



**THE LIGHT
OF
SRIMAD BHAGAVAD GITA
(Dharma, Karma, Jnana, Swatantrya, Ananda)**



A STUDY

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Preface

The term spirituality has been misconceived by many and so is the concept of God. Spirituality refers to the march towards the Divine consciousness and nothing else. It stands for refining one's mind, making him humble and value oriented.

Most of the people worship God as the Supreme power. A very few regard Him as the Supreme consciousness that controls all powers. This is the concept of God as enshrined in Bagavad Gita and in most of the Eastern philosophies. But unfortunately this concept has not been well revealed by the Western philosophies. Hence there exists many a controversy, being conceptual differences.

One who is enlightened by spiritual wisdom, i.e. real knowledge, sees and loves the entire humanity equally and in unison. A power worshiper tries to gain power and to control others in every possible field. He does not know that power is only an attribute of God and that it is not God. He strives to amass wealth, power, name and fame and is very much concerned with the mundane enjoyments and pleasures. On the contrary a spiritualist leads a life, even with minimum requirements; truthfully, humbly and peacefully.

An Occultist is one who has attained some strange mental powers by certain secret psychic practices. He makes others believe that he has gained some Divine powers and that the ignorant start worshipping him as or equal to God. This is wrong and it would turn into, anti-spiritual and anti-God. A yogi is spiritual, a siddha need not be.

The Vedic concept of 'Aham Brahmasmi' seems to be illogical according to Bhagavat Gita; as the soul is only a small particle of the Divine self. A drop of water

cannot be the ocean. When Aham (The ego) becomes nil or disappears one's soul merges with the Supreme consciousness. The power worshipers might have misused this Vedic dictum to declare themselves as God.

The concept of Purusa is very relevant in Bagavad Gita. Purusa refers to the Supreme consciousness (The God) and Prakriti, the Supreme power. Worshipping of Purusa only is spiritual.

The entire revelations of the gospels of Bagavad Gita cling around the five principles of moral obligation (Dharma), right action (Karma), right knowledge (Jnana), freedom (Swatantrya) and peacefulness or bliss (Ananda). Man has to progress in the three fields of his existence; physical, intellectual and spiritual to become perfect. Physical and intellectual progress is necessary for his successful worldly life. But spirituality blends these two realms (physical and intellectual) harmoniously making one's life really meaningful and successful.

Moral obligation is the duty assigned to every person on the basis of his conduct and status in the society. A student's moral obligation is to study well while a teacher's is to be committed to his profession. The parents' obligation is to properly look after their children, while a social worker's moral obligation is to stand for the welfare of the society. Thus the term moral obligation has different meanings on the basis of the respective social status of the individuals. However the ultimate duty or moral obligation of every individual is to attain total freedom of his soul.

Right action refers to the action being performed without attachment and bondages to the soul. The Atma (soul) is, a true particle of the Supreme being, present in everybody, under the control of the operative principles of Prakriti (Nature), active in his mind. The soul longs for freedom from bondages while the

mind binds it again and again. Right action unties the bondages and releases the soul to ultimate freedom.

Right knowledge (Jnana) means the knowledge relating to the Supreme consciousness. Jnana according to Bhagavad Gita is the right knowledge of the Supreme and vijnana, the analytical knowledge. Thus knowledge as referred to in Gita is the knowledge of the Divine consciousness.

Freedom of the soul refers to the freedom from all bondages that prevent the soul from moving towards the Supreme Self.

Peacefulness or bliss is the ultimate state of one's soul getting merged into the Supreme.

Yoga is the communion of the soul (unit self) with the Supreme consciousness. The practice of yoga is a sacred mental exercise imparted by a true Guru capable of leading the spiritual aspirants to attain the Supreme Self.

Faith refers to one's belief without empirical evidences. Faith in God is not necessary to lead a peaceful social life, provided one is value oriented. But faith in the Divine Self helps one to keep his inner personality peaceful. One may realize this truth only in his later stage of life span, consequent on his life experiences.

Many of the authors, who interpreted and studied Bagavad Gita, have not well revealed the implied spiritual truths and meanings contained in it. Some consider Bagavad Gita as a guideline for the healthy social life. Yet some consider it as an effective approach to the problems of war and conflict. But Bagavad Gita covers almost all the human problems in physical, intellectual and spiritual realms and hence is comprehensive. Bagavad Gita spends most of its discussions on the

psychological and spiritual aspects of human beings, mainly the conflict within the human mind. The great seer, Vedavyasa might have meant war as a continuous conflict taking place between the good and evil forces within one's mind and in the collective mind of the society. To know the real wisdom of Bagavad Gita one must approach it with purity of mind and humbleness.

In the present study a humble attempt is made to throw some light upon the psychological and spiritual aspects of Bagavad Gita with a view to making aware the common readers the implied meanings of it. This study is made as simple as possible eliciting the core ideas of the stanzas without merely insisting on the word meanings. Brief interpretations are also given wherever found necessary. I would be satisfied if anybody finds it worth to know the real spirit of Bagavad Gita with the help of this humble attempt.

I am very much thankful to Sri K.U Udayan, Dr. E.S Rajendran, Dr.K.V Janardhanan, Sri K.C Radhakrishnan and Dr Vandana for their sincere encouragements and services rendered to me for the accomplishment of this work. I am also grateful to my beloved young friends Sri K.V Sooraj and Sri Mohit Rajan, representing the new generation for their services and help in this regard.

Sadanandan E.V

Chelambra

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Dedication

Spiritual knowledge or insight is to be imparted by a true Guru to those deserving, out of love and compassion. It may soothe one's mind as if a Divine touch from above. Years before, there lived among us such a Guru (though he never claimed) popularly known, only as a writer. He was G.N Pillai (1930-1993). For those who could really know him, he was a great Guru endowed with true love and affection with deep sense of practical wisdom. Above all he was blessed with his incomparable scholastic excellence. He insisted on those sought his guidance, to perform all their moral obligations, without fail.

Bowing before all the Sadgurus, with utmost humility and reverence, this work is dedicated to the sacred memory of G.N Pillai.

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CONTENTS

Preface

- iii

Dedication	- vii
Chapter I Arjuna Vishada Yoga	- 1
Chapter II Sankhya Yoga	- 15
Chapter III Karma Yoga	- 46
Chapter IV Jnana Karma Samnyasa Yoga	- 67
Chapter V Karma Samnyasa Yoga	- 89
Chapter VI Atma Samyama Yoga	- 103
Chapter VII Jnana Vijnana Yoga	- 123
Chapter VIII Akshara Brahma Yoga	- 137
Chapter IX Rajavidya Rajaguhya Yoga	- 150
Chapter X Vibhuti Yoga	- 166
Chapter XI Viswaroopa Darsana	- 180
Chapter XII Bhakti Yoga	- 197
Chapter XIII Ksetra Ksetrajna Vibhaga Yoga	- 206
Chapter XIV Gunathraya Yoga	- 219
Chapter XV Purushotama Yoga	- 230
Chapter XVI Daivasura Sampath Vibhaga Yoga	- 238
Chapter XVII Sradhathraya Vibhaga Yoga	- 248
Chapter XVIII Moksha Samnyasa Yoga	- 261

Chapter I

Arjuna VishadaYoga (The Yoga of Dejection of Arjuna)

The Mahabarata war of Kuruksetra is to begin. The great saint and seer Vedavyasa appears in the court of Drutarastra, the king of Kauravas and tells him that he would give him the divine power to see the fight going on far away in the battle field of Kuruksetra. But the king denies the offer. Giving the divine power to Sanjaya, the king's loyal champion, Vedavyasa leaves the court. Sanjaya also leaves the king, giving him a general description of the war.

The war started. On the tenth day of the terrible war Bhishma, the captain general of the Kaurava army falls down by the arrow of Arjuna of the Pandava army. Sanjaya comes back and tells Dhrutarastra that Bhishma had fallen down. Hearing this Dhrutarastra falls unconscious for a while. When he woke up he asked Sanjaya to describe him in detail, from the beginning of the war, what had happened in the war field. Sanjaya describes with the help of his divine vision, the things that happened in the war field right from the beginning of the war. It is the situational background of Bagavad Gita, being revealed by Sri Krisna to Arjuna, as narrated by the great seer Vedavyasa.

The two armies were got ready for the war. Kauravas and Pandavas were cousin brothers. There were many relativities, friends and Gurus on both sides arrayed for the war. Bhishma and Drona were revered by both the Pandavas and the Kauravas; Bhishma being the great grand uncle of both the parties. He loved the Pandavas and Kauravas and was an undefeatable warrior. Seeing the great grand uncle Bhishma, Drona, friends and relatives; Arjuna underwent severe pressure and grief and that his mind was filled with fear and perplexity.

This chapter contains the mixed reactions of Arjuna, the great Pandava warrior on the commencement of the war. It is serious to note that a powerful

warrior like Arjuna remains spellbound and frightened in the war field. In a war, all good relationships with the opponents ends. Any war conducted for physical benefits would bring pain and menace, though there are justifications on either side. A war may witness the shouting and cries of the wounded soldiers, and animals used in the war. Arjuna becomes nervous and reluctant to wage the war and puts forward a number of justifications not to fight the war. It is not proper to retreat from the war that has already become certain. Arjuna fears to fight against Bhishma and Drona. There is a saying that a person who chants the ten names of Arjuna would get relief from the complex of fear. But Arjuna fears. It is natural that if a powerful person is compelled to fight against a more powerful, there would generate fear in him. Arjuna debates vehemently with Sri Krishna, by logical justifications that he is not ready to fight. If so, Arjuna would have taken the decision well before coming into the war field.

dhṛtarāṣṭra uvāca

dharma kṣetre kurukṣetre

smavetā yuyutsavaḥ

māmakāḥ pāṇḍavāḥścaiva

kim akurvata sañjaya

1

Dhritarastra asked Sanjaya: What did they do who gathered in the war field of Kurukshetra, ready to fight in the war between my children and the children of Pandu?

Dharmaksetra refers to the place where the fight is going on between the good and evil forces. The poetic connotation is that a conflict is continuously going on in the minds of the individuals and in the society between the good and the evil forces.

sanjay uvāca

*dr̥ṣṭvā tu pāṇḍavānīkaṁ
vyūdhāṁ duryodanastadā
ācāryam upasaṅgamyā raja
vacanamabravīt*

2

Sanjaya replied: Seeing the arrayed army of the Pandavas, the king Duryodhana, approaching Acharya Drona, said the following words

*paśyaitāṁ pāṇḍuputrānām
ācārya mahatīm camūm
vyūdhāṁ drupada putreṇa
tava śíśyeṇa dhīmatā*

3

O Respected Master, please see the powerful army of the sons of Pandu arrayed for the fight under your able disciple Dhrstadyumna, the son of Drupada.

*atra śūrā maheśvāsā
bhīmarjuna samā yudhi
yuyudhāno virāṭaśca
drupadascā mahārathaḥ [4]*

*dhṛṣṭaketuś cekitānaḥ
kāśirājaśca vīryavān
purujit kutibhojaśca
śaibyaśca narapuṅgavaḥ [5]*

*yudhāmanyuśca vikrānta
uttamaujāśca vīryavān
saubhadro draupadeyāśca
sarva eva mahā rathāḥ [6]*

4,5,6

There are many mighty warriors in their army equal to Bhima and Arjuna such as Sathyki and Virata and the warrior chief Drupada, Dhrstaketu, Cekitana and the great warrior king of Kashi, Purujith, Kuntibhoja, Saibya, Yudhamannu, Uttamanja, Abhimanyu (the son of Subhadra) and five sons of Draupadi, all of them are eminent warriors.

*asmākaṁ tu viśiṣṭā
ye tānnibodha dvijottama
nāyaā mam sainyasya
saṁjñārtham tānabravīmi te [7]*

*bhavān bhīṣmaśca karṇaśca
kṛpaśca samitiñjayaḥ
aśvatthāmā vikarṇaśca
saumadattistathaiva ca [8]*

*anye ca bahavaḥ śūrā
madarthe tyaktajīvītāḥ
nānā śastrapraharaṇāḥ
sarve yuddha viśaradāḥ [9]*

7,8,9

In our army there are great warriors like you (Acharya Drona), Bhishma, Karna, Kripa, Asvathama, Vikarna, Bhurishrava (Son of Somadatta) etc., who are ready to sacrifice their valuable lives for the sake of me.

*aparyāptaṁ tadasmākaṁ
balaṁ bhīṣmabhirakṣitam
paryāptaṁ tu idam eteṣāṁ
balaṁ bhimābhirakṣitam*

10

Our soldiers arrayed under Bhishma are more powerful than those arrayed under Bhima.

*ayaneṣu ca sarveṣu
yathābhāgamavasthitāḥ
bhīṣmamevābhirakṣantu
bhavantaḥ sarva eva hi*

11

Our warriors should be very careful to safe guard Bhishma, our warrior chief, taking their positions from all sides.

*tasya sañjanayan harṣaṁ
kuruvṛddhaḥ pitāmahaḥ
siṁhanādaṁ vinadyoccaiḥ
śaṅkham dadhmau pratāpavān*

12

The great grand uncle Bhishma, to cheer up Duryodhana and his army and to signal the beginning of the war, blew his conch loudly like the roar of a lion.

*tataḥ śaṅkhāśca bheryaśca
paṇavānakagomukhāḥ
sahasaivābhyahanyanta
sa śabdastumulo'bhavat*

13

Different type of conchs, kettle drums, drums and trumpets made tremendous noise making the atmosphere dreadful.

*tataḥ śvetairhayairyukte
mahati syandane sthitau
mādhavaḥ pāṇdavaścaiva divyau
śaṅkhau pradadhmatuḥ*

14

Then Sri Krisna and Arjuna, seated in the famous chariot drawn by white horses blew their conchs

*pāñcajanyaṁ hr̥ṣīkekeśo
devadattaṁ dhanañjayaḥ
pauṇḍram dadhmau mahāśaṅkhaṁ
bhīmakarmā vṛkodaraḥ*

15

Sri Krisna blew his conch named Pancajanya and Arjuna his conch Devadatta. Bhima blew his powerful conch Paundra.

*anantavijayaṁ rājā
kuntīputro yudhiṣṭiraḥ
nakulaḥ sahadevaśca
sughoṣamaṇipuṣpakau*

16

The king Yudhistira, the son of Kunti, blew his conch named Ananthavijaya. Nakula and Sahadeva blew their conchs Sughosa and Mainpushpaka respectively.

*kāśyaśca parameṣvāsaḥ
śikhaṇḍīca mahārathaḥ
dhr̥ṣṭadyumno virāṭaśca
sātyakiścāparājitaḥ [17]*

*drupado draupadeyāśca
sarvaśaḥ pṛthivīpate
saubhadraśca mahābāhuḥ
śaṅkhān dadhmu pṛthakpṛthak [18]*

17,18

There after the strong fighter the king of Kasi and Sikhandi (the great warrior), Dhurstadyumma, Virata, Sathyaki, Drupada and the five sons of Draupathy and the powerful fighter Abhimannu (the son of Sudhadra) blew their respective conchs.

*sa ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat
nabhaśca pṛthivīm caiva
tumulo vyanunādayan*

19

The terrible and dreadful sounds produced by the conchs echoed in the sky and the earth as if a strong warning to the sons of Dhritarastra.

*atha vyavasthitāndrṣṭvā
dhārtarāṣṭrāṇ kapidhvajaḥ
pravṛtte śāstrasampāte
dhanurudyamya pāṇḍavaḥ
hṛṣīkeśaṁ tadā vākyam
idamāha mahīpate [20]*

Arjuna uvāca

*Senayorubhayormadhye rathaṁ
sthāpaya me'cyuta [21]*

20,21

Arjuna, seeing the arrayed armies ready to start fighting, requested Krishna to place his chariot in the middle of the two armies.

*yāvadetānnirīkṣe'ham
yoddhukāmānavasthitān
kairmayā sahayoddhavyam
asmin raṇasamudyame*

22

He wanted Krisna to place the chariot in such a way between the two armies so that he could well observe the warriors against whom he would have to fight.

