stop work**. Rather, by **working** in the spirit of **devotion**, he **should** engage them in all **sorts** of activities, for the gradual development of Krishna consciousness.

BG 3.27 The **spirit soul bewildered** by the **influence** of **false** ego **thinks** himself the **doer** of activities that are in actuality carried out by the 3 modes of material nature.

BG 3.28 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.

BG 3.29 Bewildered by the **modes** of material nature, the ignorant fully engage themselves in material activities and become attached. But the **wise** should not **unsettle** them, although these **duties** are inferior due to the performers' **lack** of knowledge.

D E S I W O R K I N G R I G H T
E U O N O I T A C I F I T A R G
R N T A R E J U D E V O T I O N
E S D I K K C A L A R I G H T O
D E E L E A D I N G E E O N H R
L T N K A S E N S E S L E T I A
I T R R S O M F D E U P S H N N
W L A S T R O L N I L O D E K T
E E E N O T L U U M T E N I S O
B K L F P S E E L O S P I R I T
E X R E O D A N B D S O M B E T
B E T W E E N C A E S L A F A W
P Y E G A G N E I S H O U L D E

K N O I S R E V A E M B E T T E R
 N E R U T A N A B E O S T G L O E
 O H A E N F I O E R D E A N E S P
 W S C O U R S E I H E I L I T R R
 L I T F L E S B E T S P U H H O E
 E L I A D E R I U Q C A G C A V S
 D P O H C U A I B E N U E A R A S
 G M N L T N T D E N I U R E G E I
 E O S I U A I Y C E N V Y T Y D O
 R C E J D U P R O F I T E R S N N
 U C R I E H T A M T U D U T I E S
 T A T T A C H M E N T H G I F T D

BG 3.30 Therefore, O **Ariuna**, surrendering all your works unto Me, with full knowledge of Me, without desires for **profit**, with no claims to proprietorship, and **free** from **lethargy, fight**.

BG 3.31 Those persons who execute their duties according to My injunctions and who follow this **teaching** faithfully, without **envy**, **become** free from the bondage of fruitive **actions**.

BG 3.32 But those who, out of envy, do not regularly follow these teachings are to be considered bereft of all knowledge, befooled, and **ruined** in their **endeavors** for perfection.

BG 3.33 Even a man of **knowledge** acts according to his own nature, for everyone follows the **nature** he has **acquired** from the **three modes**. What can **repression accomplish**?

BG 3.34 There are principles to **regulate** attachment and **aversion** pertaining to the senses and **their** objects. One should not come under the control of such **attachment** and aversion, because they are stumbling blocks on the path of **self**-realization.

BG 3.35 It is far better to discharge one's prescribed duties, even though faultily, than another's **duties** perfectly. **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.

BG 3.36 Arjuna **said**: O descendant of Vrsni, by what is one **impelled** to sinful acts, even **unwillingly**, as if **engaged** by force?

BG 3.37 The Supreme **Personality** of **Godhead** said: it is lust only, **Arjuna**, which is **born** of contact with the **material** mode of **passion** and **latter transformed** into **wrath** and which is the **all-devouring** sinful **enemy** of this world.

BG 3.38 As fire is covered by **smoke**, as a **mirror** is covered by dust, or as the **embryo** is covered by the womb, the living entity is similarly covered by **different degrees** of this lust.

BG 3.39 Thus the **wise** living entity's pure **consciousness** becomes covered by his eternal enemy in the form of **lust**, which is **never satisfied** and **which** burns like a **fire**.

BG 3.40 The senses, the mind and the **intelligence** are the sitting places of this lust. Through them lust covers the real **knowledae** of the **living** entity and **bewilders** him.

P B E W I G N I R U O V E D L L A
A P E R S O N A L I T Y F I R E R
S E M W T R A N S F O R M E D O J
S R I R I E N S U O I C S N O C U
I E R A D L Y M E N E S N A R T N
O C R T A L D I F F E R E N T K A
N N O H E W E E M B R Y O C N M D
R E R E H O G M R W I S E O E A E
O G P R D N R L U S T I W E R T I
B I S M O K E B R A I L O T E E F
A L O T G S E N S I E N C A T R S
E L I V I N S E M D R O F M T I I
T E P R E N G A G E D O W U A A T
S T O M N E V E R G N I V I L L A
U N Y C O N S C I O U S N E S S S
L I M P E L L E D L W O H C I H W

K N O W N E L B A I T A S N I O
 R N S A T A R A H B T R M N I S
 S E O N E S E L F D S E I D L E
 N J G W O U S T E Y E T A A R L
 A U A U I U P M O N V T Y D E F
 S D L R L N R M I G E A P E Y R
 A E M T R A G C O N R M I L E E
 R S P I R I T U A L Y H Y I C A
 J T R N N E H I G H E R H B N L
 U R O T I D E O N G E M T E E I
 N O I E L N R U T U N E G R G Z
 A Y R L O S E S Q S L A N A I A
 L E E E B A F N T S E B E T L T
 L R P A M W O R K I N G R E L I
 B L U G Y C R W G R E A T U E O
 R I S E S N E S T I L L S O T N
 U T W N O K L A I R E T A M N Y
 C O N S C I O U S N E S S E I M
 Y E L A T N E D N E C S N A R T

BG 3.41 **Therefore, O Ariuna, best** of the **Bharatas**, in the **very** beginning **curb** this **great symbol** of **sin**, lust, by regulating the senses, and **slay** this **destroyer** of knowledge and **self-realization**.

BG 3.42 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**.

BG 3.43 Thus **knowing oneself** to be **transcendental** to the **material senses**, mind and intelligence, O mighty-**armed** Arjuna, one should **steady** the **mind** by **deliberate spiritual** intelligence, **Krsna consciousness**, and thus, by spiritual **strength**, **conquer** this **insatiable enemy known** as **lust**.

Now you have completed Chapter 3 search puzzles, go back and re-read all the verses again before beginning Chapter 4.

CHAPTER 4: TRANSCENDENTAL KNOWLEDGE

BG 4.1 The blessed **Lord said**: I instructed this imperishable science of **yoga** to the **Sun-god, Vivasvan** & Vivasvan **instructed** it to Manu, the father of mankind & **Manu** in turn instructed it to Ikshvaku.

BG 4.2 This **supreme** science was thus received **through** the **chain** of disciplic succession and the **saintly kings understood** it in that way. But in the **course** of time the **succession** was **broken** and therefore the science as it is **appears** to be **lost**.

BG 4.3 That very **ancient** science of the relationship with the Supreme is today told by Me to you **because** you are My devotee as **well** as My friend and can **therefore** understand the **transcendental** mystery of this **science**.

BG 4.4 Arjuna said: The sun-god Vivasvan is **senior** by **birth** to You. How am I to understand that in the beginning You instructed this science to him?

BG 4.5 The **Personality** of **Godhead** said: Many, many births **both** you and I have **passed**. I can remember all of them, but you **cannot**, O **subduer** of the **enemy**!

P A S S E D O H T R I B K P L L E W
A L A T N E D N E C S N I A T O M S
Y N S U B D U E R O I H N G R V A U
D Y C O U R S E A I S H G O A I N P
O C I I S U A H N N B U S Y N V U R
O A E H E L I T O E B I R T S A D E
T N N T D N D I B S M P L H C S E M
S N C O R A T E N M H Y O R E V T E
R O E B O A C R O I N E S O N A C N
E T S O L A P P E A R S M U D N U E
D D I E U S U N G O D H I G E I R K
N O R S E R O F E R E H T H N A I O
U G E P A S S D A E N D O G T H S R
O P E R S O N A L I T Y G O A C N B
R I A S N O I S S E C C U S L O I G

A R J U N A S E I T I V I T C A
 P T D E E R F B O D U N B O R N
 P H T N A E E E C I T C A R P N
 E O S A M D V C F O R M H U R I
 A N A T I R O A E R T G R W I H
 R O P U S O L M A C U I O H N I
 A I M R C E E E R O F R W E C L
 N G Y E R V P D H I L I L R I A
 C I S A E P A T E D F E A E P T
 E L E B A C L D E D O B A V L E
 A E L S N A B S O R B E D E E S
 R R F O T W H E N E V E R R S Y
 P I O U S U H T L A I R E T A M

BG 4.6 **Although** I am **unborn** and My transcendental body never deteriorates and although I am the Lord of all living entities, I still **appear** in every millennium in My original transcendental **form**.

BG 4.7 **Whenever** and **wherever** there is a decline in religious **practice**, O descendant of Bharata & a predominant rise of irreligion at that time I descend myself.

BG 4.8 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.

BG 4.9 One who knows the transcendental nature of My **appearance** and **activities** does not, upon leaving the body, take his birth again in this **material world**, but attains my eternal **abode**, O **Ariuna**.

BG 4.10 Being **freed** from attachment, **fear** and anger, being fully **absorbed** in Me and taking refuge in Me, many, many persons in the past **became purified** by knowledge of Me and **thus** they all **attained** transcendental **love** for Me.

BG 4.11 As all surrender unto Me, I reward them accordingly. Everyone **follows** My **path** in all **respects**, O son of Prtha.

BG 4.12 Men in this world desire **success** in fruitive activities, and therefore they worship the **demigods**. Quickly, of course, men get **results** from fruitive work in this **world**.

BG- 4.13 According to the 3 **modes** of **material** nature and the work **ascribed** to them, the four divisions of **human society** were **created** by me. And although I am the creator of this system, you should know that I am yet the non-doer, **being** unchangeable.

BG 4.14 There is no work that affects Me; nor do I **aspire** for the **fruits** of **action**. One who understands this **truth** about Me also does not become entangled in the fruitive **reactions** of work.

BG 4.15 All the liberated souls in **ancient** times **acted** with this understanding of My transcendental nature. Therefore you **should perform** your **duty**, following in their footsteps.

BG 4.16 Even the intelligent are bewildered in determining what is action and what is inaction. Now I shall **explain** to you what action is, knowing which you shall be **liberated** from all **misfortune**.

W O F O L L O W S D O G I M E D
M D E B I R C S A U C E B O E M
N A I M D E T A E R C E O T M I
A C T R U T H A P I I C A W O S
M T R E S U L T S N R R E O D F
U I Y S R Y E W G L E E M S E O
H O T T A I D O E B I S R H S R
T N E I C N A R I E S P O O D T
Y P I U E X P L A I N E F U E U
T A C R S E O D M O D C R L T N
U T O F A E R I P S A T E D C E
D H S R E A C T I O N S P O A I

U S E I T I S S E C E N S A I D
 N I N D E P E N D E N T L O U D
 D N N E V A H K L S E G A S E N
 E T Y A L U F N I S T R O S D I
 R R D W C L L U F N E A I E M M
 S I E H O T C A T E D R I E O G
 T C G O P G I V E S E S I S H N
 A A A S O E R O V E D R A H W I
 N C G E S A R K N O W I U N O K
 D I N N E S E F R R E V O V R R
 F E E R P E N E E B O D N V K O
 R S A M O N G I N C F U L I E W
 E B R O V A E D N E T I Y E R D

BG 4.17 The **intricacies** of action are very **hard** to **understand**. Therefore one should **know** properly what action is, what forbidden action is and what **inaction** is.

BG 4.18 One who **sees** inaction in action and action in inaction is intelligent **among** men and he is in the transcendental position, although engaged in all **sorts** of activities.

BG 4.19 One is understood to be in **full** knowledge **whose** every **endeavor** is **devoid** of **desire** for sense gratification. He is **said** by **sages** to be a **worker** for whom the reactions of work **have been** burned up by the fire of **perfect** knowledge.

BG 4.20 Abandoning all attachment to the results of his activities, ever satisfied and **independent**, he performs no fruitive action although **engaged** in all **kinds** of undertakings.

BG 4.21 Such a man of understanding acts with **mind** and intelligence perfectly controlled, **gives** up all **sense** of proprietorship over his possessions and acts **only** for the **bare necessities** of **life**. Thus **working**, he is not affected by **sinful** reactions.

BG 4.22 He who is **satisfied** with **gain** which comes of its own **accord**, who is free from **duality** and **does** not **envy**, who is **steady** both in **success** and failure is never entangled although performing actions.

BG 4.23 The **work** of a man who is unattached to the **modes** of material nature and who is fully situated in transcendental knowledge **merges** entirely into transcendence.

BG 4.24 A **person** who is **fully** absorbed in Krsna 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**.

BG 4.25 Some **yois** perfectly worship the demigods by offering different sacrifices to them, and some of them **offer** sacrifices in the fire of the **Supreme Brahman**.

BG 4.26 **Some**, the unadulterated **brahmacaris**, sacrifice the hearing process and the senses in the **fire** of **mental control**, and others, the regulated **householders**, sacrifice the **objects** of the senses in the fire of the senses.

S R E D L O H E S U O H E T H B
A S U P R E M E L O R T N O C R
T C A S O M E I M E R U S G O A
T B C M E G R K D O P E A B N H
A R W O R K G M S O D I J L T M
I A W F R K E N O P N E O A R A
N H H F A D S F A D C F S T I C
Y M I E C S I P C T G I R N B A
D A C R E R G R S O U N E E U R
A N H C E T O O E N S R I M T I
E N C E N V Y L L U F O E K I S
T U S E O D E I F S I T A S O E
S D U A L I T Y O P E R S O N S

O T D R A W O T S T N E M E V O M F
 U I T E R E F C S E V E R E E D N U
 T S S S F C F I M O V E D O M N I N
 G N A T F N E R O D I E E F I L N C
 O O L R O A R T E Y T E Y A N O I T
 I I O A S V O S A S O M M I D V A I
 N T R I A D N E A F L E S E C O M O
 G A T N D A H T A E R B C U R T E N
 A L N T E K N O W L E D G E O P R S
 R B O L V I G N I L I A T R U C I O
 J O C D E T S E R E T N I A G O Y S

BG 4.27 Others, who are **interested** in achieving **self-**
 realization through **control** of the **mind** and senses, offer the
functions of all the senses and of the **life breath**, as **oblations**
 into the fire of the controlled mind.

BG 4.28 Having accepted **strict** vows, some become
 enlightened by sacrificing their possessions and others by performing
severe austerities, by practicing the **yoga** of eightfold mysticism, or
 by studying the **Vedas** to advance in transcendental **knowledge**.

BG 4.29 Still others, who are inclined to the process of breath
restraint to **remain** in trance, practice by offering the **movements**
 of the outgoing breath into the incoming and the incoming breath
 into the **outgoing** and thus at **last remain** in trance, stopping all
 breathing. Others, **curtailing** the eating process, **offer** the outgoing
 breath into itself as a sacrifice.

BG 4.30 All these performers who know the meaning of sacrifice
 become **cleansed** of sinful reactions, and having **tasted** the nectar
 of the results of sacrifice they **advance toward** the **supreme**
 eternal atmosphere.

BG 4.31 O **best** of the **Kuru** dynasty, without sacrifice one can never live **happily** on this planet or in this **life**, what then of the next?

BG 4.32 All these **different types** of sacrifice are **approved** by the Vedas, and all of them are born of different types of **work**. **Knowing** them as such, you will become liberated.

BG 4.33 O chastiser of the **enemy**, the sacrifice performed in knowledge is better than the sacrifice of material **possessions**. After all, O son of **Prtha**, all sacrifices of work culminate in **transcendental** knowledge.

BG 4.34 **Just** try to **learn** the truth by approaching a **spiritual** master. **Inquire** from him **submissively** and render **service** unto him. The self-realized **souls** can impart knowledge unto you **because** they have **seen** the **truth**.

BG 4.35 Having **obtained real** knowledge from a **self-realized** soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or in other **words**, that they are **Mine**.

Y P L A T N E D N E C S N A R T
L S O U L S I O N E R I U Q N I
E E B S E L F R E A L I Z E D O
V R T T S N I W O R D S A I E V
I V A S P E E N R A E L F G V E
S I I U I D S M O P R F N U O S
S C N J R U N S Y L E I K U R U
I E E N I M T T I R W H L W P A
M B D F T R J F E O Q C A O P C
B E T W U Y E N N Q N U E R A E
U S Y T A M T K N E E S R K L B
S T H Y L I P P A H P R T H A E

BG 4.36 Even if you are **considered** to be the most sinful of all **sinner**s, when you are situated in the **boat** of transcendental knowledge you will be able to **cross** over the ocean of miseries.

BG 4.37 As a blazing **fire turns** firewood to **ashes**, O Arjuna, so does the fire of knowledge burn to ashes all **reactions** to **material** activities.

BG 4.38 In this **world**, there is nothing so **sublime** and pure as transcendental knowledge. Such knowledge is the **mature fruit** of all **mysticism**. And one who has become accomplished in the practice of **devotional** service **enjoys** this knowledge within himself in due **course** of time.

BG 4.39 A **faithful** man who is dedicated to transcendental knowledge and who subdues his senses is eligible to **achieve** such knowledge, and having achieved it he **quickly** attains the supreme spiritual **peace**.

BG 4.40 But **ignorant** and **faithful** persons who doubt the revealed **scriptures** do not attain God **consciousness**; they **fall** down. For the doubting soul there is happiness **neither** in this **world** or in the next.

E F A L L A N O I T O V E D Q S N
C I C R Y L U F H T I A F U O C N
A R H E H T A S T A O B I S A R D
E M I H S I N N E R S C A N L I E
P Y E T O U A R W O K O C O A P R
W S V I W R S U I L R E O I I T E
O T E E O F H T Y H E M U T R U D
R I O N R A E N E S S I R C E R I
L C G J L B S E I T S L S A T E S
D I G O D U F I R E O B E E A S N
Y S O Y E R U T A M R U G R M A O
J M S S E N S U O I C S N O C J C

T L A N O I T O V E D O U N
 H R C O N Q U E R O R E W S
 U G E C N A R O N G I A E E
 S N O W B H A R A T A R A H
 Y I F H A D N U O B V I P C
 L C L O C Q E O G I K S O I
 L N E S T I R Y C R R E N R
 A U S E S U H E O W O N K O
 U O T F T E A W I R H O T A
 T N B I A R V Q W I T H R R
 C E U G N D E H S A L S A M
 A R O H D O S T I U R F E E
 F Y D T H E R E F O R E H D

BG 4.41 One who acts in **devotional service, renouncing** the **fruits** of his **actions**, and **whose doubts have** been **destroyed** by transcendental knowledge, is situated **factually** in the **self**.

Thus he is not **bound** by the reactions of **work**,
 O **conqueror** of **riches**.

BG 4.42 **Therefore**, the doubts **which** have **arisen** in your **heart** out of **ignorance** should be **slashed** by the **weapon** of knowledge. **Armed with yoga**, O **Bharata**, **stand** and **fight**.

Now you have completed Chapter 4 search puzzles, go back and re-read all the verses again before beginning Chapter 5.

CHAPTER 5: KARMA-YOGA

----ACTION IN KRSNA CONSCIOUSNESS

BG 5.1 **Ariuna** said: O **Krsna**, **first** of all You ask me to renounce **work** and then again You **recommend** work with devotion. Now will You kindly tell me definitely which of the two is more **beneficial**?

BG 5.2 The Personality of Godhead replied: The renunciation of work and work in devotion are both **good** for liberation. But, of the **two**, work in **devotional** service is **better** than renunciation of work.

BG 5.3 One who neither **hates** nor desires the **fruits** of his **activities** is **known** to be always renounced. Such a person, **free** from all **dualities**, easily overcomes material **bondage** and is **completely** liberated, O **mighty**-armed Arjuna.

BG 5.4 Only the ignorant **speak** of devotional service, **karma-yoga**, as being different from the analytical **study** of the **material world**, **sankhya**. Those who are actually learned say that he who applies **himself well** to one of these **paths** **achieves** the results of **both**.

R E C O M M E N D Y L E T E L P M O C
H I M F K R D E V O T I O N A L O A B
S A A I A W O U A L Y E E R F W R N E
T C T R E R K R A G D B O T H J A S N
U T E E P E M I O L O P P H U A N R E
D I R P S H C E R N I Y S N W O N K B
R V I A A I E O D S H T A P O O W K O
E I A T F M W A Y T H G I M A T E R N
T T L E N S G L S U W A R E R I L O D
T I N H K E E R L D O O G J S A L W A
E E W O R L I T A Y H K N A S N K R G
B S T U H F R U I T S E V E I H C A E

E N I V I D S T C E J B O L O R D
 L A C I T Y L A N A L W A Y S E H
 Y E S L E E P I N G L O S E D C E
 L A O R A T H I N G S E I E P I A
 E L L A G L Y I U G N I V O M V R
 N O V E S N T O P S D O N E I R I
 O O A D D A I H E N T E A S N E N
 Y F C I U L N S O I H N G E D S G
 R J U C Y E I S O U S A V A S W W
 E O A N V V R N W L G E O R G O O
 V V T E G E A U I T C H M E E N R
 E I R A P L S U P R E M E P S K E

BG 5.5 One who **knows** that the position reached by **means** of **analytical** study can also be attained by devotional service, and who therefore sees analytical study and devotional **service** to be on the same **level**, sees **things** as they are.

BG 5.6 Merely renouncing all activities yet not engaging in the **devotional** service of the **Lord** cannot make one happy. But a thoughtful person engaged in devotional service can achieve the **Supreme** without **delay**.

BG 5.7 One who works in devotion, who is a **pure** soul and who controls his **mind** and **senses** is **dear** to **everyone**, and every one is dear to him. Though always working, such a man is **never** entangled.

BG 5.8-9 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 or opening or **closing** his eyes, he always knows the only the material senses are **engaged** with their **objects** and that he is **aloof** from them.

BG 5.10 One who **performs** his duty **without** attachment, surrendering the **results** unto the Supreme **Lord**, is unaffected by sinful **action**, as the **lotus leaf** is **untouched** by **water**.

BG 5.11 The **yojis**, abandoning attachment, act with body, **mind**, intelligence and even with the senses, only for the **purpose** of purification.

BG 5.12 The steadily devoted **soul** attains unadulterated **peace** because he offers the results of all activities to Me; whereas a **person** who is not in **union** with the **Divine**, who is **greedy** for the fruits of his **labor**, becomes entangled.

BG 5.13 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.

BG 5.14 The embodied **spirit, master** of the city of his body, does not create activities, nor does he **induce people** to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.

BG 5.15 Nor does the Supreme Lord **assume** anyone's sinful or pious activities. **Embodied** beings, however, are bewildered because of the **ignorance**, which **covers** their real **knowledge**.

D E K D E I D O B M E H A P P I L Y
I C N C I T E L P O E P S R E V O C
V N O R E S I D E S L O C P E A C E
I A W E T U O H T I W S I N D I S R
N R L T Y J A S S U M E T O M O N U
E O E S T L U S E R C T Y S P Y O T
Y N D A D W I Y O G I S A R S D I A
D G G M R A G F N O I N U E O O T N
E I E I O T R T I R I P S P U B C V
E E P N L E A F O N S U T O L N A Y
R L A D P R I S E T A G W O R K O L
G P H I N D U C E D E H C U O T N U

N E H T D E X I F G H O W E V E R
 I H T A E D E S T N E M A L L E P
 N U T H T I A F L I S S E T V R F
 S M X I G M I X F H O U N E O E L
 D B I N V I S I O T Q E A C G F A
 E L E E I N A D W E G L E F I U W
 Y E M S R D M R H M S E G A S G L
 O K I C T S E Q T O D X I V I E E
 R N T I U T N M I S G I V I N G S
 T O Y E E Q U A L I F L E S O M S
 S W A N E T E L P M O C B I R T H
 E S D C S O E T S A C T U O W S A
 D E N E T H G I L N E Y O N I M Q

BG 5.16 When **however**, one is **enlightened** with the knowledge by which nescience is **destroyed, then** his knowledge **reveals** everything, as the sun lights up everything in the **daytime**.

BG 5.17 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.

