

What Gita Says About Veda

याम् इमाम् पुश्विताम् वाचम् प्रवदन्त्य् अविपश्चितः।

वेदवादरताः पार्थ नान्यद् अस्तीति वादिनः ॥ Gita 2.42

yAm imAm pushpitAm vAcam pravadanty avipashcitaH

vedavAdaratAH pArtha nAnyad astIti vAdinaH || Gita 2.42

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.)

त्रैगुन्यविषया वेदा निस्त्रैगुन्यो भवार्जुन।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्शेम आत्मवान् ॥ Gita 2.45

traigunyahavishayA vedA nistraigunyo bhavArjuna

nirdvandvo nityasatvastho niryogakshema AtmavAn || Gita 2.45

The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self.

कर्म ब्रह्मोद्भवम् विद्धि ब्रह्माक्षरसमुद्भवम्

तस्मात् सर्वगतम् ब्रह्म नित्यम् यज्ञे प्रतिष्ठितम् ॥ Gita 3.15

karma brahmodbhavam viddhi brahmAaxarasamudbhavam

tasmAt sarvagatam brahma nityam yagne pratishhThitam || 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.

द्रव्ययन्त्रास् तपोयन्त्रा योगयन्त्रास् तथापरे।

स्वाध्याय ज्ञानयज्ञाश् च यतयः संशितव्रताः ॥ 4.28

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dravyayagnAs tapoyagnA yogayagnAs tathApare .
svAdhyAya GYAnayaGYAsh ca yatayaH sa.mshitavratAH .. 4.28

यद् अक्षरम् वेदविदो वदन्ति विशन्ति यद् यतयो वीतरागाः।
यद् इच्छन्तो ब्रह्मचर्यम् चरन्ति तत् ते पदम् संग्रहेण प्रवक्ष्ये॥ 8.11
yad axaram vedavido vadanti vishanti yad yatayo vItarAgAH .
yad icchanto brahmacaryam caranti tat te padam sa.mgraheNa pravaxye .. 8.11

There are others who, enlightened by sacrificing their material possessions in severe austerities, take strict vows and practice the yoga of eightfold mysticism, and others study the Vedas for the advancement of transcendental knowledge.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
एकया यात्य् अनावृत्तिम् अन्यया वर्तते पुनः॥ 8.26
shuklakR^ishhNe gatI hyete jagataH shAshvate mate .
ekayA yAty anAvR^ittim anyayA vartate punaH .. 8.26

According to the Vedas, 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.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलम् प्रदिष्टम्।
अत्येति तत् सर्वम् इदम् विदित्वा
योगी परम् स्थानम् उपैति चाद्यम्॥ 8.28
vedeshhu yaGYeshhu tapaHsu caiva
dAneshhu yat puNyaphalam pradishhTam .
atyeti tat sarvam idam veditvA
yogI param sthAnam upaiti cAdyam .. 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. At the end he reaches the supreme abode.

पिताहम् अस्य जगतो माता धाता पितामहः।

वेद्यम् पवित्रम् ओंकार ऋक् साम यजुर् एव च॥ 9.17

pitAham asya jagato mAtA dhAtA pitAmahaH .

vedyam pavitram o.mkAra R^ik sAma yajur eva ca .. 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 Rk, the Sama, and the Yajur [Vedas].

त्रैविद्या माम् सोमपाः पूतपापा

यज्ञैर् इष्ट्वा स्वर्गतिम् प्रार्थयन्ते।

ते पुण्यम् आसाद्य सुरेन्द्रलोकम्

अश्नन्ति दिव्यान् दिवि देवभोगान्॥ 9.20

traividya mAm somapAH pUtapApA

yaGYair ishTvA svargatim prArthayante .

te puNyam AsAdya surendralokam

ashnanti divyAn divi devabhogAn .. 9.20

Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.

वेदानाम् सामवेदोस्मि देवानाम् अस्मि वासवः।

इन्द्रियानाम् मनश् चास्मि भूतानाम् अस्मि चेतना॥ Gita 10.22

vedAnAm sAmavedosmi devAnAm asmi vAsavaH

indriyAnAm manash cAsmi bhUtAnAm asmi cetanA | | Gita 10.22

Of the Vedas I am the Sama-veda; of the demigods I am Indra; of the senses I am the mind, and in living beings I am the living force.

