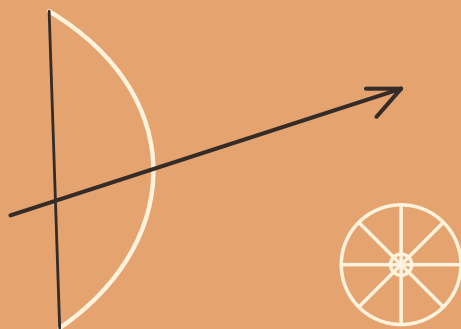


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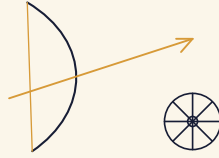
Bhagavad Gita

A Non-Dual Inquiry into the Dialogue
of Krishna and Arjuna

AN INTRODUCTORY EDITION



DHARMENDRA SINGH



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No authority.
No required belief.
No promised destination.

No imposed religious doctrine or scientific bias.

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Introductory digital edition, 2026. Published by Probing Consciousness as part of the Consciousness Series.

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From a fallen bow to freedom in action



Why This Introductory Edition Was Developed

The Bhagavad Gita is one of humanity's enduring conversations about conflict, responsibility, identity, action and freedom. Its setting is ancient, but its opening is immediately human: Arjuna stands before a decision he cannot reconcile with the person he believes himself to be.

The complete edition follows the Gita through all eighteen chapters and every verse. It preserves the narrative, ethical, devotional, meditative and philosophical dimensions of the dialogue while allowing non-dual inquiry to emerge gradually. Such a journey requires room. A reader should be able to hear Krishna's answer in Chapter Two without pretending that Arjuna already possesses the understanding of Chapter Eighteen.

This introductory edition was developed as a doorway into that larger work. It does not attempt to summarize seven hundred verses or extract a handful of spiritual slogans. Instead, it follows seven movements that carry the conversation from paralysis back into intelligent action.

My approach is non-dual, but non-duality is not used as a doctrine imposed upon the Gita or the reader. Where the text speaks narratively, the narrative matters. Where it speaks theologically, that teaching is allowed to stand as the Gita's teaching. Where something can be investigated directly - the changing body, the restless mind, attachment to results, the sense of being a separate doer, or the fact of knowing - the reader is invited to investigate.

The Gita should remain the Bhagavad Gita. Krishna is Krishna within the dialogue. Arjuna is not reduced to a psychological symbol. Duty, devotion, meditation, surrender and the difficult reality of action remain visible. At the same time, no sacred status should prevent an honest question.

A scripture can point. A teacher can point. A commentary can point. No one can see for us.

No authority. No required belief. No promised destination.
Look. Consider. Question. And find out what is true.

Enter the Dialogue

Read this booklet as a conversation, not as a set of conclusions. Arjuna questions, resists, becomes confused and asks again. His uncertainty is not a failure of the text. It is what allows the teaching to deepen.

The word self is used for the ordinary psychological identity: the personality, memory, role, body-identification and personal story we usually call “me.” The word Self points to Consciousness itself - not to a more impressive or spiritual personality.

When the Gita makes a theological or metaphysical statement, it is presented as a teaching of the Gita. When the book asks you to notice experience, pause and look. Direct observation, philosophical reasoning and traditional teaching can meet, but they should not be confused.

No imposed religious doctrine or scientific bias.

Returning to the Battlefield

The Bhagavad Gita begins before philosophy.

It begins with conflict.

Arjuna stands between two armies and discovers that the identity through which he has understood his life can no longer tell him what to do. He is a warrior, but he is also a grandson, student, relative and friend. Responsibility points in one direction. Affection points in another. Honour, grief, fear, morality and consequence collide.

His body responds before philosophy can rescue him. His limbs weaken. His mouth becomes dry. His bow slips. His mind reels.

This is important.

The Gita does not begin with a serene sage explaining reality to an equally serene student. It begins with a human being overwhelmed by a situation he can no longer fit into his inherited understanding.

That is why the Gita remains alive.

We know this battlefield. A relationship ends. Someone dies. A career collapses. A belief no longer convinces us. Two genuine responsibilities collide. The structure through which we understood ourselves becomes unstable.

Then the deeper question begins.

Krishna does not merely tell Arjuna what to do. He changes the level of inquiry. The conversation moves through the changing body and the imperishable Self; action and attachment; meditation and the restless mind; devotion and surrender; the universal form; the field and its Knower; the qualities of nature; the apparent doer; and finally freedom.