BG 5.18 The **humble sage**, by **virtue** of true knowledge, sees with **equal vision** a learned and **gentle** brahmana, a cow, an elephant, a dog and a dog-eater(**outcaste**).

BG 5.19 Those whose **minds** are established in sameness and equanimity have already conquered the conditions of **birth** and **death**. They are **flawless** like Brahman, and thus they are already situated in Brahman.

BG 5.20 A person who neither rejoices upon receiving something nor **laments** upon obtaining **something** unpleasant, who is self-intelligent, who is unbewildered and who **knows** the **science** of God, is already situated in transcendence.

BG 5.21 Such a **liberated** person is not attracted to material **sense** pleasure but is always in **trance**, enjoying the pleasure within. In this way the self-realized **person enjoys** unlimited **happiness**, for he **concentrates** on the Supreme.

BG 5.22 An intelligent person does not take **part** in the **sources** of **misery**, which are due to **contact** with the material senses. O son of Kunti, such **pleasures** have a beginning and an end, and so the **wise** man does not delight in them.

BG 5.23 Before giving up this **present** body, if one is able to tolerate the **urges** of the material senses and **check** the **force** of **desire** and **anger**, he is well situated and is happy in this **world**.

BG 5.24 One **whose** happiness is within, who is active and **rejoices** within, and whose aim is **inward** is **actually** the perfect **mystic**. He is liberated in the **Supreme**, and ultimately he **attains** the Supreme.

BG 5.25 **Those** who are **beyond** the dualities that **arise** from **doubts**, whose **minds** are engaged within, who are always **busy working** for the **welfare** of all living beings, and who are **free** from all sins achieve **liberation** in the Supreme.

A I P Y S U B N F W O R K I N G D Y
R T L C R D L R O W R E S N E S R P
I N E F O E P P R I J G S H O D A R
S U A W D N S J C M T N C O N N W E
E K S S N J C I E E I A T T A I N S
D S U E O O E E M B C N R D S M I E
E S R C Y Y B E N T R E E E T O A N
T E E R E S R O U T J E M S B W C T
A N S U B P S A H O R F Y I U I L R
R I O O U R L O I F O A S R O S L A
E P H S E L S C H E C K T E D E Y P
B P W P Y E E C N A R T I E W O R L
I A H A P S T C A T N O C J S U P R
L H L W E L F A R E S E G R U I N W

N O S T R I L S E S N I A T T A
 E A S S U D I S C I P L I N E D
 X R I A A S D O G I M E D Y O G
 T G U T S E W E L L S L E N R N
 E N S T S E R I S E D B S E E I
 R I H A U R S L C E R E G E N R
 N D T I R F O I T O S N D W T O
 A N A N E R F A W G A D W T I V
 L E E A D I R S L L N E Y E T A
 I P R T R E G T U I G I E B I E
 V S B C B N L A M P E F W I E D
 I U A I A W E T L L R J U O S N
 N S L P M I S E L F X E E L N E
 G F E Y E S E I R E S I M I L K
 S S E N S U O I C S N O C E L L

BG 5.26 Those who are free from **anger** and all material **desires**, who are **self**-realized, self-**disciplined** and constantly **endeavoring** for perfection are **assured** of liberation in the **Supreme** in the very near **future**.

BG 5.27-28 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**, and thus controlling the **mind**, senses and intelligence, the transcendentalist aiming at liberation becomes **free** from desire, **fear** and anger. One who is always in this **state** is certainly **liberated**.

BG 5.29 A person in **full consciousness** of Me, **knowing** Me to be the ultimate beneficiary of all **sacrifices** and austerities, the Supreme **Lord** of all planets and **demigods**, and the benefactor and **well-wisher** of all **living entities**, **attains** peace from the **panas** of material **miserias**.

Now you have completed Chapter 5 search puzzles, go back and re-read all the verses again before beginning Chapter 6.

Chapter 6: DHYANA-YOGA

D E G R A D E V I T I U R F D E S I
E U R P E R F O R M S D H E U R T S
T K T I R E M E R I F R I E N D C A
A N Y Y S V I O B L E E M N E V A I
G O S O R E N E V H S V S H O U L D
I W A U G N D F T P R I E Y P I L E
L P M U P A Y I C E L L L O A M E N
B E E I E R E L S M U E F G N Y D M
O R T H G N E N R E O D H R D S G E
S S D S N A E M P S S E L N U T A T
W O R K S S U M E N G A G E S I G S
G N I K N I L I Y D A E R L A C T Y
N O I T A C I F I T A R G M U S T S
D E C N U O N E R D L O F T H G I E

BG 6.1 The Supreme Personality of **Godhead** said: One who is unattached to the **fruits** of his work and who **works** as he is **obligated** is in the **renounced** order of **life** and he is the **true mystic**, not he who lights no **fire** and **performs** no **duty**.

BG 6.2 What is **called** renunciation you **should know** to be the **same** as **yoga**, or **linking** oneself with the **Supreme**, O son of **Pandu**, for one can never become a yogi **unless** he renounces the **desire** for **sense gratification**.

BG 6.3 For one who is a neophyte in the **eightfold** yoga **system**, work is **said** to be the means, and for one who is **already** elevated in yoga, cessation of all material activities is said to be the **means**.

BG 6.4 A **person** is said to be elevated in yoga when, having renounced all material desires, he **neither acts** for sense gratification nor **engages** in **fruitive** activities.

BG 6.5 One **must deliver** himself with the **help** of his mind, and not **degrade himself**. The **mind** is the **friend** of the conditioned **soul** and his **enemy** as well.

BG 6.6 For him who has **conquered** the **mind**, the mind is the **best** of **friends**, but for one who has **failed** to do so, his mind will **remain** the **greatest** enemy.

BG 6.7 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.

BG 6.8 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**.

BG 6.9 A person is considered still **further** advanced when he **regards honest** well-wishers, **affectionate** benefactors, the **neutral**, **mediators**, the **envious**, friends and **enemies**, the **pious** and the **sinner**s all with an **equal** mind.

S R O T A I D E M N O S R E P E
F U R T H E R I N T F O N E B S
C A L L E D T I E R S E T C D N
L C I D E M A S I M M A O N R O
T O C L A M T E Y I N N I E E I
S T O N E S N S E O Q M S U G T
E P L R E D T S I U G E Q T A A
T E D B S I I T E T L I R R R Z
A B S T C N C R S F S Z O A D I
E B A I N E E Q U A L U N L S L
R L U E F D F U T S E N O H T A
G E R F S U O I V N E G H I O E
H S A T I S F I E D T A E H P R

A D S E N S E S E T A M I T L U S
 C C I Y O S N E C K K E C A L P O
 T O C O N T R O L U H S T A R E F
 I V I G V X B L S E A T G A G I N
 V E G A T E O A E E E T C P R H I
 I R O R V T D D R M F T N O A E K
 T X A I C E Y N I O I C H I S G S
 I F L E R W T I S C L G W N S A R
 E L R C S E X M E D I T A T E G E
 S E A H E A R T D H W I T H I N E
 C S S E N E V I S S E S S O P E D

BG 6.10 A transcendentalist should always **engage** his **body**, **mind** and **self** in relationship with the Supreme; he should **live** alone in a secluded place and should always carefully **control** his mind. He should be free from **desires** and feelings of **possessiveness**.

BG 6.11-12 To practice **yoga**, one should go to a secluded **place** and should lay **kusa grass** on the ground and then **cover** it with a **deerskin** and a **soft** cloth. The **seat** should be neither too **high** nor too low and should be situated in a **sacred** place. The yogi should then sit on it very firmly and **practice** yoga to purify the **heart** by controlling his mind, **senses** and **activities** and fixing the mind on one **point**.

BG 6.13-14 One should hold one's body, **neck** and head **erect** in a straight line and **stare** steadily at the tip of the **nose**. Thus, with an unagitated, subdued mind, **devoid** of fear, completely free from **sex** life, one should **meditate** upon Me **within** the heart and make Me the **ultimate goal** of **life**.

BG 6.15 Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated attains to the kingdom of God, or the abode of Krsna by cessation of material existence.

BG 6.16 There is no possibility of one's becoming a yogi, O Ariuna if one eats too much or eats too little, sleeps too much or does not sleep enough.

BG 6.17 He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

BG 6.18 When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence, devoid of all material desires, he is said to be well established in yoga.

BG 6.19 As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

D C S I T U A T E D S T E Y O G Y
P O T N G L A T N E M I N D V B G
A N E K I M U C H P Y I K O J A A
M T A R I A B O D E S B R B S N N
I R D S K N T W R K T L S V N U O
S O Y N R D G T L N I L E O I J I
S L O A W E P D A O C I A E A R T
E L G S K S V T O P R T T R P A A
L E A R I I S A P M F T S J E S T
D D O N G N E M W A L L N N E L I
N W I D O L L L V L D E V O I D D
I A R C Y A F A G N I T A E C S E
W V D E S I R E S T I B A H P Y M

B C O N T R O L O T W I H T N O C L
 O F S E R I S E D R N N S C N A S E
 U N A T M I S Y Y U R D I T L N H Y
 N I C I A D O E I T O E L L A D A T
 D A T D T G D T D H B E E F B T K L
 L G U E A H E Y O I D D R A A O E U
 E M A P T C P U R E S A H I F R N C
 S I L I N A A L A T N E M T L G G I
 S D W A T T R S P U R I B A E N A F
 J S R H A P T S E S N E S G S I G F
 O T H I N K S N O D N A B A V E E I
 I D E Z I R E T C A R A H C A B I D

BG 6.20-23 In the **stage** of perfection **called trance**, or **samadhi**, one's **mind** is completely restrained from material **mental** activities by practice of **yoga**. This perfection is **characterized** by one's ability to see the **self** by the **pure** mind and to **relish** and rejoice in the self. In that joyous **state**, one is situated in **boundless** transcendental happiness, realized through transcendental **senses**. Established thus, one **never departs** from the **truth** and upon gaining this he **thinks** there is no greater **gain**. **Being** situated in such a position one is never **shaken**, even in the **midst** of greatest **difficulty**. This **indeed** is **actual** freedom from all miseries arising from material contact.

BG 6.24 One should **engage** oneself in the practice of yoga **with** determination and **faith** and not be deviated from the **path**. One should **abandon**, without exception all material **desires** **born** of mental speculation and thus **control** all the senses on all **sides** by the mind.

BG 6.25 Gradually, **step** by step, one should **become** situated in **trance** by **means** of intelligence sustained by **full** conviction and thus the **mind** should be fixed on the **self alone** and should think of nothing **else**.

BG 6.26 From wherever the mind **wanders** due to its flickering and **unsteady nature**, one must certainly **withdraw** it and bring it back **under** the **control** of the self.

BG 6.27 The yogi **whose** mind is **fixed** on Me verily **attains** the highest perfection of transcendental happiness. He is **beyond** the **mode** of **passion**, he realizes his qualitative identity with the **Supreme**, and thus he is freed from all reactions to **past** deeds.

BG 6.28 Thus the self-controlled **yogi**, constantly engaged in yoga practice, becomes free from all material contamination and **achieves** the highest **stage** of **perfect** happiness in transcendental loving **service** to the Lord.

BG 6.29 A **true** yogi **observes** Me in all **beings** and also sees every being in Me. Indeed, the self-**realized** person sees Me, the **same** Supreme **Lord, everywhere**.

Y C E S L E D P A S S I O N M A
B O Y N D E I S G N I E B O S T
W N G L X P E R F E C T D B U T
A T O I T C E S E L F E E S P A
R R F E N S M T E U N Y D E R I
D O G A O E O E Y V O D N R E N
H L R H R V C P A N E W I V M S
T T W U N D E R D N Y I M E E L
I S T R U E B R P U S O H S R L
W A L O N E G A T S Y R I C H U
N P W L O R D E Z I L A E` R A F
E R E H W Y R E V E C I V R E S
U N S T E A D Y S R E D N A W O

S E T S Y A W L A R E K R S N A L
 U L P L O R D R T U P U S L Y P O
 P B E R G S J C D B P E H R O P S
 E A R J A U G B I O R C E S B E G
 R R F W N C U R A T I V S L S A N
 S U E A I S T K S H H I E O T R I
 O D C D S N E I W Y B I B S I S H
 U N T U Y U D S C L S E N T N T T
 L E S T R O N G E E I T V K A Y Y
 R N O T C B G S S N M V E R T S R
 E U S E E S U I G S I A R M E D E
 P R E M A I N S U I T A B L E T V
 T N E M H C A T E D M I G H T Y E

BG 6.30 For one who sees Me everywhere and **sees** everything in Me, I am never **lost**, nor is he ever lost to Me.

BG 6.31 Such a **yogi**, who engages in the worshipful service of the **Supersoul** knowing that I and the Supersoul are one, **remains always** in Me in all circumstances.

BG 6.32 He is a **perfect** yogi who , by comparison to his own self, sees the **true** equality of all **beings**, in **both** their happiness and their **distress**, O **Ariuna** !

BG 6.33 Arjuna **said**: O Madhusudana, the **system** of **yoga** **which** You have summarized **appears** impractical and **unendurable** to me, for the mind is restless and unsteady.

BG 6.34 For the mind is restless, turbulent, **obstinate** and **very strong**, O Krsna, and to **subdue** it, I **think**, is more difficult than controlling the **wind**.

BG 6.35 **Lord Sri Krsna** said: O **mighty - armed** son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is **possible** by **suitable practice** and by **detachment**.

BG 6.36 For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

BG 6.37 Ariuna said: O Krsna, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

BG 6.40 The Supreme Personality of Godhead said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

BG 6.41 The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

F I W B G E S S U C C E S S A I B U
A M S O D H E I T H E R W S T S N B
M E E R R V L F D I A S O H I B R R
I A K N I L F A E U U T R T R E E E
L N A R I G D I V O H D L I Y G S V
Y S T H N W T L I V E I D A A I E E
A S A C N H N P Y S P L I F N N I N
N E R I G O Y D I I E V R I U N T D
S C D R I S A S E D M I N R J I I N
R O N N T E T L G E E Y S I R N T E
K R I J H S P O E N R E T C A G N I
R P M D V O Y T D Y P A R L A T E R
O E O V E R C O M E U R I M L F T F
W G U P R T H A E A S S U R E D R A

K P T U O H T I W R E C I T C A R P
 A E R S E K A T I A S G E H O P R M
 T S B E C O M E S F S R N T M I C A
 E F I L V M P L D U F T I R N R E K
 U U R I E I S Y O T A G V C W I R E
 T R T N R E O E M K M B I T I N T D
 R T H E I G S U I T I P D H R C A E
 I H F R I S W N S A L O R D E R I T
 V E T C E O G U H E Y A S P T O N C
 A R N C R V R T S R O L T Y F U L A
 G I C L E U I R I G G S A I A T Y R
 A U D F K Y O V O V A B N H C W B T
 S L I N I A G A E R A R D T R I L T
 S E R U T P I R C S A V S E V O B A

BG 6.42 Or, if unsuccessful **after** long **practice** of **yoga**, he **takes** his **birth** in a **family** of transcendentalists who are surely **great** in **wisdom**. **Certainly** such a birth is **rare** in this **world**.

BG 6.43 On **taking** such a birth, he again **revives** the divine consciousness of his **previous** life, and he **again tries** to **make further** progress in **order** to achieve complete **success**, O son of **Kuru**.

BG 6.44 By **virtue** of the **divine** consciousness of his previous **life**, he automatically **becomes attracted** to the **yogetic** principles, even **without** seeking them. Such an inquisitive transcendentalist **stands always above** the ritualistic **principles** of the **scriptures**.

BG 6.45 And when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

BG 6.46 A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Ariuna, in all circumstances, be a yogi.

BG 6.47 And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me, he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

E U E O A V O R E E R O F E R E H T
N E N R P U I T E C N K G N I E B H
D M G I E I Y S E D I B A S T H I I
Y E N D T C N T H I N V H E R G R M
L R I A S E N I N R J U R E H E T S
E P V L I S D I O I O P H E T N H E
T U E W G A L W S N H T S F S G S L
A S I A O Y S A H C R T A G I S S F
M W H Y Y R S F R U I T I V E N E A
I A C S E A K L F Y O T C W S I R I
T S A D W L N E N G A G E S C A G T
N H N E A S I A R J U N A C E T O H
I E D O M H H W G N I K A M S T R T
R D G R E A T E R G N I V O L A P I

Now you have completed Chapter 6 search puzzles, go back and re-read all the verses again before beginning Chapter 7.

C S O E C N A N E P A S C E T I C S
 R S V S T R O N G O N E T S A T P A
 E E E A R T H I T U N L R P A I R L
 N W D C E Y S E V I L O E E R M T O
 O O I N R K U N T I S A H I A D H R
 I R C A I U R R S W L O T H R E A D
 T P A L F B O T H Y R U E S T S E R
 U T N A T C W S H L A N I G I R O N
 L H U I R I E W T L E N D N M D U I
 O R J R N R A E Y R P C O L E N L A
 S E R E U D L I F E U E O S R U G T
 S W A T E R T H G I L N I W S O N R
 I S A A H E H E R H T R G T R S W E
 D N V M A N T R A S E D E T A E R C

BG 7.6 All **created** beings have their **sources** in these two **natures**. Of all that is **material** and all that is **spiritual** in this **world**, know for **certain** that I am **both** the origin and the **dissolution**.

BG 7.7 O conqueror of **wealth**, there is no truth superior to Me. Everything **rests** upon Me, as **pearls** are **strung** on a **thread**.

BG 7.8 O son of **Kunti**, 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.

BG 7.9 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 **penance** of all **ascetics**.

BG 7.10 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.

BG 7.11 I am the strength of the **strong**, devoid of passion and **desire**. I am sex life which is not contrary to religious principles, O **Lord** of the Bharatas, **Arjuna**.

BG 7.12 Know that all **states** of being, be they of **goodness**, passion or ignorance, are **manifested** by My energy. I am, in one **sense**, everything, but I am **independent**. I am not under the modes of material **nature**, for they, on the **contrary**, are within Me.

BG 7.13 **Deluded** by the three modes, goodness, **passion** and ignorance, the **whole world** does not know Me, who am above the **modes** and inexhaustible.

BG 7.14 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.

BG 7.15 Those miscreants who are grossly **foolish** who are **lowest** among **mankind**, whose knowledge is **Stolen** by illusion, and who **partake** of the atheistic nature of demons do not surrender unto Me.

BG 7.16 O best **among** the **Bharatas**, **four kinds** of **pious** men begin to **render** devotional **service** unto Me, the distresses, the **desirer** of **wealth**, the inquisitive and he who is searching for **knowledqe** of the **Absolute**.

B H A R A T A S M E G D E L W O N K
D N I K N A M A N K T S Y E S W L M
Y B E Y O N D N D N E N G H D R A T
M I N E I E N I E L E B R R N N J N
P I O U S S K D O L S E E X I H T E
Y E S E S N N H O L T D N F K O S F
W R G W A E W T I Y N D E L U D E D
E U O S P S S L N E R S E D O M W E
N T O E P E D A R S T A T E S K O K
I A D E S I R E R E H M R F O U L A
V N N D L R O W D O R O S T S I W T
I M E S E R V I C E E N E A N N T R
D H S I L O O F O O E G V R U O F A
E A S I L Y G D E T U L O S B A C P

I V D E M I G O D J S E R U T A N D
 H I R E S E R A L U C I T R A P E E
 K N O W V L E D S A T T A I N I T A
 C W O L L O F H B I R T H S T H S R
 H I G H E S T O S T S E B Y U S O L
 B E I C O A W E S R M O D U R R U R
 E T S N E S U R E A E A N I E O L I
 N C I D C E H A B S N D T E S W E E
 G E D E T L T U T E S A N E L N N H
 A F E O M U I E R R Y F T E R O O T
 G R V S A R A U A V A T A H R I T C
 E E R A N D F R E I W E E A T R A S
 D P C U Y H P R H C L R R D E A U L
 O K N O W L E D G E A E G W O R H S

BG 7.17 Of these, the one who is in full **knowledge** and who is **always** engaged in pure devotional service is the **best**. For I am very **dear** to him and he is dear to Me.

BG 7.18 All these **devotees** are undoubtedly magnanimous souls, but he who is situated in knowledge of Me I **consider** to be just like My own self. Being **engaged** in My transcendental **service**, he is **sure** to **attain** Me, the **highest** and most **perfect** goal.

BG 7.19 **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**.

BG 7.20 Those whose intelligence has been **stolen** by **material** desires **surrender** unto demigods and **follow** the **particular rules** and regulations of worship according to **their** own **natures**.

BG 7.21 I am in everyone's **heart** as the Supersoul. As soon as one desires to **worship** some **demigod**, I make his **faith steady** so that he can **devote** himself to that particular **deity**.

BG 7.22 **Endowed** with such a **faith**, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are **bestowed** by Me **alone**.

BG 7.23 Men of small intelligence worship the demigods and their **fruits** are **limited** and temporary. Those who worship the demigods go the **planets** of the demigods, but My devotees ultimately **reach** My supreme **planet**.

BG 7.24 Unintelligent men, who do not know Me perfectly, **think** that I, the Supreme Personality of Godhead, **Krsna**, was **impersonal before** and have now assumed this personality. Due to their **small** knowledge they do not know My **higher nature**, which is imperishable and **supreme**.

BG 7.25 I am **never manifest** to the **foolish** and unintelligent. For them I am **covered** by My **internal potency** and therefore they do not know that I am **unborn** and **infallible**.

BG 7.26 O **Ariuna**, as the Supreme **Personality of Godhead**, I know everything that has happened in the **past**, all that is **happening** in the **present**, and all **things** that are yet to come. I also **know** all **living beings**, but Me no one knows.

K S G B T I Y I N F A L L I B L E P
N I G O E N N C O V E R E D A M L E
O E S N D S E K N I H T N E R A A R
W N N G I H T S B E A F R J N N N S
G D E O N H E O E K T O U E A I R O
N O V C L I T A W R F O T W T F E N
I W E O K A E E D E P L P O U E T A
N E R M I R M B B N D I U I R S N L
E D U N E E S N P I P S V N E T I I
P N S H R A M N P Y E H T H B W N T
P B G P O C A P A S T H E I T O A Y
A I U N R H L I V I N G T K U I R H
H S T E N A L P R U T A N U J R A N
I M P E R S O N A L I M I T E D F F

E D E E R F G N I H T Y R E V E N B
 P I O U S L Y N R O B L O R D O E R
 R E R I S E D E A T H L T E I C S A
 E V R T A K E F R L K A A C A E E H
 F I E S O H T I I U F U S U V S C M
 U O D H O A C L L F R T S I U E I A
 G N U A H N A C L N O C L A C I F N
 E E E O E I S W U I M A C I E T I E
 G S M S R H O E F S D E V S D U R T
 A I I E T N D G R E B R T A F O C A
 G R T A K S U O I V E R P H R B A H
 E A C T I O N S G S I O D L O A S H
 M E M E R P U S D O G I M E D U V B
 C O M P L E T E L Y S D O H T E M C

BG 7.27 O **scion** of Bharata, O conqueror of the foe, all living entities are **born** into delusion, bewildered by dualities **arisen from desire** and **hate**.

BG 7.28 Persons who have **acted piously** in **previous lives** and in this **life** and whose **sinful actions** are **completely** eradicated are **freed** from the dualities of delusion, and they engage themselves in My service with determination.

BG 7.29 Intelligent **persons** who are endeavoring for liberation from **old age** and death **take refuge** in Me in devotional **service**. They are **actually Brahman because** they entirely know **everything about** transcendental activities.

BG 7.30 **Those** in **full** consciousness of Me, who know Me, the **Supreme Lord**, to be the governing principle of the **material** manifestation, of the **demigods**, and of all **methods** of **sacrifice**, can understand and **know** Me, the Supreme Personality of **Godhead**, even at the **time** of **death**.