*yotsyamānān avekṣe'ham
ya ete'atra samāgatāḥ
dhārtarāṣṭrāsya durbuddher
yuddhe priyacikīrṣavaḥ*

23

I shall have a look on the well-wishers of the crooked Duryodhana, ready to fight against the army of the Pandavas.

*Sañjaya uvāca
evamukto hr̥ṣīkeśo
guḍākeśena bhārata
senayorubhayormadhye
stāpayitvā rathottamam [24]

bhīṣmadroṇapramukhataḥ
sarveṣāṁ ca mahīkṣitāṁ
uvāca pārthapaśyaitān
samavetān kurūniti [25]*

24,25

Sanjaya said to Dhritarastra: As required by Arjuna Sri Krisna drove the chariot and placed it in the middle of the two armies in front of Bhishma and Duryodhana so that Arjuna could see both armies well. Sri Krisna then asked Arjuna to behold the Kauravas assembled for the war.

*tatrāpaśyatsthitān pārthavaḥ
pitṛīnatha pitāmahān
ācāryān mātulānbhrātṛīn*

putrānpautrān sakhīṁsthathā [26]

*śvaśurān suhṛdaśaiva
senayorubhayorapi
tān samikṣya sa kaunteyaḥ
sarvān bandhūnavasthitān[27]*

*kṛpayā parayāviṣṭo
viṣṭdannidam abravīt*

26, 27

Arjuna very carefully observed and saw his uncles, grand uncles, Gurus and also the great grand uncle, maternal uncles, brothers and cousins, sons and nephews and grand nephews, friends, fathers in-law and other well-wishers.

Arjunaḥ uvāca

*dr̥ṣṭvemaṁ svajānaṁ kṛṣṇa
yuyutsum samupasthitaṁ [28]*

*sīdanti mama gātraṇi
mukhaṁ ca pariśuṣyati
vepathuśca ca śarīre me
romaharṣaśca jāyate [29]*

*gāṇḍīvaṁ sraṁsate
hastāttvakcaiva paridahyate
na ca śaknomyavasthāturaṁ
bhramatīva c me manaḥ [30]*

28, 29, 30

Seeing the close relatives arrayed in the battle field, to fight against his army, Arjuna was filled with compassion and told the following words to Krisna, in utter distress.

My body becomes unsteady to stand straight, mouth is parching, and shiver runs all over the body and hair stand straight. (The divine bow Gandiva slips from the hand of Arjuna). He tells my body suffers from much heat, insufferable.

*nimittāni ca paśyāmi
viparītāni keśava
na ca śreyo'nupaśyāmi
hatvā svajanamāhave*

31

Krisna, I see omens which are against me and I do not see anything good in killing my kinsmen in the battle.

*na kāṅkṣe vijayaṁ kṛṣṇa
na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda
kiṁ bhogairjīvitena vā*

32

Krisna, I do not want victory or the kingdom and pleasures. What is the use of the kingdom and pleasures even life, killing my relatives?

*yeṣāmarthe kāṅkṣitaṁ no
rājyaṁ bhogāḥ sukhāni ca
ta ime'avasthitā yuddhe
prāṇāṁstyatvā dhanāni ca [33]*

*ācāryāḥ pitaraḥ putrāstathaiva
ca pitāmahāḥ*

*mātulāḥ śvaśurāḥ pautrāḥ
śyālāḥ sambandhinastathā [34]*

33, 34

I do not like victory in the battle and any pleasure or kingdom killing the opposite army arrayed in the battle field, leaving everything. They are my close relatives and friends. They include my teachers, friends, uncles, sons and nephews and even the great grand uncles, fathers-in-law and sons.

*etānna hantumicchāmi
ghnato'api madhusūdana
api trailokyarājyasya hetoḥ
kim nu mahīkrte*

35

O slayer of Madhu, even though those who have arrayed to kill me or even I get the power of three worlds, I do not consider it as much valuable as their lives.

*nihatya dhārtarāṣṭrāṇnaḥ
kā prītiḥ syājjanārdana
pāpamevāśrayedasmān
hatvaitānātatāinaḥ*

36

Krisna, what is the use of killing Kauravas? I do not wish to kill them though they are ready to kill me. Killing them is a sin.

*tasmānnārḥā vyaṁ hantuṁ
dhārtarāṣṭrāṇ svabāndhavān
svajanāṁ hi kathaṁ hatvā
sukhinaḥ syāma mādharma*

37

Therefore, Krisna it is not proper to kill our relatives, Kaurava. We cannot remain happy and peaceful killing the good people. No one can remain peaceful killing good people.

*yadyapyete na paśyanti
lobhopahatacetasah
kulakṣayakṛtaṁ doṣaṁ
mitradrohe ca pātakam [38]*

*kathaṁ na jñeyamasmābhiḥ
pāpādasmanñivartitum
kulakṣayakṛtaṁ doṣaṁ
prapaśyadbhirjanārdana [39]*

38, 39

By capturing the kingdom, in the battle, the race will be destroyed. How can we who know well the sin of loss of one's family and the race, fight the war?

*kulakṣaye pranaśanti
kuladharmāḥ sanātanāḥ
dhamenaṣṭe kulamkṛtsnam
adharmo'bhibhavatyuta*

40

The age long Dharma of the family would face destruction and the virtues will disappear and that the result of the war would be the vices taking hold of the race completely.

*adharmābhibhavātkṛṣṇa
praduṣyanti kulastrīyaḥ
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇasankaraḥ*

41

As a result of over powering by the vices, the women in the families will become morally corrupt and that it will pave the way for the intermixture of castes.

*saṅkaro narakāyaiva
kulaghnānām kulasya ca
patanti pitaro hyeṣām
luptapiṇḍodakakriyāḥ*

42

The intermixture of castes would invariably destroy the race and shall cause for not performing, sraddha like rituals offering rice and water to the dead and gone.

*doṣairetaiḥ kulaghnānām
varṇasankarakāraiḥ
utsādyante jātīdharmāḥ
kuladharmāśca śāśvatāḥ*

43

The intermixture of castes, would also cause for the cessation of age old traditions and rituals of the family of the relatives.

*utsannakuladharmāṇām
manuṣyāṇām janārdana
narake'aniyataṁ vāso
bhavatītyanuśuśrūma*

44

It is said that if one does not practice the traditional rituals of the family shall remain in the hell for long.

*aho bata mahapāpaṁ
kartuṁ vyavasitā vayaṁ
yadrājyasukhalobhena
hantuṁ svajanamudyatāḥ*

45

What a pity it is? We have decided to fight and have committed a great sin by it. It is due to the lust for the throne and kingdom even by killing the kinsfolk.

*yadi māmāpratīkāram
aśāstram śāstrapāṇayah
dhārtarāṣṭrā raṇe hanyus
tanme kṣemataram bhavaet*

46

I feel it would be better even if I am killed, unarmed in the battle, by the sons of Dhritarastra.

*evamutvārjunaḥ saṅkhye
rathopastha upāviśat
visṛjya saśaram cāpam
śokasamvgnamānasaḥ*

47

Sanjaya said, having stated so, Arjuna, leaving his bow and arrow, with agitated mind, in utter sorrow and fear sat back into the chariot.

----- || -----

Chapter II

Sankhya Yoga (Jnana yoga)

The term yoga refers to the union of individual soul (unit self) with the Supreme (Paramatma). The seers, the wise and the devotees of God incessantly try to attain the state of communion of their souls with the God, the Supreme consciousness. Those who try for the communion of soul by acquiring right knowledge of the Paramatma (Supreme) are called the Sankhya. Sri Krisna tries to reveal the secret of Sankhya yoga in this chapter. We are fortunate enough to know it through the discussions of Arjuna and Sri Krisna. The process of Jnana yoga, unveils the secrets of the most subtle realms of human mind and even beyond. It is true that the discussion is not mainly concerned with the message of war but of the deep inner realities and possibilities of the human mind.

The discussion is not only confined to mind but also of subtler realms, i.e. related to spirituality. The impending war acts only as a veil to the secrets being revealed. We can see through out this chapter that a Pandora's Box of knowledge open. We shall approach it with utmost humbleness to get the hidden knowledge unveiled. SriKrisna opens his deep discussion on conscious realms, starting from this chapter onwards, like a beautiful lotus getting slowly bloomed into its perfect beauty and glory.

sañjaya uvāca

*taṁ tathā kṛpayāviṣṭa-
maśrupūrṇākulekṣaṇaṁ
viśīdantamidaṁ vākyam-
uvāca madhusūdanaḥ [1]*

śrī Bhagavān uvāca

*kutasthvā kaśmalamidaṁ
viṣame samupasthitam*

*anāryamajuṣṭam asvargyam-
akīrtikaramarjuna [2]*

1, 2

Sanjaya said: Sri Krisna asked Arjuna who was depressed, distressed, and very sad with tears filled in his eyes and in a helpless mood.

Why do you behave like a fool, not getting ready for the war, at this critical situation? It is not proper for a noble warrior like you and that it will neither bring heaven nor fame to you.

There is a saying that those who die in the battle for a good cause will attain heaven.

*klaibyaṁ mā sma gamaḥ
pārtha naitattvayyupapadyate
kṣudraṁ hṛdayadaurbalyaṁ
tykatvottiṣṭa parantapa [3]*

Arjuna uvāca

*kathaṁ bhīṣmamaharṁ saṅkhe
droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi
pūjārḥāvarisūdana [4]*

3, 4

Arjuna, you being the scorcher of enemies it is unbecoming on your part. Therefore shake off weak heartedness, stand up and get ready for the fight.

Arjuna said: Krisna, how can I kill the most reverent persons like Bishma and Drona in the battle?

Bishma was the great grand uncle of Pandavas and Kauravas and Drona was the guru who taught the art of archery to both the Pandavas and the Kauravas.

Killing of parents or gurus remains a severe and lasting pain of man in the history of his civilization.

*gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁstu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān*

5

It is better to lead a life of a beggar than killing the noble elders and that it is meaningless to enjoy the blood stained pleasures of wealth and sensual enjoyments after killing great men.

It seems a genuine argument.

*na caitad vidmah kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijiviṣāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ*

6

I do not know which is preferable, to fight the war or not. It is not sure whether we will win or they. I have no desire to live killing the Kauravas arrayed to fight against us.

Arjuna was in severe dilemma.

*kārpanya-dosopahata-svabhavāḥ
prcchāmi tvam dharma-sammudha-cetāḥ
yac chreyah syān niscitam bruhi tan me
sisyas te 'ham śādhi mām tvām prapannaṁ*

7

My mind is puzzled and I am not able to judge what is wrong and what is right. I am your disciple and find refuge in you, Krisna. You therefore kindly advise me which is decidedly better.

There is a practice among people approaching a guru to get the right advice at critical situations. But often they do not follow the advices that are against their material desires.

*na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣanam indriyānām
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam*

8

I do not think that my grief could be driven away, even by getting the rich kingdom on the earth or the lordship of Devas above.

Arujna's mind was filled with severe grief on the possible consequence of the war ahead.

It is also true for a common man that his guilt will continue to haunt him torturing, till death. Even in a great Guru there exists a very common mind as well. Only a very few know this.

sanjaya uvāca

*evamuktvā hṛsikesaṁ
gudākesaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīm babhūva ha*

9

Sanjaya said to Drutarastra: Having expressed his pathetic condition to Krisna, Arjuna reiterated that "He would not fight and kept silence."

Normally such a decision of a war cannot be changed on a sudden.

*tam uvāca hrsikeśaḥ
prahasann iva bhārata*

*senayorubhayor madhye
viṣṭāntam idam vacah*

10

Sri Krisna has told the following, with a more or less insulting smile to Arjuna who was in the midst of worries and in a deeply depressed state.

sri-bhagavān uvāca

*aśocyān anvaśocastvaṁ
prajñā-vādāms ca bhāṣase
gatāsūn agatāsūṁśca
nānusocanti panditāḥ*

11

You are in deep grief unnecessarily and speak like a learned man of wisdom. Wise men are not so sad over the dead or the living. These types of excuses are common with many who withdraw themselves at the crucial point of time from an act putting the blame and burden on others.

*natvevāham jātu nāsaṁ
na tvam neme janādhīpāḥ
na caiva nabhaviśyāmaḥ
sarve vayam atah param*

12

Krisna said: You, I and the kings who gathered to fight here existed in the past and will continue to exist. Life does not cease forever by death.

Here, Sri Krisna reveals that birth and death will continue till one attains the ultimate state of liberation or moksha.

Rebirth is one of the central concepts of the Eastern philosophies. The Western philosophies do not have a clear concept in the matter.

*dehino 'smin yathā dehe
kaumaraṁ yauvanaṁ jarā
tathā dehāntara-prvptir
dhīrastatra na muhyati*

13

The soul residing in the body is attributed to boyhood, youth and old age until the soul seeks another body after death for reincarnation or rebirth. No wise man becomes deluded by this.

Births and deaths go on repeatedly until the soul merges with the Supreme. So, one shall be ready for a better life, if not liberated, at the next birth. Do good to others shedding egoism, arrogance and selfishness to get a better life, hereafter.

*mātrāsparsāstu kaunteya
śītosna-sukha-duḥkhadāḥ
āgamāpāyino'nityas-
tāmstitiksaṣva bhārata*

14

O son of Kunti, the dichotomic feelings of heat and cold, pleasure and pain etc. are due to the contact of senses with their objects of enjoyment. But these feelings are short lived. Better to ignore them.

All pleasures and pains are transitory. Every beginning follows an end.

*yam hi na vyathayantyete
purusam puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mrtatvāya kalpate*

15

Krisna said; Arjuna, wise men do not bother for pleasure and pain and that they are not affected by the pair of opposites. Persons with equanimity only, shall become immortal.

It is not wise to remain in grief over the miseries or pains and to enthuse much over pleasures for they are transitory.

*nāśato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dṛṣṭo'ntas-
tvanayostattva-darśibhiḥ*

16

The unreal has no permanent existence and the real never becomes extinct. The real exists all the time and the unreal goes on changing its form.

*avināśi tu tadviddhi
yena sarvamidam tatam
vināśam avyayasyāśya
na kaścitkartum arhati*

17

The term 'asad' refers to the illusionary world. The ultimate truth is the same that exists for ever. It is nothing other than the Supreme.

The all-pervading entity only is imperishable and that nobody can destroy that entity.

God alone is the ultimate truth and the indestructible.

*antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata*

18

The soul, residing in the body, is imperishable and eternal.

As the body is perishable, there is no need to worry over the body.

Some think that they are long living though not imperishable. They do not and cannot think of their deaths till seriously bed ridden.

*ya enam vetti hantāraṁ
yaścainam manyate hatam
ubhau tau na vijānīto
nāyam hanti na hanyate*

19

No one can kill the soul or the soul can be killed. Those who think so are fools.

The atma is eternal and a part of the Supreme Being.

*na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityah śāśvato 'yam purāno
na hanyate hanyamāne śarire*

20

Atma (soul) has never taken birth or is dead. Only the ignorant thinks that the soul can be killed. It is eternal and without beginning or end.

Nobody can kill the one without beginning or end. The atma is a temporary resident in our body.

*vedāvināśīnam nityaṁ
ya enam ajam avyayam
katham sa purusah pārtha
kam ghātayati hanti kam*

21

Arjuna, if one knows that the soul is imprishable, eternal and free from birth and death, who can kill it or causes it to be killed?

It shows that the soul cannot be killed which is eternal.

*vāsāmsi jirnani yathā vihāya
navāni grhṇāti naro 'parāni
tathā sarīrāni vihāya jirnāny
anyāni samyāti navāni dehī*

22

As if human beings cast away, the old clothes; the soul residing in human body leaves the worn out bodies and enters into new bodies.

Those who know the secret of dreams hold that changing of new dress is a symbol of rebirth or death. Thus rebirths continue till the soul gets liberation.

This is a clear deviation of the Eastern philosophy, from the Western. The Eastern is based on the concept of reincarnation. This concept was developed by many Eastern seers including Lord Buddha, as a result of their deep and long meditations on the Supreme and their experiences in spirituality.

