

# 20 Values from the 13<sup>th</sup> Chapter of The Bhagavad Gītā

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॥ श्रीः ॥

Vaidika/ॐPress

amānitvaṁ adambhitvaṁ ahimsā kṣāntirārjavam  
ācāryopāsanam śaucaṁ sthairyam ātmavinigrahaḥ (7)

indriyārtheṣuvairāgyaṁ anahaṅkāra eva ca  
janmamṛtyujarāvyaḍhiduḥkhadoṣānudarśanam (8)

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu  
nityaṁ-ca-samacittatvam-iṣṭāniṣṭopapattiṣu (9)

mayi-cānanyayogena-bhaktiravyabhicāriṇī  
viviktadeśasevitvam aratirjana-saṁsadi (10)

adhyātma-jñāna-niyatvaṁ tattva-jñānārthadarśanam

etat jñānam iti proktam ajñānam yadato'nyathā (11)

Absence of self-worshipfulness (reduction of the expression of physical arrogance) - Absence of pretense (reduction of the expression of verbal arrogance) - Non-injury - Accommodation - Straightness - Service to the teacher - Cleanliness - Steadiness/steadfastness - Mastery over the mind - Dispassion towards all objects of awareness - Absence of egoism (reduction of the expression of mental arrogance) - Contemplation and clarity regarding the limitations of birth, death, old age, sickness, and pain - Absence of a sense of ownership - Absence of a binding attachment to son, wife,

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च ।  
जन्ममृत्युजराव्याधितुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वम् अरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतत् ज्ञानम् इति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ ११ ॥

home, etc. - Consistent even-mindedness in the face of desirable and undesirable objects and/or situations - Unswerving devotion to the Lord characterized by non-separateness from the Lord - Retiring to a quiet place for contemplation - Absence of the craving for the company of people - Constant application of the knowledge of the Self (meditation on the ultimate observer) - Keeping mentally and emotionally connected to the pursuit of the knowledge of Truth. This is declared to be the ultimate knowledge. All that is opposed to this knowledge is ignorance.

- 1 **amānitvaṃ** - अमानित्वं १  
Absence of self-worshipfulness (reduction of the expression of physical arrogance).
- 2 **adambhitvaṃ** - अदम्भित्वं २  
Absence of pretense (reduction of the expression of verbal arrogance).
- 3 **ahimsā** - अहिंसा ३  
Non-injury.
- 4 **kṣāntiḥ** - क्षान्तिः ४  
Accommodation.
- 5 **ārjavam** - आर्जवम् ५  
Straightness.
- 6 **ācāryopāsanam** - आचार्योपासनं ६  
Service to the teacher.
- 7 **śaucam** - शौचं ७  
Cleanliness.
- 8 **sthairyam** - स्थैर्यं ८  
Steadiness/steadfastness.
- 9 **ātmavinigrahaḥ** - आत्मविनिग्रहः ९  
Mastery over the mind.
- 10 **indriyārtheṣu vairāgyam** - इन्द्रियार्थेषु वैराग्यं १०  
Dispassion towards all objects of awareness.
- 11 **anahaṅkāra** - अनहङ्कार ११  
Absence of egoism (reduction of the expression of mental arrogance).
- 12 **janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam**  
जन्म-मृत्यु-जरा-व्याधि-दुःख-दोषानुदर्शनम् १२  
Contemplation and clarity regarding the limitations of birth, death, old age, sickness, and pain.
- 13 **asakti** - असक्ति १३  
Absence of a sense of ownership.
- 14 **anabhiṣvaṅgaḥ putradāra gṛhādiṣu**  
अनभिष्वङ्गः पुत्रदार गृहादिषु १४  
Absence of a binding attachment to son, wife, home, etc.
- 15 **nityam ca samacittatvam iṣṭāniṣṭopapattiṣu**  
नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु १५  
Consistent even-mindedness in the face of desirable and undesirable objects and/or situations.
- 16 **mayī ca ananyayogena bhakti avyabhicāriṇī**  
मयी च अनन्ययोगेन भक्ति अव्यभिचारिणी १६  
Unswerving devotion to the Lord characterized by non-separateness from the Lord.
- 17 **viviktadeśa-sevitvam** - विविक्तदेश-सेवित्वम् १७  
Retiring to a quiet place for contemplation.
- 18 **arati jana saṁsadi** - अरति जन संसदि १८  
Absence of the craving for the company of people.

19 **adhyātma-jñāna-nityatvam** - अध्यात्म-ज्ञान-नित्यत्वं १९

Constant application of the knowledge of the Self (meditation on the ultimate observer).

20 **tattva-jñāna-ārtha-dārsanam etat jñānam**

**iti proktam ajñānam yadato'nyathā** - तत्त्व-ज्ञान-अर्थ-

दार्शनम् एतत् ज्ञानम् इति प्रोक्तम् अज्ञानं यदतोऽन्यथा २०

Keeping mentally and emotionally connected to the pursuit of the knowledge of Truth.

This is declared to be the ultimate knowledge. All that is opposed to this knowledge is ignorance.

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