Now you have completed Chapter 7 search puzzles, go back and re-read all the verses again before beginning Chapter 8.

CHAPTER 8: ATTAINING THE SUPREME

BG 8.1 **Ariuna inquired:** O my Lord, O Supreme **Person**, what is **Brahman**? What is the **self**? What are fruitive activities? What is this **material** manifestation? And what are the **demigods**? **Please explain** this to me.

BG 8.2 Who is the **Lord** of **sacrifice** and how **does** He live in the **body**, O **Madhusudana**? And how can those **engaged** in devotional **service** know You at the time of **death**?

BG 8.3 The **Supreme** Personality of **Godhead** said: The indestructible, transcendental living **entity** is called Brahman and his **eternal nature** is called **adhyatma**, the self. **Action** pertaining to the development of the material **bodies** of the living entities is **called karma** or fruitive **activities**.

A E X P M A T E R I A L N K A R M A
D N A M H A R B Y S E O D S Q U C M
H E S E D A X J R A I P X E E T C E
Y T U X E A I H U T A R J R I L A N
A E P P G P N N C N I T A V H D F P
T R R L A L X A Q J A C I I E O I E
M N E A G E D S D U R T A C A E N R
A A S I N A E D J U I E M E R P U S
B L E N E S A O X E S R F N E B Q O
K N I H N E T G S Y A U E T R R I N
A T D D T L H I A D H A H D U A R C
R O O E I L I M Q U L O R D T H E A
G X B A T E Q E C I F I R C A S D L
A B O D Y D R D E L L A C T N M Q L

BG 8.4 O best of the **embodied** beings, the **physical nature**, which is constantly changing is called **adhibhuta**, the material manifestation. The **universal form** of the **Lord**, which **includes** all the **demigods**, like those of the sun and moon, is called adhidaiva. And I, the **Supreme** Lord, represented as the Supersoul in the **heart** of **every** embodied **being**, am called adhiyajna, the Lord of **sacrifice**.

BG 8.5 And whoever, at the end of his **life**, quits his body, remembering Me **alone**, at once attains My nature. Of this **there** is no **doubt**.

BG 8.6 Whatever **state** of being one remembers when he **quits** his **body**, O son of **Kunti**, that state he will **attain** without **fail**.

BG 8.7 Therefore **Ariuna**, you should **always think** of Me in the form of **Krsna** 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.

E P H T S I S U T U O H T I W P A K
V M Y B Y C D A L O N E S S H S D T
E I B U T A O L A K K R Y Y C A H H
R N R O U L G O D S N A S N A C I E
Y D R D D I I N D A W I X A R R B R
T H A K M I M I M L C N H Y R D H E
S U P R E M E O A A Q C S T Y E U C
T N O S S A D D L S U L U R G T T I
A U I N T W E Y I R T U S N P A A F
T K L A I R O D F E I D I E M C L I
E A R J U N A O E V H E A R T I V R
V E R T Q X R B A I B S C I N D T C
B F A I L M T R H N U L F I X E D A
S N I A T T A B K U N T I D E D C S

B L S M A L L E R D E A R A K M O M
 C E L Y E O A N O I T A V L A S E H
 E X Y L Y M I S B E T W E E N D C W
 L P R O U K R E T M N A H E I I L V
 I L E L N F E G S E T U T T H A A E
 B A T D O D T A E R G R A W H I M D
 A I N E R D A S G P R T P A R T H A
 C N E S D A M C A U E A T T A I N S
 Y S D T E E Y I G S A F L E S M I H
 O A E X R H X B N K C L M R R I A L
 G L A U I D C I E D H A W T E G O D
 A V T W H O H A F I X E S A N T H E
 H A H S L G E Y E B R O W S Y G T A
 N O S R E P S A S G E L L A H S D U

BG 8.8 He who **meditates** on Me as the **Supreme** Personality of **Godhead**, his mind constantly engaged in remembering Me, undeviated from the **path**, he O **Partha**, is sure to **reach** Me.

BG 8.9 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 He is transcendental, **beyond** this **material nature**.

BG 8.10 One who, at the time of **death**, **fixes** his life air **between** the **eyebrows** and by the strength of **yoga** with an undeviating **mind engages himself** in remembering the Supreme Lord is **full** devotion, will certainly **attain** to the Supreme Personality of Godhead.

BG 8.11 Persons who are learned in the **Vedas** who **utter omkara** and who are **great sages** in the renounced **order enter** into Brahman. Desiring such perfection one practices **celibacy**. I **shall** now briefly **explain** to you this process by **which** one may attain **salvation**.

BG 8.12 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.

BG 8.13 **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**.

BG 8.14 For one who **always** remembers Me **without** deviation, I am **easy** to **obtain**, O son of **Prtha**, **because** of his **constant** engagement in devotional **service**.

BG 8.15 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**.

L W O R L D T L L A U T I R I P S H
A U Q P I H D H I G H E S T R E A I
U L T R I P E W Q U I L H M I N D M
S A W N F E R I N Y U I C I C B T S
N L K A N I A T B O T F I S G E H E
E S L I Y A C H S G I E H E N C I L
S T N A T S N O C I S T W R I A E F
A R B V T C S U R S V S C I X U C R
C E O I A R R T R N T B X E I S I A
R S D S E O O E R E E T T S F E V H
E D Y T R S V U N I A F T E R R R T
D A T I G E T A N H I C R Y S A E R
M E F U N E L G T R A E H E T U S P
L H A Q R P S U P R E M E S R O O D

B E C O M E S G K D N A S U O H T D
 N I N E A P H T S E F I N A M N U S
 I A R T R L O U N A N O T H E R G E
 G G O E T A U Y R E S I M T A N I G
 H A T R T N S E D O B A U T L I V A
 T I H N H E A K U H T R I B E I N G
 S N I A T T A N T E T O R E T T A M
 Y T W L A S H R R S N E N R W O R L
 D L A K W T E I E U B L M A T R A P
 L O E T S V A F G R D I I E T V R L
 R N W E E L I B A H U O R V R U I A
 O E W N D N O H T A E D W T I P R C
 W O A T A R E M A I N S G N H N U E
 L S T M L A V I R R A I T N U K G S

BG 8.16 From the **highest planet** in the **material world**
down to the lowest, all are **places** of **misery** wherein repeated
birth and death take place. But one who **attains** to My **abode**, O
 son of **Kunti**, **never** takes birth again.

BG 8.17 By human calculation a **thousand** ages **taken**
 together form the duration of Brahma's one day. And such also is the
duration of his night.

BG 8.18 At the beginning of Brahma's day all living entities
become manifest from the unmanifest **state** and thereafter, when
 the **night** falls they are merged into the **unmanifest** again.

BG 8.19 **Again** and again, when Brahma's day arrives, all **living**
 entities come into **being**, and with the **arrival** of Brahma's night
 they are helplessly annihilated.

BG 8.20 Yet there is **another** unmanifest **nature**, which is
eternal and is transcendental to this manifested and unmanifested
matter. It is **supreme** and is never annihilated. When all in this
 world is annihilated, that **part remains** as it is.

BG 8.21 That which the **Vedantist describe** as **unmanifest** and infallible, that which is **known** as the supreme destination, that **place** from **which**, having attained it, one **never** returns, that is My supreme **abode**.

BG 8.22 The **Supreme** Personality of **Godhead**, who is **greater** than all, is **attainable** by unalloyed devotion. Although He is **present** in His abode, He is all pervading, and everything is situated **within** Him.

BG 8.23 O **best** of the Bharatas, I **shall** now **explain** to you the **different times** at which passing **away** from this world, the **yogi does** or does not come back.

BG 8.24 Those who know the Supreme Brahman attain that Supreme by **passing** away from the **world** during the influence of the **fiery** god, in the **light**, at an **auspicious moment** of the day, **during** the fortnight of the **waxing** moon, or during the **six months** when the **sun travels** in the **north**.

A T T A I N A B L E D E R O W S D G
G D R A U S P I C I O U S A I H O P
S N I E S E M I T D P B E S T D E A
H U I F V Y N R E S R L T I H M S S
A R P R F E O V U A E N A E I O L S
L D E R U E N G T T S F A C N M E I
L E H S E D R S I T E D I W E E V N
G S C Y E M I E N A N R X N A N A G
N C I A N T E E N T T R E T A E R G
I R H W N W M O N T H S R Y E M T M
X I W A B O D E O V E X R N W O N K
A B D X M R O M R S U E P S U N E U
W E I A Y L A W T N I A L P X E G O
V S T R A D V E H F G I L I G H T D

P E R S O N O A C T I V I T I E S G
 A S C H A R T C I D M P L A N E T D
 B H R I S Y A W T L D E X I F I E E
 E T T O V X E D S R K R S N M V C R
 R A N U J R A E Y O F S N O O M H E
 E P S V T A E O M W O O M T N R A D
 F J N E H W N S I X R S I P T E R L
 T U R D G L S O V E T O E A H V I I
 E G U I I E A U E R N I B H S E T W
 N N T C N R N T D E I U E A C N Y E
 O I E K E T W H A T G X S K B A T B
 L N R E S U L T S S H K C Y A O E H
 P A T H G I L E R U T A G A I N D R
 D W D E R I V E D A B L A N R E T E

BG 8.25 The **mystic** who passes away from this world during the **smoke**, the **night**, the **fortnight** of the **waning** moon, or the **six months** when the **sun** passes to the **south reaches** the **moon planet** but **again** comes back.

BG 8.26 According to **Vedic** opinion, there are two **ways** of passing from this **world**, one in **light** and one in darkness. When one passes in light, he does not come **back**; but when one passes in **darkness**, he **returns**.

BG 8.27 Although the devotees know these two **paths**, O **Arjuna**, they are **never bewildered**. Therefore be always fixed in **devotion**.

BG 8.28 A **person** who accepts the path of devotional **service** is not **bereft** of the **results derived** from studying the **Vedas**, performing **austere** sacrifices, giving **charity** or pursuing philosophical and fruitive **activities**. Simply by performing devotional service, he attain all these, and at the end he reaches the **supreme eternal abode**.

Now you have completed Chapter 8 search puzzles, go back and re-read all the verses again before beginning Chapter 9.

CHAPTER 9 THE MOST CONFIDENTIAL KNOWLEDGE

BG 9.1 The **Supreme** Personality of **Godhead said**: My **dear Ariuna** because you are **never envious** of Me, I **shall impart** to you this most confidential knowledge and realization knowing which you shall be relieved of the **miseries** of **material** existence.

BG 9.2 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.

BG 9.3 Those who are not **faithful** in this devotional **service cannot attain** Me, O conqueror of enemies. Therefore they **return** to the **path** of **birth** and **death** in this material **world**.

BG 9.4 By Me in My unmanifested form, this **entire universe** is **pervaded**. All **beings** are in Me, but I am not in them.

J M O N O I G I L E R E N I A T T A
B I R T H M A T E S G I V E S E I B
C S C A N R U T E R P A R A E D E W
A E W L L L A H S E T R A P M I N O
N R J A M I S E U V B E I G N R T R
N I O I N V C M O I I F R G Y E I L
O E L R N R T K I N G L S O L C R D
T S U E E P S R V U E E E D L T E E
A E F T V E E X N M B S R H U G M D
N I H A E R R L E E U A V E F O R A
U M T M R F U R M A H I I A Y D P V
J E I R U E P I C T M D C D O H U R
R N A E S U D E A T H M E R J E S E
A E F T S V B P N O I T C E F R E P

D E V B E I N G S L A I R E T A M H
 E S Y A W L A E A G N I V I L U I G
 T B L O W N O I T A E R C D N S L U
 A P A R T N Y H T C R W I N D E L O
 L D S A M W I U W G R E M E N C E H
 I L E L I L R A N O P U S L S P N T
 H O I T L E M I G H T Y O E O O N L
 I H T H R I H F Y A N U C O U T I A
 N E I E M T E L I A N N R T R E U C
 N B T S Y S L E T W E D M A C N M I
 A N N R E S T S N L E E S K E C H T
 E O E R Y R E V U R N R M I G Y K S
 C V B E H O L P K B L O W I N G T Y
 E A G A S N O I T A T S E F I N A M

BG 9.5 And yet **everything** that is created does not rest in Me. **Behold** My **mystic opulence!** **Although** I am the maintainer of all **living entities** and although I am everywhere, I am not a **part** of this **cosmic** manifestation for My **Self** is the **very source** of **creation**.

BG 9.6 Understand that as the **mighty wind, blowing** everywhere, **rests always** in the **sky**, all created **beings** rest in Me.

BG 9.7 O son of **Kunti**, at the end of the **millennium** all **material manifestations enter** into My **nature**, and at the beginning of another millennium, by My **potency**, I create them again.

BG 9.8 The **whole** cosmic **order** is under Me. **Under** My will it is automatically manifested again and again and under My will it is **annihilated** at the end.

BG 9.9 O **Dhananjaya**, all this **work cannot bind** Me. I am ever detached from all **these material** activities, **seated** as though **neutral**.

BG 9.10 This material **nature**, which is one of My energies, is working **under** My **direction**, O son of Kunti, producing all **moving** and nonmoving **beings**. Under its **rule** this manifestation is **created** and annihilated again and **again**.

BG 9.11 Fools **deride** Me when I **descend** in **human** form. They do not know My transcendental nature as the **Supreme Lord** of all that be.

BG 9.12 Those who are thus **bewildered** are attracted by **demonic** and atheistic **views**. In that deluded condition, their **hopes** for liberation, their fruitive activities, and their **culture** of knowledge are all **defeated**.

BG 9.13 O son of **Prtha**, those who are not **deluded** the **great souls** are under the **protection** of the **divine** nature. They are fully **engaged** in **devotional** service because they know Me as the Supreme Personality of **Godhead**, original and inexhaustible.

P R O T E C T I O N E D I R E D A C
A H T R P D E R E D L I W E B H U D
D E F E A T E D E N I V I D D L N E
A H W C I N O M E D M O V N T W S L
E E A S D E G A G N E D R U L E L U
H V I N G O S W E I V T R E H H U D
D E M A A D H E A D A E A T L R O E
O M O M G N B Y P T L U S E E A S D
G E V U A E J D N O I T C E R I D N
R R I H I U E A R N H D E P U C C E
E P N N N T K D Y N R I B O T E U C
A U G E A R T E M A T E R I A L L S
T S R E O A L O R C H O P E N R T E
A C S W P L A N O I T O V E D D U D

O J H B A S I S E T R O P P U S E F
 E I E D O W D C M O T H E R N I V R
 T V A F U N A T U E S R E V I N U I
 B U T T E L I R E F U G E J W O R E
 L V O S P A R E T T A M L B E T S N
 O G C H A U V G A G O A A O M R W D
 R N N R T T N R N M N V T R E W O E
 F I R E E I V E H R E P H V R I B A
 N L W B T R W A E D R N I L P T G T
 W A O N D A R T A T R D A H U H N H
 O E A E O I E S E D N O C E S O I T
 D H E R B N W I T H H O L D L R W D
 C S P I R I T C H A N T C E J B O I
 N O I T A V I T L U C R E T T U B W

BG 9.14 Always **chanting** My glories, endeavoring with great determination, **bowing down** before Me, these **great** souls perpetually **worship** Me with devotion.

BG 9.15 Others, who **engage** in sacrifice by the **cultivation** of knowledge, worship the **Supreme Lord** as the one **without** a **second** as **diverse** in many and in the universal form.

BG 9.16 But it is I who am the **ritual**, I the sacrifice, the offering to the ancestors, the **healing herb**, the transcendental **chant**. I am the **butter** and the **fire** and the offering.

BG 9.17 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 Rg, the Sama and the Yajur **Vedas**.

BG 9.18 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.

BG 9.19 O Arjuna, I give **heat**, and I **withhold** and **send** forth the **rain**. I am immortality and I am also **death** personified. Both **spirit** & **matter** are in Me.

BG 9.20 Those who **study** the Vedas and **drink** the soma **juice**, seeking the heavenly **planets, worship** Me indirectly. Purified of **sinful** reactions, they take **birth** on the **pious, heavenly planet** of **Indra**, where they **enjoy godly delights**.

BG 9.21 When they have thus enjoyed **vast** heavenly sense pleasure and the **results** of their pious activities are exhausted they **return** to this **mortal planet again**. Thus those who seek **sense** enjoyment by adhering to the principles of the three **Vedas** achieve only repeated birth and **death**.

BG 9.22 But those who **always** worship Me with **exclusive** devotion, meditating on My transcendental form, to them I **carry** what they **lack** and I **preserve** what they have.

BG 9.23 Those who are **devotees** of **other** gods and who worship them with **faith** actually worship only Me, O son of **Kunti**, but they do so in a **wrong** way.

BG 9.24 I am the only enjoyer and **master** of all **sacrifices**. Therefore, those who do not **recognize** My true transcendental **nature** fall **down**.

B D K P E X C L V R E S U L T S V N
I E C O I E S N E S Y D A N W O D A
R L A H J H R S D G O T H E R E R T
Z I L T U U S T A Z J V E G V E I U
S G O A T K A R S I N P H O H C N R
E H W E Z I N G O C E R T D T I K A
C T R D X O N T A W X E R L I U P L
I S O T G C L D O I E S I Y A J R O
F A N E A W L A R S N E B Z F E E Y
I V G N S I V U T A R R V Y T K S R
R N E A L W A Y S R X V N S D C E R
C U X L U K U N T I O E A L A U O A
A K C P I O U S R R V M F A I N T C
S E N S S T E N A L P E L U F N I S

W H S U O I C I P S U A N I R E T E
 S R E F F O L D E E R F M E V I K O
 A N C E S T O R S H I R N I H A R D
 N M B E V B V O N D O D G U T X E E
 Y R O D X I E X D F E K A W R M S X
 O E N N I F L E R R F R E E I Y U I
 N V D I G A V E S T S O H G B K L F
 E E A M U O P I Y I F W O D B U T P
 O O G Q T I E V W U F D G O E N S A
 R H E I H L N P A R S P I R I T S R
 E W O S R E W O L F A W A Y N I V T
 T N R K U A C C E P T R E N G D E I
 A O F R I F R I E N F C A R S V O A
 W X S E R V I C E D E T A R E B I L

BG 9.25 Those who **worship** the **demigods** will **take birth among** the demigods; those who worship the **ancestors** go to the ancestors; those who worship **ghosts** and **spirits** will take birth among such **beings** and those who worship Me will **live** with Me.

BG 9.26 If one **offers** Me with **love** and devotion a **leaf**, a **flower**, **fruit** or **water**, I will **accept** it.

BG 9.27 Whatever you do, whatever you eat, whatever you offer or **give away** and whatever austerities you **perform**, do that, O son of **Kunti**, as an offering to Me.

BG 9.28 In this way you will be **freed** from **bondage** to **work** and its auspicious and **inauspicious results**. With your **mind fixed** on me in this principle of renunciation, you will be **liberated** and come to Me.

BG 9.29 I **envy** no one, nor am I **partial** to **anyone**. I am **equal** to all. But **whoever renders service** unto Me in **devotion** is a **friend**, is in Me and I am also a friend to him.

BG 9.30 Even if one **commits** the most abominable **action**, if he is **engaged** in devotional service he is to be considered **saintly** because he is properly situated in his determination.

BG 9.31 He **quickly** becomes righteous and attains **lasting peace**. O son of Kunti, **declare** it **boldly** that My devotee **never perishes**.

BG 9.32 O son of Prtha, those who take **shelter** in Me, **though** they be of **lower birth, women, vaisyas merchants** and **sudras workers**, can **attain** the supreme destination.

BG 9.33 How much more this is so of the **righteous brahmanas**, the devotees and the saintly **kings**. Therefore, having come to this temporary, miserable **world**, engage in **loving service** unto Me.

BG 9.34 Engage your **mind** **always** in thinking of Me, **become** My **devotee**, offer obeisances to Me and worship Me. **Being** completely **absorbed** in Me, **surely** you will come to Me.

D A B S O R B E D S E A H G U O H T
P E A C E D W O R I R S H E L T E R
L O V C K S Y A W L A E I N T S M W
M M W O R L D Y G S L H L N R U E O
I G B M T B E I N G C S Y E I D R M
D N I M S E R V I C E I K V G R C S
E I R I V B E K K R D R S E H A H A
M V A T O N I Q G E O E U R T S A N
O O H S G N U N O W N P T R E U N A
C L M A G I I B W O M E N L O R T M
E A G S C A K Y I L L Y H E U E S H
B E C K T T U T R R E A B O S L T A
D E L T O T C L A S T I N G C Y I R
B Y A W S A I N T L Y H Y L D L O B

Now you have completed Chapter 9 search puzzles, go back and re-read all the verses again before beginning Chapter 10.

Chapter 10: The Opulence of the Absolute

I A B F R I E N D S U P R E M E B D
H N E M I G H R E S P E C T T R E E
A F T D E E O G C H A T B U O D E M
P A T E F L A L O N E U A N U G N I
P M E A L S O R I G I N D L D R Y G
I M R T R L A R S W U V E E O A S O
N O A H I G I E T J S D L R O W T D
E D M S T R C G R N N W B S N I S S
S E T A E N O A E U O D A E H D O G
S E E M E Y M A F N I C N A E E H W
N R A L K N I R K B C U V M P A N O
G F U O W L N O E O D E R I P R O R
S P E A K P D S C R E A T E D N C L
O C H A R I T Y A N G O Y T H G I M
S A T I S F A C T I O N G N I V I G

BG 10.1 The **Supreme** Personality of **Godhead** said: **Listen** again, O **mighty** - **armed Ariuna**. Because you are My **dear friend**, for your benefit I shall **speak** to you further, **giving** knowledge that is **better** than what I **have** already explained.

BG 10.2 Neither the **hosts** of **demigods** nor the **great** sages know My **origin** or **opulences**, for, in every **respect**, I am the **source** of the demigods and **sages**.

BG 10.3 He who knows Me as the **unborn**, as the beginningless, as the Supreme **Lord** of all the worlds, he only, **undeluded** among men, is freed from all **sins**.

BG 10.4-5 **Intelligence, knowledge, freedom** from **doubt** and delusion, forgiveness, truthfulness, control of the senses, **control** of the **mind, happiness** and distress, birth, death, fear, fearlessness, nonviolence, equanimity, **satisfaction**, austerity, **charity, fame** and **infamy**, all these various qualities of living beings are created by Me **alone**.

BG 10.6 The **seven** great **sages** and **before** them the **four** other **great** sages and the Manus, **progenitors** of **mankind**, come from Me, **born** from My **mind**, and all the living **beings populating** the **various planets descend** from them.

BG 10.7 One who is factually convinced of this **opulence** and **mystic power** of Mine engages in unalloyed devotional service; of this there is no **doubt**.

BG 10.8 I am the **source** of all **spiritual** and material **worlds**. Everything **emanates** from me. The **wise** who **perfectly** know this **engage** in My devotional service and **worship** Me with all their **hearts**.

BG 10.9 The **thoughts** of My pure devotees **dwel** in Me, their **lives** are fully **devoted** to My **service** and they **derive** great satisfaction and bliss from **always** enlightening one **another** and **conversing** about Me.

BG 10.10 To those who are constantly devoted to serving Me with **love**, I give the understanding by which they can come to Me.