Everybody's life is a continuous journey until his soul merges with the Supreme. There is a message to all that we should lead a life fulfilling our moral obligations to ourselves and to the society.

*nainam chindanti śastrāni
nainam dahati pāvakaḥ
na cainam kledayanty āpo
na śoṣayati mārutaḥ [23]
acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityah sarva-gataḥ sthānur
acalo 'yam sanātanaḥ [24]*

23,24

The atma (soul) cannot be cut with weapon or burned by fire or wet by water or dried by wind.

It means that the soul is beyond the purview of the five fundamental elements; Akas (Ether), Vayu (Air), Agni (Fire), Jala (Water) and Bhoomi (Earth).

Atma being a small particle of the Supreme consciousness is not a part of power (Prakriti). It is further made clear that God is not power but the entity beyond the fundamental elements of power.

The Supreme is eternal (everlasting), omnipresent and immovable but the unit soul is under the bondage of the forces of Prakriti represented by one's mind.

*avyakto 'yam acintyo 'yam
avikvryo 'yam ucyate
tasmād evam viditvainaṁ
nānuśocitum arhasi*

25

The soul is un-manifest and beyond the reach of our thoughts and is immutable. Therefore you need not be worried.

The soul, used here is to mean the Paramatma. The unit soul feels pleasures and pains as it is under the grip of the mind influenced by the subtle principles of Prakriti.

*atha cainaṁ nitya-jāta
nityaṁ vā manyase mrtam
tathāpi tvam mahā-bāho
nainam śocitum arhasi*

26

Arjuna, even when you think that the soul is subjected to death and rebirth why do you grieve in such a way? It is inevitable.

The arguments of Arjuna are not relevant and are the justifications of a coward. Any powerful man may be got puzzled while facing a more powerful person.

*jātasya hi dhruvo mrtyur
dhruvaṁ janma mrtasya ca
tasmād aparihārye 'rthe
na tvam śocitum arhasi*

27

As death is inevitable for the living and rebirth for the dead, there is no need to worry over.

Arjuna tries to escape from performing his moral obligation of fighting the war against the Kauravas. Krisna gives apt answers to his questions and justifications.

We know that there are some, in the ordinary course of life, who are negative in nature and often argue very vehemently against performing a right action. Such people cannot do anything good to the society, though often they live at the expense of others.

*avyaktādīni bhūtāni
vyakta-madhyāni bhārata
avyakta-nidhanany eva
tatra kā paridevanā*

28

Arjuna, the beginning of all beings is not clear and so is their future. The present alone is clear to us and therefore it is meaningless to worry much over them.

We should know that the present before us, is clear and that we should perform all our duties only at the present. Some may blame one stating that he would have and should have done such and such acts or work in the past. It is a technique to stop other's arguments. No one can go back to the past and correctly do a work again. The irony is that the person blaming others so, would not have been ready to give any suggestion at the time of doing the action in the past. Such blamers are evil minded, negative and sinners.

*āścarya-vat paśyati kaścīd enam
āścarya-vad vadati tathaiva cānyaḥ
āścarya-vac cainam anyāḥ śṛṇoti
śrutvāpy enam veda na caiva kaścīd*

29

One may hear about atma (soul) anxiously and one may speak about it seriously. But none actually knows the atma (soul) properly.

The knowledge of many about the atma is like the knowledge of the blind men explaining of the elephant they meet. The knowledge of the Supreme will never end. There is limitation to the human mind.

*dehi nityam avadhyo 'yaṁ
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvam śocītum arhasi*

30

Arjuna, why do you worry even after knowing that the soul residing in man cannot be slain?

The soul in everybody is the same, but the mind and the body differ. There is no body identical to another body, so is the mind.

*sva-dharmam api cāveksya
na vikampitum arhasi
dharmyād dhi yuddhāc chreya 'nyat
kṣatriyasya na vidyate*

31

There is nothing superior to one's own moral obligations (dharma). The moral obligation of Ksatriya is to fight for a right cause.

Everybody must perform their moral obligations assigned to them. Those who do not perform their duty or run away from doing it, are sinners.

*yadrcchayā copapannam
svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham īdrśam*

32

Arjuna, war against evil is morally obliged and that it takes place only very rarely. Waging war against evil forces opens the gate way to heaven, for the Kshetrias who die in the battle.

This concept is practically good for it would act as an inspiration to the soldiers. We respect them earnestly on their death though none knows where their souls would go on leaving the body.

*atha cet tvam imam dharmyam
saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca
hitvā pāpam avāpsyasi*

33

If you do not perform your moral obligation by fighting in the impending war, your fame will be lost as one who is not doing his duty and that you shall fall into sins.

Everybody is destined to perform his moral duty inevitably. He who does not do his duty will be branded as sinners.

*akīrtiṁ cāpi bhūtāni
kathayiṣyanti te 'vyayām
sambhāvitasya cākīrtir
maraṇād atiricyate*

34

Others will carefully watch the loss of your fame. The ignominy (defamation) of a person, enjoying fame is worse than death.

We know that everyone doing wrong deeds is very particular for not it be known by others. It is very severe for a gentlemen falling victim of scandals which affect his good reputation. He may even commit suicide.

There are some who consider scandals as a credit. They are very grave sinners.

*bhayād raṇād uparataṁ
mamsyante tvām mahā-rathāḥ
yeṣāṁ ca tvam bahu-mato
bhūtvā yāsyasi lāghavam*

35

The enemy warrior chiefs may think that you manage to run away from the war field due to fear. You should know that they are who recognized you as a great warrior and that they would realize your real inner status on leaving the war field.

It is not desirable for anybody going away from performing his duty. Idle men often find excuses and keep aloof from doing their duties. However they are very eager to blame and find fault with others doing their right duties.

The psychology of the idle is to find fault with, those doing their duties.

*avācya-vādāṁś ca bahūn
vadisanti tavāhitāḥ
nindantas tava sāmartyaṁ
tato duhkhataram nu kim*

36

Your enemies will talk disparaging and unbecoming words against you. They would enjoy insulting you as well. What shall be more distressing than this?

For a gentle and dignified person, defamation is very serious and injurious to him. There are some trying to insult others though they cannot withstand insult on them. It is stated that a king can insult anybody but he cannot bear an insult on

him. Our present political leaders are example of old kings who enjoyed luxuries of life.

*hato vā prapsyasi svargaṁ
jītvā vā bhoksyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayah*

37

Arjuna, if you die in the war you will attain heaven but if you win the war you can enjoy kingly pleasures. Therefore, you shall stand up and get ready to fight. Though Viraswarga is a hypothesis, kingly pleasures are real.

*sukha-duhkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivam pāpam avāpsyasi*

38

You get ready for the fight, treating pleasure and pain, benefits and loss, victory and failure equally and that you will not be affected by the influence of sins.

The dichotomy of the opposites prevents one from going ahead in life. If we are bothered about the dualities we will not succeed in life.

*eṣa te'bhihitā sankhye
buddhir yoge tvimām śṛṇu
buddhyā yukto yayā pārtha
karma-bandham prahāsyasi*

39

Arjuna, the attitudes of mind are discussed in Sankhya yoga (yoga of right knowledge). Now you may hear from Me about Karma yoga (yoga of right action).

If you perform your duties well knowing the principles of Karma yoga you will not be affected by the sins of action.

Having revealed the secrets of right knowledge, Krisna makes Arjuna aware of Karma yoga. For some Jnana yoga is not desirable. They may not have patience to know some thing deeply but they may be very much interested in performing their duties. For such persons Karma yoga is more suitable and acceptable.

We get the knowledge of different yoga methods through the discussion between Arjuna and Sri Krisna as given in Bagavad Gita by the great seer Vedavyasa.

*nehābhikrama-nāśo'sti
pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt*

40

In Karma yoga (Yoga of right action) nobody loses anything. There will not be any opposite results too. But even a little practice would save the doer from the terrible fear of death and birth.

The duty of everybody is to perform his work properly. There shall not be any ill effect of the bondage created by action. The better way to save one self from the attachment of actions is Karma yoga. An action is evaluated on the basis of its influence on or bondage to the soul. An action not bringing bondage to the atma is good and wise. It is not desirable to do an action binding the soul under the bondage of attachment.

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hyanantāśca
buddhayo 'vyavasāyinām*

41

Arjuna, by practicing this yoga(Karma yoga) one's intellect would become stable and directed towards the great ideal of the Supreme. The intellect of the indeterminate person is like a tree with innumerable branches, generating endless thoughts and discomforts.

When one is keen in the right action, his mind becomes determinate and strong enough to be directed towards the Supreme.

*yām imāṁ puṣpitām vācam
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astiti vādinaḥ[42]*

*kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulām
bhogaiśvarya-gatim prati [43]*

*bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmika buddhiḥ
samādhau na vidhīyate [44]*

42,43,44

Arjuna, most of the people strongly desire for mundane pleasures and happiness only. They insist only on the letters of the Vedic literature and perform rituals accordingly. Their ultimate goal is heaven as they know that heaven is the embodiment of pleasures and sensual enjoyments. They shall speak in attractive languages very beautifully though they aspire only for power and pleasure. They wish that the fruits of their action should follow them even in their next birth too, in the form of sensual pleasures. It is their prayer.

Many are very eager to conduct temple worships and secret worships at their homes. But they will never have their determinate mind fixed on God, the Supreme.

We see that most of the devotees of God do worship Him to get worldly pleasures. They do not want to attain the divine God but his bounteous prosperities. They worship at temples and homes for acquiring wealth and pleasures. Such worships are not spiritual and not related to the Supreme consciousness. Spirit refers to the ultimate truth, the God.

Worship is therefore, said to be spiritual only if it is performed for the attainment of the Divine.

*traī-guṇya-viṣayā vedā
nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattvastho
niryoga-kṣema ātmavān*

45

Arjuna, know that Vedas deal in detail of the influence of the operative principles of Prakriti. You should remain firm in Sattvaguna (sentient force) and do your duty without insisting on the fruits of your action (Niskama Karma). You may try to know the ultimate truth beyond pleasure and pain and be non-dichotomic and that your intention shall not be to maintain the pleasures at your disposal.

‘Yoga kshema’ refers to safe guarding and retaining of the pleasures one enjoys at present and those expected in future.

It is difficult to escape from the pit of dichotomy once fallen into it. But when equanimity is established in one’s self, he would essentially march towards the ultimate goal of the all Loving, the all Pervading and the Divine entity.

*yāvān artha udapāne
sarvataḥ samplutodake*

*tāvān sarveṣu vedeṣu
brāhmanasya vijānatah*

46

For an individual, when everywhere is filled with water; small reservoir like wells and ponds will have no particular use of water. In the same way, for an enlightened soul, all Vedas are of the same use.

For an evolved soul immersed in the light of knowledge of the Supreme, no special purpose is served by the Vedas or any other scriptures. He is one already attained the ultimate truth.

*karmany evādhikaraste
mā phalesu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo'stvakarmani*

47

You have the right only to do your duty, and have no right to the fruit or result of action. You shall not be instrumental to making your action fruit bearing or shall not have attachment to inaction either.

Action and fruit of action are different. Fruit is the resultant effect of an action. All actions with the sole aim of fruits make one so selfish and that his mind becomes impure. It should be borne in mind that an action requires many other factors also to get the fruits. If a person is cultivating his land, water, sun light, manures etc. are required to get the harvest. In the same way work is only one of the factors for getting the fruits of action. One should not remain without doing his right duty.

*yoga-sthah kuru karmāni
saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoh samo bhūtvā
samatvam yoga ucyate*

Therefore Dhananjaya, you shall perform all your duties, establishing yourself in the state of yoga, without attachment and with equanimity of mind in success or failure. Equanimity leads to yoga.

Perfect balance of mind is yoga 'Samathvam' refers to one's equal feeling in pleasures and pains.

*dūrena hyavaram karma
buddhi-yogād dhanañjaya
buddhau śaranam anviccha
kṛpaṇāḥ phala-hetavaḥ*

Performing one's duty for selfish interest is inferior to Budhi yoga(Karma yoga), the Yoga of right action. A person performing his duty with the motive of fruits is an inferior being. Do your duties with equanimity of mind.

Performing ones duty without aiming for results shall make him a 'Karma yogi'. That is, doing his duties without attachment to the fruits will lead him in realising the Supreme.

*buddhi-yukto jahātīha
ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva
yogah karmasu kauśalam*

One with equanimity of mind only, can shed off the bondages of good and evil actions. Therefore, you strive to practice yoga of equanimity, evenness of mind. Yoga is the result of cleverness of the skillful action.

Yoga needs equipoise of mind and skill in performing the right practice.

*karma-jam buddhi-yuktā hi
phalam tyaktvā manīṣiṇaḥ*

*janma-bandha-vinirmuktāh
padam gacchanty anāmayam*

51

Those wise men with equipoised mental status, renouncing the fruits of action escape from the bondage of further birth, attain the blissful state of the Supreme.

Equipoise of mind and detachment to the fruits of action help one for saving himself from the clutches of birth and death and to take him to the state of lasting peace or Ananda. In short one should (mentally) become totally free. Complete freedom of soul is liberation.

*yadā te moha-kalilaṁ
buddhirvyatitariṣyati
tadā gantāsi nirvedaṁ
śrotavyasya śrutasya ca*

52

When your mind is freed from the delusion of ignorance you will develop indifference to the mundane enjoyments and also from what is heard or to be heard.

Delusion, is the attraction towards worldly pleasures acting as a veil to the truth. Those who think that the veil is truth, cannot go beyond ignorance.

*śruti-vipratipannā te
yadā sthāsyati niścalā
samādhāvacalā buddhis-
tadā yogam avāpsyasi*

53

When your intellect gets freedom and rest from hearing the confusing statements and remains undistracted on meditating upon the Supreme, you will attain the state of union with the Supreme.

Equipoise of mind is a prerequisite for meditating upon God and His realization. A distracted intellect is not at rest enough, enabling to meditate upon the Supreme.

arjuna uvāca

*sthita-prajñasya kā bhāṣā
samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta
kimāsīta vrajeta kim*

54

Arjuna asked: Krisna, what is the nature and identity of a realized soul who has a stable mind and who has established in perfect tranquility of mind? How does the man with stable mind speak? How does he sit? How does he move (walk)?

Arjuna wanted to know the peculiar nature and identity of a realized soul.

śrī-bhagavān uvāca

*prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmanyevātmanā tuṣṭaḥ
sthita-prajñastadocyate*

55

Sri Krisna said: Arjuna, he who shuns sensual pleasures and finds happiness in his soul is one stable minded.

Human mind is a conglomeration of various thoughts of worldly desires and pleasures. When one can dispense with such pleasures or at least remain

unattached internally, his mind shall become stable and qualified to meditate upon the Supreme and to derive spiritual gain and happiness.

*duhkheṣvanudvigna-manāḥ
sukheṣu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munirucyate*

56

He who remains undisturbed in the midst of miseries or sorrows and his craving for worldly pleasures has disappeared and is one free from the feelings of passion, fear and anger and often remains silent; can be called a stable minded one.

A stable minded person is not affected by overwhelming emotions. He remains silent and unattached.

*yah sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā*

57

He who remains unattached to the favorable and unfavorable results, who neither rejoices nor hates while meeting with good and evil; such a person's mind is said to be stable.

If a person's mind is stable in the thought of God he will be steady and remain unattached with worldly pleasures or pains. He has already established equipoise of his mind. A balanced state of mind is really stable.

*yadā samharate cāyaṁ
kūrmo'ngānīva sarvaśaḥ*

*indriyānīndriyārthebhyas-
tasya prajñā pratiṣṭhitā*

58

When one withdraws his sensory organs from the sources of worldly pleasure, as if a tortoise that draws back its limbs from all directions; his mind is said to be stable.

Pleasure is felt in one's mind on enjoying different sense objects. Enjoyment is an internal affair so is pain. If one gets immense pleasure or bliss by mediating upon God, his desires for worldly pleasures and craving for the objects of enjoyment would subside. It is not the use of objects but the attitude towards them is counted. A stable minded person established in the spiritual pursuit feels that worldly pleasures are much inferior to the tranquility and bliss he experiences on meditating upon the Supreme. He who is after worldly pleasures can not experience the treasure of happiness of his soul.

*viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjam raso'pyasya
param dṛṣṭvā nivartate*

59

When a person observes complete fasting and gives up food, his sense organs may withdraw their functions temporarily. But the craving for sensual pleasures will remain active in his mind. However, when a stable minded person realizes the Supreme, all his desires for worldly pleasures would disappear forthwith.

The enjoyment or bliss one derives on realizing God is infinite, immeasurable and fabulous. There is no comparison of it with the silly sources of worldly enjoyments.

yatato hyapi kaunteya

*puruṣasya vipaścitah
indriyāni pramāthīni
haranti prasabham manaḥ*

60

The fact is that even in the case of a person striving to control his senses, the blind sensory organs may forcefully carry him away.

It is very difficult to control one's sensory organs; but possible. It calls for one's earnest effort of shunning of arrogance and the grace of God or a great Guru.

*tāni sarvāṇi samyamya
yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā*

61

He who meditates upon God controlling his senses can attain the state of stable mindedness. Normally the sensory organs move towards its objects of enjoyment and bring disturbance to one's mind. But only when one is able to control his senses and mind, is said to be stable.

An unstable mind driven away by senses is not suited for meditating upon the Supreme.

*dhyāyato viṣayān pumsaḥ
saṅgasteṣūpajāyate
sangāt sañjāyate kāmāḥ
kāmāt krodho'bhijāyate*

62

He who has attachment to sensory objects and is trying to acquire such objects of enjoyment develops lust over sensual pleasures and objects. When one's desires are not satisfied he becomes angry.

We know that if a person who eagerly desires to acquire something and finds that there are some obstacles to get it, he would normally become angry. Psychologically anger arises where one's desire could not be satisfied.

*krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt pranasyati*

63

As a result of anger one develops infatuation (samogha). Infatuation causes confusion in the memory leading to the loss of reasoning and then to complete ruin.

It is true that anger may lose the balance of mind of an individual. When a person is overcome by anger, he speaks forgetting all his relations. He may use very crude, unrefined, abusing and insulting words on others thinking that all are his opponents. Anger is a psychological illness. It is to be noted that he who becomes seriously angry every now and then and if his anger lasts for a longer time, he is on the verge of a total mental disorder.

*rāga-dveṣa-vimuktaistu
viṣayān indriyaiścaran
ātma-vaśyair- vidheyātmā
prasādam adhigacchati*

64

He who could win over his likes and dislikes and has control over sensory organs, and that even if he enjoys sensory pleasures, his internal peace and happiness will not be affected by the bondage of material enjoyment. He is a man without likes and dislikes.

Sensual enjoyment is not a sin as such, but if it is uncontrolled, the individual easily becomes a victim of sins. Everything should be under proper control.

*prasāde sarva-duhkhānām
hānirasyopajāyate
prasanna-cetaso hyāśu
buddhiḥ paryavatiṣṭhate*

65

When a person attains placidity(peacefulness) of mind, all his sorrows cease to exist. Internal happiness will become stable on the divine thoughts of the God.

‘Manaprasada’ is placidity of mind that helps for the attainment of God.

If a person does his work with happiness and contentment, he can definitely speed up the process of attaining the Supreme. Discontentment reduces the efficiency in work. But for a person, with constant interest and sincerity in his work increases his capacity continuously.

Perform all actions with contentment and keep up placidity of mind.

*nāsti buddhirayuktasya
na cāyuktasya bhāvanā
na cābhāvayataḥ santir-
aśāntasya kutah sukham*

66

How, a person who has no control on his mind and senses or with undisciplined mind, can think of God?

A person is said to be civilized or cultured only to the extent to which he has control over his instincts and consequent emotions.

*indriyānām hi caratām
yan mano'nuvidhīyate*

*tad asya harati prajñāṁ
vāyurnāvam ivāmbhasi*

67

He who acts only according to the influence of his sensory organs, is like a boat moving in the water at the direction of the wind.

Many become criminals as they have no control over their minds and as they act instinctively. The instinctive part of the human mind is very crude and needs refinement, if not they may become animal like.

Punishment given to criminals would be for the refinement of their instincts, or otherwise they would become more severe criminals after they are released from jails.

*tasmād yasya mahā-bāho
nigrhītāni sarvaśaḥ
indriyānīndriyārthebhyas-
tasya prajña pratiṣṭhitā*

68

Therefore Arjuna, one who draws back his mind from sensual enjoyments, his intellect will be stable and established in God.

No one can live without sensory organs. But uncontrolled sensory organs keep him away from God.

*yā niśā sarva-bhūtānāṁ
tasyām jāgarti samyamī
yasyām jāgrati bhūtāni
sā niśā paśyato muneḥ*

69

For those what is ignorance, night or darkness it is light or knowledge for the stable minded one.

A man who has control over his senses remains awake and conscious in the world, considered as ignorance by others. The mundane world where all the creatures remain awake is equal to night or ignorance to a stable minded person.

The meaning is that what is real to the ordinary men and animals is not real to a 'Samnysasin' or self-controlled individual. It is a world of miseries to him. But for a man with uncontrolled mind, the mundane world is only the real and the world above is unreal and unknown to him. For a stable minded man, established in the thoughts of God, the worldly life is painful and equal to hell. His prayer is to deliver him from the worldly pains and miseries.

A stable minded person moves from darkness to light (ignorance to knowledge) where as an unstable or ignorant one moves from darkness to darkness (ignorance to ignorance).

*āpūryamānam acala-pratiṣṭhaṁ
samudramāpah praviśanti yadvat
tadvat kāmāyam praviśanti sarve
sa śāntim āpnoti na kāma-kāmi*

70

As waters from the overflowing rivers merge with the sea, a person with stable mind, who has established his thoughts on the Supreme, all his desires merge into a state of complete peacefulness on the constant thought of the Supreme.

In the case of a person who is able to surrender himself to the Supreme, gets all his thoughts and desires merged and dissolved in the divine state of bliss.

*vihāya kāmānyah sarvān
pumāṁścarati nihspṛhaḥ
nirmamo nirahaṅkāraḥ
sa śāntim adhigacchati*

He who moves towards God detached shunning all desires, egoism, the feeling of mineness and the thirst for sensual enjoyment will invariably attain the state of ultimate peace or bliss.

Egoism and arrogance act as the main hindrance to the spiritual progress of an individual. When arrogance subsides there develops humbleness. Only a humble person is eligible for the realization of God. He who is devoid of humbleness is equal to animal. When animosity is sublimated the result is humbleness.

Develop humbleness and become eligible for the realization of the Divine consciousness, the Purusa.

*eṣa brāhmī sthitih pārtha
nainām prāpya vimuhyati
sthitvāsyām anta-kāle'pi
brahma-nirvānamṛcchati*

Arjuna, a God realized person overcomes all his delusions and attains the highest state of peacefulness. He becomes peaceful even at the time of his death.

Everybody wants peace of mind. But One has to control his mind and try to fix his thoughts on God. Unfortunately most of the people are moving on the way of unrest, knowingly or unknowingly. Thus one tortures his own soul making it difficult to attain the peaceful state of mind. The state of peacefulness or bliss is far superior to all sense enjoyments.

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Chapter III

Karma Yoga

The important methods of yoga are Karma yoga and Jnana yoga, though there are other ways such as Bhakti yoga(Yoga of devotion), Samnyasa yoga(yoga of total surrender), Karma Samnyasa yoga etc. We know that all the developments of human society are based on karma(action). Even our life on earth is to do action.

It is stated that the ultimate aim of our birth is to attain God, after shaking off all bondages, being attributed to our karma. Karmapasa is the bondage preventing us from realizing God and uniting with Him. Owing to delusion and attraction to the material world around, one often forgets his ultimate aim and easily falls from the goals, being bound by Karmapasa (The bondage of action). One must perform right action of purifying his mind, for getting relieved from the evils within. To remove the impurities from one's mind, it calls for shedding of arrogance, selfishness and imbibing the good qualities like love, affection, sympathy, kindness, hard work etc.

Arrogance is the most unwelcome state of our mind calling for urgent concern and refinement. Only by refining one's self one can do right actions properly and to go ahead in the path of the realization of the Supreme. Right action purifies one's mind and the purified mind helps him to progress in the right direction. Karma yoga stands for doing right actions, always taking the ideation (Bhava) of the Supreme.

Do every action with the true ideation of the Supreme and escape from the bondages of your actions.

arjuna uvāca

jyāyasī cetkarmanaste

matā buddhir janārdana

tat kim karmani ghore mām

niyojayasi keśava

1

Arjuna asked: Krisna, if the path of knowledge is superior to the path of action, why do you urge me to do the dreadful act of war?

It seems a very relevant question. War is really dreadful. Many human beings and animals are killed in the battle. But if a man follows the path of right

knowledge, he need not kill anybody. However, at times, war becomes unavoidable.

*vyāmiśreṇeva vākyena
buddhim mohayasīva me
tad ekam vada niścitya
yena śreya'hamāpnuyam*

2

Arjuna said to Krisna, You, by your words puzzled me and I am in a confused state. Therefore Krisna, tell me clearly and definitely what is the right and better way by which I can attain the highest good.

Arjuna seems not interested to fight when he is in the battle field. A brilliant warrior like Arjuna has become a coward and is putting forward some lame excuses for not to fight. Once the armies have signalled for the war, it should begin. Nobody can run away from the battle field, normally.

*sri-bhagavan uvāca
loke'smin dvi-vidhā niṣṭha
purā proktā mayānagha
jñānayogena sāṅkhyānām
karma-yogena yoginām*

3

Sri Krisna said: Arjuna, I have already stated earlier that there are two types of yoga. Sankhyas adopt the path of knowledge and some select the path of right action (Karma yoga).

To attain God by right knowledge one can follow Jnana yoga (way of right knowledge). As one acquires more and more right knowledge he comes nearer to God. A Karma yogi engaged in right actions shall also attains the Supreme consciousness.

Whether one follows Sankhya yoga or Karama yoga it is immaterial but the merger of the self with the Supreme is that counted.

*na karmaṇāmanārambhān
naiṣkarmyam puruṣo'śnute
na ca sannyasanādeva
siddhim samadhigacchati*

4

No one can get freedom from the bondage of Karma (action) without commencing action or attain perfection by ceasing to perform his duty either.

Perfection refers to the complete purity of mind. Purification or refinement of one's mind is not possible simply by starting the right action or by stopping it. All actions have to be performed with purity of mind. No one shall escape from performing his duties.

*na hi kaścitkṣanamapi
jātu tiṣṭhatyakarmakrt
kāryate hyavaśah karma
sarvāḥ prakṛti-jair guṇaiḥ*

5

No person can remain without doing any action even for a while. The operative principles of Prakriti; Sattva, Rajo and Tamo gunas or forces active in one's mind, induce him to perform some action.

Human mind is a combination of the forces of Sattva, Rajo and Tama gunas. Sattva guna stands for the purity of mind, Rajo guna, the inherent cause of power and Tamoguna to generate mean thoughts like animal instincts.

Since, in human beings these forces are always active they generate thoughts leading to various actions. All actions are being performed by human beings on the basis of the influence of the subtle forces of Prakriti acting in him.

*karmendriyāṇi samyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate*

6

One, who controls his sensory organs outwardly and if he thinks of sense objects internally, he is said to be hypocrite.

Control of sensory organs is necessary for everyone. Otherwise the sensory organs will seek sensual enjoyments and that the individual will act accordingly. For a true spiritual aspirant control of senses is more important than others. The sensory organs are our friends and so also enemies. Uncontrolled sensory organs are really enemies whereas controlled senses are friends. It is a part of civility and culture to bring the sensory organs under control. A person without controlled senses would be reduced to the level of animals.

*yastvindriyāṇi manasā
niyamyārabhate 'rjuna
karmendriyaiḥ karma-yogam
asaktaḥ sa viśiṣyate*

7

He who, controls the sensory organs and does his duty without attachment really excels others.

A person attached to Karma adds bondages to his soul. At first one should control his sensory organs. All bondages bind the soul and prevent one in realizing the Supreme. Once the soul is relieved from all bondages, it attains liberation or Ananda. All methods of yoga process are to free the soul from the bondages of the operative principles of Prakriti.

*niyatam kuru karma tvam
karma jyāyo hyakarmaṇaḥ
śarīra-yātrāpi ca te
na prasiddhyedakarmaṇaḥ*

8

You should perform the duty assigned to you, invariably. Doing right action is superior to inaction. You cannot even maintain your body by inaction.

The world exists as such due to Karma. Inaction prevents all the developments. Right action should be performed. There are good and vice actions, i.e. right and wrong actions. A spiritual aspirant should select the most appropriate path of action.

*yajñārthāt karmano'nyatra
loko'yam karma-bandhanaḥ
tadartham karma kaunteya
muktasaṅgah samācara*

9

Arjuna, every action brings bondage to one unless being performed for the sake of sacrifice (Yajna). Therefore you should perform your duty in such a way that it would not cause bondage to your soul.

When duty is performed for the welfare of others it becomes a sacrifice, i.e. selfless action.

*sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ
anena prasaviṣyadhvameṣa
vo'stviṣṭakāmaādhuk*

10

It is said; that Brahma (the creator), in the beginning, having created mankind, advised them that they should prosper by joint sacrifice (Sahayajna). Many joint endeavors bring you to the desirable wellbeing.

Sahayajna refers to the joint action, performed for the welfare of all. The spirit of the noble idea of democracy as developed today is joint action. A true yogi is one who finds satisfaction while serving others.

*devān bhāvayatānena
te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ
śreyah paramavāpsyatha*

11

Make happy the Gods by your sacrifices. They shall also make you happy. Where both the Devas (Gods) and yourself become happy, it would lead you to the highest good.

In yajna, there is the concept of Gods (Devas). The Supreme taking different forms in the minds of those conducting definite sacrifices are called Devas. The images of Devas formed are different in various sacrifices. In most cases the images of the Gods are related to power.

The images of Devas are the condensed form of your intensified ideation or imagination of God. While performing sacrifices or prayers worshipping of the images as God, brings great satisfaction to the worshipper.

*iṣṭān bhogān hi vo devā
dāsyante yajñabhāvitāḥ
tair dattān apradāyaibhyo
yo bhuñkte stena eva saḥ*

12

When the Gods are satisfied with your sacrifices they would bless you by providing desired enjoyments un-asked. But one enjoying the gift without pleasing the Gods by sacrifices, is a thief.

All sacrifices, collective or individual shall be performed for the welfare of all. However most of them are for the material interests of the individuals or groups.

Those who enjoy the share or benefits of other's sacrifices are really thieves. In real life we may come across with many such people. They are very cunning to take the advantage of others work and sacrifices. They are sinners.

*yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tvaghaṁ pāpā
ye pacantyātma-kāraṇāt*

13

They stand absolved of all sins who partake the leftover of the sacrifices. They are sinners who cook food for their own enjoyment and physical nourishments. When one takes food after submitting it to the God he gets immense internal relief and satisfaction. It absolves him from bondages. There is a ritual even today one mentally surrendering the food to God before taking it. We must always remember that the food placed before us is the result of the work of many and the grace of God.

Wasting of food is therefore a sin against others and to the Supreme. It is the secret of receiving prasada, the food after surrendering the same to the deity in temples, that one gets relief from attachment.

*annād bhavanti bhūtāni
parjanyaḍanna-sambhavaḥ
yajñād bhavati parjanyo
yajñah karma-samudbhavaḥ*

All beings come into existence from food. Production of food depends upon the rainfall. Rainfall is based on the sacrifices and that the sacrifices are rooted in right action.

For the existence of all living beings on the earth food is essential. Without plants we cannot live. There is a saying that unless we do right actions for others' welfare there would not be any rainfall at all. People do sacrifices (yajna) when there are in miseries caused by droughts, floods and other mishaps.