बृहत्साम तथा साम्नाम् गायत्री छन्दसाम् अहम्।

मासानां मार्गशीर्षेहम् ऋतूनाम् कुसुमाकरः ॥ 10.35

bR^ihatsAma tathA sAmnAm gAyatrI chhandasAm aham .

mAsAnA.m mArgashIrshhoham R^itUnAm kusumAkaraH .. 10.35

Of hymns I am the Brhat-sama sung to the Lord Indra, and of poetry I am the Gayatri verse, sung daily by brahmanas. Of months I am November and December, and of seasons I am flower-bearing spring.

न वेद यज्ञ अध्ययनैर् न दानैः न च क्रियाभिर् न तपोभिर् उग्रैः।

एवम् रूपः शक्य अहम् नृलोके द्रष्टुम् त्वदन्येन कुरुप्रवीर ॥ Gita 11.48

na veda yajnAdhyayanair na dAnaiH

na ca kriyAbhir na tapobhir ugraiH

evamrUpaH shakya aham nrloke

drashtum tvadanyena kurupravIra | | Gita 11.48

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charities or similar activities can this form be seen. Only you have seen this.

नाहम् वेदैर् न तपसा न दानेन न चेज्यया।

शक्य एवंविधो द्रष्टुम् दृष्टवान् असि माम् यथा ॥ Gita 11.53

nAham vedair na tapasA na dAnena na cejyayA

shakya evamvidho drashtum drshtavAn asi mAm yathA | | Gita 11.53

The form which 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 by these means that one can see Me as I am.

ऋषिभिर् बहुधा गीतम् चन्दोभिर् विविधैः पृथक्।

ब्रह्मसूत्र पदैश् चैव हेतुमद्भिर् विनिश्चितैः ॥ 13.5

R^ishhibhir bahudhA gItam chandobhir vividhaiH pR^ithak .
brahmasUtra padaish caiva hetumadbhir vinishcitaiH .. 13.5

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

ऊर्ध्वमूलम् अधःशाखम् अश्वत्थम् प्राहुर् अव्यम्।
छन्दांसि यस्य पर्णानि यस् तम् वेद स वेदवित्॥ Gita 15.1
UrdhvamUlam adhaHshAkham ashvattham prAhur avyam
chandAmsi yasya parnAni yas tam veda sa vedavit | | Gita 15.1

The Blessed Lord said: There is a banyan tree which 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.

सर्वस्य चाहम् हृदि सन्निविष्टो मत्तः स्मृतिर् ज्ञानम् अपोहनम् च।
वेदैश् च सर्वैर् अहम् एव वेद्यो वेदान्त कृद् वेद विद् एव चाहम्॥ Gita 15.15
sarvasya cAham hr̥di samnivishto
mattaH sm̐tir jñAnam apohanam ca
vedaish ca sarvair aham eva vedyo
vedAntakṛd vedavid eva cAham | | Gita 15.15

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known¹; indeed, I am the compiler of Vedanta, and I am the knower of the Vedas.

यस्मात् क्षरम् अतीतोहम् अक्षराद् अपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 15.18
yasmAt xaram atIttoham axarAd api cottamaH .
ato.asmi loka vede ca prathitaH purushhottamaH .. 15.18

¹ Bhagavad Gita and Srimad Bhagavatam are very good scriptures for knowing Krishna.
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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.

ॐ तत् सद् इति निर्देशो ब्रह्मणस् त्रिविधः स्मृतः।

ब्राह्मणास् तेन वेदाश् च यज्ञाश् च विहिताः पुरा॥ Gita 17.23

om tat sad iti nirdesho brahmanas trividhaH smrtaH

brAhmanAs tena vedAsh ca yajnAsh ca vihitAH purA | | Gita 17.23

From the beginning of creation, the three syllables-om tat sat-have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brahmanas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.