S P I R I T U A L Y L T C E F R E P
Y S T E C R U O S E R V I C E F R O
A E B P D R I D A T N R O B K O G P
W R U O S N L S G R E A T D J U N U
L T O W U R I Y E G A G N E M D I L
A H D E O A M M S V E K N V A W S A
E O N W I L A B K V I I P O W E R T
C U E D R N N I O W T R H T S L E I
N G C E A W K L E O R T E E P L V N
E H S T V E I S R R O G V D O T N G
L T E C S V N S O S H E A R T S O F
U S D I E A D W F H N S P I R I C E
P V W S C O N B E I N G C R U O F C
O R E H T O N A B P L A N E T S D T

E A P L H E D E R E B M E M E R
 M R E A A R K N O W L E D G E E
 E J R I M E R C Y A C C E P T P
 R U S C P R S L A B O D E E S O
 P N O E Y O N D Y N A R R U E T
 U A N P L S A L A M P N A N R E
 S S H S I R L S T R A E H B U N
 M U T C A A C C E L E S M O P C
 Y O U N T L A N R E T N I R U Y
 S I R O E W O R L D S O I N M E
 T R T L D T I N T O T M O V W R
 I A O L A S A Y V P R E K N I C
 C V U N D E R S T A N D S P E D

BG 10.11 To show them **special mercy**, I, dwelling in their **hearts**, destroy with the lamp of **knowledge** the darkness born of ignorance.

BG 10.12-13 **Ariuna** said: You are the Supreme Personality of Godhead, the ultimate **abode**, the **purest**, the Absolute **Truth**. You are the **eternal**, transcendental, original **person**, the **unborn**, the greatest. All the great sages such as Narada, **Asita**, Devala and **Vyasa** confirm this truth about You and now You Yourself are declaring it to me.

BG 10.14 O **Krsna**, I **totally accept** as truth all that You have told me. Neither the demigods nor the **demons** O Lord, can **understand** Your personality.

BG 10.15 Indeed, You alone know Yourself by Your own **internal potency**, O Supreme Person, origin of all, **Lord** of all beings, God of gods, Lord of the universe!

BG 10.16 Please tell me in **detail** of Your **divine** opulences by which You pervade all these worlds.

BG 10.17. O Krsna, O **supreme mystic**, how shall I constantly think of You and how shall I know You? In what **various** forms are you to be **remembered** Supreme Personality of Godhead?

BG 10.18 O **Janardana, again please** describe in detail the **mystic power** of Your opulences. I am **never** satiated in hearing about You, for the more I hear the more I want to **taste** the **nectar** of Your **words**.

BG 10.19 The Supreme Personality of Godhead said: Yes, I will tell you of My **splendorous manifestations**, but only of those which are prominent, O Arjuna, for My opulence is limitless.

BG 10.20 I am the Supersoul, O **Arjuna**, seated in the **hearts** of all living **entities**. I am the beginning, the middle and the end of all **beings**.

BG 10.21 Of the Adityas I am Visnu, of **lights** I am the **radiant** sun, of the Maruts I am Marici and **among** the **stars** I am the moon.

BG 10.22 Of the Vedas I am the Sama **Veda**; of the demigods I am **Indra**, the **king** of **heaven**; of the **senses** I am the **mind** and in living beings I am the **living force**, consciousness.

BG 10.23 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.

R S N O I T A T S E F I N A M E
A P E C R O A N A D R A N A J N
K L V K I N G V I A N U J R A T
S E E A R T I S G G N I V I L I
A N R J U S S I N A W O A L O T
S D N A T T N Y O I R D I M R I
A O J A N A E I M N E G T E D E
S R R S A R C H A V H L A S N S
E O S G I S T E D T A D S A E E
N U D N D L A A S E N G T E V C
S S R I A V R R W I F U E L A R
E G O E R I F T M R E W O P E O
S N W B M O U S I N D R A M H F

E U C H A N T I N G N I R U D N
 V C S T N A H P E L E G A S H O
 O C I H B A R U S A N A N T A I
 L A N W N U S G N A M O L N C T
 A I F A A D E H O L Y O D G L A
 N H S T E I S J P U B F I R A E
 C S D E G C R B A R P E S E R R
 E R O R N W O P E P H I P A E C
 S A G S O A H D W I A H T T N O
 T V I A M T N D U R N C D A E R
 O A M P A U A N A N E G E H G P
 R J E E H S R E S N A P S I D U
 S A D T N A M E S T S E I R P C
 B O D I E S E C I F I R C A S W

BG 10.24 Of **priests**, O Arjuna, know Me to be the **chief**, Brhaspati. Of **generals** I am Kartikeya and of **bodies** of **water** I am the ocean.

BG 10.25 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.

BG 10.26 Of all trees I am the banyan tree and of the sages among the **demigods** I am Narada. Of the Gandharvas I am Citraratha and **among** perfected **beings** I am the **sage** Kapila.

BG 10.27 Of **horses** know Me to be **Uccaihsrava**, produced **during** the churning of the **ocean** for **nectar**. Of lordly **elephants** I am Airavata and among men I am the monarch.

BG 10.28 Of **weapons** I am the **thunderbolt** among cows I am the **surabhi**. Of causes for **procreation** I am Kandarpa, the god of love, and of serpents I am Vasuki.

BG 10.29 Of the many-hooded Nagas, I am **Ananta** and among the aquatics I am the demigod Varuna. Of departed **ancestors** I am Aryama and among the **dispensers** of law I am Yama, the lord of **death**.

BG 10.30 Among the Daitya demons I am the **devoted** Prahlada, among **subduers** I am time, among **beasts** I am the **lion** and **among birds** I am Gaurda.

BG 10.31 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**.

BG 10.32 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**.

BG 10.33 Of letters I am the letter A, and among **compound** words I am the dual compound. I am also inexhaustible **time**, and of **creators** I am Brahma.

BG 10.34 I am all-devouring **death** and I am the generating **principle** of all that is yet to be. Among **women** I am **fame, fortune, fine speech, memory**, intelligence, steadfastness and patience.

BG 10.35 Of the **hymns** in the Sama **Veda** I am the Brhat-sama and of **poetry** I am the Gayatri. Of months I am Margasirsa, November-December, and of **seasons** I am **flower**-bearing **spring**.

S S C I E N C E U S R O T A E R C R
C H P Y R T E O P R I N C I P L E U
I F O R T U N E I E S N O S A E S D
E A H L I S H A R I P R I K S G E E
N S Y I D N D M O F D E V R H A P V
L U M O E E G E F I N E O A T N C O
A B N R V M P S D R I B R H N G H T
U D S E W A O N H U H G E S O E C E
T U F O M F U W T P L A N A M S E D
I E O M L O O E A G I N C I S C E M
R R R E P L W M S N O P A E W T P O
I S S M F M A P R O N I N G B O S Y
P I O T I R H Y V M M E M O R Y L T
S C M T R U T H U A L T R E W O L F

I G W A R V Y A S A P G N T O M P
 V E I V Y A E D A V E R P N R E S
 H N S A G E S E G G C W I E S A E
 T E D A P R S X N V I Y K M T N S
 G R O N E I O I O T R R U H E S R
 N A M U W R L S R O A R J S L T E
 E T S J Y B P T T P N A V I G A V
 R I I R M A O C S E X I S N N E I
 T N L A R S I L E N C E A U I H N
 S G G K E V N D I D N E L P S C U

BG 10.36 I am also the **gambling** of **cheats**, and of the **splendid** I am the splendor. I am **victory**, I am adventure and I am the **strength** of the **strong**.

BG 10.37 Of the descendants of Vrsni I am Vasudeva and of the Pandavas I am **Arjuna**. Of the **sages** I am **Vyasa** and among great thinkers I am Usana.

BG 10.38 Among all **means** of suppressing lawlessness I am **punishment** and of those who seek victory I am morality. Of secret things I am **silence** and of the **wise** I am **wisdom**.

BG 10.39 Furthermore, O Arjuna, I am the **generating** seed of all existences. There is no being, moving or nonmoving, that can **exist** without Me.

BG 10.40 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.

BG 10.41 Know that all opulent, beautiful and glorious creations spring from but a **spark** of My splendor.

BG 10.42 But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I **pervade** and support this entire **universe**.

Now you have completed Chapter 10 search puzzles go back and re-read all the verses again before beginning Chapter 11.

CHAPTER 11: THE UNIVERSAL FORM

BG 11.1 Arjuna said: By my hearing the instructions you have kindly **given** me about these most confidential **spiritual subjects**, my **illusion** has now been **dispelled**.

BG 11.2 O lotus-eyed one, I have heard from You in **detail about** the appearance and disappearance of every living **entity** and have **realized** Your inexhaustible **glories**.

BG 11.3 O **greatest** of all personalities, O supreme form, though I see You here **before** me in Your **actual position**, as You have **described** Yourself, I wish to see how You have **entered** into this cosmic manifestation. I want to see that form of Yours.

BG 11.4 If You **think** that I am able to **behold** Your **cosmic** form, O my **Lord**, O **master** of all **mystic power**, then **kindly** show me that **unlimited** universal **Self**.

BG 11.5 The **Supreme** Personality Of **Godhead** said: My **dear** Arjuna, O son of **Prtha**, see now My opulences, hundreds of thousands of **varied** divine and **multicolored** forms.

M U L T I C O L O R E D S E L L C U
I N L C N O I T I S O P H F P E O N
R L I D E B I R C S E D O L D L S L
D E L G M E R T E C A A W E L T M I
L S W U R M U N S E B E Z S C H I M
O R I O S E T M H O Y I E E A I C I
H A F L P I A D U L L H J U M N I T
E E G R T D O T D A I B T M Y K R E
B D T Y E G C N E R U O U L S P I D
S H D I E A I R A S P I R I T U A L
A U R A V K S V A C T U A L I L L O
M A S T E R T D E T A I L W C E D R
V Y E M E R P U S N G L O R I E S D
E N T D I S P E L L E D E R E T N E

O L D E S T O U T U O H G U O R H T
 P W S T H R N O I G I L E R Z G P Y
 I O P T R M S I M I D D L E H A R W
 N R A M E Y A S G S M R A F F O N D
 I A C I Y N E B U I B E M I L C Z R
 O D E D D L A U T N R M I G R E T A
 N I G N I Z A L B A D O R N E D D S
 G E H A D O U C P I I U P D S I A M
 O N T E R C R O W N S T P L A C E E
 D C R R I N E G O D C H L A N E R T
 H E O F E M E R P U S I D E S F P S
 E R F I S E Y E G N I N R U B F S Y
 A I M I D D W A N U M B E R L E S S
 D F G O D E N T I R E S R E V I N U

BG 11.17 Your form is **difficult** to see because of its glaring effulgence, spreading on all **sides**, like **blazing fire** or the immeasurable **radiance** of the sun. Yet I see this glowing form everywhere, **adorned** with various **crowns**, **clubs** and **discs**.

BG 11.18 You are the **supreme primal** objective. You are the ultimate resting **place** of all this universe. You are inexhaustible, and You are the **oldest**. You are the maintainer of the eternal **religion**, the Personality of **Godhead**. This is my **opinion**.

BG 11.19 You are without **origin**, **middle** or end. Your glory is unlimited. You have **numberless arms**, and the sun and moon are Your **eyes**. I see You with blazing fire coming **forth** from Your **mouth**, **burning** this **entire universe** by Your own radiance.

BG 11.20 Although You are one, You **spread throughout** the sky and the **planets** and all **space** between. O **great** one, seeing this wondrous and terrible form, all the planetary **systems** are perturbed.

BG 11.21 All the **hosts** of demigods are surrendering before You and entering into You. Some of them, very much **afraid** are offering **prayers** with **folded hands**. Hosts of great **sages** and perfected beings, crying "All **peace!**" are praying to You by singing the Vedic **hymns**.

BG 11.22 All the various **manifestations** of Lord Siva, the **Adivyas**, the Vasus, the Sadhyas, the Visvedavas, the two Asvins, the Maruts, the **forefathers**, the Gandharvas, the Yaksas, the Asuras and the perfected **demigods** are beholding You in **wonder**.

BG 11.23 O mighty-**armed** one, all the **planets** with their demigods are **disturbed** at seeing Your great form, with its many faces, eyes, arms, **thighs**, legs and **bellies** and Your many terrible teeth; and as they are disturbed, so am I.

BG 11.24 O all-pervading **Visnu**, seeing You with Your many **radiant** colors touching the sky, Your **gaping** mouths and Your **great** glowing eyes, my mind is **perturbed** by fear. I can no **longer maintain** my **steadiness** or **equilibrium** of **mind**.

E D S A T S S R E H T A F E R O F W
R Q O R E N W P E R T U R B E D O O
L E U W E M S T E N A L P V I S L N
O P G I M Y L P C H N A D Y T S D D
S L M N L H A L A S I L V F O H E E
S A E I O I N R E G A P I N G G D R
E N S O N L B G P R T D S W O I H O
N T N A I D A R Q M N V N T U H S S
I F Y F R S Q E I A I P U D G T E A
D O G R L M V A H U A U L R S P I Y
A R I A Y I E T D E M I G O D S L T
E H N I M N S D N A H F H L V P L I
T V L D O U G E R D I S T U R B E D
S N O I T A T S E F I N A M Y O B A

M S E C A F R R A W S R O I R R A W
 I R D K E E T S E F I N A M O U T G
 S N E I F K G E S R E U N A V S R L
 S F H N F I N C O D F G R N I A O K
 O C S G A L A E L P L E A S C R D S
 C S A S K H M H D W D R K I D F R S
 D S M M C T S E I S R G O W N E O E
 E O S F F A I G E R O U N W V P N V
 P V H U D E H U R E S F E I R P A A
 P P T T L D B F S V I S N U Z D F W
 A V U P E S R E V I N U P L E A S E
 R C O C E A N R P R I M A L F S L O
 T E M O T H S S E C N A S I E B O B
 P E F F U L G E N C E N O I S S I M

BG 11.25 O **Lord** of lords, O **refuge** of the **worlds**, please be **gracious** to me. I cannot keep my balance seeing thus Your blazing **deathlike faces** and awful teeth. In all directions I am bewildered.

BG 11.26-27 All the sons of Dhrtarastra, along with their allied **kings**, and **Bhisma**, **Drona**, **Karna** and our **chief soldiers** also, are rushing into Your fearful mouths. And some I see **trapped** with heads **smashed** between Your teeth.

BG 11.28 As the many **waves** of the **rivers** flow into the **ocean**, so do all these great **warriors** enter blazing into Your **mouths**.

BG 11.29 I see all **people** rushing full speed into Your mouths, as **moths dash** to destruction in a **blazing** fire.

BG 11.30 O **Visnu**, I see You devouring all people from all sides with Your flaming mouths. Covering all the **universe** with Your **effulgence**, You are **manifest** with terrible, scorching rays.

BG 11.31 O Lord of lords, so fierce of forms, please tell me who You are. I offer my **obeisances** unto You; please be gracious to me. You are the **primal** Lord. I want to know about You, for I do not know what Your **mission** is.

BG 11.32 The **Supreme** Personality of **Godhead** **said**: Time, I am, the great **destroyer** of the **worlds** and I have come here to destroy all **people**. With the **exception** of you (the Pandavas) all the **soldiers** here on both **sides** will be **slain**.

BG 11.33 Therefore, get up. Prepare to fight and win **glory**. **Conquer** your enemies and **enjoy** a flourishing kingdom. They are already put to **death** by My **arrangement** and you, O Savyasaci, can be but an instrument.

BG 11.34 Drona, Bhisma, Jayadratha, **Karna** and the other **great** warriors have **already** been destroyed by Me. Therefore kill them and do not be disturbed. Simply fight and you will **vanquish** your **enemies** in **battle**.

BG 11.35 **Saniava** said to **Dhrtarastra**: O King, **after** hearing these **words** from the Supreme Personality of Godhead, the trembling **Arjuna** offered obeisances with folded **hands** again and **again**. He **fearfully** spoke to Lord **Krsna** in a **faltering voice**, as follows.

D S A N J Y T I L A N O S R E P T E
 N E G C O N Q U E R J X H Q A N W X
 E V S I A N U J R A Y T E K E S N C
 M O A T H A N A N R A K G M N I O E
 E I T J R D X S V E A Q E T A D V P
 R C A U W O R L D S N G A L T E A T
 P E E O N K Y L K R N D S N T S N I
 U P R E L P O E P A I U E F Q N Q O
 S D G Y O J N E R A L R I T A X U N
 S S O L D I E R S I D R M N F S I O
 Y R O L G B A T T L E X E K I O S U
 R E T F A N P E C X S D N A H A H E
 A R T S A R A T R H D A E H D O G R
 F A L T E R I N G A S A N J A Y A A

B E U M A T E R I A L C R E A T S D
 R V S N A R G I T U L T I M A T E B
 A Y U R I N H R E W O N K X H M D T
 H C P B E V U C M Q L U F Y O J O E
 M O R E G V E J O D F T W N M U M C
 A S E C N G I R R I U H S O A D E R
 I M M O I O E N D A G E R L G R Y U
 N I E M R D S A U R E F U G E R D O
 U C O E A R M S N F A R J H E T L S
 N E L S E O G R E A T E T F G D R E
 A S D T H N T U A R Y V F A E L O S
 S U S O I M C R E A T O R S M I W N
 N A M E D A E H D O G B T W H O L E
 M C B R I G H T L Y R A U T C N A S

BG 11.36 **Arjuna** said: O **master** of the **senses**, 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.

BG 11.37 O **great** one, greater even than **Brahma**, You are the original **creator**. Why then should they not offer their respectful obeisances unto You? O limitless one, God of gods, **refuge** of the **universe** ! You are the invincible **source**, the **cause** of all causes, transcendental to this material manifestation.

BG 11.38 You are the original Personality of **Godhead**, the **oldest**, the **ultimate** **sanctuary** of this manifested cosmic **world**. You are the **knower** of everything and You are all that is knowable. You are the **supreme** refuge, **above** the **material** **modes**. O limitless form? This **whole** **cosmic** manifestation is pervaded by You.

BG 11.39 You are air and You are the supreme **controller!** You are fire, You are **water**, You are the moon ! You are **Brahma**, the **first** living creature, and You are the **great-grandfather**. I therefore offer my respectful obeisances unto You a **thousand times**, and **again** and yet again !

BG 11.40 Obeisances to You 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.

BG 11.41-42 Thinking of You as my **friend**, I have rashly addresses You , "O **Krsna**", "O **Yadava**", "O my friend", not knowing Your **glories**. Please forgive whatever I may have **done** in **madness** or in love. I have **dishonored** You many times, jesting as we **relaxed**, lay on the same bed, or sat or ate **together**, **sometimes alone** and sometimes in front of many friends. O infallible one, please **excuse** me for all those offenses.

BG 11.43 You are the **father** of this **complete cosmic** manifestation of the moving and nonmoving. You are its worshipable **chief**, the **supreme** spiritual master. No one is **equal** to You, nor can **anyone** be one with You within the three worlds, O **Lord** of **immeasurable** power ?

E S U C X E L B A R U S A E M M I P
R L O R E H T E G O T X C I M S O C
E F A T H O Q E N O L A P L E W R T
T H O U S A N D S S E G E H E L S E
S Q U A E M M F I R S T K R K L E M
A V A D A Y E U E C X A E R G E M E
M S N L M I G L O R I E S L U G I R
D H O G H I L H G F R N T R P V T P
I R R C A O G D E X A L E R B M N U
D N E I R F L H R Q V T K N S Q O S
O M M T B R Q B T E U Y H R O K R C
N U N S S E N D A M T A X E D Y F W
E O S O M E T I M E S A L V R K N A
C D I S H O N O R E D A W N I A G A

P I M P U D E M C E H D L R O W C S
 R L U M F W H E E L P P I L Y A U U
 H U E V N I A G A B L A M I R P N Y
 A D O A P A R E G O D V E R R I M W
 N S N F S T V G N I E B U E V D R I
 D H F R I E N D G A Y W M E E O F S
 S O S F R N E X R F C E R M N E P H
 Y W D O B D A E H E R S R G R B O U
 L N A R U C O F V R E A S N E W T R
 I W E E L H E I E O M O X S N L E S
 P I H B C C N W N F L S T E T T N U
 P S D N A B O D E E H O D O R S C T
 A H O R A L S U P B W S R B A E Y O
 H C G E F A T H E R U T O D P B V L

BG 11.44 You are the Supreme Lord, to be worshiped by every living **being**. Thus I fall down to offer You my respectful obeisances and ask Your **mercy**. As a **father** tolerated the **impudence** of his son, or a friend tolerates the impertinence of a **friend**, or a wife tolerated the familiarity of her **partner**, **please** tolerate the **wrongs** I may have done to You.

BG 11.45 After seeing this universal form, which I have never seen **before**, I am gladdened, but at the same time my mind is disturbed with fear. Therefore, please **bestow** Your **grace** upon me and **reveal again** Your form as the Personality of **Godhead**, O Lord of lords, O **abode** of the **universe**.

BG 11.46 O universal form, O thousand-armed **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.

BG 11.47 The **Supreme** Personality of Godhead said: My dear Arjuna, **happily** have I **shown** you by My internal **potency**, this supreme universal form within the material **world**. No one before you has ever seen this **primal** form, unlimited and full of glaring effulgence.

BG 11.48 O best of the **Kuru warriors**, no one has ever seen this universal form of Mine for **neither** by studying the **Vedas** nor by performing sacrifices, nor by **charity**, nor by **pious activities**, nor by **severe** penances can I be seen in this form in the **material world**.

BG 11.49 You have been perturbed and bewildered by seeing this horrible feature of Mine. Now let it be finished. My **devotee**, be free **again** from all disturbances. With a **peaceful** mind you can now see the form you **desire**.

BG 11.50 **Sanjaya said** to Dhrtarastra: The **Supreme** Personality of **Godhead, Krsna**, having **spoken** thus to **Arjuna**, displayed His real **four-armed** form and at last showed His two-armed **form**, thus encouraging the **fearful** Arjuna.

BG 11.51 When Arjuna thus saw Krsna in His original form, he said: O Janardana, seeing this **humanlike** form, so very **beautiful**, I am now composed in **mind**, and I am **restored** to my original **nature**.

W S U B R D E P E A C E F U L D L B
O A O R L A H U M A N L I K E U O M
R N R J A E T H E R G A D R F R A S
L J H R C H A R I T Y M O I I T P U
D R M Y I D U W I A D T T G E O M P
B E A P I O U S J I S U I R K A E R
D A N R F G R N H E A N I E N O R E
U L U E R O A S R E A A N F D N I M
E F J T U S R E B L L T N U L T S E
R K R S N A H M N T A U O I F A E N
E U A A O T N S A I D R I P A V D Y
V R M D I D E V O T E E V W U G S E
E U I E W A R S E I T I V I T C A R
S O N V I O R S D E R E R L I W E B

F S I M P L Y X D O O T S R E D N U
 R E A P E N S D O G I M E D V E R Y
 I V N U I E R E C V L A N L G S L U
 E E U G F H O O S Y A K G O O T I N
 N A J I A R S O E A T E A H C E V D
 D R L O E G F R M S N S G E D S I E
 L Y B S U N E R O F E B R B E U N D
 Y T E A P I S S C W M I N T R O G A
 D I I D Y E S R V I D C R R U I R E
 W R N E R B K S E C N A N E P R S H
 K A F V G O R M Y M E A N S T E T D
 E H I J W G O A L V J T O E R S O O
 Y C E N I M W O E D E A R U I O Y G
 E M E R P U S G A R J U N A L I F M

BG 11.52 The **Supreme** Personality of **Godhead** said: My **dear** Arjuna, this form of **Mine** you are now seeing is **very** difficult to **behold**. Even the **demigods** are ever seeking the opportunity to see this form, which is so dear.

BG 11.53 The form you are seeing with your transcendental eyes cannot be **understood simply** by studying the **Vedas**, nor by undergoing **serious penances**, nor by **charity** nor by **worship**. It is not be these **means** that one can see Me as I am.

BG 11.54 My dear **Arjuna**, only by undivided devotional service can I be understood as I am, standing **before** you, and can thus be seen **directly**. Only in this way can you **enter** into the **mysteries** of My understanding.

BG 11.55 My dear Arjuna, he who **engages** in My **pure** devotional **service**, free from the contaminations, of fruitive activities and **mental** speculation, he who **works** for Me, who **makes** Me the supreme **goal** of his **life** and who is **friendly** to every **living being**, he certainly **comes** to Me.