*karma brahmodbhavam viddhi
brahmākṣara-samudbhavam
tasmāt sarva-gataṁ brahma
nityam yajñe pratiṣṭhitam*

The prescribed actions are rooted in Vedas; Vedas (divine scriptures) are originated from the indestructible God. Therefore the all-pervading God is present in all sacrifices, duly performed.

When actions become sacrifice without selfish motive, presence of the Divine is felt.

*evam pravartitam cakram
nānuvartayaṭīha yah
aghāyur indriyārāmo
mogham pārtha sa jīvati*

Arjuna, he who does not follow the principles of the wheel of creation and does not do his duties is considered a sinner, sensual and his life on this earth is meaningless and has no use to anybody.

Those who live for their own enjoyments do not make any sacrifices. They are not even inclined to do their own duties properly. They are sinners and do every action for their sensual enjoyments and also create problems for others.

Unfortunately many people whom we come across are of this category.

*yastvātma-ratireva syad
ātma-trptaśca mānavaḥ
ātmanyeva ca santuṣṭastasya
kāryam na vidyate*

17

He who rejoices in his own self and is satisfied and happy having purified his mind has no other moral duties to be performed.

One has to refine his mind very much so as to find delight in himself (soul). A clear and pure mind makes one happy and contented.

*naiva tasya kṛtenārtho
nākṛteneha kaścana
na cāsya sarva-bhūteṣu
kaścid artha-vyapāśrayaḥ*

18

A person rejoicing in his own atma and is happy and contented; has no special purpose served by performing an act or not. He has no attachment to anything and has no bondage.

All bondages are painful to the soul. Even when one is bound by golden chains it is bondage and a pain to the soul. Our soul should become totally free and it is the ultimate aim of every human being. For a person who is not bound by any action, no action remains to be performed.

*tasmād asaktah satataṁ
karyam karma samācara
asakto hyācaran karma
paramāpnoti pūruṣaḥ*

19

One should perform all his moral obligations well without attachments. Doing one's duty efficiently without attachment would help him to attain the Divine, the Supreme.

A person doing his duty without attachment attains the state of equanimity. If a person works surrendering unto God, no doubt, he will attain the Supreme. This is the secret of Karma yoga. That is, work is worship to God. Many see that Karma yoga is more suitable to them. Mental purification is the objective.

*karmaṇaiva hi samsiddhim
āsthitā janakādayah
loka-sangraha evāpi
sampaśyan kartumarhasi*

20

The great seers like Janaka and such others attained the Supreme state, performing right action taking the ideation of the Divine, always within. Therefore, Arjuna, you too perform your moral duty in the best interest of others.

Janaka was a king and a great Karma yogi. A person enjoying sensual pleasures need not be attached or bound. It depends upon his inner attitude. For great souls it makes no difference in enjoying sensual pleasures or not. Internally they are unattached. Doing any action taking the ideation of the Divine makes one unattached and leads him to the Supreme.

Escape from attachment and bondages through the secret of Karma yoga, surrendering unto God.

*yad yad ācarati śreṣṭhas-
tat tad evetaro janaḥ
sa yat pramānam kurute
lokastad anuvartate*

21

Common people follow whatever the great men do. Usually people regard the standard of action set forth by the wise and the great and they adopt the same in their lives.

*na me pārthāsti kartavyam
triṣu lokeṣu kiñcana
nānavāptam avāptavyam
varta eva ca karmaṇi [22]*

*yadi hyaham na varteyam
jātu karmaṇy atandritaḥ
mama vartmānuvartante
manuṣyah pārtha sarvaśaḥ [23]*

22,23

Partha, I have nothing to do in the three worlds and nothing is attainable to me but still I continuously perform actions.

For Paramatma (God) no action needs be performed. Everything takes place with in Him. But if God does not do any action the world would not exist.

Therefore everybody should perform right action invariably even for the interest of others. Those who do not perform their moral obligations are sinners. Where one taking the ideation of the supreme, does any action, he will not be tainted by the bondage of attachment. By right action one's mind gets purified. A purified mind would be peaceful.

*utsīdeyur ime lokā
na kuryām karma cedaham
sankarasya ca kartā syām
upahanyāmimāh prajāh*

24

If I do not to act the world will perish. It may prove to be instrumental to great confusion and to the destruction of all.

Sri Krisna, the great Guru rises himself to the level of the Supreme and reveals us as above. Even a great yogi or Guru may have such state of realization at times.

*saktāh karmaṇyavidvāmsō
yathā kurvanti bhārata
kuryādvidvāms tathasaktaś-
cikīrṣurloka-saṅgraham*

25

Arjuna, when the unwise do their actions with severe attachments, the men of great wisdom do every act without attachment and for the welfare of others.

The unwise do their actions with less confidence and with strong attachment. Attachment brings internal bondages which in turn loses the soul's freedom. The wise man realizes the truth and does his duties without attachment. Performing right action without attachment is Karmayoga.

*na buddhi-bhedam janayed
ajñānām karma-saṅginām
josayet sarva-karmāni
vidvān yuktah samācaran*

26

The wise should be very careful not to make severe confusion, of on a sudden, in the unwise performing their actions with attachment. However they can, slowly and in good spirit, be persuaded to do their duties properly and rightly.

If the faith of the unwise is broken suddenly, it may lead to their mental disorder and severe discomforts. When a faith is lost we must be able to substitute it with another suitable one. Even blind faith shall give comforts to the people to a certain extent.

*prakrteh kriyamāṇāni
gunaih karmani sarvasaḥ
ahankāra-vimūdhātmā
kartāham iti manyate*

27

All actions are being performed according to the extent and intensity of the influence of the operative principles of Prakriti acting in everybody. But an egoistic and foolish man thinks that he is the real cause and the doer of actions.

In everybody actions are performed according to the influence of the combination of Sattva, Rajo and Tamogunas. An individual can be classified into three according to the predominance and combination of these forces. A civilized man with purity of mind is 'Sattvika'. Those with arrogance and who long for sensual enjoyment and power are 'Rajasika'. A person with animal instincts dominated is 'Tamasika'.

*tattvavittu mahā-bāho
guṇa-karma-vibhāgayoḥ
guṇā guṇeṣu vartanta
iti matvā na sajjate*

28

But the wise men knowing the nature and influence of these forces of Prakriti, remain unattached to the result of actions.

The wise, do all actions without attachment and without desire for the fruits of action and escape from Karmapasa (bondage of action). There are only a very few who know the secret. It is the forces of Prakriti acting in us categorises the human beings into three classes.

*prakṛter guṇa-sammūdhāḥ
sajjante guṇa-karmasu
tānakrtsna-vido mandān
kṛtsna-vin na vicālayet*

29

Those who do not know the influences of Prakriti in them add bondage by every action. It is unwise to rectify them of on a sudden. They are the slaves of the forces of Prakriti. They do not want to be free from their present state.

There are people who think that mind and soul are the same. They are more egoistic in nature. They have no earnest desire to know the truth even, and are adamant in their views. It is very difficult to convince them and to direct them to the right path. Perhaps they may take many births and deaths to become ready to accept the spiritual aspect of their life.

*mayi sarvāni karmāni
sannyasyādhyātma-cetasā
nirāśīr nirmamo bhūtvā
yudhyasva vigata-jvarah*

30

Therefore, Arjuna, dedicating everything on Me, without the feeling of ownership and desire and shunning your mental fever, get ready to fight the determined war.

Krisna asked Arjuna to surrender everything to Him; Karma and Karmapasa and to perform all actions free from bondage. In short the feeling of 'I' generates bondages. It is a deep psychological truth too.

*ye me matamidam nityam
anutiṣṭhanti mānavāḥ
śraddhāvanto'hasūyanto
mucyante te'pi karmabhiḥ*

31

If anyone, carefully and without jealousy and with utmost faith follows Me, shall not be affected by the attachment of the bondages of any action.

Karma yoga stands for the union of the self with the Supreme by performing right action with true ideation of God. It calls for doing actions surrendering the mind of the doer to God. Then the feeling of doership disappears from the doer of Karma. Gradually one develops a feeling that God does everything, instead of 'I' and 'My' feelings.

*ye tvetad abhyasūyanto
nānutiṣṭhanti me matam
sarva-jñāna-vimūdhāmstān
viddhi naṣṭān acetasaḥ*

32

But those who do not obey and follow My advice due to jealousy and ignorance are fools deluded by the veil of maya and are lost.

Normally, there are only very few who admit good advices. Many look upon great ideas with doubt and conceit. They look not into the merit of the idea but the person who tells it. They express very strongly, in the negative, against the good at first and later they may admit it internally. But they admit wrong and negative advices easily. We can see any number of such people at our home and

elsewhere. They are not able to do anything positive and are problem creators. Better to keep silence and avoid them from discussions.

Negativity in man is natural and the positivity is cultural.

*sadṛśam ceṣṭate svasyāh
prakṛter jñānavān api
prakṛtim yānti bhūtāni
nigrahaḥ kim kariṣyati*

33

All beings act according to the forces of Prakriti in them. Even the wise men act according to the innate nature of his personality. So what is the use for any external restraints?

All act according to their mental makeup as expressed by the intensity and influence of the gunas, the operative principles of Prakriti.

The character and conduct of one are mainly depended upon the interactions of the principles of Sattva, Rajo, Tamo gunas of Prakriti. The intensity of Rajo and Tamo gunas can be decreased or Sattva gunas can be increased by yoga of vidya. By the practice of yoga the minds of those, not even civilized, can be positively upgraded. A person shall not be considered as refined by his physical appearance only. Internal purity is more important. Some people consider the external beauty alone and discard the internal purity and culture.

Generally a boy, wishing to marry a fair and beautiful girl and who has not considered her inner qualities like humbleness, love and affection, consideration for others, hardworking nature etc., would certainly realise his mistake later.

*indriyasyendriyasyārthe
rāga-dvesau vyavasthītau
tayoṛ na vaśamāgacchetau
hyasya paripanthītau*

34

As attraction and repulsion are related to sense objects wise man shall not become slave of his senses. Attraction and hatred are man's enemies.

Raga, refers to sensual love or attraction. A common man is usually a slave of raga and hatred. He may be faced with many a problem, but he may not realize the cause of the problem due to the impurity and lack of refinement of his mind. Even an uncivilized man's smile or laughter is enough to create problems. Once during a Rail journey, a lady member of a spiritual organization, talked about her organization to a handsome young traveller. The young man laughed, again and again. The lady became very angry, overcome by shivering. Again the young man laughed. It became a great problem to her. This shows that even in laughter the inherent internal nature of the young man was present. He was not refined and was Rajasika by nature.

*śreyān sva-dharmo vigunah
para-dharmāt svanuṣṭhitat
sva-dharme nidhanam śreyah
para-dharmo bhayāvahah*

35

Everybody should perform his duty even though not very efficiently. But if he does other's duty well it is of no relevance. One should realise his moral obligation and perform his duty. One doing others duty without performing his own duty is like committing suicide and is also fear generating.

There are, some interested in doing other's duty neglecting their own. One should essentially identify his own duty and perform it at first. Some are, not good at home in performing their duties but are very much interested in doing others duty elsewhere. Everybody must perform his duty well. Doing others duty without doing own duty is only a show and that he is a sinner.

arjuna uvāca

*atha kena prayukto 'yaṁ
pāpam carati pūruṣaḥ
anicchann api vārṣṇeya
balādiva niyojitaḥ*

36

Arjuna asked: Krisna, though I am not interested why I am compelled by force to do the sin of fighting the war?

It was an indirect insult on Sri Krisna as if he was responsible for the war. The war was between the Pandavas and Kauravas. Sri Krisna, in no way, was responsible for the war. It is shifting of one's moral duty to others. In the daily life we come across such people trying to shift their moral obligation to someone else to escape themselves from the consequences. Such acts are devilish.

Be careful of those shifting their responsibility or burden on you.

*sri-bhagavān uvāca
kāma eṣa krodha eṣa
rajo-guna-samudbhavaḥ
mahāśano mahā-pāpmā
viddhy enam iha vairiṇam*

37

A strong desire caused by Rajo guna, may cause one to commit sins. Desires and anger are the main enemies of man.

In an individual where Rajo guna is predominant, desires and anger will be generated. Where desires could not be satisfied it will result automatically to anger. Even from a gentle man, unrefined words would come out, like that of a barbarian.

The unconscious mind of an individual is the seat of animal instincts. When one is angry he is under the direct influence of his unconscious. Many become

criminals and commits anti-social activities due to the unrefined animal instincts within them.

By practicing yoga one can control his instinctual expressions to a great extent and can become civilized and cultured.

*dhūmenāvriyate vahnir
yathādarśo malena ca
yatholbenāvṛto garbhas-
tathā tenedamāvṛtam*

38

Like the flame of a fire is covered by smoke, a mirror by dirt and an embryo of a baby by amnion, real knowledge is veiled by desires (Kama).

We know that where there is smoke, there is fire. Dirt covered mirror shall not show the clear image of an object. A baby in the womb is covered by amnion. There should be proper effort of cleaning, and by refining one's mind to know the Supreme.

*āvṛtam jñānametena
jñānino nitya-vairiṇa
kāma-rūpena kaunteya
duṣpūreṇānalena ca*

39

Krsina said: Arjuna, desires are like insatiable fires. Desires are the enemies of man. Knowledge (Jnana) is veiled by the desires.

Unsatisfied desires have made human being the slave to his mind. Desires follow the human beings, from birth to death and there after. Lord Buddha had said 'Desire is a cause of misery'. We should try whether we can minimize our desires. By eliminating desires from one's mind he can attain liberation. Desires actually torture the human soul.

*indriyāni mano buddhira-
syādhiṣṭhānamucyate
etair vimohayatyeṣa
jñānamāvṛtya dehinam*

40

The Senses, the intellect and the mind are the seat of desires. They act as a veil to the real knowledge and influence pressure on an individual in the form of delusion.

The Senses, the intellect and the mind together try to satisfy the desires. The desires cause one, even to commit criminal offences. Refinement of mind is essential to live in a society peacefully and happily. Without mental purification by suitable yoga practices realization of God is not possible.

*tasmāttvam indriyāṇyādau
niyamyā bharatarṣabha
pāpmānaṁ prajahi hyenaṁ
jñāna-vijñāna-nāśanam*

41

Therefore, Arjuna, you shall control your senses and instincts that prevent the real knowledge.

Control of one's senses is highly essential or otherwise the mind and the body will move in the direction of sense objects. Organs are classified into two; sensory organs and motor organs. Eyes, nose, ears, tongue and skin are sensory organs. Hands, legs, mouth, reproductive organs and excretory organ constitute one's motor organs. Sensory organs are said to be gate way of knowledge; through which knowledge enters into one's mind. Motor organs are the executory organs to assist the sense organs. Uncontrolled sensory and motor organs cause bondages and pain to the soul.

*indriyāni parāṇyāhur-
indriyebhyah paraṁ manaḥ*

*manasas tu parā buddhir-
yo buddheḥ paratastu saḥ*

42

The Senses are superior to body, the mind is superior to the senses, the intellect is superior to the mind and the soul is superior to the intellect.

This shows the progress from static state to the subtle. Atma is the most subtle entity in us. To understand the atma one should refine his mind and make it more subtle. The Sattva guna is said to be more subtle than other forces of Prakriti. Therefore he whose mind is predominant with Sattva guna can realize the atma easily.

*evam buddheḥ param buddhvā
saṁstabhyātmānam atmanā
jahi śatrum mahābāho
kāmarūpam durāsadam*

43

Arjuna, considering that soul as superior to intellect, one must remove the enemies, being desires, by controlling his mind.

The Mind and the intellect are not the one. The seat of the intellect is in the mind. That part of the mind doing reasoning and logical exercises is called intellect. One can know his soul by the intellect and not by senses. 'Budhi grayham Ateedriyam' i.e. one can know God by the intellect and not by his senses.

Do your karma submitting everything unto God to relieve yourself from the attachment of action and to attain liberation in the form of peacefulness or bliss.

Doing of all right actions without attachment is Karmayoga.