The movement is not perfectly linear. The Gita circles back. A teaching appears, disappears and returns at a deeper level. Action is discussed repeatedly, but each return changes what action means. Devotion begins as relationship and becomes intimacy. Knowledge begins as discrimination and becomes recognition. Surrender begins as offering and culminates in the relinquishment of the separate centre that believes it owns life.

The Gita is not asking us to memorize a route.

It asks us to enter the conversation.

The Crisis

When Certainty Collapses



When Certainty Collapses

The first chapter of the Gita is not an obstacle to get through before the real teaching begins. Arjuna's crisis is the doorway. Without it, Krishna's words could remain philosophy heard from a distance.

Arjuna asks Krishna to place the chariot between the two armies. He wants to see those with whom he must fight. The request is practical, yet it contains the beginning of inquiry: before acting, let me look.

When he looks, the enemy ceases to be an abstraction. Teachers, grandparents, relatives and friends stand before him. The roles by which he organized the world begin to collide. Warrior and family member, duty and affection, justice and consequence can no longer be held apart.

His certainty breaks.

We often assume that clarity means having a firm answer. The Gita begins with another possibility: genuine clarity may first require the collapse of an answer that was never deeply examined.

Arjuna lays down his bow. This is not enlightenment. It is not yet surrender. A person can surrender to truth, or surrender to fear. The outward appearance may be similar while the inward movement is entirely different.

The important fact is that Arjuna can no longer pretend to know. Neither ambition nor duty, neither attachment nor moral certainty gives him an answer he can live with. He discovers that the problem is deeper than choosing between two actions. He does not know who he is within the choice.

The battlefield has become an inward battlefield.

The weapons have fallen. The certainty has fallen. And now there is space for the question that will drive the entire Gita:

Who am I?

Krishna has not yet answered.

That is exactly where the journey should begin.

Bring to mind a conflict in which two things you genuinely value point in different directions.

Notice the wish for a quick answer.

Do you immediately search for an authority? Do you create a story about who is right? Do you imagine consequences until the imagined future becomes more real than the present? Do you defend an identity?

For one moment, do not solve the conflict.

Ask: What do I actually know? What am I assuming? Which identity feels threatened?

Arjuna's first gift is not wisdom. It is honesty.

Discernment

The Changing and the Self



The Changing and the Self

Chapter Two begins where genuine inquiry begins: the old answer is no longer sufficient.

Arjuna knows his role as a warrior. He knows the people standing before him. He knows what victory and death would mean. Yet none of that knowledge tells him how to live with what he sees. Krishna does not begin with military strategy. He challenges the basis from which Arjuna is seeing.

The question becomes experiential:

What is changing, and what knows the change?

The body changes from childhood through adulthood and age. Sensations change. Thoughts, emotions, relationships and circumstances change. Even the image we carry of ourselves changes. Yet each change is known.

The Gita speaks of the imperishable Self. This need not be accepted as a conclusion before investigation begins. Start with what can be observed. The body is known. A thought is known. Grief is known. The statement “I am confused” is known.

If something is known, can it alone be the Knower?

This distinction does not dismiss the body or suppress emotion. Grief is real as human experience. Fear is real as human experience. But a feeling can arise without becoming the final authority by which reality is interpreted.

Krishna's teaching shifts attention from the content of Arjuna's crisis toward the identity of the one in crisis. The person remains. Relationships and consequences remain. The question is whether the person is the entirety of what we are.

Non-duality can easily become another sentence: “I am the Self.” The Gita's challenge is deeper. Do not merely replace a worldly identity with a spiritual identity. Investigate whether any description that appears in awareness exhausts the nature of awareness itself.

Notice a sensation in the body.

It changes.

Notice a thought.

It appears and disappears.

Notice a mood, a memory or the sense of being a particular person.

Each is known.

Do not conclude, "Therefore I am Consciousness." That would be another thought appearing.

Ask instead: What is present through the changing experience? Can the knowing itself be seen as an object?

Wait without manufacturing an answer.

Action

Freedom in Action



Freedom in Action

Arjuna naturally asks: if knowledge is liberating, why act?

This question appears whenever spiritual teaching is mistaken for withdrawal. If the Self is untouched, do responsibilities no longer matter? If identity is questioned, does action become meaningless?

The Gita's answer is uncompromising: action is unavoidable. The body breathes. The senses respond. Thought moves. Circumstances and other people act. Even refusing to act has consequences.

The problem is not action.

The problem is the belief: "I am an independent doer, and the result of my action must complete me."