Now you have completed Chapter 11 search puzzles go back and re-read all the verses again before beginning Chapter 12.

CHAPTER 12: DEVOTIONAL SERVICE

BG 12.1 **Arjuna inquired:** Which are considered to be more **perfect**, those who are always properly engaged in Your devotional **service** or those who worship the impersonal **Brahman**, the unmanifested?

BG 12.2 The Supreme Personality of **Godhead** **said:** Those who fix their minds on My **personal** form and are always engaged in worshipping Me with **great** and transcendental **faith** are **considered** by Me to be most **perfect**.

BG 12.3-4 But those who fully **worship** the unmanifested, that which lies **beyond** the perception of the senses, the all-pervading, inconceivable., unchanging, **fixed** and immovable, the impersonal conception of the **Absolute Truth**, by controlling the **various senses** and **being** equally disposed to everyone, such persons, **engaged** in the **welfare** of all, at last achieve Me.

BG 12.5 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**.

I N C T R O U B L E S O M E K P A M
N A O D F I X W E R R U M B I V I A
Q M N E S T P V C A J N P H X N Y B
U H S X U E A P F F A T S R D J N S
I A I I R R R A D L I R O S E X M O
R R D F I U I V R E O U J H Y M K L
E B E O F T A S I W R W A U I P E U
D C U L H A S V X C B E Y O N D J T
T S E O L E N G A G E D D X M A K E
D W R W R F N B O R D I E I D G O D
I T A G Y I E M S E N S E S S I N Q
A Y O W E S U P R A P E R F E N C T
S R U B S H T U R T O D A E H D O G
P E R S O N A L Y D E I D O B M E C

P D G O D H E A D R E R E V I L E D
 E R E S U L T S N N M I F H P R M I
 R E A P O L E V E D I S E L O S N N
 F V D C O D H E R N N Y N W E I Y D
 E L E G T B I R I H D A G V A S O A
 C A L T F I W S S T S W I T E B G G
 T N I A R J C O E R F L T I K I W O
 P O C E A N M E D I T A T I N G S Y
 I I H W O R N R X B W I T H O U T I
 H T T R E G E E E A V E T S U N A T
 S O L X A N D I B I K B F E E A G K
 R V A G N U N W T P U R M I N B E A
 O E E I L G S C W O R K I N G L P H
 W D W T H T A E D S U P R E M E R B

BG 12.6-7 But those who **worship** Me, giving up all their **activities** unto Me and **being** devoted to Me without deviation, **engaged** in **devotional** service and always **meditating** upon Me, having **fixed** their **minds** upon Me. O son of Prtha, for them I am the **swift deliverer** from the **ocean** of **birth** and **death**.

BG 12.8 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**.

BG 12.9 My dear **Arjuna**, O **winner** of **wealth**, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of **bhakti-yoga**. In this way **develop** a **desire** to **attain** Me.

BG 12.10 If you cannot **practice** the regulations of *bhakti-yoga*, then just try to work for Me, because by **working** for Me you will come to the **perfect stage**.

BG 12.11 If, however you are **unable** to work in this consciousness of Me, then try to act giving up all **results** of your work and try to be **self-situated**.

BG 12.12 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.

BG 12.13-14 One who is not **envious** but is a kind **friend** to all **living entities**, who does not **think himself** a proprietor and is **free** from **false** ego, who is **equal** in **both** happiness and distress, who is **tolerant**, **always** satisfied, **self-controlled** and **engaged** in devotional **service** with determination, his mind and intelligence **fixed** on Me, **such** a **devotee** of **Mine** is very dear to Me.

BG 12.15 He for whom no one is put into **difficulty** and who is not **disturbed** by **anyone**, who is **equipoised** in happiness and **distress**, **fear** and **anxiety** is very **dear** to Me.

N O I T A I C N U N E R E T T E B N
C D X S T F X S E I T I T N E P R D
A A F E A L I V I N G E N Q C K A I
N L A U Q E K H C U S V U T N N D S
N W N E F S N W E L M I O I N O E T
O A X E L M O S A I P E H C A W L R
T Y D N E I R F N O I T C A N L L E
O S T E S H L E I F X K A U X E O S
L Y R L X H C S T I U R F K I D R S
E F D L T I E C Q U A P A V E G T T
R S E O T D F R A E D R C N T E N O
A S B C N D I F F I C U L T Y B O L
N E A K V D E B R U T S I D S O C B
T R X D E V O T E E S S U O I V N E
P E A C E N G A G E D S E R V I C E

S T R I V I N G E T N E D N E P E D
 J O N T N E L I S O N S E V E I R G
 R E S U L T F I X P E R S E O E N C
 L A N M H E N G A G E S V R T I R A
 E C I X O C H T A P I L S Y A H E R
 Y M A F N I T N G F A D T N S T N S
 C S P H O V A I T U N L I G E I E E
 O U L D R R E P Q E U M N P E A M C
 E P H D N E H E I S A I T A H F I I
 R R O L T S M R E T H E G S I O E O
 I E G O A L F S N T R E P X E A S J
 S M V C O R A O Y A O U E L G R R E
 E E X P E R C N C J R D S V I E A R
 D J N E I T H E R E S T N E M A L C

BG 12.16 My **devotee** who is not **dependent** on the ordinary course of activities, who is **pure**, **expert**, without **cares**, free from all **pains** and not **striving** for some **result**, is very dear to Me.

BG 12.17 One who is **neither rejoices** nor **grieves**, who neither **laments** nor **desire**, and who renounces both auspicious and inauspicious **things**, such a devotee is very dear to Me.

BG 12.18-19 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 **contaminating** association, always **silent** and satisfied with anything, who doesn't **care** for any residence, who is **fixed** in knowledge and who is engaged in devotional **service**, such a **person** is **very** dear to Me.

BG 12.20 Those who follow this imperishable **path** of devotional service and who completely **engages** themselves with **faith** making Me the **supreme goal**, are very, very dear to Me.

Now you have completed Chapter 12 search puzzles go back and re-read all the verses again before beginning Chapter 13.

CHAPTER 13: NATURE, THE ENJOYER AND CONSCIOUSNESS

BG 13.1-2 **Ariuna** said: O my dear **Krsna**, I **wish** to know **about** *prakrti*, nature, **purusa**, the **enjoyer**, and the field and the knower of the field, and of knowledge and the **object** of knowledge.

The Supreme Personality of **Godhead** **said**: This body, O son of **Kunti**, is called the field and the one who knows this body is called the knower of the field.

BG 13.3 O **scion** of **Bharata**, you should understand that I am also the knower in all **bodies** and to understand this **body** and its knower is **called** knowledge. That is my **opinion**.

BG 13.4 Now **please** hear My **brief** description of this **field** of activity and how it is **constituted**, what its **changes** are, whence it is **produced** and who that **knower** of the field of activities is, and what his influences are.

BG 13.5 That knowledge of the field of activities and of the knower of activities is **described** by **various sages** in various **Vedic writings**. It is especially presented in **Vedanta** - **sutra** with all reasoning as to **cause** and **effect**.

A B O U T C E F F E S G N I T I R W
T R E C I A S U R U P E K S I S R D
A E J B R I E P O U L D N A E A E S
R N L U E D P I K D E C O G D B V G
A E L K N I R O R L A W A K I W I N
H W Y A R A O P S E S S J R S R T I
B I E O V S D D N I E O C A L L E D
K S F P J R U T A F A S B I F F U O
A H F U H N C V S E E T E J O C K P
R G E R V A E Y U D H I N S E N U I
T O C E U A D O J S T D R A A C N N
U D D S H O V I S E I D O B D U T I
S I E C B A R E W O N K S G I E I O
C O N S T I T U T E D A R J U W V N

S S E N S S E L E D I R P H O M E S
 T I D E L E V E N F Y R A T I L O S
 N G E S A E S U M M A R Y E C A L P
 A N C A U D N T B H A S E D I S E B
 S O L E T I U D O N T N A T S N O C D
 A A M S I F N I R E F M A S P L O I
 E R I I R A F U P A V R T L E B N E
 L R E D I E T L N S N E E O J E T C
 P N A T P H O P E H R H E E L M R N
 F E I L S T E S E I A H C J D F O A
 E E L D C A N J S C L T B R T O L R
 S E A E L E M E N T S R R S A L M O
 L F V A S R D B I R T I H E O E D N
 A I B T P G E C N E S B A L D S S G
 F W S H U M I L I T Y D E F U H M I

BG 13.6-7 The **five great elements**, **false** ego, intelligence, the unmanifested, the ten **senses** and the **mind**, the five sense **objects**, **desire**, **hatred**, happiness, distress, the aggregate, the life symptoms, and convictions, all these are considered, in **summary** to be the **field** of activities and its interactions.

BG 13.8-12 **Humility**, **pridelessness**, nonviolence, tolerance, simplicity, approaching a **bona fide spiritual master**, cleanliness, steadiness, self-**control**, renunciation of the objects of sense gratification, **absence** of false ego, the perception of the evil of **birth**, **death**, old age and **disease**, detachment, **freedom** from entanglement with children, **wife**, **home** and the rest, even-mindedness amid **pleasant** and unpleasant **events**, **constant** and unalloyed devotion to me, aspiring to live in a **solitary place**, detachment from the general mass of **people**, accepting the importance of **self**-realization and philosophical **search** for the Absolute **Truth**, all these I **declare** to be knowledge, and **besides** this whatever there may be is **ignorance**.

BG 13.13 I shall now **explain** the **knowable**, knowing **which** you will **taste** the eternal. **Brahman**, the **spirit**, beginningless and subordinate to Me, lies beyond the cause and effect of this **material world**.

BG 13.14 Everywhere are His **hands** and **legs**, His **eyes**, **heads** and **faces** and He has ears everywhere. In this way the Supersoul **exists**, pervading everything.

BG 13.15 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 the modes of material **nature**.

BG 13.16 The **Supreme Truth** exists outside and **inside** of all living beings, the moving and the nonmoving. Because He is **subtle**, He is **beyond** the **power** of the material **senses** to see or to know. Although far, far away, He is also near to all.

BG 13.17 Although the Supersoul **appears** to be divided **among** all beings, He is never divided. He is situated as one. Although He is the **maintainer** of every living entity, it is to be understood that He **devours** and **develops** all.

L U O S R E P U S A P P E A R S O U
E D V E F A C E S U P R E M E U M B
M X Y L O P A S D E V O U R S M A R
H E P V O C U I A M X O T N A S I K
S T N L R S S D E D E I A T T E N B
E R U T A N E D H D R T E S C O T R
A N I R E I I D E I T R I R W X A A
I X T X T S N H P V I X U A H Y I H
N D G I T P C S N A E O B S I E N M
S L N U T A H E L H S L M P C L E A
I R O K T Y D N O Y E B O U H T R N
D O M T W E T S A T L W D P O B N B
E W A S G N I E B E E C E I E U O R
G N I V I L U S G R E T S A M S X A
U K N H A N D S R E N I A T N I A M

BG 13.18 He is the **source** of **light** in all luminous **objects**. He is **beyond** the darkness of **matter** and is unmanifested. He is knowledge, He is the object of knowledge and He is the **goal** of knowledge. He is situated in everyone's **heart**.

BG 13.19 Thus the **field** of activities, the **body**, knowledge and the knowable have been summarily described by Me. Only My **devotees** can understand this thoroughly and thus **attain** to My nature.

BG 13.20 Material nature and the living entities should be understood to be **beginningless**. Their transformations and the modes of matter are **products** of material nature.

BG 13.21 **Nature** is said to be the **cause** of all material causes and **effects, whereas** the living **entity** is the cause of the **various** sufferings and enjoyments in this **world**.

BG 13.22 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**.

S P E C S I M A S S O C I A T I O N
V I L Y S A M O P N G S T D P U A S
E N A U T T R A E H E V L R D T C E
C W R T C E D C C R F E I O U H M E
R O E R E T U A I U I T V R G R S T
U R B U F T U G E F L A E L I E T O
O L Y J F S Y L S L R S S F D E C V
S A E R E H W G V I T L A O G N U E
T T S G N O M A O V H N M L D T D D
C T I T R E V U T I R N I L E I O N
E A V L S U S A C N V G B O Y E R O
J I D Y T I T N E G H E C W E D P Y
B N T E C R U O S T E I P S P V O E
O S O U R S S E L G N I N N I G E B

C M S T T I O T H E R S E R I S E D
 O T P R I E H T R O P I E S T K N R
 N U I T M T A D P A T H E N A E N O
 V S R S I E B Y M R V D A T C A B L
 E S I D D N O N A S O R P S T T I R
 R E T N E D W O T M V P N U S L G R
 S V U A G E O S E T E A R E L H N E
 A L A T D N R R R N R E H I E B I T
 N E L S E C S E I T S V T E E T K T
 T S P R L Y H P A E E S R G C T R I
 E M R E W T I Y L I E X I S T S O M
 D E E D O W P R S H R N B O D Y W R
 O H S N N E M E R P U S Y T I T N E
 M T A U K W I T H O U T N E S E R P

BG 13.23 Yet in this **body** there is **another**, a transcendental enjoyer, who is the **Lord**, the supreme **proprietor**, who **exists** as the **overseer** and **permitter**, and who is known as the Supersoul.

BG 13.24 One who **understands** this philosophy concerning **material** nature, the living **entity** and the interaction of the **modes** of **nature** is sure to attain liberation. He will not **take birth** here again, regardless of his **present** position.

BG 13.25 Some perceive the Supersoul within **themselves** through meditation, others through the cultivation of **knowledge** and **still others** through **working without** fruitive **desires**.

BG 13.26 Again there are those who, although not **conversant** in **spiritual** knowledge, **begin** to **worship** the **Supreme Person** upon hearing about Him from others. Because of **their tendency** to hear from authorities, they also **transcend** the **path** of birth and **death**.

BG 13.27 O **chief** of the **Bharatas**, know that whatever you see in existence, **both** the **moving** and the nonmoving, is **only** a combination of the field of activities and the **knower** of the **field**.

BG 13.28 One who sees the **Supersoul** accompanying the individual **soul** in all bodies and who understands that **neither** the soul nor the Supersoul **within** the destructible body is ever destroyed, actually sees.

BG 13.29 One who see the Supersoul **equally present** everywhere, in every **living being** does not **degrade** himself by his **mind**. Thus he approaches the transcendental destination.

BG 13.30 One who can see that all **activities** are performed by the body, which is **created** of **material nature**, and sees that the **self does** nothing, actually sees.

BG 13.31 When a **sensible** man **ceases** to see different **identities** due to different material **bodies** and he sees how beings are **expanded everywhere**, he **attains** to the Brahman **conception**.

S E S A E C O N C E E D A R G E D L
U E S E I T I V I T C A R G N I E B
P S N A T U R E X R V E N Y W H D I
E B E S B Q M S E I D O B A C T N Q
R N I V I C R A C K I R E O L L A U
S S T H F B T P T T N S F P T S P A
O I H L Q E L R P E X O M I U H X L
U B E X D Y G E V E R Y W H E R E U
L S R B F N C S C H F I A E T L H O
S E L E I N Y E X E D X A I R C D S
G N I V O M L N T T N F E L Y L N O
Q H I C O N A T T A I N S A S E O D
C L A N I H T I W P M E Q U A L L Y
I D E N T I T I E S S A T A R A H B

U W K N O W L E D G E M E R P U S V
 N S U B T L E V I Y S T Y P K N I I
 I B S M A T A O E I E H T R D S L S
 V E U E D B N S E R T O I E I O L I
 E T T D C N U N R M A U T O S U U O
 R W B E G O J T U L E G N K P L M N
 S E T D R E R L T G T H E J I I I I
 E E Y A L N A P A H E V T O T V N H
 S N D R V I A D N T N E C W E I A T
 S I O G R G N L J I O R A E V N T I
 E V B E Y O N D A W L I T J S G E W
 D I T D B A T T U T A T N O D O W S
 O A B U T L T N A B A N O A L C H K
 M R J A L A T N E D N E C S N A R T

BG 13.32 Those with the **vision** of eternity can see that the imperishable soul is **transcendental**, **eternal**, and **beyond** the **modes** of nature. **Despite contact** with the **material** body, O **Arjuna**, the soul neither does anything nor is **degraded**.

BG 13.33 The sky, due to its **subtle** nature, does not mix with anything although it is all-pervading. Similarly, the **soul** situated in Brahman **vision** does not mix with the body, **though** situated in the body.

BG 13.34 O son of Bharata, as the sun **alone** illuminates all this **universe**, so does the living **entity**, one **within** the **body**, **illuminate** the **entire** body by consciousness.

BG 13.35 **Those** who see with **eyes** of **knowledge** the difference **between** the body and the knower of the body, and can also understand the **process** of liberation from **bondage** in material **nature**, **attain** to the **supreme goal**.

Now you have completed Chapter 13 search puzzles, go back and re-read all the verses again before beginning Chapter 14.

CHAPTER 14: THE THREE MODES OF MATERIAL NATURE

BG 14.1 The **Supreme Personality** of **Godhead** said: **Again** I shall **declare** to you this supreme **wisdom**, the **best** of all knowledge, knowing which all the **sages** have attained the supreme perfection.

BG 14.2 By becoming **fixed** in this knowledge, one can attain to the transcendental nature like My own. Thus established, one is not **born** at the **time** of **creation** or disturbed at the time of dissolution.

BG 14.3 The **total** material substance, called **Brahman**, is the **source** of birth and it is that Brahman that I impregnate, **making** possible the **births** of all living beings, O son of **Bharata**.

BG 14.4 It **should** be understood that all **species** of **life** O son of **Kunti**, are made possible by birth in this **material nature** and that I am the seed-**giving father**.

BG 14.5 Material nature **consists** of three **modes**, goodness, passion and ignorance. When the **eternal living entity** comes in **contact** with nature, O **mighty - armed Ariuna**, he becomes **conditioned** by these modes.

P E R S O N A L I T Y M D O E S G A
D S T S I S N O C S P E I M C N R C
F X A J E T E R N A L B E H I J G O
K I C G D E M R A O D R X V U I B N
D D A E H D O G S E P N I N N T R T
B S D N S A D S N U M G A R A N S A
N Y L T H M S O S L A T O T H U E C
O T U I T K I U N I K B M Y U K I T
I H O T R T W R U V I O R O D R C A
T G H Y I D K C T I N U P E D Y E G
A I S D B M N E S N G E X B H E P A
E M N H S C E O E G F I G E S T S I
R O A T A R A H B I F B R A H M A N
C M A T E R I A L F E R A L C E D F

C O V E R I N G C K N O I S U L E D
 U E G D E L W O N K S I N L E S S C
 B P R U D E G L U V S W M L F R E E
 E S E I T I T N E K E H O A K U N W
 M W S S E E R F I B N I L I W S O T
 B H U L I V I N G T D C U R S N S U
 O I L M S N O I T C A H F E K H E F
 D E T A U T I S K B M N N T R S R L
 I C S O V S E N S E O K I A E U I E
 E G V S M M S O U C R R S M I P S K
 D N I B O U N D L A T D N T U O E U
 U I T C D U M A D U A E I R H L D N
 R E E B E G L R I S M V E T E N L T
 F B I N D S I N L E E R S S I E E I

BG 14.6 O **Sinless** one, the mode of goodness, **being purer** than the others, is **illuminating**, and it **frees** one from all **sinful** reactions. **Those situated** in that mode **become** conditioned by a **sense** of happiness and knowledge.

BG 14.7 The **mode** of passion is **born** of unlimited **desires** and longings, O son of **Kunti**, and **because** of this the **embodied living** entity is **bound** to **material** fruitive **actions**.

BG 14.8 O son of Bharata, **know** that the mode of **darkness**, born of ignorance is the **delusion** of all embodied living **entities**. The **results** of this mode are madness, indolence and sleep **which bind** the conditioned **soul**.

BG 14.9 O son of Bharata, the mode of goodness conditions one to happiness; passion conditions one to **fruitive** action and ignorance, **covering** one's **knowledge**, binds one to **madness**.

BG 14.10 Sometimes the **modes** of goodness **becomes prominent**, defeating the modes of passion and ignorance, O son of **Bharata**. Sometimes the modes of passion **defeats** goodness and passion . in this way there is **always** competition for **supremacy**.

BG 14.11 The manifestations of the mode of goodness can be experienced when all the **gates** of the **body** are illuminated by knowledge.

BG 14.12 O **chief** of the Bharatas, when there is an increase in the modes of passion the **symptoms** of **great attachment**, **fruitive activity**, **intense** endeavor and uncontrollable desire and hankering **develop**.

BG 14.13 When there is an increase in the mode of ignorance, O son of **Kuru**, **darkness**, **inertia**, madness and **illusion** are manifested.

BG 14.14 When one dies in the mode of goodness, he attains to the **pure higher planets** of the great **sages**.

BG 14.15 When one **dies** in the mode of passion, he **takes** birth **among** those **engaged** in **fruitive** activities, and when one dies in the mode of ignorance, he takes **birth** in the **animal kingdom**.

E N G A G E D G R A T E S N E T N I
B M A M O D G N I K F G T A K E S N
E P R O M I N E N T R U I T R V Y E
C L T D D A R K N E S S K I G O M R
Y A T E R K D E F E A T S N S B E T
T N A S U P M T A F D E O L E H E I
I E C R C H I E F D D M E B G A V A
V T U O C M I G K E A T V I A R I L
I S Y A N I M A L V E N H R S A T W
T H T E T S F T S E I D E T V T I A
C T K A E B R E U L E R K H P A U Y
A B E C O M E S P O U C H I E T R S
M R G D U I T S U P R E M A C Y F K
G S Y M P T O M S A N O I S U L L I

M A T E R I A L U T R A N S C E N D I
 H I G H E R E M R O F R E P E E O I G
 P E S R L S D R A W P U S R C R Y L N
 R N O E G B E C O M E H U T I T J F S
 O A Y T R O T E R W D T A B E H N S O
 P U D C A Y A F C I A R R A T N E H R
 E L O R D R U R A N U I P E T N A O A
 R T B W U L T S R S A B A S D O O L N
 L A N O A T I R E P T R N O I T C A P
 Y W O R L D S P V O T D O A S S I E C
 A C O U L E I O I H A G P N N U D R E
 L T S R Y A H E L L I S H W G O J Y F
 L E U A K T D Y O J N E O I M I R D I
 R E S U L H M G R A S D E R U P O L L

BG 14.16 The **result** of **pious** action is **pure** and **said** to be in the mode of goodness. But action done in the modes of passion results in **misery** and **action** performed in the **mode** of **ignorance** results in foolishness.

BG 14.17 From the mode of goodness, **real** knowledge develops; from the mode of passion, greed develops and from the mode of ignorance develops foolishness, madness and illusion.

BG 14.18 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 abominable mode of ignorance go **down** to the **hellish worlds**.

BG 14.19 When one **properly** sees that in all activities no other **performer** is at **work** than these modes of **nature** and he knows the **Supreme Lord**, who is transcendental to all these modes, he **attains** My spiritual nature.

BG 14.20 When the embodied being is able to **transcend** these three modes associated with the **material body**, he can **become** free from **birth, death**, old age and their distresses and can **enjoy nectar** even in this **life**.

BG 14.21 **Arjuna** inquired: O my **dear Lord**, by which **symptoms** is one **known** who is transcendental to these three modes? What is his **behavior**? And how does he **transcend** the modes of nature?

BG 14.22-25 The **Supreme** Personality of **Godhead** **said**: O son of **Pandu**, he who does not **hate** illumination, attachment and delusion, when they are **present** or **long** for them when they disappear; who is unwavering and undisturbed through all these reactions of the **material qualities**, remaining **neutral** and transcendental, knowing that the modes alone are **active** who is situated in the self and **regards** alike happiness and distress; who looks upon a **lump** of **earth**, a **stone** and a **piece** of **gold** with an equal eye; who is equal toward the desirable and the undesirable; who is steady, situated **equally** well in **praise** and **blame**, honor and dishonor; who **treats** alike both **friend** and **enemy**; and who has renounced all material activities, such a **person** is said to have transcended the **modes** of **nature**.