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Chapter IV

Jnana Karma Samnyasa Yoga

There seldom exists right knowledge or right action alone. Right action and right knowledge are jointly called JnanaKarmayoga. Samnyasa refers to one's total surrender to God. The way by which one can lead to a peaceful life, surrendering himself to God is discussed in this chapter. What is important is yoga i.e. the union of soul with the God. The ultimate goal of every soul is its communion with the Supreme consciousness.

Normally there is an aversion to the term moksha or liberation, to many. Some one say, "I do work hard for my own benefit and not for moksha." It is due to the fact that he does not know the meaning of the term moksha. It means complete freedom of the soul from all the bondages and the merger of the self with the Supreme in a blissful state. One has to liberate himself from the state of happiness and miseries. At the state of perfect peacefulness one is totally free from internal and external bondages, miseries or joy. Everybody does his action knowingly or unknowingly to attain the state of complete peace and tranquility. Freedom is not to do anything and everything but to do the right action without being the slave of the mind. Positive actions take one towards God, whereas the negative deeds keep him away from the Supreme Self.

Wrong action binds ones soul to the mundanities and the consequent tortures of the atma. But most of the people do not know the fact. A story comes to the mind. A boy who was very poor and humble, gets a good job, soon after passing his degree and becomes so arrogant, changing his attitude in talk and looks. He used to make complaints of his heavy work but was mainly concerned with his fairly high income. Once a gentleman asked him whether he had any complaints in taking delicious food and that instantly stopped his complaints of the hard work. He does not know that he is torturing his soul without being satisfied with the job he got by God's grace and the good income. Such a person shall never be happy or peaceful in his life unless he changes his attitude. One must be committed to his duty and perform right actions surrendering his self (ego) to the

Supreme. Usually surrendering to the Divine or valuing the words of the Guru is only till one becomes financially independent.

sri-bhagavan uvāca

imaṁ vivasvate yogarṁ

proktavān aham avyayam

vivasvānmanave prha

manur iksvkave 'bravit

1

Krisna said: I taught the secret knowledge of the immortal yoga first to 'Vivasan' (Sun god). Vivasan imparted this knowledge to his son Manu and Manu to his son Ikshvaku.

This shows that yoga vidya (the practice of yoga) existed from time immemorial and is immortal. The miseries and pains disturb human mind always. He wants relief from his worries. But man's prayer is to free from worries and not from happiness. If there is happiness there is pain too. Both are either sides of the same coin. The miseries and happiness here refer to sense related experiences. But ultimate happiness (peace) is not related to senses and is beyond the senses.

Freedom forever from sensual pleasures and pains is liberation. It is not attained by death. Therefore committing suicide is not a way to escape from pain and pleasure. Births and deaths would be followed by the potentials of the results caused by one's actions. Mind carries along with the soul the bondages of actions all along from birth to births until the mind is completely purified.

evam paramparā-prāptam

imam rājarṣayo viduḥ

sa kāleneha mahatā

yogo naṣṭah parantapa

2

The knowledge of yoga transmitted from generation to generation remained known to the royal sages and lost its greatness, spirit and relevance in the course of time.

Any practical knowledge shall lose its significance, if not properly followed, by the passage of time. The same is applicable to yoga vidya too. Novelty refers to improving and modifying of the old according to the needs of the time. Human mind is compared to a copper bangle that requires polishing every day or otherwise it would become impure. It becomes clear that one's mind will remain pure and shining only by refining it every day.

*sa evāyam mayā te 'dya
yogah proktah purāṭanah
bhakto 'si me sakhā ceti
rahasyam hyetad uttamam*

3

Arjuna, the very same yoga of the days of yore (ancient) is imparted to you today because you are my devotee and friend. It is of supreme secret.

Secret knowledge means that everybody is not eligible to know it. There is a saying that Yogavidya shall not be imparted to all. One has to become qualified to get the knowledge of secret of yoga.

Yogavidya has now become a tradable service. It may lead to many miseries as it is imparted against the advices of great seers or Gurus.

*arjuna uvāca
aparam bhavato janma
param janma vivasvatah*

*katham etad vijānīyām
tvamādaḥ proktavāniti*

4

Arjuna asked, that Vivsvan's period of life traces back to antiquity and therefore how can I believe that you really imparted yoga to him?

It is said that great Gurus are the representatives of God. They are immortal and will always be present and that they do not attain liberation. They would be present on earth to guide others. They change their body from one to another; change of form only. Birth, death and rebirth are hard cores to the Western philosophies. To know this too, one needs purity of mind and thought. Many want sensual enjoyments even by practicing yoga.

sri-bhagavān uvāca

*bahūni me vyatītāni
janmāni tava cārjuna
tānyaham veda sarvāni
na tvam vettha parantapa*

5

Sri Krisna said: Arjuna, there had been many births to you and Me. I know them all but you do not.

It reiterates that the knowledge of Bagavad Gita is based on rebirths though the religions like Islam, Christianity etc. do not believe it. But they mention about the life after death; i.e; about hell and heaven. The philosophies originated in the East, very deeply analyze this concept and it seems more logical and convincing.

*ajo 'pi sann avyayātmā
bhātānām īśvaro 'pi san
prakṛtim svām adhiṣṭhāya
sambhavāmyātma-māyayā*

Arjuna, though I am unborn and deathless I manifest myself with the help of my yoga maya, the divine Prakriti and maintain my own nature under my control.

Sadgurus are the true representatives of the Supreme. They have overcome the phenomenon of births and deaths and are therefore immortal. They take births at their own will. Ordinary human beings get rebirth in accordance with their bondages of karma. They are not free. Birth and death continues to them until they get liberation.

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam srijamy aham*

Whenever there is a decline of righteousness and there is upper hand of evil forces, in the society, I Myself reincarnate.

The term incarnate refers to the descendance of a great Guru from the heavens above. Where there is severe decline of virtues in the society, overwhelmed by evil forces; to maintain a balance between the two is inevitable. Here is a relevance and significance of a great master or Guru.

*paritrāṇaya sādhuṇām
vināśāya ca duṣkṛtām
dharma-samsthāpanārthāya
sambhavāmi yuge yuge*

For the protection of the virtuous and for destroying the evil doers and for establishing righteousness (dharma) on earth, I reincarnate from age to age.

It is always the virtuous who suffer much pain and miseries for they partake the miseries of others.

When there is an impending great tragedy to the virtuous, a great Guru or redeemer takes birth to protect the good from the wrong doers. The great Gurus are those able to keep their minds always in the thoughts of the Divine.

There is a continuous conflict between the good and the evil in the society and in the individuals.

*janma karma ca me divyam
evam yo vetti tattvatah
tyaktvā deham punar janma
naiti māmeti so 'rjuna*

9

Arjuna, he who knows well My births and the divine purpose attains Me while leaving his body. There will not be a rebirth to such a devotee.

It is very difficult to know a great Guru but possible by one constantly meditating on the Supreme and purifying his mind.

*vīta-rāga-bhaya-krodhā
man-mayā mām upāśritāḥ
bahavo jñāna-tapasā
pūtā mad-bhāvam āgatāḥ*

10

My devotees devoid of passion, fear and anger and engaged in the pursuit of My thoughts, purified by penance and wisdom would essentially merge with Me.

Merger of the unit soul with the Paramatma is yoga.

Desires, fear and anger are the main enemies of human beings. When one wins over these instinctual desires he gets positive results of his right action. Man of great wisdom attains the Supreme consequently.

*ye yathā mām prapadyante
tāmstathaiva bhajāmyaham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

11

Arjuna, howsoever people may worship Me I bestow them with My blessings.

The concept of God is not the same to everybody, and that the symbols or deities of worship are also different.

Most of the people worship God for their material gains and not for knowing God or for liberation. The worshippers seldom state that they worship the Divine for the purification of their minds and to attain God. The People worshipping God for the satisfaction of their desires may get their objects of pleasure but their souls will be further bound by bondages.

*kāṅkṣantah karmaṇām siddhim
yajanta iha devatāḥ
kṣipram hi mānuṣe loke
siddhir bhavati karma-ja*

12

Many do their actions (karma) to please the Gods to attain worldly pleasures. They may get the result of their actions in the form of sensual enjoyments soon.

Actions being performed for material benefits do not come under the ambit of spirituality. It may be for the early marriage or to cure diseases, to remove the ill effects of enemies etc. But true worship would be to attain the ultimate peacefulness and the Divine. It is to release the soul from the grip of the mind to merge it with the Paramatma.

*cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam*

13

The four orders of the society were created by Me, categorizing the people according to their nature on the basis of the influence of the operating principles of Prakriti acting in them; though I do karma I am not bound by action (karma).

An individual's mind is influenced by the operative principles of Prakriti; Sattva, Rajo, Tamogunas. According to the intensity and combination of these forces there is change in the structure and nature of one's mind. He whose mind is predominantly influenced by Sattvaguna (sentient force) is called Brahmana and those predominant by Rajoguna and next by Sattva guna are called Ksatriyas. Persons predominantly influenced by Tamo guna and secondly by Rajoguna are called Vaisyas. And those influenced predominantly by Tamo guna without considerable influence of other forces are called Sudras. This has no relevance to the categorization based on the community in which one is born. 'Janmana Jayate Sudra and Karmana Jayate Dvija, is a Vedic statement which means that everybody is Sudra by birth. Dvija refers to a person who by right action has modified his mental structure in such a way where Sattva guna has become predominant. The state of Brahmanahood can be attained by right action even by other categories by the constant ideation of the Divine.

This concept of Bagavad Gita has been misconceived and misinterpreted by many stating that the four Varnas (categories) are by birth. Thus Brahmanas are those engaged in the pursuit of priesthood and worshipping in temples. Ksatriyas are those protecting the society from the enemies, Vaisyas doing business and rearing of domestic animals and Sudras doing menial work for the other three categories.

*na mārṇ karmāni limpanti
na me karma-phale sprhā
iti mārṇ yo 'bhijānāti
karmabhir na sa badhyate*

14

I am not tainted by Karma (action) and have no craving for karma or fruits of karma. Those who know rightly this, too shall not be tainted by action (karma).

Though God does actions, He is not affected by Karmapasa (bondage of action). If one is affected by Karmapasa, it cannot be a selfless action (Nishkamakarma). He who thinks that he is only an instrument in the hands of God in performing action would not be affected by the bondage of action.

*evam jñātvā kṛtam karma
pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvam
pūrvaih pūrvataram kṛtam*

15

The ancient seekers of knowledge and liberation had performed their actions knowing the truth of Karma Samnyasa (surrendering the fruits of action to God). Hence you shall also do your actions following their path.

It is only by following right action without karmapasa, one can progress towards the goal of liberation.

*kim karma kim akarmeti
kavayo 'pyatra mohitāḥ
tat te karma pravakṣyāmi
yaj jñātvā mokṣyase 'śubhāt*

16

The question as to what is right action and what is inaction, even the wise men are puzzled. I shall make you clear the matter. Knowing the secret of the truth, you can free yourself from karmapasa (bondage of action).

Those actions influencing and affecting the human mind are karma. It may positively or negatively affect the doer.

*karmaṇo hy api boddhavyaṁ
boddhavyam ca vikarmaṇaḥ
akarmaṇāś ca boddhavyaṁ
gahanā karmaṇo gatiḥ*

17

One must know what is karma, what is akarma and what is vikarma. The influence of karma is really mysterious.

One can do the right action only by knowing the direction of the action. A yogi, spiritual aspirant should essentially know it. Karma is right action, akarma is inaction and vikarma is wrong action or prohibited action.

*karmany akarma yah paśyed
akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu
sa yuktaḥ kṛtsna-karma-kṛt*

18

One who sees akarma in karma and karma in akarma is wise and a real yogi.

Karma (action) refers to the actions being performed by the body, the mind and the intellect. But 'Yukta karma' refers to the duty one must perform. He who sees karma in akarma performs his moral obligation leaving the doer ship of karma in God. A true yogi is he who is able to shun away the bondages of action. Spiritual progress is arrested by the actions bringing bondages to the doer.

*yasya sarve samārambhāḥ
kāma-sankalpa-varjitāḥ
jñānagni-dagdha-karmānam
tam āhuh paṇḍitam budhāḥ*

19

He whose actions are devoid of sensual desires and who burns the bondages of his actions in the fire of knowledge, without craving for the fruits of action, is considered a sage by the men of wisdom.

Actions being performed without the intention of sensual desires do not cause bondages of action. He who does actions accordingly is really a spiritual aspirant or yogi. The wise, surrender the fruits of action unto God and gets relief from the burden of the bondage. The feeling of doership disappears from him. He thinks that he is only a medium or instrument and that action are performed by the Divine will.

*tyaktvā karma-phalāsaṅgam
nitya-trpto nirāśrayaḥ
karmaṇyabhipravṛtto 'pi
naiva kincit karoti saḥ*

20

He, who is involved in actions without attachment and without depending on anybody, is wholly satisfied because the bondage of action does not affect him. He feels that he does not do anything. The doer ship is not in Him.

It is not in the performance of an action, but in not being affected by bondage of action that matters. The 'I' feeling (the doer ship feeling) and the ownership feeling attract bondage of action. When action is performed as a Divine guidance no bondage of action exists in the mind of the doer.

Nirāśīryata-cittatma

*tyakta-sarva-parigrahaḥ
sarīramkevalamkarma
kurvannāpnoti kilbiṣaṁ*

21

He who performs action subduing his mind and body and surrendering to the Supreme, giving up craving for all enjoyments for sensual objects, thinking that he is merely an instrument for doing right actions will not be affected by the bondages of action.

A person having no desire shall not be interested in the fruits of action. Whether the result is good or bad he is not worried or affected. He feels that he has no particular interest in any thing. He feels perfectly satisfied and experiences immense internal peace.

There are very few who experience enduring peace within. Surrendering the knowledge and actions to God is Jnana Karma Samnyasayoga.

*yadṛcchā-lābha-santuṣṭo
dvandvātīto vimatsaraḥ
samah siddhāvasiddhau ca
krtvāpi na nibadhyate*

22

He who rejoices in unexpected gains, who is devoid of jealousy, who has won the pains of dichotomy, who maintains equanimity in success and failure; does not fall in the veil of the bondages of action.

The virtuous may become happy if he gets some benefits unexpectedly. But if someone else is awarded by lottery winning of Rupees one core, he may immediately be very much concerned with the tax deduction at source. Such people attract more and more bondages to their souls even by unexpected gains. Dvanda (duality) refers to the positive and negative aspect of everything such as

good and evil, happiness and sorrow, cold and heat etc. One can be a yogi only after winning over such dichotomic influences.

*gata-saṅgasya muktasya
jñānāvasthita-cetasah
yajñāyācaratah karma
samagram pravilīyate*

23

One, who is free from attachment, established in the knowledge of God and does all actions for the welfare of others; bondage of actions shall not affect him.

Attachments and desires are the major causes of bondage of action. When one who does his action for the good of the society it becomes a sacrifice and also when he surrenders his doership, to the Supreme. Doing service to the humanity is really a sacrifice. But we see that many of our leaders; political or otherwise are mainly enjoying the benefits of society without any sacrifice. They are really parasites. When reward is paid for any service it becomes, no more, a sacrifice. Any wealth that we amass by improper ways contains the seeds of poison in it.

*brahmārpaṇam brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam
brahma-karma-samādhinā*

24

The devout spiritual aspirants, may feel the presence of the Supreme everywhere especially in rituals like homa (sacrifice). One who offers oblations into fire, taking the ideation that the materials used in the sacrifice; the spoons, utensils, oil or gee etc. as Brahma or part of God itself; gets relief from all bondages of action and it helps him to attain the Supreme.

Where a person performs his actions thinking that everything as Brahma, invariably attains a state of ultimate blissfulness. When a person does an act of yajna with the true ideation of the Supreme, in the course of time, enters into the realm of Bhrama or the Divine.

*daivamevāpare yajñam
yoginah paryupāsate
brahmāgnāvapare yajñam
yajñenaivopajuhvati*

25

Some do sacrifices (yajna) for satisfying their favorite deities or Gods. Yet others thinking that everything is Bhrama offer materials by pouring into the sacred fire.

They even sacrifice their minds in the sacrificial fire. They become eligible for liberation. Yajna are usually performed for pleasing certain deities, the conceptual Gods within. No sacrifice is spiritual if it is motivated by material gains or to satisfy one's desires.