Krishna's teaching of action without attachment does not mean indifference to results. A doctor should care whether treatment helps. A parent should care for a child. A worker should care about the quality of the work. Non-attachment is not carelessness. It is the release of psychological ownership - the demand that the outcome confirm, complete or protect the image called "me."

This is why skill and surrender belong together. We act as intelligently as we can, while recognizing that no action arises from one isolated cause. Body, upbringing, language, knowledge, circumstance, other people and countless conditions meet in every deed.

The closer we look, the more difficult it becomes to locate a completely independent doer standing outside this movement.

Responsibility remains at the practical level. Actions have consequences. The inquiry does not excuse harm. It loosens the burden of turning every result into identity.

Freedom is not necessarily freedom from action. It may be freedom within action: full participation without psychological possession.

Choose one action you need to take today.

Ask what the action actually requires: attention, preparation, honesty, courage, skill or care.

Then notice what thought adds: "This must succeed." "They must approve." "The result will prove what I am."

Do the practical action fully.

Let the imagined identity step out of the result.

What changes in the quality of action when care remains but self-definition loosens?

Meditation

Meeting the Restless Mind



Meeting the Restless Mind

Meditation in the Gita is not an escape from the battlefield. It is preparation for seeing and acting without being carried away by every movement of thought.

The mind wanders. Arjuna says it is restless, turbulent, strong and difficult to control - like the wind. Krishna does not deny the difficulty. He speaks of patient return and non-attachment.

This matters because meditation can become another project of control. We imagine a successful meditator who never thinks, never feels and never becomes disturbed. Then each thought becomes evidence of failure.

But awareness of wandering is already different from unconscious wandering. The moment distraction is known, something has not been lost in the distraction.

Meditation therefore becomes inquiry into the meditator. A thought appears. Who chose its precise content before it arose? Attention moves. Who knows that it moved? The body sits, breath continues, sensations change and a sense of "I am meditating" appears within the same field of experience.

Do not fight the mind. Do not obey every thought. Learn to see a movement as a movement.

This is not passivity. A mind that can notice fear without instantly becoming fear, desire without instantly becoming desire, is more capable of intelligent action.

The aim is not to manufacture an extraordinary state. Stillness may come and go. The deeper question remains: what knows both stillness and restlessness?

Sit comfortably for three minutes.

Feel one breath from beginning to end.

When thought carries attention away, notice it without accusation.

Return.

Do this as often as necessary.

At the end, ask: Were thoughts the problem, or was the struggle to become a different meditator part of the disturbance?



Devotion

Love Without Possession



Love Without Possession

The Gita does not abandon devotion when inquiry deepens. Krishna remains teacher, friend and Divine presence. Relationship is not erased by non-duality; it is transformed.

Devotion can begin with the sense of two: the devotee loves the Divine. Such love can soften the self-centred demand that life serve “me.” Offering becomes a way of releasing ownership. Action, food, work, grief and joy can be given rather than psychologically possessed.

But devotion must be tested in life. Krishna describes the devotee through non-hatred, friendliness, compassion, steadiness, humility and freedom from possessiveness. Worship that strengthens superiority or hatred contradicts the qualities being praised.

Love is not proved by intensity alone. It appears in the way another being is met.

The many do not need to disappear for unity to be recognized. A person remains distinct. A relationship remains particular. Non-duality does not make everyone interchangeable. It questions whether difference proves absolute separation.

This is especially important in intimate life. “My partner,” “my child” and “my friend” have practical meaning. Possession begins when another person is asked to provide an ultimate identity or permanent security.

Devotion releases the demand to own what is loved. Intimacy remains, perhaps with greater tenderness, because the other is no longer reduced to a function in the story of “me.”

Bring someone you love to mind.

Notice warmth, concern and tenderness.

Now notice the language of possession: my partner, my child, my friend.

Do not reject the practical meaning of “my.” Ask instead: Does love itself require ownership?

What remains if the other person is allowed to be fully themselves rather than a source of security for the self-image?

Stay with the question without trying to become detached.

Perhaps devotion begins where possession softens and intimacy remains.

The Knower

The Field and What Knows It



The Field and What Knows It

Chapter Thirteen gives the inquiry a precise structure: the Field and the Knower of the Field.

The Field is everything that can be experienced as content: body, senses, mind, thought, pleasure, pain, desire, aversion, memory, personality and changing circumstance.

Then comes the question that cannot be answered merely by naming another object:

What knows the Field?

The language is immediately experiential. A body can be observed. Sensations and thoughts can be observed. Even the thought “this is my body” can be observed. Whatever is known belongs, in some sense, to the Field.