N E U T R A L O L R O I V A H E B E
P A N Y S P T M O S U P E R G O A D
R C T E M Q F U N W O N K H D R T P
E T G U T I L D G P O D E A T Q R P
S I L F R I E N D T N K R H U M A I
E V U S A E P A S Y M P T O M S N E
L E M D M Q R P E R S O N K L G S C
A T A R J U N A I Y S T A E R T C E
I R P A I A H A T E E F Y M E N E M
R M O G S L D B I O N S F D O E N E
E D S E E L E I L O W L I E A S D R
T L D R P Y A R A A E A M A T E R P
A O N A T U R F U S M T R A R R T U
M G O D H E A D Q I N E S D H P E S

I H G N I L I A F N U
 T R A N S C E N D S O
 V N O I T I S O P E R
 L W R S I W S T L D N
 A H E I C E R E N O A
 N I N S G A V A G M M
 R C M A T E R I A L H
 E H G B L A B S I M A
 T N S E R V I C E P R
 E M U N F S U H T E B
 I M P E R S O N A L I

BG 14.26 One who **engages** in full devotional **service**,
unfailing in all circumstances, at once **transcends** the **modes** of
material nature and **thus** comes to the **level** of **Brahman**.

BG 14.27 And I am the **basis** of the **impersonal** Brahman,
which is imperishable and **eternal** and is the constitutional
position of ultimate happiness.

Now you have completed Chapter 14 search puzzles, go back and re-read
 all the verses again before beginning Chapter 15.

CHAPTER 15: THE YOGA OF THE SUPREME PERSON

BG 15.1 The Supreme Personality of Godhead said: It is said that there is an imperishable **banyan** tree that 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.

BG 15.2 The branches of this tree **extend downward** and **upward**, nourished by the three **modes** of material **nature**. The **twigs** are the objects of the **senses**. This tree also has **roots** going down and these are **bound** to the fruitive **actions** of human society.

BG 15.3-4 The **real form** of this tree cannot be perceived in this **world**. No one can **understand where it ends**, where it **begins**, or where its foundation is. But with determination one must **cut** down this **strongly** rooted tree with the **weapon** of **detachment**. Thereafter, one must seek that place from which, having gone, one never **returns** and there surrender to that Supreme **Personality** of Godhead from **whom** everything **began** and from whom **everything** has extended since time **immemorial**.

M M O H W A C T I O N S T U C G
W T W I G Y L G N O R T S U I N
S L E A V E S S Y A B U N P M I
Y S R O D O O D P R W D O W M H
T N G H R E S N I G E B E A E T
I M B I A R B E W R A A M R M Y
L Y R Y W U A X S W P V L D O R
A H A M N T N T M R O F T H R E
N S N I W A A E O D N R I C I V
O E C B O N T N D S A D L A A E
S N H O D C I D E V W P W D L R
R S E U O W M U S T O O R E D E
E E S N A G E B A N Y A N T E H
P S K D E T A C H M E N T K T W

C O N C E P T I O N S K I N G D O E
 Q I F R A N O S R E P A R T S S N H
 U T G M E R S S E R T S I D T T A C
 S I K H C M E R L I F E D U I U N A
 E E N G I I L A I S E K A T U L G R
 I D O N R A N L S T S S Y A Q A E W
 T U D R F R A R O M A S E O I S A M
 I L A U E I N B O Q T U K N L L T D
 L C H T R B O D Y U H P S A U I T D
 A N E E I E T W Q C L R F E T R A G
 U I T R D I H R A O M E A Q S E I N
 D A H O E I E E S U L M S I U N N I
 M W B P C O R N F I R E R R L T E K
 T A W H I F R A G M E N T A L M A S

BG 15.5 Those who are free from **false** prestige, illusion , and false association, who understand the eternal, who are done with material **lust**, who are freed form the **dualities** of happiness and **distress**, and who, unbewildered, know how to surrender unto the **Supreme Person attain** to that eternal **kingdom**.

BG 15.6 That supreme **abode** of Mine is not illuminated by the sun or moon, nor by **fire** or electricity. Those who **reach** it never **return** to this material **world**.

BG 15.7 The living entities in this conditioned world are My **eternal fragmental parts**. Due to conditioned life, they are struggling very had with the six **senses, which include** the **mind**.

BG 15.8 The living **entity** in the **material** world **carries** his different **conceptions** of life from one body to another as the air carries **aromas**. Thus he **takes** one kind of **body** and **again quits** it to take **another**.

BG 15.9 The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.

BG 15.10 The foolish cannot understand how a living entity can quit his body, nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

BG 15.11 The endeavoring transcendentalist, who are situated in self - realization, can see all this clearly. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to.

BG 15.12 The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me.

BG 15.13 I enter into each planet and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

M O O S E L B A T E G E V T Y W M
S U P P L Y G R E N E G A E H S I
E T A I N I A T R E C E T O I E N
U W Y B E R E H T R A V L Y S L D
G H E L T L L N A O L S L A E Y E
N F L E S I M L H R P E E M E O F
O A O R D W U B W L N D P B U T I
T E H I N C D Q E T R O S R M S L
E R W F I S T N E W L M Y O U R G
N U S T M I D S O B R P O N A C U
A T R P B O O R E C I U J E Y E B
L A E R R N L S E N S E N T R Y E
P N O O M D E P U O R G E A L L N
R E A L I Z A T I O N R E T N E O

K I B E F L E S M I H K T S G E
 G N Y T I T N E L A I R E T A M
 R D O S T U L D F N F I M S F I
 E E T W F O O I D T D A E D E N
 A E S R N S D S V O R E R L S F
 T D T E A I Y E B I F H P R N A
 E U S D O E N B T I N T U O L L
 A P E L B T H O L A O G S W E L
 T V T O E V A E U H R R E C S I
 N R A R S E D N O Y E B D E U B
 A M E D E R O V S P F R E H A L
 D D R P D I G E S T F U T L C E
 E Y G O N F F U T S D O O F E V
 V C O M P I L E R T B F U A B C

BG 15.14 I am the **fire** of digestion in the **bodies** of all living entities and I join with the air of **life**, outgoing and incoming, to **digest** the **four kinds** of **foodstuff**.

15.15 I am seated in everyone's **heart** and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be **known**. **Indeed**, I am the **compiler** of **Vedanta** and I am the knower of the Vedas.

BG 15.16 There are two classes of beings, the fallible and the infallible. In the **material** world every living **entity** is fallible, and in the spiritual world every living entity is called infallible.

BG 15.17 **Besides** these two, there is the greatest **living** personality, the Supreme **Soul**, the imperishable **Lord Himself**, who has **entered** the three **worlds** and is maintaining them.

BG 15.18 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**.

BG 15.19 **Whoever** knows Me as the **Supreme Personality** of **Godhead**, **without** doubting, is the knower of everything. He **therefore**, **engages himself** in full **devotional service** to Me, O son of **Bharata**.

BG 15.20 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**.

K L A I T N E D I F N O C Y P
N W I T H O U T C P U S A Y E
O S F L E S M I H A E E S T R
D U R W R V D P E R V R E I F
P S O H E L L U T I V G L E
E R S E V A V T S N C I A A C
S E E U S A P E T A L C G N T
O M L P E I E A O D L E N O I
L E N R R M W D S H I N E S O
C W I C D O U K N O W U P R N
S H S D N A T S R E D N U E N
I D E V O T I O N A L W I P C
D B E C O M E D A E H D O G O
W E R O F E R E H T I S E N Y
B H A T R A T A S E R V I C F

Now you have completed Chapter 15 search puzzles, go back and re-read all the verses again before beginning Chapter 16.

CHAPTER 16: THE DIVINE AND DEMONIAIC NATURES

D F E M O N R I E C I F I R C A S P
V E D A S O A M O D E S T Y R T I R
N A M F N T R A N S C E T L A I M I
D R F O R T I T U D E I Y P E C P D
E L H T N A T U R E R A P M H P L E
L E N I V I D O G A S A R I D R I N
A S U R E G A I H S F T H S O T C D
U S P E D O V C E U E T U G G H I O
T N R G A Y R N O P A D I D T A T W
I E E N D Y H E C R R V M E Y E Y E
R S M A Y S A I D E L S S O C S N D
I S E O R V T W O M E L I V I N G A
P T S A W E N F L E S L O R T N O C
S M H L A T N E D N E C S N A R T C

BG 16.1-3 The **Supreme** Personality of **Godhead** said: **Fearlessness**, purification of one's existence, cultivation of **spiritual** knowledge, **charity**, **self-control**, performance of **sacrifice**, **study** of the **Vedas**, austerity, **simplicity**, nonviolence, truthfulness, freedom from **anger**, renunciation, tranquility, aversion to faultfinding, compassion for all **living** entities, freedom from covetousness, gentleness, **modesty**, **steady** determination, **vigor**, forgiveness, **fortitude**, cleanliness and freedom from **envy** and from the passion for **honor**, these **transcendental** qualities, O son of Bharata, belong to godly men **endowed** with **divine nature**.

BG 16.4 **Pride**, arrogance, **conceit**, anger, **harshness** and ignorance, these qualities belong to those of **demoniac** nature, O son of **Prtha**.

BG 16.5 The **transcendental** qualities are conducive to **liberation**, whereas the **demoniac** qualities make for **bondage**. Do not worry, O son of **Pandu**, for you are **born** with the **divine** qualities.

BG 16.6 O son of Prtha, in this world **there** are two **kinds** of **created** beings. One is called the divine and the other demoniac. I have **already** explained to you at **length** the divine **qualities**. Now hear from Me of the demoniac.

BG 16.7 Those who are demoniac do not know what is to be **done** and what is not to be done. **Neither** cleanliness nor **proper behavior** nor **truth** is **found** in them.

BG 16.8 They say that this world is **unreal**, with no foundation, no God in **control**. They say it is produced of sex **desire** and has no **cause other** than **lust**.

BG 16.9 Following such **conclusions**, the demoniac, who are lost to themselves and who have no intelligence, **engage** in unbeneficial **horrible words meant to destroy** the **world**.

Q D C A U S E A U N R E A L N D
U I Q U A G C E D T R R A Y S V
A V L I A I A R N N S T I D N I
L I T G E S I N A A N U R E O E
I N N F O U N U P E V O L S I N
T E G A D N O B D M W K L T S O
I W O K I B M N E I T H E R U I
E O T T C R E A T E D B N O L T
S R H R E C D H O D K E G Y C A
L H E R S N L W A I L H T R N R
D T R N I B O E N V A R H R O E
W U A L R E A D Y R I V O O C B
P R O P E R S D E N R O B W O I
T T H E R E G E L B I R R O H L

N A T I E C N O C H A R I T Y B
 M R O F R E P L U H U M A N E E
 G R N T I S E R I S E D O S N L
 Y N I C F C R E I H S I N K O I
 M I A T I G S C U D T P R I M E
 E S G O S W O R N A E L T H I V
 N H J D K T N E C E A S A N A E
 E E I A N C S I H K N N L E M H
 R L G Y I M F U T U R E G A W A
 U T L E H I S N A E M W M E F P
 C E F U T N T E H O B W C I R P
 E R E A S E M H C S I P O T E Y
 S P R J O T S E H C I R N R R S
 I G N O R A N C E D N U O B K F

BG 16.10 Taking **shelter** of insatiable **lust** and absorbed in the **conceit** of **pride** and **false** prestige, the demoniac, thus illusioned are always **sworn** to unclean **work**, attracted by the impermanent.

BG 16.11-12 They **believe** that to gratify the senses is the **prime** necessity of **human** civilization. Thus until the end of life their anxiety is immeasurable. **Bound** by a **network** of hundreds of thousands of **desires** and absorbed in **lust** and **anger**, they **secure money** by illegal **means** for sense **gratification**.

BG 16.13-15 The demoniac person **thinks**: 'So much **wealth** do I have **today** and I will **gain** more according to my **schemes**. So much is **mine** now and it will increase in the **future**, more and more. He is my **enemy**, and I have killed him and my other **enemies** will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and **happy**. I am the **richest** man, surrounded by aristocratic relatives. There is no one so powerful and happy as I am. I shall **perform** sacrifices. I shall give some **charity** and thus I shall **rejoice**.' In this way, such **persons** are deluded by **ignorance**.

BG 16.16 Thus **perplexed** by various **anxieties** and bound by a **network** of illusions, they become too strongly attached to **sense** enjoyment and fall down into hell.

BG 16.17 **Self**-complacent and **always impudent**, deluded by **wealth** and **false** prestige, they sometimes proudly perform sacrifices in name only, **without** following any **rules** or regulations.

BG 16.18 Bewildered by false ego, **strength**, **pride**, **lust** and **anger**, the **demons** become **envious** of the Supreme Personality of **Godhead**, who is situated in their own **bodies** and in the **bodies** of **others** and blaspheme **against** the **real religion**.

BG 16.19 Those who are envious and mischievous, who are the **lowest among** men, I perpetually **cast** into the **ocean** of **material** existence, into **various** demoniac species of **life**.

W E A L T H T G N E R T S A R F
A G A I N S T E N U G U S N E O
T U O H T I W E L T O U H G C A
L O W E S T I E D I O T H E R S
W S L U D R S D R I N I A R E L
R E G N A B O A V D R N I L D S
L U S T E F V N C G O P G E E N
A A R I H U E X A H E W X S M O
I P E M D R L I E D S E T E O I
R N K R O W T E N O L L O W N G
E A E C G O A T M P A A F M S I
T N E D U P M I R S F L E F I L
A B O D I E S E N S E T R X L E
M G N O M A P S B S Y A W L A R

E D R E G U L A T I O N S R A D
 N L S H O U E L D F A M O E M I
 E U E G R Y A D L G R I Y H G S
 I O T V L L D E S O T L K T M C
 T W A E A E S E F A L D W I V A
 K S G R N T G R S A O U H E X R
 U E L A E V E G U T B W S N Y D
 N O S R E P A D P L S W P T O S
 T D K E D T A U R S E G C S P C
 I U G E H R N T E I L S N E I E
 Y K B T G H G Y M L K N C O S P
 D N R I R T E R E U W I I U M S
 L I F E D A R H U O E K N S I A
 B S E X C A P E D S H O U L D W

BG 16.20 Attaining repeated **birth amongst** the **species** of demoniac **life**. O son of **Kunti**, such **persons** can never approach Me. Gradually they **sink down** to the most abominable type of existence.

BG 16.21 There are three **gates** leading to this **hell, lust, anger** and **greed**. Every **sane** man should give these up, for they **lead** to the degradation of the **soul**.

BG 16.22 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.

BG 16.23 He who **discards** scriptural injunctions and acts according to his own **whims** attains **neither** perfection, nor happiness, nor the **supreme** destination.

BG 16.24 One **should** therefore understand what is **duty** and what is not duty by the regulations of the scriptures. Knowing such **rules** and **regulations**, one **should** act so that he may **gradually** be **elevated**.

Now you have completed Chapter 16 search puzzles, go back and re-read all the verses again before beginning Chapter 17.

CHAPTER 17: THE DIVISIONS OF FAITH

BG 17.1 **Ariuna** inquired: O **Krsna**, what is the **situation** of those who do not **follow** the **principles** of **scripture** but worship according to their own imagination? Are they in goodness, in passion or in **ignorance**?

BG 17.2 The **Supreme** Personality of Godhead **said**: According to the **modes** of nature acquired by the **embodied soul**, one's **faith** can be of three **kinds**, in goodness, in passion or in ignorance. Now **hear about** this.

BG 17.3 O son of **Bharata**, according to one's existence **under** the various modes of **nature**, one **evolves** a particular kind of faith. The living being is said to be of a **particular** faith according to the modes he has acquired.

BG 17.4 Men in the modes of goodness worship the **demigods**; those in the mode of **passion** worship the **demons** and those in the mode of ignorance **worship ghosts** and **spirits**.

P A S S I O N V B S T I R I P S
A O T G N O R H D L E R U T A N
R V S A C E A O U A S S O I N E
T O O B I R G O F H I T D K H M
I E H R A I S U F A B O U T E E
C C G T M O C E N O N A S P A R
U N A E H P R O L V L U N I R P
L A D K T U I D F P N L J T K I
A R E R I T P I E D I A O R B H
R O I V A S T U E M S C R W A S
S N P U F E U R M D O E N A N R
C G T N V D R E U T A N B I S O
K I N D S O E V O L V E S H R W
S U P R E M E M B O D I E D K P

W K S U P E R L A I R E T A M W
 I H I O U E L E M E N T S Y H G
 T T S N L T U D M N P N W O N K
 H G C D S R D R A O W U L P U R
 I N H Y N E N K T E G E R I I F
 N E A D M I D W N R S R Y I F K
 I R R O N P K O C O V W E K T E
 T T N B I D R H M E B Y S D O Y
 Y S J H T L A E H O R A C Y N W
 S Y U L K R R H F G M U B I K U
 D H I F I E I T N E O H T P U L
 O C C T V S W E D I R P L R U J
 O A Y E G O I S M L U S T F O K
 F E S U P E R S O U L O E M S T

BG 17.5-6 Those who **undergo severe** austerities and penances not recommended in the scriptures, performing them out of **pride** and **egoism**, who are impelled by **lust** and attachment, who are foolish and who **torture** the material **elements** of the **body** as well as the **Supersoul** dwelling **within**, are to be **known** as **demons**.

BG 17.7 Even the food **each** person **prefers** is of three **kinds**, according to the three **modes** of **material** nature. The **same** is **true** of sacrifices, austerities and **charity**. Now hear of the distinctions between them.

BG 17.8 Foods dear to those in the mode of goodness increase the duration of **life**, **purify** one's existence and give **strength**, **health**, happiness and satisfaction. Such **foods** are **juicy**, **fatty**, **wholesome** and pleasing to the heart.

BG 17.9 **Foods** that are too **bitter**, too **sour**, **salty**, hot, **pungent**, dry and **burning** are dear to those in the mode of passion. Such foods cause **distress**, **misery** and **disease**.

BG 17.10 Food **prepared** more than three **hours before being eaten**, food that is tasteless, decomposed and **putrid**, and food consisting of **remnants** and untouchable **things** is **dear** to **those** in the mode of darkness.

BG 17.11 Of **sacrifices**, the sacrifice performed according to the directions of scripture, as a **matter** of **duty**, by those who **desire** no **reward**, is of the nature of goodness.

BG 17.12 But the sacrifice performed for some **material benefit**, or for the **sake** of **pride**, O **chief** of the **Bharatas**, you should **know** to be in the modes of passion.

S T N A N M E R L A I R E T A M
S A C R I F I C E S B P S U A U
T H D R A W E R T T O D N T K T
B E F O R E E S I T O U T G B T
O B W B E T F E G O N E R A I R
D H S O T N Y R F N R E D T H E
E A E I N E R I I A I I G F C D
R R B K E K E S S D R H E N T I
A A T R T S S E R T S I T I U R
P T B A A H I D U N H A F M U P
E A I E E C M P O C K E K F O O
R S S D I I R F H A N A W E R D
P I T H O N E S W E S E S O H T
D Y T L A S G D B G N I N R U B

S P E E C E C N E L O I V N O N
 E X I S T E N C E X I S T O N R
 S N O N Y Y I O L U F H T U R T
 T H Y D M H C E E P S H V M O T
 S W O R S H I P D E E V C Y E R
 E B E N S M D N I R G R I W C R
 I W O M R X N T S H A V D O E S
 R M A F E M I F W Y T E E H D D
 P E L V T R M H O M T K V R O R
 X E H R E U P T R N U I O I M A
 S M O T H E R U D S L L V P R G
 I T S I A M M A S T E R X A C E
 Y U C I L F P L O R T N O C R R
 A S I M P L I C I T Y M N S X G

BG 17.13 Any sacrifice performed without **regard** for the directions of scripture, without distribution of prasadam, spiritual food, without chanting of Vedic **hymns** and remunerations to the **priests** and without faith is considered to be in the **mode** of ignorance.

BG 17.14 Austerity of the **body** consists in **worship** of the **Supreme Lord**, the brahmanas, the spiritual **master**, and superiors **like** the **father** and **mother** and in cleanliness, simplicity, celibacy and **nonviolence**.

BG 17.15 Austerity of **speech** consists in speaking **words** that are **truthful**, pleasing, beneficial and not agitating to **others** and also in regularly reciting **Vedic** literature.

BG 17.16 And satisfaction, **simplicity**, **gravity**, **self - control** and purification of one's **existence** are the **austerities** of the **mind**.

BG 17.17 This **threefold austerity**, performed with transcendental **faith** by men not expecting **material benefits** by engaged only for the sake of the **Supreme**, is **called** austerity in goodness.

BG 17.18 Penance performed out of **pride** and for the sake of gaining **respect, honor** and **worship** is said to be in the **mode** of passion. It is neither **stable** nor permanent.

BG 17.19 **Penance** performed out of foolishness, with **self - torture** or to **destroy** or **injure** others is **said** to be in the mode of ignorance.

BG 17.20 **Charity given** out of duty, without expectation of **return**, at the **proper time** and **place**, and to a **worthy** person is considered to be in the mode of goodness.

S U P R B E N E F I T S A U S M
T B O L D Y H T R O W Y F R E A
A H E I F U P C A L L E D V N T
B I R L H R I E P R O P Y G E E
L P E E O N H P T E M I T R I R
E S A K E O S S H N W X U W O I
F H T I A F R E R A Y J D E P A
N F B R E P O R P V N V R E L L
R L E M H V W L E I U U N M A M
U E Y O R T S E D G T A S E C Y
T S N D F A C A L R N U A R E T
E O A E I B L E O C L L T P T I
R E C D S T A T E R S P C U E R
P C H A R I T Y T I R E T S U A

G N I K A T R E D N U I M F U R
 P S W A T I F S N O S R E P H O
 S E I H S U P E R E S U L T S S
 U I N D I C A T E H Y M U N U P
 W R T A D L Y E N R U R T P R E
 O D H P N S E I D Y T I R A H C
 E C A L P C R U N O D E T E Y R
 T W C K E B E G I N M P U E M T
 U O H D E S U M W E R I O R N E
 L R A M Y K A U I O M U H I S R
 O D O A E H I I P T V P T S A U
 S S W P U L V E D A S M I E K P
 B L U R D U R I N G W E W D R M
 A N S N O I T C A F S I T A S I

BG 17.21 But charity performed with the expectation of **some return**, or with a **desire** for fruitive **results**, or in a grudging mood, is **said** to be **charity** in the mode of passion.

BG 17.22 And charity performed at an **impure place**, at an improper **time** to unworthy **persons** or **without proper** attention and respect is said to be in the **mode** of ignorance.

BG 17.23 From the beginning of creation, the three **words** *om tat sat* were **used** to **indicate** the Supreme **Absolute Truth**. These three symbolic representations were used by brahmanas **while** changing they **hymns** of the **Vedas** and **during** sacrifices for the **satisfactions** of the Supreme.

BG 17.24 Therefore, transcendentalists **undertaking** performances of sacrifice, charity and **penance** in accordance with scriptural regulations **begin always** with *om*, to attain the **Supreme**.

BG 17.25 **Without** desiring **fruitive results**, one **should** perform **various kinds** of sacrifice, **penance** and charity with the word tat. The **purpose** of such transcendental activities is to get free from material entanglement.

BG 17.26-27 The Absolute **Truth** is the objective of **devotional** sacrifice, and it is **indicated** by the **word** sat. the performer of such sacrifice is also called sat, as are all **works** of sacrifice, penance and **charity which, true** to the absolute **nature**, are performed to **please** the Supreme **Person**, O son of Prtha.