The sacrifices may be to please the deities like Ganapathy, Durgga etc. But the purposes for most of these sacrifices are material gains. The concept of welfare of others is almost absent. Where some do rituals or sacrifices with true ideation of the Supreme, for the welfare of all, it shall not bring any bondage. When one does action for his own material benefits, it essentially binds the soul with karmapasa. Those are really spiritual aspirants who do their actions for the welfare of society and for the purification of their minds.

*śrotrādīnīndriyāṇyanye
samyamāgniṣu juhvati
śabdādīn viṣayān anya
indriyāgniṣu juhvati*

Some sacrifice their senses in the fire of self-restraint. Sound like the sense objects are sacrificed in the fire of senses. Sacrifices are really acts of refining one's mind. Yajna or homa (sacrifice) is to remove the ill effects of sensual instincts and desires.

Sense sacrifice is a psychological practice or technique of action to win over sense instincts or desires. The desire to see is generated by the sense of eye. So are the desires to hear, taste and to touch and smell. Performing homa (sacrifice) with deep ideation of the Divine would essentially help one to do away with mental distress caused by negative and subtle forces.

*sarvāṇīndriya-karmāṇi
prāna-karmāṇi cāpare
ātma-samyama-yogāgnau
juhvati jñāna-dīpīte*

Some do the act of sacrifice of Prana (the vital airs) and senses into the divine fire of yoga, by controlling their minds; in the light of practical wisdom.

Prana refers to the vital airs. The secret of pranayama is to control the senses and thoughts by long and deep inhaling of air into one and slowly exhaling it out. In the view of the Masters of yoga pranayama helps to normalize the blood circulation, so also the thoughts. It needs a proper Guru otherwise it may lead to more complications. The experience of a real yogi is that ignorance can be burned in the fire of knowledge.

*dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñās ca
yatayah samśīta-vratāḥ*

Some people do sacrifice with the prescribed materials, some others do thapa yajna and some do yogic exercises. Yajna refers to a karma (action) being done with utmost carefulness and seriousness. Some others do yajna of scientific knowledge or wisdom as revealed by secret scriptures.

Sacrifices are performed with definite purposes. Yajna performed for a common cause becomes a real sacrifice. Sacrifices also mean giving up one's enjoyment for others, i.e. doing action without selfish motive. In a homa negative forces of subtle vibrations are attracted and put into the sacrificial fire through the medium of materials like ghee, beated rice, camphor, oil, mustard seeds, kernel of coconut and so on. Though it looks unreasonable and illogical; to a common mind, from experience, it has been found that such practices are very useful. It is based on the deep and subtle psychological science. Everybody is not expected to know the secret of sacrifice or to perform sacrifices.

*apāne juhvati prāṇam
prāṇe 'pānam tathāpare
prāṇāpana-gatī ruddhvā
prāṇāyāma-parāyaṇāḥ [29]*

*apare niyatāhārāḥ
prāṇān prāṇeṣu juhvati
sarve'pyete yajña-vido
yajña-kṣapita-kalmaṣāḥ [30]*

29,30

Spiritual aspirants have found that by controlling the function of lungs with the help of long inhalations and slow exhalations of air (pranayama) they can control their senses and thoughts. By controlled food habits and regular yogic exercises like pranayama one can control his vital forces.

The air we take in is called prana and the air we exhale is called Apana. The time gap between inhaling and exhaling is called Ayama.

*yajña-śiṣṭāmṛta-bhujo
yānti brahma sanātanam
nāyam loko'styayajñasya
kuto'nyah kuru-sattama*

31

The leftover materials used in the sacrifice to the deities are considered as nectar by the devotees. Therefore it is said that the left over materials are the blessings of the God, which are not bound by the bondages of action.

If a person takes food, only after submitting it to the deity, represented by the Divine regularly, in the long run his mind will become pure and unaffected by the bondage of action and attain liberation from worldly miseries. The inner feelings must be of total surrender.

We have experiences that at famous temples there are long queues of devotees to get the leftover food items sacrificed to the deities.

There is a science behind it, a psychological science of getting inner peace.

*evam bahu-vidhā yajñā
vitatā brahmano mukhe
karma-jān viddhi tān sarvan
evam jñātvā vimokṣyase*

32

There are different types of sacrifices discussed in Vedas (Holy Scriptures). All sacrifices are originated from karma (action). When one realizes this truth he will be absolved from the bondages of action. Every sacrifice has an ideational realm.

Right ritual is a march towards the Divine.

*śreyān dravya-mayād yajñāj
jñāna-yajñah parantapa
sarvam karmākhilam pārtha
jñāne parisamāpyate*

33

Arjuna, Sacrifice through knowledge is superior to the sacrifices being performed with material things. However all sacrifices ultimately culminate into knowledge.

Sacrifices are performed in the sacred fire chanting divine words (mantras) and syllables, offering into the fire, materials like ghee, beaten rice, pieces of coconut kernel, and nine important cereals etc. The ideational meaning of the mantras is related to knowledge.

*tad viddhi praṇipātena
pariprasśena sevayā
upadekṣyanti te jñānam
jñāninas- tattva-darśinam*

34

You shall approach the great seers and scholars with utmost humbleness, respecting them and rendering services to them and asking them with open and sinless heart, of your doubts. The wise seers would instruct you to the path of real knowledge.

The Gurus are seers. They shall be approached with humility, without arrogance or egoistic temperament. Siting near the Guru, ask him of your doubts slowly with true inquisitiveness. One should not argue with great seers or Gurus and shall not criticize them. If the Guru is pleased and satisfied with you he would impart you the real knowledge to march ahead to the goal of the Divine.

*yaj jñātvā na punar moham
evam yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa
drakṣyasi ātmanyatho mayi*

35

When you attain real knowledge you will escape from the grip of the bondage of desires and that you can then see all the beings in your soul and also everything in Me.

A yogi who realizes his soul, can see him in God and God in him. Such an experience would give the devotee immeasurable peace and bliss.

*api ced asi pāpebhyah
sarvebhyah pāpa-kṛt-tamah
sarvam jñāna-plavenaiva
vrjinam santariṣyasi*

36

Even though you are the worst of all the sinners, by attaining real knowledge you shall cross over all the sins like a raft floating in the water.

Any sinner who is committed to change his path and do right action will become absolved of all sins on attaining real knowledge. Sins are represented by the impurities of one's mind. When the impurities are cleaned and washed off by good actions his mind will shine by the real knowledge. The story of Ratnakara is an example. Ratnakara, a notorious sinner became a great sage like Vatmiki when his sins were washed off completely, by severe penance and devotion to God.

*yathaidhāmsi samiddho 'gnir
bhasma-sāt kurute 'rjuna
jñānāgnih sarva-karmāṇi
bhasma-sāt kurute tathā*

37

Like the glowing fire burns the fuel into ashes the fire of knowledge transforms all bondages of actions into ashes.

There is nothing which cannot be burned in the fire of knowledge. All sins are got burned in the fire of knowledge.

*na hi jñānena sadrśam
pavitram iha vidyate
tat svayam yoga-samsiddhaḥ
kālenātmani vindati*

38

In this world nothing is as great a purifier as knowledge. One who has attained purity of mind by constant practice of karma yoga attains the state of higher levels of knowledge.

The secret is that one cannot attain knowledge without right action.

*śraddhavāñllabhate jñānam
tat-parah samyatendriyaḥ
jñānam labdhvā parśm śāntim
acireṇādhigacchati*

39

He, who controls his mind and senses and is constantly engaged in the practice of right action carefully and faithfully, attains the right knowledge. And sooner he attains the Supreme truth.

To perform right action one should have faith, enthusiasm and commitment to do penance. Initiative and sincerity are essential to make a work or action flawless.

Make your mind purified with right actions enabling you to have your baptism in the infinite and blissful sea of knowledge.

*ajñāś-cāśraddadhānaś ca
samśayātmā vinaśyati
nāyam loko 'sti na paro
na sukham samśayātmanaḥ*

40

He who is devoid of faith and is doubtful cannot move forward in the path of spirituality. He is lost. He does not get happiness or peace either in this world or the world hereafter.

A doubting soul shall not progress spiritually. He meets with perils only (Samsyatma Vinasete).

*yoga-sannyasta-karmaṇaṁ
jñāna-sañchinna-samśayam
ātmavantam na karmāṇi
nibadhnanti dhanañjaya*

41

Arjuna, he who does all actions taking the true ideation of God and surrendering himself unto Him gets freed from all doubts. According to karma yoga he is not bound by the ill effects of action.

When right actions are performed devoid of doer ship or desire of fruits of actions; ignorance or darkness disappears from him and the light of knowledge brightens his mind.

*tasmād ajñāna-sambhūtaṁ
hṛt-stham jñānāsinatmanah
chittvainaṁ samśayaṁ
yogamātiṣṭhottīṣṭha bhārata*

42

Sri Krisna said: Therefore Arjuna, You get ready slashing your doubt into pieces by the sword of knowledge.

Real knowledge refers to the knowledge related to God. Sri Krishna explained many things such as imparting right knowledge, right action and the need of faith in God etc. When real knowledge is attained the darkness of ignorance disappears of on a sudden. It is said that a word is powerful than a sword. The term sword stands for the light of knowledge. Surrender the knowledge and action to God and become a Jnana Karma Samnyasa Yogi.

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Chapter V

Karma Sanyasa Yoga

Actions are performed with the help of sensory and motor organs and the mind. But the question is how an action affects a person; positively or negatively. Negative or positive impact of the action on individuals brings bondage to one's soul. Action bringing bondages to one's atma (soul) are not desirable. Karma samnyasa yoga stands for, internally surrendering the fruits of action unto the God, so that the atma shall not be affected by the bondages formed by actions.

If fruits of actions are surrendered unto God one can free his soul from karmapasa (bondage of action). It is what is meant by karma samnyasa yoga. Some consider Karma Samnyasa as the yoga of action and knowledge.

When the ownership of the fruits of action is submitted by one to the Paramapurusa there remains no attachment and hence there is no bondage to him.

Surrender the fruits of action unto God and free yourself from the bondages.

arjuna uvāca

sannyāsam karmanām kṛṣṇa

punar yogam ca śaṁsasi

yacchreya etayorekam

tan me brūhi su-niścitam

1

Arjuna asked Krisna: Kindly make me clear whether Karma samnyasa yoga or Karma yoga (yoga of right action) is preferable. What is decidedly good for me?

śrī-bhagavān uvāca

sannyāsah karma-yogaśca

nihśreyasa-karāvubhau

tayostu karma-sannyāsāt

karma-yogo viśiṣyate

2

Krisna said: Both Karmasamnyasa yoga and karmayoga lead one to the ultimate liberation. But Karmayoga (yoga of right action) is preferable.

Karma samnyasa does not mean not performing the right action, but surrendering the fruits of action to God. It is Niskama karma. But those doing right actions must have a true ideation of the Divine within. A Karma yogi does not have the feeling of doer ship. He gets the same experience and satisfaction as that of deep meditation being performed by a Sankhyayogi. However Karma yoga is preferable to Sankhyayoga and Karmasamnyasa yoga.

*jñeyah sa nitya-sannyāsī
yo na dvesti na kāṅkṣati
nirdvandvo hi mahā-bāho
sukham bandhāt pramucyate*

3

Arjuna, a Karmayogi has no hatred to anybody and he does all actions without the desire for the fruits and gets himself free from karmapasa (bondage of action). He becomes free from the pains of pairs of opposites (dichotomy).

As a Karmayogi performs all actions submitting himself to the Divine, he is not affected by likes and dislikes, pleasures and pains etc. (positive and negative actions). He maintains equanimity of mind. His thoughts are directed towards the Supreme Self.

*sāṅkhya-yogau prthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitah samyag
ubhayorvindate phalam*

4

An unwise man thinks that Sankhyayoga and Karmayoga bring different results. It is not correct. He who follows either of the two can get the same result, i.e. freedom from bondage of action.

Yoga is the main concern and not the method adopted. It is a question ever existing as to whether Sankhyayoga or Karmayoga is superior. It is the question of fools and dull headed persons. The aim is the communion of soul with the Supreme and not the method of yoga. Everybody is free to select the most suited method as he pleases. As we can reach the same place by various modes of transportation, we can attain the Divine by different modes of yoga.

*yat sāṅkhyaiḥ prāpyate sthānaṁ
tad yogairapi gamyate
ekam sāṅkhyāṁ ca yogaṁ ca
yah paśyati sa paśyati*

5

The ultimate state of salvation (liberation) can be attained by Sankhyayoga and Karmayoga. Therefore, he is a real yogi who views that the results of the two methods are the same. His vision is right.

As the purpose of practicing any methods of yoga is the same and that it is not wise to see the methods so differently. The term knowledge is to be taken as the real knowledge of the Supreme.

*sannyāsas tu mahā-bāho
duḥkham āptum ayogataḥ
yoga-yukto munir brahma
na cirenādhigacchati*

6

Without Karmayoga, sankhyayoga is difficult. A Karmayogi can reach the highest state of realization, fixing his mind on God, while performing all actions. A sankhyayogi, performs his penance based on his knowledge and experience. He also does karma along with the thought of the Supreme, but for a real Karmayogi his action itself is a worship to God.

*yoga-yukto visuddhātmā
vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā
kurvannapi na lipyate*

7

A Karmayogi who has control over his senses and has purified his mind sees the very same soul in all beings. He is not affected by the bondage of action. Even when he performs any action, he is not tainted.

Where a person's mind is purified and he has control over the senses and who is always engaged in the thoughts of the Divine, no bondage will be attracted by his actions.

*naiva kiñcit karomiti
yukto manyeta tattva-vit
paśyan śrñvan sprśan jighrann
aśnan gacchan svapan śvasan [8]*

*pralapan visrjan grhnann
unmiṣan nimiṣannapi
indriyānīndriyārthesu
vartanta iti dhārayan [9]*

8,9

A sankhyayogi who has established in the thoughts of God and has control over his senses thinks that he does not do anything even when he does the actions of seeing, hearing, touching, smelling, eating, drinking, walking, sleeping, breathing, speaking or attending the call of nature, grasping, opening or closing his eyes etc.

A Sankhyayogi should think that every action is performed at the will of God and does not possess the doer ship of any action. He is only a medium to get the will of the God carried out. He who knows Brahma as the real doer is the one, who has the real knowledge.

*brahmaṇy ādhāya karmani
sangam tyaktvā karoti yaḥ
lipyate na sa pāpena
padma-patram ivāmbhasā*

10

He who performs all actions surrendering unto God unattached, will remain as a lotus leaf on the surface of the water unwet. He is not also affected by the sin of Karma.

The leaves of lotus plant grown in water are not got wet by water. The leaves always remain on the surface of the water without being wet. It is to state a person living in unfavorable environments and that he will not be affected even when he does all actions, surrendering to God.

Long ago samnyasins (those who renounced their homes in search of God) used to do their penance in forests remaining unattached or undisturbed by the family environment. But a real yogi is not affected by the environment. Most of those spiritual aspirants at that time might not have reached such a state of mind. We cannot blame those who sought refuge in forest during those days for they could not have attained the unattached state of mind. He who has unshakable faith in God will not be affected by any action. The question is related to those who have not reached the desired level of mental status.

*kāyena manasā buddhyā
kevalairindriyairapi
yoginaḥ karma kurvanti
saṅgaṁ tyaktvātma-śuddhaye*

11

A Karmayogi performs all actions with his senses, mind, intellect and body without the feeling of doer ship. He shakes off the bondages of attachments and does all actions for the purifications of his mind.

A karmayogi knows well that the feeling of doer ship is attachment. He does every action submitting the sense of doership to the Supreme. He knows well that the ultimate cause of everything is the divine God. It is the true concept and feeling that a Karmayogi should have.

*yuktah karma-phalam tyaktvā
śāntim apnoti naiṣṭhikīm
ayuktah kāma-kārena
phale sakto nibadhyate*

12

By the act of offering the fruits of action to the Supreme, a Karmayogi is able to attain everlasting peace (realization of the Supreme self). But one who does all actions with the selfish interest is bound by his actions and desires.