The sense of being a separate “I” also appears in the Field. Ego is not condemned; it is relocated. The functional person remains necessary for language, relationship and responsibility. What is questioned is the claim that this observable self is the ultimate Knower.

Krishna does not stop with a private witness hidden inside each person. He identifies the Knower in all fields with the Divine. This is the chapter's non-dual centre. The contents of experience differ from person to person; the principle of knowing is presented as universal.

This is a teaching of the Gita, not a belief the reader is required to repeat. Its invitation can be approached directly: what exactly makes “my awareness” mine? Does awareness display a boundary, nationality, age or personal history? Or do those qualities belong to what appears within it?

The inquiry has an ethical consequence. If the same undivided reality is present through apparent difference, another being cannot be dismissed as metaphysically irrelevant. Non-duality that does not deepen human dignity has remained incomplete.

Notice the body as sensation.

Notice sound.

Notice thought, mood and the sense "I am here."

Call all of this the Field - not as a doctrine, but as what is presently known.

Now look for the Knower.

If an image appears, it belongs to the Field. If a thought answers, it too is known.

Can the boundary of knowing itself be found?

Do not force a universal conclusion. Let the absence or presence of a boundary be honestly seen.

VII

Surrender And Freedom

The Bow Is Still in Our Hands



The Bow Is Still in Our Hands

The Gita begins with a human being who cannot act. It ends with a human being who can.

Between those moments, surrender changes meaning. It is not the surrender of intelligence, responsibility or the capacity to question. It is the loosening of psychological ownership: my action, my result, my control, my separate existence.

Krishna does not ask Arjuna, “Do you believe me?” He asks whether Arjuna has listened with attention and whether his confusion has cleared. Teaching is measured by clarity, not allegiance.

Arjuna says that his delusion has lifted and that he will act.

The battlefield has not disappeared. The people before him remain. Consequences remain. What changes is the identity from which he meets them.

This is the practical culmination of the Gita.

Wisdom without Arjuna could become insight without life. Arjuna without Krishna could become action without understanding. Together they hold seeing and doing, knowledge and responsibility, surrender and participation.

Realization does not necessarily change what appears. It changes the understanding of what appears.

The body remains. Thought, relationship, responsibility, loss and death remain part of human life. Freedom is not perfection. It is freedom from a particular misunderstanding: that the psychological self is an isolated centre that owns action and must secure itself through every result.

The Gita returns Arjuna to life. The bow is still in his hands.

Life is still before us.

And we are invited to see.

Sit quietly and notice breathing. It happens.

Notice a thought appear. Before it appeared, did you know exactly what it would be?

Deliberately move one hand. Watch the intention, sensation, movement and the thought: "I moved my hand."

Where is the independent doer?

Do not answer, "There is no doer." That would be another concept.

Look.

If body, thought, emotion and identity are known, what is the knowing?

Perhaps the final question is not, "How do I become free?"

Perhaps it is, "What is it that believes it is bound?"

No mystical state is required. No conclusion is required.

THE COMPLETE DIALOGUE

Where the Full Book Continues

This introductory edition follows seven movements through the Gita. The complete market edition enters all eighteen chapters and every verse, allowing Krishna and Arjuna's dialogue to develop without compression.

The complete edition does not ask the reader to replace one inherited certainty with another. The Gita leads. Non-duality illuminates where the dialogue permits it. Direct seeing remains more important than repeating a conclusion.

The complete market edition will be available through ProbingConsciousness.com.

ABOUT THE AUTHOR

Dharmendra Singh

Dharmendra Singh is a writer, independent investigator and the creator of Probing Consciousness.

His work centres on direct inquiry into Consciousness, human dignity, Self-understanding and freedom from fear and imposed authority. For more than four decades, he has explored how philosophical and contemplative questions can remain rigorous while becoming directly relevant to ordinary human life.

In Bhagavad Gita: A Non-Dual Inquiry into the Dialogue of Krishna and Arjuna, he approaches an ancient sacred text without asking readers to surrender their intelligence or adopt a predetermined identity.

Dharmendra writes not as a guru, but as one human being inviting another to look.

No authority. No required belief. No promised destination.
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The battlefield remains.

The Bhagavad Gita begins when Arjuna can no longer act from inherited certainty. Krishna does not merely give him an answer; he changes the level of inquiry.

Across seven movements, this edition follows the dialogue from crisis through discernment, action, meditation, devotion and the Knower - returning at last to surrender, freedom and responsible action.

The Gita leads. No conclusion is imposed. The reader is invited to enter the dialogue and look.



CONTINUE THE DIALOGUE

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