BG 17.28 Anything done as **sacrifice**, charity or penance without **faith** in the **Supreme**, O son of **Prtha**, is impermanent. It is called **asat** and is useless **both** in this **life** and in the **next**.

V L P X S A C R I F I C E U R T
C A N A N C F R U I T I V E S X
H N R P T H E M E R P U S A H I
A O K I N D S A F A I U I C W N
R I D R O W O R T V L H I M I D
I T B E R U T A N T O H O R T L
T O T A S H S D S I W P R T H A
Y V H Y K O E H W E O U H F O I
V E H T R S U L O I C R T I U R
A D T F O N E X T U A N I R T E
R S U P W B I C A H L E A C X T
I U R D E V O T S T R D F N U A
O U T W F D E T A C I D N I E M
P E R S O N U E S A E S A E L P

Now you have completed Chapter 17 search puzzles, go back and re-read all the verses again before beginning Chapter 18.

CHAPTER 18: CONCLUSION

THE PERFECTION OF RENUNCIATION

J G D E S I R E T A E R G Y M L
O U A D A E H D O G W E H R I E
D E D E M R A O I G I D A F R D
H P N G D S M A N A S R E N E U
B E S T M K H G O E S O P R U P
R K S P U E B A S E D K E T S R
E A F I A S N Y A K J U D G Y E
T N A R W I M T G I V E N T T S
S U P R E M E Y E N P U I S L U
A J U T D A R I S D T R S A U L
M R L E S E S N E S A I E B A T
Y A M O N G T I G H E R G D F S
C O H P E N A N C E S K F E R E
N O I T A I C N U N E R S I R O

BG 18.1 **Ariuna** said: O mighty-**armed** one, I wish to understand the **purpose** of renunciation, tyaga and of the renounced **order** of **life**, sannyasa, O killer of the **Kesi demon**, **master** of the **senses**

BG 18.2 The **Supreme** Personality of **Godhead** said: The giving up of activities that are **based** on material **desire** is what **great** learned men call the renounced order of life, sannyasa. And giving up the **results** of all activities is what the **wise** call renunciation, **tyaga**.

BG 18.3 Some learned **men** declare that all **kinds** of fruitive activities should be **given** up as **faulty**, yet other **sages** maintain that acts of sacrifice, **charity** and **penances** should never be abandoned.

BG 18.4 O **best** of the Bharatas, now **hear** My **judgment** about **renunciation**, O **tiger among** men, renunciation is declared in the scriptures to be of three kinds.

BG 18.5 **Acts** of **sacrifice**, charity and **penance** are not to be given up; they **must** be **performed**. Indeed, sacrifice, **charity** and penance **purify** even the **great souls**.

BG 18.6 All these activities should be performed **without attachment** or any expectation of **result**. They should be performed as a **matter** of **duty**, O son of **Prtha**. That is My **final** opinion.

BG 18.7 Prescribed duties should never be renounced. If one **gives** up his prescribed **duties** because of illusion, such renunciation is **said** to be in the **mode** of **ignorance**.

BG 18.8 **Anyone** who gives up prescribed duties as troublesome or out of **fear** of **bodily** discomfort is said to have renounced in the mode of passion. **Such action** never **leads** to the **elevation** of renunciation.

BG 18.9 O **Ariuna**, **when** one performs his prescribed duty only because it **ought** to be **done**, and renounces all **material** association and all attachment to the **fruit**, his renunciation is said to be in the mode of goodness.

S M O L A I R E T A M F V E P S
T A U E C N A N E P U S H A A P
C T G A Y O S C F A S E N I R W
A T H D N E I S E I T U D T R I
S N T S V F R U I T J D H F E T
A O Y I I E A M G R O A R U T H
C I G R E A T T A C H M E N T O
R T C E A R D C U S T S S I A U
I A H N T S T S T E D I U Y M T
S V A G E I Y L I D O B L C I P
O E R C O H A N Y O N E T G H Y
U L I N U N W L D M E L E V A T
L E T I I G N O R A N C E O J U
S F Y F I R U P E R F O R M E D

P A R X S E D D E C N U O N E R
 E L C K I R O D E I D O B M E H
 N H A V E U O A F R U I T S S A
 J C R C P B E T N S R P U U U T
 O E J A E K Y R C U E L K P F E
 Y M U I N C T L X A T U I E F F
 D B N F D A Y O U S F F D R E U
 O G A S E N S E S R A C E S R L
 S I E D A C C R U E T K R O W U
 T V J M V C H V N A D S N U J L
 B E E C O U T R E L E N D L R T
 U X V T R J A I R N M O U N A S
 O F I I A E E D O M R D E X I M
 D E F I L R D A T N A D E V S K

BG 18.10 The intelligent renouncer situated in the **mode** of goodness, neither **hateful** of inauspicious work nor attached to auspicious **work**, has no **doubts** about work.

BG 18.11 It is indeed impossible for an **embodied being** to **give** up all activities. But he who renounces the **fruits** of action is called one who has **truly** renounced.

BG 18.12 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**.

BG 18.13 O mighty-**armed Arjuna**, according to this **Vedanta** there are **five** causes for the accomplishment of all action. Now **learn** of these from Me.

BG 18.14 The **place** of action, the body, the performer, the various **senses**, the **many** different **kinds** of **endeavor**, and ultimately the **Supersoul**, these are the five **factors** of **action**.

BG 18.15 **Whatever** right or wrong action a man performs by body, mind and speech is caused by these five factors.

BG 18.16 Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.

BG 18.17 One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions.

BG 18.18 Knowledge, the object of knowledge and the knower are the three factors that motivate action; the senses, the work and the doer are the three constituents of action.

BG 18.19 According to the three different modes of material nature there are three kinds of knowledge action and performer of action. Now hear of them from Me.

BG 18.20 That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness.

A B H H G U O H T V E B S D M C
O C R E V E T A H W O E I B A A
E E T K G F F E R U I F V O T U
W S C I N M O I N T F S E K E S
H F E W O R L D I E V K N R R E
O A J S R N S T R E W N T O I D
S C B E W K N E B H C I H W A R
E T O S Y E N S M F O H I V L E
R O F N R T H G I R L T N E Y S
U R B E E H R W N E O E G Y M V
T S T S V E B A D N R T S R W E
A K L H W S D O E R K I O M H T
N A H I A E M V R H T F H A I B
F I V E M T E G D E L W O N K H

C G R A T I F Y E Y L E V E R C
 U O W O R T D R D N O I T C A S
 N B N E Y E I L O V V S A U Y H
 D O Y C R S Y R E V E I S T H O
 E D O T E H T U R T A E R G C U
 R C A D N R D K I V D G S P I L
 S H I K Y E N T I T Y R T E H D
 T V W R R M D E L L A C L Y W A
 A O E O G E E S N E S E U D P T
 N V L D R U T A K T D R S O A E
 D T N U F K U R G I H K E B C I
 W I T H O U T E A E W A R H O N
 K U Y G R A T S T N R Y T L T V
 F A L S E O H E G N E L O I V O

BG 18.21 That knowledge by which one sees that in **every** different **body** there is a different **type** of living **entity** you **should understand** to be in the mode of passion.

BG 18.22 And that knowledge by **which** one is attached to one **kind** of **work** as the all in all, without knowledge of the **truth**, and which is **very meager**, is **said** to be in the mode of darkness.

BG 18.23 That action which is regulated and which is performed without attachment, without **love** or **hatred**, and without **desire** for fruitive **results** is said to be in the mode of goodness.

BG 18.24 But action performed with **great** effort by one seeking to **gratify** his desires and enacted from a **sense** of **false** ego is **called action** in the mode of passion.

BG 18.25 **That** action performed in illusion, in disregard of scriptural injunctions and **without concern** for **future** bondage or for **violence** or distress **caused** to **others** is said to be in the mode of ignorance.

BG 18.26 One who **performs** his duty **without** association with the modes of material nature, without **false** ego, with **great** determination and **enthusiasm** and without **wavering** in success or **failure** is said to be a worker in the mode of goodness.

BG 18.27 The worker who is **attached** to work and the **fruits** of **work**, desiring to **enjoy** those fruits, who is greedy, **always envious**, **impure** and **moved** by joy and sorrow is said to be in the mode of passion.

BG 18.28 The worker who is always **engaged** in work **against** the injunctions of the **scripture**, **who** is materialistic, obstinate, cheating and **expert** in insulting others and who is **lazy**, always **morose** and procrastinating is **said** to be a worker in the **mode** of ignorance.

BG 18.29 O winner of **wealth**, now **please listen** as I tell you in **detail** of the different kinds of understanding and determination, according to the three modes of **material nature**.

S C R I P T U R E F E S A E L P
E X P A T T A C H E D O J X E E
M S A I S U H T N E G Z A R E S
Y D E E R G L W A R L M F N S L
N E R U T A N V E U A O L I O A
J O H W E Z T A D P R V F Y R F
Y E N W D U T E S M I E N J O Y
F R I L O Z G U S I F D L I M L
K U N H M A O J Y E T W S T E I
R L T S G I R W A V E R I N G A
O I N N V D E E W Y M A E N K T
W A E N E T S I L S A I D P T E
M F E P R F O L A Z Y L I A X D
S F R U I T S R T S N I A G A E

A C T M O N O C E S W R F A S T
 K R A N O I T C E R I D O E T S
 O F J N O D E R A E F N S O P P
 C T N U I T C I R D R N T G R E
 A S A K N O W S H I E O P A T L
 N G N H A A C T W S N E C C H L
 E N O D T C E F E N D T E T A F
 T M I Y U N K V A O I G R I L E
 R I G W R N I C M C U J E O W A
 O D I A E T L H E T H G D N A R
 L T L M I N D T H O H A N H Y T
 H W E U P U R U L P U G U O S A
 P A R T H A S D B U T W U I R H
 H F O L D J S S L O R T N O C W

BG 18.30 O son of Prtha, **that** understanding by which one **knows** what **ought** to be done and what ought not to be **done**, what is to be **feared** and what is not to be feared, **what** is binding and what is liberating, is in the mode of goodness.

BG 18.31 O son of Prtha, that understanding which **cannot** distinguish between religion and irreligion, between **action** that should be done and action that should not be **done**, is in the **mode** of passion.

BG 18.32 That understanding which **considers** irreligion to be religion and **religion** to be irreligion **under** the **spell** of illusion and darkness, and strives **always** in the **wrong direction**, O **Partha**, is in the mode of ignorance.

BG 18.33 O son of **Prtha**, that determination which is unbreakable, which is sustained **with** steadfastness, by **yoga practice**, and which **thus controls** the activities of the **mind, like** and **senses** is determination in the mode of goodness.

BG 18.34 **But** that determination by which one **holds fast** to **fruitive** results in religion, **economic** development and sense gratification is of the **nature** of passion, O **Arjuna**.

BG 18.35 And that determination which cannot go **beyond** dreaming, fearfulness, **lamentation**, moroseness and **illusion**, such unintelligent determination, O son of **Prtha**, is in the **mode** of darkness.

BG 18.36 O **best** of the **Bharatas**, now **please hear** from Me **about** the three **kinds** of happiness by which the conditioned **soul enjoys** and by which he sometimes **comes** to the end of all distress.

BG 18.37 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.

BG 18.38 That happiness **which** is **derived** from **contact** of the **senses** with their **objects** and which **appears** like nectar at **first** but poison at the end is said to be of the nature of passion.

BG 18.39 And that happiness which is **blind** to **self-realization** which is **delusion** from beginning to end and which **arises** from **sleep**, laziness and illusion is **said** to be of the **nature** of ignorance.

B H S A R N O I T A Z I L A E R
H L K N E C T A R E N P D S N T
A E I S E N S E S A O W E L I A
R Y C N W K E S R F S S V A L S
A O D A D N A A E K I L I M L R
T N N T J I E W F R O W R E U A
A D O O D H C N A T P L E A S E
S C Y M E C O M E S E T D B I P
A S E A K I N D S U E S J O O P
P W B D S H T R E J L R T U N A
Y F T U O W A I P I S I U T B E
E L L A U M C V O W E F S T S P
B E S T L S T C E J B O J U A Y
D S C T Y L A M E N T A T I O N

B U A H O K S Y R A T E N A L P
 V E E C R R N A T U R E S N E W
 Y R I O N S P O W E A R O R B I
 E S W N A T U R A L E C F A T S
 S N B T G V A Y M W H E T A R D
 E T R R Y F G N O R C T S S E O
 I A T O F L E P N T L L A D H M
 T R O L B E M G G E A U Y O G S
 I E N E C S N M A I E R S G I R
 L H R N I U T E R R E S I I H E
 A T B O T D R E M V U C A M N H
 U I R D B R T R E Y S O V E T T
 Q E N I S A Y H P O W I C D L O
 H I V A M S L T M D Y T I R U P

BG 18.40 There is no **being** existing, **either here** or **among** the **demigods** in the **higher planetary** systems, which is freed from these **three** modes born of material nature.

BG 18.41 Brahmanas, ksatriyas, vaisyas, and **sudras** are distinguished by the qualities **born** of their own **natures** in accordance with the **material** modes, O chastiser of the **enemy**.

BG 18.42 Peacefulness, **self-control**, austerity, **purity**, tolerance, honesty, knowledge, **wisdom** and religiousness, these are the **natural qualities** by which the brahmanas work.

BG 18.43 **Heroism**, **power**, determination, resourcefulness, **courage** in **battle**, generosity and leadership are the natural qualities of work for the ksatriyas.

BG 18.44 Farming, cow protection and business are the natural **work** for the **vaisyas**, and for the sudras there is **labor** and **service** to **others**.

BG 18.45 By following his qualities of work, **every** man can become **perfect**. Now **please hear** from Me how this can be **done**.

BG 18.46 By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work.

BG 18.47 It is better to engage in one's own occupation even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

BG 18.48 Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore, one should not give up the work born of his nature, O son of Kunti, even if such work is full of fault.

BG 18.49 One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.

BG 18.50 O son of Kunti, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize.

P C O V E T C E F R E P L O C C
F E B R A H M A N H G W Y R O D
A T R E L U F N I S A R S V B T
U L N F W K U N R I G P E S T S
E V I S O U R C E A N R L I A E
M R T K R R R E T T E B F N I H
E R N U S F M E S D P L M F N G
R G U N H Y L T C E F R E P M I
P A K T I L A F U A S N W K U H
U D E Y P G T H U L T G E R N S
S N S D E A T L B R A H N V F E
U R R T N A T U R E M A L I E L
W O R K S D R A G E R S I D E R
L B L Y P D E H C A T T A N U B

R P U R N O I T A Z I L A E R A
 A E A B N I B E I N G I Z A B S
 C R A L H A O E S N E S A O S U
 H S Y C Z T D T R A C N D L E P
 L O A D H R Y T I T N E P D V R
 A N F Z N E D H F L A R E T N E
 N B R V E G S D A V R F S R O M
 O E E B C N P O L E T A D N F E
 I C D T I A E A S Y R E V E D T
 T O N I V D N G E F R E L S N R
 O M U H R R F A L T L E C Y I A
 V E M A E P M L A I R E T A M N
 E S I T S U L H C U V T S Z R C
 D N E R E D G R P D A E H D O G

BG 18.51-53 **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, who controls his **body**, **mind** and power of speech, who is always in **trance** and is detached, **free** from false ego, false strength, **false pride, lust, anger**, and acceptance of **material** things, who is free from false proprietorship and who is peaceful, such a **person** is certainly elevated to the position of **self - realization**.

BG 18.54 One who is thus transcendently situated at once realizes the **Supreme** Brahman and **becomes** fully joyful. He never laments or desires to have anything. He is equally disposed toward **every** living **entity**. In that state he attains **pure** devotional service unto Me.

BG 18.55 One can understand Me as I am, as the Supreme Personality of **Godhead**, **only** by **devotional service**. And when one is in full consciousness of Me by such devotion, he can **enter** into the kingdom of God.

BG 18.56 Though engaged in all kinds of activities, My pure devotee, **under** My protection, **reaches** the **eternal** and imperishable **abode** by My **grace**.

BG 18.57 In all activities just **depend** upon Me and **work** always **under** My protection. In such devotional **service**, be fully **consciousness** of Me.

BG 18.58 If you become conscious of Me, you will pass **over** all the **obstacles** of conditioned **life** by My grace. If however, you do not work in such consciousness but act through false ego, not hearing Me, you will be **lost**.

BG 18.59 If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be **engaged** in **warfare**.

BG 18.60 Under illusion you are now declining to act according to My **direction**. But compelled by the work **born** of your own **nature**, you will act all the **same** O, son of **Kunti**.

BG 18.61 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**.

BG 18.62 O **scion** of Bharata, surrender unto Him utterly. By His grace you will attain transcendental **peace** and the supreme and eternal abode.

L E R A D E G A G N E C A E P B
C O N S C I O U S N E S S G O W
T N R W B L I F E I B N E R U A
E S K D I R E T F W A G N A I R
O R U E C W A D N T R A E H C L
V I N P Y R E D N U P O R T S O
S O W E R D W O A E K B G U N B
I S A N B E I N T L C S Y O D S
T C R D U T M G U K A T I R C T
U T F J C A S E R V I C E A I A
A H A E R E T O E R S V E P L C
T G R I A S W S U P O P N M F L
E I E T O L I E F A N U J R A E
D F N L K U W A N D E R I N G S

E A L W A Y S L L E S U A C E B
 V X E D N W R A E H S E N S B F
 Y H P E O F F E R I T V I N R C
 P R V L D H B R E N I U O I B A
 L E E I A S X E T D L D E A R X
 R V O V S I P L S R L N S L E P
 A I U E J W N F U I D R E P X I
 I P U R E J U E A C M H C X P H
 N I M O S T M A D E V O T E E S
 T I F E N E B R A U C M R T L R
 J O W S E X C E Y O L A E P J O
 U V H P L L E R M R I G V U A W
 D S U O I V N E E U A E S N E V
 E S E R V I C E P T F T C O E M

BG 18.63 Thus I have **explained** to you knowledge **still** more confidential. Deliberate on this fully and then do what you **wish** to do.

BG 18.64 Because you are My very **dear** friend, I am speaking to you My **supreme** instruction, the most confidential knowledge of all. **Hear** this from Me, for it is for your **benefit**.

BG 18.65 **Always** think of Me, 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**.

BG 18.66 Abandon all varieties of religion and **just** surrender unto Me. I shall **deliver** you from all sinful reactions. Do not **fear**.

BG 18.67 This confidential knowledge may **never** be explained to those who are not **austere**, or devoted or engaged in devotional **service**, nor to one who is **envious** to Me.

BG 18.68 For one who **explains** this supreme **secret** to the **devotees**, **pure** devotional service is guaranteed, and at the end he will **come** back to Me.

BG 18.69 There is no **servant** in this **world** more **dear** to Me than he, nor will there ever be one more dear.

BG 18.70 And I **declare** that he who studies this **sacred** conversation of ours **worships** Me by his intelligence.

BG 18.71 And one who **listens** with **faith** and without **envy** **becomes** free from sinful **reactions** and attains to the auspicious **planets** where the **pious dwell**.

BG 18.72 O son of **Prtha**, O **conqueror** of **wealth**, have you **heard** this with an attentive mind? And are your ignorance and illusions now dispelled?

BG 18.73 **Arjuna** said: My dear **Krsna**, O infallible one, my illusion is now **gone**. I have regained my **memory** by Your **mercy**. I am now **firm** and **free** from **doubt** and am prepared to act according to Your instructions.

BG 18.74 **Saniaya said**: Thus have I heard the conversation of two **great souls**, Krsna and Arjuna. And so wonderful is that message that my **hair** is standing on end.

K M B E C O M E S U D H F L P L
Q R H M E A Y H J R O T R C I R
R I S I A N T S A I D L E S O E
J F R N K I V E D W C A T A U A
U D P D A F H Y R O M E M R S C
O E L F D O U B T R N W S K N T
L O A Y R B E C A S A C R E D I
A L N A P D T O E H F I M R Y O
Y S E N R N L M R I A H P C A N
A D T W A C D R G P R N R H U S
J F S V D S L U O S T E U A O K
N R R Y A P Y J N W M R O J L W
A E A E R A L C E D Y A H T R P
S E K M J U R O R E U Q N O C A

M O M E N T M S A N U J R A K V
 D A R E T V D R A E H K S O I N
 L P K I Y C R E M O R E S C N A
 Y A O A N E G D K I N L T R G S
 T B S W T V N N C R A O R M J K
 I A I S E C I O J E R R U E U L
 L E A Y O R A W C Y B D C M N A
 A M W M T A G H F E K J K H A T
 R N K R S N A O I C H O L Y E K
 O D E R C H R N R E B M E M E R
 M O S T O M G Y L N I A T R E C

BG 18.75 By the mercy of Vyasa, I have heard these most confidential talks directly from the master of all mysticism, Krsna, who was speaking personally to Arjuna.

BG 18.76 O King, as I repeatedly recall this wondrous and holy dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

BG 18.77 O King as I remember the wonderful form of Lord Krsna, I am struck with wonder more and more and I rejoice again and again.

BG 18.78 Wherever there is Krsna, 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.

Now you have completed Chapter 18 search puzzles, go back and re-read all the verses again.

Once you have done this, go back and RE-READ ALL THE VERSES in all the chapters. The more you hear, the more the soul is purified. As a pure soul, you can render service to the Supreme Personality of Godhead, Krishna.

BG 1-5
 U E K A T S R A A Q G H N R R A S T E R T N
 B L A Y A A C Y P U R U J M O J A C Y O P A D S
 H T S O K U K O O E H T H I C O M M A K E R K F
 P O H I K U K B B S H T H I C O M M A K E R K F
 U B U K S S E R H T H I C O M M A K E R K F
 G A M I R U G L T P R M J T H E R E R E A T O I
 L B V A T A E L L O S J A L O A S J A L O A S J A

BG 132-38
 L U A F T T H E R E F O R E M I L E R E
 M A I N T A I N E R T Y D A N C E S
 M O D E R N I Z E R Y I N G S B G N T R E T R E S
 S A I N F R A S S E L C S N F E S T R E E R E R E
 S L A N A T E U S U S A F A J A R E R E R E R E
 R D D A H E N S O X D E M I L L Y H C R E A E U S
 E N N A H E R E S O X D E M I L L Y H C R E A E U S
 R I A K S S E Y F P O O N S T A E U S
 V A C O T H E R W I S E M A N S K E

BG 2 20-25
 S I N V I S I B L E L E B A T E F G A R N A R B E U
 R I A U D W I D M B L E R R A I S A V E R M L O N G
 F W T W W S R E A K E L E R R A I S A V E R M L O N G
 S L E S T S H R E T A K E L E R R A I S A V E R M L O N G
 F A N I N S B O O D H Y A K E L E R R A I S A V E R M L O N G
 V O R N A N E O B N W N I G A N H L S I N
 V S O O B V I N G O A I G A N H L S I N
 S H O U L D E M U L L K N O W I R L V S
 M U T A N M C H E S S F I S J B S
 S M C O E O D E U S E S S F I S J B S
 R T M O T E N E N O I S F I S J B S
 I M I L A K L Y R W S E I R O U X I E
 C P R W I T H L B R E L L O U X I E
 L I S H O L L E R L O O D L E S T I C H A N N O

BG 1 6-10
 Y H E R O F E S C I E N C E K
 A S N H O P U E A G U P B H
 M A A T E O M X E O L P A M
 E E N G T H P P X E O L P A M
 W W Q Q V S H E R A N R A K S
 M N U U R E P A H E R E O D V A
 K J L E W R O T E L T A B D D
 A D S M F E L T T A B D D
 V C Y L L U F E R A C Y T W
 G I N F O R M A T I O N W S

BG 1 38-43
 N O I T A L U P O P R O M I N E N T
 I R R L I G O R A C E N T
 F A E S A E R B O N I Y C C O D T
 N O D E E D S N S E V I R Y A
 H R T E T A V P O L I R O M
 T E T I N O C S J O W M
 D L W A V A C T S W H E L
 N R S L E S I R M A S T S E N Y P
 H E S I R M A S T S E N Y P

BG 2 26-31
 C E A H R I B M C G H S S P P B H
 A O T E N I Z I N G A S E T O O R A
 F F C H O I N G I N I F I F A R A
 I E M A I S H W N T E M M O O N A R
 F L G S W A N R O S
 A N O L S G S E T T E R A

BG 1 11-15
 Y D E V A D A T T A M H G K B S
 G E L E S P D E O A R I T V I S
 J E X N A L A R R Y R I V R A
 F F E W E L B E A R N L O S
 T V S T A N D L I O N O I F A
 A U O O H O R S A C C A I C
 M O D Y T S A N Y
 A N A E L U C R E S B A
 R I U N A J K Y R E V B A
 N C A S T I U S T N I O P B

BG 1 44-46
 W O L E I F E L T T A R A
 J U R E P A R I N G A R A I
 N O A T N E I N T E A M C R J O
 A S S O K E N U O M A
 A I M D A Y R S M A N N A H
 M E E O S G W H P I S U E U H
 O W A N A H P I S U E U H
 S T R R E T T E B O O S A N
 S K N R E S I S T I N G O

BG 2 32-37
 O N H E A V E N L F U R Y T U A I
 S E A I N S E I L N F M U M O N
 S V O T S I E Q U E T A N M
 C K R C S I L L E L C N I O S
 W P F Y L N A I K S I S D E
 L B C O U R E N O R A L Y I D E
 F L I N O M E R E R A L Y I D E
 N I T U E M T A A J O Y E R
 A Y S R O C C O U C I N Y S
 A R O N O I T A N I M R E T

BG 1 16-18
 C O N N A K U L A N S R K I
 J O H A T T E R E D P E A
 R A N N A K H E A R S T A
 G A N V I A F T E R O H T O S
 I I I H A R O E A R T I N S
 D U L K R A R O O R A K O E P P L
 A N L A T A S E S H A L G D W I
 L O C R O U E R A B L E G I M
 A R O D E M R A Y T H G I M
 S E S E A K A T S S O A L

BG 2 1-6
 G S U P E R S I S S I O N D O
 S W I T C H E S W I T E R S T
 R E P O T E M C Y Y I N A U E
 F L U P R E L L E B L E I U M
 A S B R E H D A E T A R O T
 N N Y S H A T R O T
 G R E A T E R A T T A C K L E
 L Q U I D N O O D H T A E M O S

BG 2 38-43
 I L I S T N E M E C N A V P R
 N E O G A N E T S L B S S I S
 Y S O T O T M E S A D G S I S
 L A C U S I L B S S I S S A K K
 T D S Y L O S I T A L H A E A N
 C Y L L O S I T A L H A E A N
 I A S T T L U S Y S P A P
 E A A T T L U S Y S P A P
 A M U C N C L O Y E P O L I T I C A N

BG 1 21-25
 G R A N D S O N S I M L W T H R S H F
 T R O B I L I A E M T W O L O X H A W
 N O R D O X U P U S T I W F I L N L X
 A P U R N X K R I L S P P B I F I L N L X
 D P J E J E O O B A H O M S S O S Y U A
 N I L U T V O B A H O M S S O S Y U A
 E I N N M I K I N O H A R T W Y T
 C S V A Q U A S A U A U C O K I N O H A
 E D L O H E B Y U G L K I N O H A R T W Y
 D O L L A T A S R I O H A R T W Y T
 K R S N A T S D I M Y S O H B A T T L E W

BG 2 7-12
 C R A S I S B E R B S I P P B R U T
 B O O D M P E T S A C C O R E E R
 D L U M G O I T S I M I E E R E R
 N A K A T F U L I G E S T I M I E E R E R
 F T O U I V L I G E S T I M I E E R E R
 N N B M L O D E S S N A T A T T E
 F E M L O D E S S N A T A T T E
 A B S S E A F F U T M O N E V C H T
 N E K K A R T S E E R C H T

BG 2 44-48
 L A T T E R S O L E S I S S I S
 D U A L I T Y R F S M W S A L L
 M U V W O R E N T A V S U L C M
 M E T Y O R E N T A V S U L C M
 M O W P R V A S C E C S I E P O S I
 S C S F L P V R V R I O N R O U A C H
 A O N U L L E A S E D L D P R E V I T I
 R N T E R A S E D L D P R E V I T I
 T E D E R A S E D L D P R E V I T I
 D U T Y N A T U R S U L T S O

BG 1 27-31
 O W E L G U O M P A S O N H A T T E R E D
 O K U N T I B E L L I E S U N D E L V E W
 F O R G G H E S E R S U N D E L V E W
 G S S O A I M B S N S E L V E W
 R E O N E O R G S N S E L V E W
 T T O R S U D U R G S N S E L V E W
 F I G H T I G O O M I T
 N L I K I G O O M I T
 N G C R S K I A M I T
 V S O S P I S T I K
 A R O N E M S N I K
 K R S N A V S O N E I R V O U E V E

BG 2 13-14
 T S U M S C I O N Y L R A L I
 S E N I P P A H A R I S L A C
 E M B O D I E D O O H Y O B
 E H C O Y S B N D R O B
 C C U I E T S I S T O P C O L L
 A G E G N S T P E L S T H O
 W P L Y O U I P G M S T R I
 Z I E S S O I N M S S T R I
 S E M R U E W A Y E I R I P A S
 P G K U I N L O W A N T E R E
 S O L L E L A E R L E S Y L D
 S E S E A P P D I S T R U B B E

BG 2 49-53
 S E I R S E S T M E N J U E P I L
 E N F E R E W O S A N Y D C
 O I E D R A E B Y T A N E S
 A X E S O L V A R P O L I C
 C T O N L E A V J A R P O L I C
 I Z I S B A V A N F O R L S
 H I L U R A F I L S
 A A E H A X H S M I O P A S S
 T I O N S H A S A U E T E D P P
 C E C I V R E S H S E E T O V E D

BG 2 15-19
 S E N I P P A H E N T D
 O U L Y S S E S T S P R E V I T
 E H O S S E S O T T E S
 B N S T O U R U A N A A N
 L N G H O U A N A A N
 H W O G A S E S E B G G D N C
 Y T I N E S O T T E S
 C E N J D S T R E S S E S N O
 U C O B E L W O N K S N O
 T H I N K S A E R I T N E
 S R T H A T Y E R U T A N
 S O H N O N E X I S T E N T
 D A E S L N O I T A R E S
 E L B A R U S A E M M T R S E L F

BG 7.17-21

I V I R S S E R A J S E R R A N P E R A L
K N O W S L E D S A T T A I N S
C H I G H E S O S T S M O B U R R A L
E I S N D C S M I J U E R A V I W
K D D E S M A R R A V I W A T A R U S
E C R C U H P R R H C W A D E R A U S
O K N O W L E D G E A S G W O R T H S

BG 7.22-26

N I S O B T I Y N F A L L I B L E
M W M E N S E N K O V E R H T N A R T
G O O C C O G G H N H S J A T N R S O
N G O V W M E L T A V A T T A T T A L
N O U M M E T A V A T T A T T A L
A A H E P P I P P U U R E T I N A
I M P E R S O N A L I M I T E D

BG 7.27-30

P R S O U S L Y N R O B I L O R D E N
E R T S E D B A R L H I A C C C
J O D S O H T I L U F R U S U S
G U L U A O E E C W C E E T
A K S U S D G S I O P H R O B
C O M P L E T E L Y S D O H T E M C

BG 8.1-3

A E X P M A T E R I A L N K R M S
D N A M A X B Y R A I A R E R O U C E M
C C E D E A X B Y R A I A R E R O U C E M
P R E L A G E D J J J A C A C E P P U B O Q N
W N E A I G E D J J J A C A C E P P U B O Q N
A B X N I I N E N E R E N E R R I R A C L
A R C O D E T L L H A D H A M D U A T H E A C
A B O U T O R D E L L A C T I N M O L

BG 8.4-7

P H T S I U T U Q H T I W P A K
N E Y S Y C A A L A K K S Y S C A C R T H
V E R B U T U L N O D S W X A R R Y T E M
Y D R R K M E M I M L A S R Y T E M
T S U C S X K X M J S I T A R Y T E M
K U I N T W F Y R I T A R Y T E M
V E R T Q X R B A I P C L I N D T C A
B F I L M R H N J L F I X E D D C S

BG 8.8-11

B L S M A L I E R D E A R A K M E M
L Y E O N O I T A V L A S E M
L Y M N O I T A V L A S E M
L O U N F B T M N A H E I L V E
E L L O U N F B T M N A H E I L V E
B A N D E R D O G G P R P A R T H A
A C Y S B S D E A Y C G U Z A F L E S M I H
G L A X I X C B K D M R I A L
H S W H G H A F T H A W T E G O D E
O S S L S A S S G E L A S G D

BG 8.12-15

W O R L D L L A U T I R I P S H
U Q T R I H D K I C E S T M I N D S I M
S A W N F E R I N Y I C I G B E H L I F
S S L I A C H A S W R K E L L I F
R E C C S V T A C C L U R V S I K E L L I F
R E T U G E L L U R V S I K E L L I F
L I A O B S S U P R E M E S R O O D

BG 8.16-20

B E C O M E S G K D N A S U O H T O
N I N E A P H T C L D P I R A R S O S
H A R T L O U N A N D T H E R G G E
G H T R N H E A K U H T R U A N I V A N G
S T I A W L A S H A N T E R R B E I T A M
L O E T W E P S U B L I N T R A L R
D E W A T A N O H T A D W H R O B
W S T M A V I R R A I N U K G

BG 8.21-24

A T T A I N A B L E D E R O W S
Q R R S E M I O D R E S T M R A S
A P P R E E L U A T T E D I M O L S I N
L G C Y E M E T T E T R E T A M G
K A V I R O M R O V E X P P S U N E U
W I T R A V E H G I L I G H T D

BG 8.25-28

A S H S H A R T O A C T I V I T I E S G
B R N S Y A W T L D E S I F I E S D
R E T U A S N O M O D O M P T E R A
S V E H A N S O M O D O M P T E R A
F U R D G L E S V E R E N I B S E N
O N T C I N T W H A T D E E U E S
L R E S U L T S H K C Y A O S H
D O N D E R I V E D A B L A N R E T E

BG 9.1-4

J M O N O I G I L E R E N I A T T A
C C A N R U T E S P A R A S E D
A W L L A H S E U V P A R A P M W C R
N O I N R V C M O I R I G O L D B E
F L U E X T K V U P E R I G M D M
W H A S E F R L M A I V E I G M D M
J U T I M R U E F L C M M D O O H V R
A R T E S V B P R O I T C E F R E R

BG 9.5-8

D E V B I N G S L A I N E T A H G
D E C T A S E A C H I V I U S G U
A R I X Y T C R W I N D E S I G
L S A M W O G R E M E N C H T
E L L L R A N O P U S L P W T
N N I E M E L I A N U O U R E F L A
N N E S L T W E D M A C E C N H T
C Y B E H O P K E R N R M I G Y K S
E A G A S N O I T A T S E F I N A N

BG 9.9-13

P R O T E C T I O N E D I R E A D
A H T P O E R E D U L I W E B H O U
E E S S E S A S A G R O R L E I U
H V I N G S W E L V E H H Y C
D M A G D H A D A E T L R A
D R C M U A B Y T U S E A S
R E N I N K D N H D E P O T E U C
T S R E A L O R C H O P E N R T E
A C S W P L A N O T T O V E D U C

BG 9.14-19

O J E B A W D S T R O P P F U S E R
T V A F I N T U E S G A T R I M N I
B L U A T T E R E F U G E J E T S R
R R F C R E E V E N R N P H W B S
W O O D R W E T R D C H L U H O
S T I R B N W I T R A N T C L U L O R
N O I T A V I T L U C R E T T U W

BG 9.20-24

B K R E X C L V R S E S U L T S V N
I O C H J U R S D S T D T H E R S
L T U U S T A Z I V E G E D C
G A T K A S S I C L L O D H I J
R D G S M T O I S R I L Y J U P
V G N S I V A R X N I E Z F K S E R
R N E A W A Y X N F L A I N T C O A C
R K U C L U S R R R F A I N T C O A C
E N S S T E N A L F E L U F N I S

BG 9.25-29

W H S U O I C I S S U A N I R E
R E S E O L C I S S U A N I R E
N C E S T O R S H I R M E A X Q
O X E Y D F E A W I X M X
D I G I V E B F E E E I K Y I R
A M O P I F I F O D G B B E N
C G T I L W U F W O G G O
N O S H W O L F A W A Y N V E I
N R K U S E S T R E N C S D V O A
A C F R I A L E S C A R S G
X S S E R V I C E D E T A R E B I

BG 9.30-34

D A B S O R B E D S E A H G U O H T
L O V C O W O R I S A I N T S M W
M M B O R L D Y G S I L N S U D M
I L B M T B E I N C E Y S I G R I A N
E M T A T P I G G E S U R T B U A M
O O C E E M Y G I B Y M E N L O R E S
D E C T O T U L A S F A N G S C Y A R
B Y A W A T I N T L Y N L D L O O

BG 10.1-5

A B F R I S U S S P S S W E B B
H N E M I G H O S C H A S P E C T R
F D E E G R S C H A S P E C T R
P A T E A R T R I S T O R Y N I G
N W A H T G A S S W I F E O A W
M E R O A S S W I F E O A W
N A K N I R K B C U I P A N O R
S O W L N O E O O D O O P R O R
C P E A K P D S C R E A T E D N C L
O C H A R I T Y A N G O Y T H U I M
T I S T A C T I O N H I V I

BG 10.6-10

S P I R I T U A L Y L T C E F R E R
S P I E C R U O S E R V I C E F R C
A E B P P R I G A T A S S H O G P
W R L O S W S G R E A T D J U L L
L C W U S Y P P A C N M U D L
L C E E A M S E K A V A W A T
R N N I L E K P O U R E P L I N
C E D R I L W B H T S P L I N
V C E A W S E R T E S P L I N
L S S A S O S S P I R I E F
L V W S C O N B E I N G C R U O F C
D V S T I C T I O N H I V I S D T

BG 10.11-17

E A P L H E G E R E B M E M E R
M E A I R I N O W L E D G E S P
E R I M E C Y A C C E R E S P
S C P R L U O O E S D
P C E Y O D Y N A R R U E T
U N P L S L A M P A N R U E T
M S T C I A C C E L E S M O P C
Y U N T L A N R E S I R U M E
R O E W O R C S I R U M E
T L D T I N T O M W R C
C L A S A T V P K N C
U N D E R S T A N D S P E C

BG 16.20-24
 DOREGUAATONSRA
 NESHOUYLDGAMGR
 EUNGRYLDGAMGR
 IOTWALLSOTXKVC
 KSGRETTAOUWBXYD
 NOSREEDPACSSGPT
 DOKREEDPACSSGPT
 UGKEEDPACSSGPT
 YKBI GHYTMILKNIS
 DRI RTTUMUWNUMS
 BSEXCAPEDSRUULDW

BG 17.1-4
 KASGONORVDTIKIT
 RVSAGNORVDTIKIT
 TEOCBRIEASSONE
 CLMAGHITODKHEM
 AERITUPHITODKHEM
 ROIVUMSOTNIT
 SPTUPVUMSOTNIT
 COTVDEUTABINSD
 KPNBDEUTABINSD
 KPNBDEUTABINSD

BG 17.5-8
 WKSUPERLAIRETAM
 YIOUWVDTIKIT
 TSNLTDMMNPNWNG
 HATHTDORAWULUR
 NADONKNESEYIFK
 BONKNDWNRSEYIFK
 NSIDKNDWNRSEYIFK
 YSULKRRHGMSTYU
 IFWEDIDHPLDUK
 DDODWEDIDHPLDUK
 SPERSOULOEEMKT

BG 17.9-12
 STANMERLAIRETAM
 CACBIFLICECTSPU
 THDORAWULUR
 WBEETEGNREDAIR
 DBSEYENRNDOTHC
 BKREYENRNDOTHC
 BIECHPOCKEFMUP
 ISECPOCKEFMUP
 THORFESHAWFOOD
 THORFESHAWFOOD

BG 17.13-16
 SPESECEMEIOLVNR
 BNONYILORVDTIKIT
 THYLMNCEEPVMMOT
 SWORSHIPDDEYVCR
 ENBSMGNAGRIWCRS
 WORXKSHAVEDODOR
 MAAMFWHTVEODOR
 PEAVTMMHOMORMA
 SEARREUTRNUOIPRC
 SUCILPLOBSTHXC
 XSTWYLLCTYMNXXG

BG 17.17-20
 SUPRENSTSAUSM
 BOLDUWYVNEK
 ABHRBCALLEDVNE
 PAKONSTEMIKRI
 SAKEDSHNWLWOL
 FBHSHRAVWOL
 LSEWVIVWMAAM
 TSDFCALRUPRETT
 EAEBLELLTUER
 ECDDSTATRSBUER
 PCHARITYTTIRETUA

BG 17.21-24
 UNIKAIREDUNIMFUR
 PSWATIFSNUSREP
 SEINUPERFUSHO
 UDIKATEHYMUNUP
 WRADLENURSTPRE
 ODHPNSEIYVYCC
 FCKEERGINVTEYR
 JKHDEKRWKPTCR
 LAKKURKUHISAK
 DOKEHUWUHSIAK
 SSWPULVPSAMSKP
 MURDURINWENWDR
 NSNOITCAFSITAS

BG 17.25-28
 PKNHREITIVUSX
 NANCHEMERTIVUSX
 KNTHEMERTIVUSX
 WORTVLUHMIOD
 TASHEDANQORTLA
 HTKSNULWORTIUR
 TSNULWORTIUR
 SWBICAHREIRIT
 DEWVOTSTRONCU
 WVFUETACUDNPA
 SCNUESA

BG 18.1-4
 GADAEERDWRHRRE
 ODEPNDSDMANGR
 HPSSTKMGONSDPR
 RERKSTFUKMGONSD
 AERITUPHITODKHEM
 AERITUPHITODKHEM
 AERITUPHITODKHEM
 AERITUPHITODKHEM

BG 18.5-8
 MCLAIRETAMFVES
 SMALAIRETAMFVES
 TCTHAYOSCEASEN
 TCTHAYOSCEASEN
 TCTHAYOSCEASEN
 TCTHAYOSCEASEN

BG 18.9-12
 ARKSEUDELNUONR
 ACKIRIODETDOBES
 NMCKIRIODETDOBES
 CRJEBENSRPUPUFE
 DEJAKRNUUEKPFEE
 YVDFDAYOISUIFEE
 DBDGRUPTAKKREWR
 JMVOUNVNAJNUJLL
 BECCOUVELNOLLRT
 OFIILADONMOULAS
 LLALREIATNDEVS

BG 18.13-16
 BHGQUOHTVESOMC
 ARKSEUDELNUONR
 SWSENNMOITVEOKA
 HJLSRNTLWNRRED
 JSEWNTLWNRRED
 OSYNSMORIVLWES
 RNRNEOONNEYSV
 USBEHRWNEOONNEYSV
 TSBEEHRWNEOONNEYSV
 AKLHWSEBADRRTGWE
 AHILHWSEBADRRTGWE
 VLMTEGDELWONKH

BG 18.17-20
 GRATDREYLEVERC
 UWORTDRNDITOKS
 NBWEYEDLOVNSADY
 DECDORITVGERGCI
 DCNDOKIVGSPHEWA
 FTWKNWELLRERELOW
 NOEDUTKTSELORTE
 DTKFKURGIKBSO
 NYGRATSEWRYLVO
 FALSEOHEGNELOIVO

BG 18.21-24
 EXPATACHFEAC
 WSATISUTNEGZARE
 YDESECLWARLNFNS
 NERHTLWEUAILIOR
 JOHEZTADPFIYR
 YAWDUTSMIRH
 FIOZSIFLIML
 YKHNHMOJYEWSTE
 TSSTGIRYEFWSTE
 WNEVDESWYMAENK
 MPRFORLSAIDSTED
 SBLTSTRTEALD

BG 18.30-34
 ANONSOESWRFACT
 ANONSOESWRFACT
 ANONSOESWRFACT
 ANONSOESWRFACT
 ANONSOESWRFACT

BG 18.35-39
 HSARMOTITAZILAE
 HARMOTITAZILAE
 HARMOTITAZILAE
 HARMOTITAZILAE

BG 18.40-45
 SUHOKSYRSES
 VSECRRNATURESNE
 YRONSPOWERORR
 SSWATNSPOWERORR
 SSBSTVAYMRLHCT
 ETTRYFVGNORLSEA
 FALFVGNORLSEA
 LWRNITJRMGSECC
 UENITJRMGSECC
 HIVAMTMDYTRUP

BG 18.46-50
 COVECEPHPLLOC
 FCRVARNHGWYROR
 ATELUPTARSBBT
 ULMSWKUNIGPRTS
 EYLSUBCEFLIANHG
 MTKRUSFMEDELFNM
 ERGUNHYLFFREPKM
 PAKTILLFUAJWKH
 UDEYPTHTULTRNFS
 SNSOEPATBRAHWFEL
 URNTATUREREMAL
 LYFDERCAITAN

BG 18.51-56
 OITAZILAE
 URNHAISNIGZAS
 AYLSZTTRACVLE
 LADNDHFPDVR
 ANFZNDHFLARPTNE
 NRVIEGSDAVRFRO
 DESEBCNPOLETADN
 FOMVONGETSLSNR
 DMURRMAITSEYIA
 VEMASCMATSEYIA
 ESILCHCVVTSZRC
 DNEREDGRDAEHS

BG 18.57-62
 LERASCIOSNESSE
 LONGSCIOUSNESSE
 TNWBIENBNEAUA
 ESKDIREFWAGHRI
 ORUECWADTRACFL
 VINPYWAKELCSO
 ISANDEKATRCCT
 UHARDREKATRCCT
 AHAERETVERSPLC
 ETALIESUPONRLE
 ETALIESUPONRLE

BG 18.63-68
 EAINVSLLECUACE
 VEDMWRAEHTENS
 XHUTTEFTVYKRC
 PAHDBRENTDUO
 LEELISXETDLRBA
 RVOVSWPLURISLE
 AIUEJWNPRESLEX
 IPURESTJACRCXPH
 NIMOESTARRESLEX
 TIFENBRAUCERTLD
 JOWSEXBRAUCERTLD
 UVHLLERMAUSUAV
 DSORVNEUASNEV
 ESERVICEPTFCOEM

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BG 18 69-74
M B E C O M E S U D W F L P A
Q H M E A Y H J R O I R C C R
R I S I K N T S R D U E Y A U A
J F R R K K E F D W C A Y A U A
U O P P D F H R O M M R R I S C
O E L F D O U B T R N W S K N T
O A R B E C A S C R E D I O
A N A P D T O E F I M S C A N
A S T N R R T M R I H P C A N
A T T W A C C S G P R R H U S K
U R S V C L U E T E V A O K K
N R R Y A P Y J N W M R O L W
A K E R A L C B D Y A H T R P
S K M J U R O R E U Q N O A

BG 18 75-78
M O M E N T I M S A N U J K A K V
D A R E T V O B A E H K S O N
L P A N G D K I N Y R M J K
C S N V N C R A Y R M J K
A I V O R A W C E S O M N A
L E X Y O R A W C E S O M N A
A M W M T A G H E K J K H A T
R N K R S N A O C H O L H E K
O D E R C H B N R E S M E M R
M U S T O M G L N I A T R E C