It is not whether all actions are performed but whether the feeling of doership could be sublimated and surrendered to the Supreme is that matters. We know that ultimate cause of everything is God and that without God nothing can exist. But we often forget this and do actions with a sense of doership and ownership.

Do away with egoistic and doer ship feelings of action and become free from bondages. Bondage is a binding force making the soul a slave of one's mind.

*sarva-karmāṇi manasā
sannyasyāste sukham vaśī
nava-dvāre pure dehī
naiva kurvan na kārayan*

13

He who has controlled his senses and offered the fruits of action to the Supreme (mentally) remain peaceful and that he has nothing to do in particular in the body of nine openings.

Controlling the senses is not easy but it is possible by deep faith in God and by giving up of all desires. Once control of senses is made possible one can easily surrender himself to God. Otherwise he will be driven away by his senses to satisfy sensual desires.

*na kartṛtvaṁ na karmāṇi
lokasya srjati prabhuḥ*

*na karma-phala-saṁyogaṁ
svabhāvastu pravartate*

14

There is no bondage of actions or fruits of action with God. He is independent. All actions are being performed according to the nature of Prakriti in Him. Therefore there is no doer ship of any action with God. Even the creation is done by Prakriti, under His eternal vigilance.

Everybody does all actions as per the influence of forces of Prakriti acting in him. To change the influence of Prakriti present in us, we should do right actions surrendering ourselves to the Supreme. The collective influences of forces of Prakriti; Sattva, Rajo and Tama gunas can be positively changed or modified.

*nādatte kasyacit pāpaṁ
na caiva sukrtam vibhuḥ
ajñānenāvrtam jñānaṁ
tena muhyanti jantavaḥ*

15

God, the Omnipresent, does not accept the good or evils of anybody. True knowledge is veiled by ignorance and therefore one is constantly influenced by delusion.

Good and evil are the fruits of action. It has no relationship with God and He is not the receiver of good or evil results. Though one offers the fruits of action unto God, it is only a psychological drama to get relief from the bondages of action and to free one's soul.

*jñānena tu tadajñānaṁ
yeṣāṁ nāśitam ātmanaḥ
teṣāṁ āditya-vaj jñānaṁ
prakāśayati tat param*

16

When ignorance, by which the soul being enveloped, is removed the soul would shine like the Sun and that one would realize the Supreme.

It is due to the veil of ignorance that covers one's soul from realizing the Divine. When the veil is removed one can know the presence of the Supreme within. The delusion created by Prakriti takes away one from real knowledge.

Do right action to acquire real knowledge and free yourself from the bondages of Prakriti.

*tad-buddhayas tadātmanās
tan-niṣṭhās tat-parāyanāḥ
gacchanty apunarāvṛttiṁ
jñāna-nirdhūta-kalmaṣāḥ*

17

He whose mind and intellect are established in God and who has wiped off his sins by real knowledge will attain a state of oneness with the Supreme without a further return; i.e. the ultimate merger of the soul with the Supreme.

One can wash away his sins by constantly ideating on God. It is only by the true ideation of the Divine one can purify his mind. Good ideation (Bhava) changes one's character and also his conduct. It is a psychological truth that one can convert his mind positively by the thoughts of the Divine.

Every action should therefore be performed with the view to untying the bondages and to free your soul from the pains of the dichotomic influences.

*vidyā-vinaya-sampanne
brāhmane gavi hastini
śuni caiva śvapāke ca
pañditāḥ sama-darśinaḥ*

18

A wise man, established in the knowledge of God, sees no difference between a cow and the elephant, a dog and a Chandala (who lives eating the flesh of dogs) as regards to the Supreme entity existing in them.

For an enlightened soul everything is the manifestation of the God. He sees everybody equally as to the existence of God. Everybody is alike except for the influence of Prakriti in him.

*ihaiva tairjitah sargo
yeṣām sāmye sthitam manaḥ
nirdoṣam hi samaṁ brahma
tasmād brahmani te sthitāḥ*

19

He who is able to establish his mind, in the thoughts of God, even in this mortal world; can feel the presence of God everywhere. He becomes one with the God sooner or later.

Living in this world and to live in higher realms of God's realization as well, is really great. It is the most desirable. Living in the thoughts of God is a great boon to the spiritual aspirants and that their lives become graceful.

*na prahr̥ṣyet priyam prāpya
nodvijet prāpya cāpriyam
sthira-buddhir asammūḍho
brahma-vid brahmani sthitāḥ*

20

One who is free from doubts and does not enthuse much on good results or feels unhappy over the undesirable fruits of action is a person with determinate intellect and the knower of God and will remain established in Him.

Doubts are the enemies of a spiritual aspirant, being influenced by Prakriti (maya) acting in him. When one's mind is balanced with the forces of Prakriti and when Sattva guna is getting predominant, his doubts start melting away.

*bāhya-sparśeṣvasaktātmā
vindaty ātmani yat sukham*

*sa brahma-yoga-yuktātma
sukham akṣayam aśnute*

21

He whose mind is unattached with sensual pleasures and he who finds intense peace in meditating upon God, keeps himself merged in the thoughts of God. He enjoys immeasurable peacefulness and bliss.

*ye hi samsparśajā bhogā
duhkha-yonaya eva te
ādyantavantah kaunteya
na teṣu ramate budhaḥ*

22

All sensual enjoyments have limitations and are momentary. It also brings unhappiness. Desires cause miseries too. So the wise men do not attach much importance to sense enjoyments or pleasures.

The pleasures caused by sensual desires and sense objects have their own limitations and therefore one looks for enjoyment from one object to another. Unblemished enjoyment or peace is beyond one's senses. He who is able to merge with the Supreme refining his mind, attains everlasting peace and bliss. The infinite peace is called Ananda.

*śaknotīhaiva yah sodhum
prāk śarira-vimoksanat
kāma-krodhodbhavam vegaṁ
sa yuktah sa sukhī narah*

23

He who is able to withstand and control anger and lust like sensual urges, even at the face of his death, is one enjoying the real happiness.

We know that it is not easy to control lust and anger. But it is possible by the true thoughts of God and submission to Him. The sensory organs are our friends

as long as we have control over them and are enemies when they are not controlled. True thoughts of God refer to the ideation of the supreme consciousness.

*yo 'ntah-sukho 'ntarārāmas-
thatāntar-jyotireva yaḥ
sa yogī brahma-nirvānaṁ
brahma-bhūto 'dhigacchati*

24

One who finds happiness in himself and delights in his illuminating soul, attains the ultimate goal of merging with the Supreme.

There are some who appear or pretend to be happy though internally they are much worried. There are some who are happy, internally and externally and find pleasure in the communion with the Supreme.

Happiness or worries are due to the bondages of one's action. Both are bondages to the soul.

*labhante brahma-nirvānam-
rṣayah kṣīna-kalmaṣāḥ
chinna-dvaiddhā yatātmānaḥ
sarva-bhūta-hite ratāḥ*

25

Those yogis or great seers who have washed off all their sins and who have removed all doubts and live for the welfare of other beings, having controlled their minds, attain the Supreme.

*kāma-krodha-vimuktānaṁ
yatīnām yata-cetasām
abhito brahma-nirvānaṁ
vartate veditātmanām*

Those who are free from lust and anger and have control over their minds and who have realized the Supreme, enjoy eternal bliss everywhere.

Our main enemies are lust and anger that prevent the spiritual progress. Those who are able to control these instincts are able to attain the real knowledge of the Supreme. We shall never talk about spirituality to those who have no control over anger and lust. A spiritual aspirant would be simple, loving and truthful.

Do not be angry with those getting angry every now and then for they may lose their mental equilibrium.

*sparśān krtvā bahir bāhyām-
ścakṣuś caivāntare bhruvoh
prānāpānau samau krtvā
nāsābhyantara-cārinau [27]*

*yatendriya-mano-buddhir
munir mokṣa-parāyaṇaḥ
vigatecchā-bhaya-krodho
yah sadā mukta eva saḥ [28]*

27,28

It is said that those withdrawing their minds, from external objects, controlling the Prana and Apana airs, keeping the mind between the eyebrows and meditating at the tip of their nostril, shall be freed from lust and anger and would attain liberation.

It is a method of yoga practice by which mind can be brought under control and that lust and anger can be controlled or removed. But such spiritual practices should be done under the strict guidance of a learned guru or otherwise it may lead to complications.

*bhoktāram yajña-tapasām
sarva-loka-mahesvaram*

*suhrdam sarva-bhūtānām
jñātvā mām śāntimṛcchati*

29

I am the enjoyer of all sacrifices and austerities and the Supreme Lord of all, disinterested friend of everybody. Those devotees knowing Me as such attain lasting peace.

‘I’ refers to that seed of Paramatma existing in every being as soul. Man conducts sacrifices and penance to appease Gods, representing the various symbols of God. Sacrifices or penance for attaining God only can be called spiritual.

Surrender the fruits of every action unto God and be a Karma Samnyasa yogi.

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Chapter VI

Atma Samnyama yoga (Dhyana yoga)

The words 'Atma samnyama' refer to the control of one's mind. It looks for as to how mind can be withdrawn from sense objects and can be directed towards the Supreme. A man's mind is generally filled with a number of thoughts, positive and negative. 'Dhyana' refers to meditating upon God the infinite love and consciousness. It is the true dhyana or meditation. Naturally all the thoughts are related to mundanities and attached to sensual desires. Peace of mind is disturbed as the thought waves are increasing and even overlapping continuously. When the thoughts are very few one feels more and more peace of mind. By controlling the thoughts, related to sensual objects one can get internal peace. When the thought waves subside one's mind becomes peaceful. Yoga is easy for a peaceful mind. When thought waves are continuously generated in one's mind, one after another or simultaneously it becomes difficult to maintain equipoise of mind. By the dhyana of the Supreme consciousness in the form of love and compassion one can easily get control over his senses and mind. It is said that the unit self (soul) shall have a long pilgrimage through births and deaths until the mind becomes purified enough to be merged with the Supreme. Dhyana helps one to purify his mind.

Do meditate upon the infinite love and compassion of the Supreme consciousness and get control over your senses and make your soul free to realize and merge with the Supreme.

sri-bhagavān uvāca

*anāśritah karma-phalam
kāryam karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ*

1

He who does all actions with the motive of getting fruits there from, is neither a sanyasin nor a yogi. One also does not become a samnyasin by not performing actions.

A samnyasin means one who is established himself in God and surrendered everything unto Him.

It is inevitable for everybody to perform certain actions or karma. Proper action is one without desiring for fruits. A person not performing any action or work is a parasite depending on others for his needs. A sanyasin is not in his form (outward appearance) but in his real mental status. Most of the modern pseudo sanyasin live luxuriously at the expense of others. They are materialists. A samnyasin is one; who is without desires, loving, truthful, leads a simple life and stands for the welfare of others.

Do all possible right actions submitting the fruits unto God.

*yam sannyāsam iti prāhur
yogam tam viddhi pāṇḍava
na hy asannyasta-sankalpo
yogī bhavati kascana*

2

Even when samnyasa and yoga are considered as the same, no one can become a yogi without giving up the intense thoughts of material pleasures.

Remaining without attachment internally to material pleasures is really the state of yoga.

Human mind is characterized by a spontaneous flow of sensual thoughts and desires. His mind is often like an agitated sea. Those who know the secret of dreams say that sea is an image of one's mind. Where the desires subside one's mind becomes deep and peaceful as a calm sea without waves.

Yoga is internal peace and bliss.

*ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūdhasya tasyaiva
śamaḥ kāraṇam ucyate*

3

He who wants to attain the highest stage of meditation, right action is said to be the cause. But he who has entered the realm of yoga peace is considered to be the cause.

It is only the right action that causes one to attain the state of peacefulness and to attain the Supreme self.

*yadā hi nendriyārtheṣu
na karmasvanuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūdhastadocyate*

4

When a man is unattached to the objects of senses or actions and he who has renounced all his thoughts of worldly pleasures; he is said to have mounted on the heights of yoga.

One has to do actions without attachment and to do away with the desires or fruits of action to attain peace and to reach the Supreme. Thoughts related to mundanities disturb one's mind as pleasure principle is a guiding factor of thoughts

in his mind. A person who has given up the desires and fruits of action can climb up the highest level of yoga or realization.

*uddhared ātmanātmānaṁ
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripurātmanaḥ [5]*

*bandhur-ātmātmanas-tasya
yenātmāivātmanā jitah
anātmānas tu śatrutve
vartetātmaiva śatru-vat [6]*

5,6

One should progress by his right action and should not degrade himself. He should know that his own self is the friend of his soul, so also the soul's enemy.

One's soul should be directed towards higher planes by his purified mind. No individual can exist without the soul. Mind is formed by the blind forces of Prakriti. When an individual acts against his atma it becomes weak. It is the atma that suffers the pains of the actions and enjoys the pleasures. One should purify his mind to become a friend of his soul. The self becomes a friend of the soul when one has conquered his mind, senses and body. Where one could not have control over his senses, mind and body, his self acts as an enemy.

One's lower self represents mind, senses and body. It is the lower self acting as friend or enemy of the soul. One's soul (atma) is only a witnessing entity in him and does not do any action, though enjoys or suffers the fruits of action.

*jitātmanah praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duhkheṣu
tathā mānāpamānayoḥ*

7

He who has control over the mind and the senses and who is peaceful, the Supreme is rooted in his knowledge. He is not affected by honour or ignominy. The pair of opposites like cold and heat, joy and sorrow also do not affect him.

A person who wins the senses becomes the owner of a peaceful and serene mind.

*jñāna-vijñāna-trptātmā
kūta-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ*

8

Yogi, whose mind is seated in Jnana and vijnana and remains unmoved under any of the situations; whose senses are controlled and who sees no difference among earth, stone and gold; is a God realized soul.

Jnana refers to the knowledge of God (perfect knowledge) and vijnana the analytical knowledge. The knowledge about the manifest world is vijnana and of the Supreme, the unmanifest, is Jnana. He who knows both Jnana and vijnana will remain stable and unmoved. He shall gradually attain oneness with Supreme. Earth is more useful than stone or gold because earth helps for maintaining our lives.

*suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣvapi ca pāpeṣu
sama-buddhir viśiṣyate*

9

He who sees his well-wishers, friends, foes, mediators, relatives and the objects of hatred with equanimity of mind is of a balanced intellect and stands great.

A man with the balanced intellect shall feel the presence of God everywhere and recognizes that the same soul is present in everybody. He who

knows that the Ultimate truth shall not have hatred or unfriendliness to anybody really enjoys the Supreme love.

*yogi yuñjīta satatam
ātmānam rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ*

10

A yogi who has controlled his senses and mind and who is free from possessions and desires, living in seclusion shall continuously meditate on the Supreme.

One who has control over his mind and senses shall meditate upon the Supreme in solitude. A collective prayer is not yoga. Deep meditation is not generally possible in a collection of persons or groups. Ideational unity cannot be attained in collectivity. It is because the mental vibrations of different persons are different. But collective prayers have some other benefits.

Meditation is individualistic and should be done in seclusion.

*śucau deśe pratiṣṭhāpya
sthiram-āsanam-ātmanaḥ
nātyucchritam nāti-nīcaṁ
cailājina-kuśottaram [11]*

*tatraikāgram manah kṛtvā
yata-cittendriya-kriyaḥ
upaviśāyasane yuñjyād
yogam ātma-viśuddhaye [12]*

11,12

The proper place (spot) for meditation is a clean place where kusa grass grows. A deer skin spread on the grass and a cloth upon it, a place neither very high nor very low is suitable for mediation.

Meditation requires a calm and clean place. A place covered with kusa grass (a particular grass), placing a deer skin on it and there upon a cloth spread is said to be ideal for mediation. Instead of deer skin, tiger skin is also used. Some prefer tiger skin because it removes the fear complex if any. While performing meditation electronic waves are produced in the body, a nonconductor like a deer skin or tiger skin is found to be good. But time passed. The wild animal's skin is forbidden by law. Even without this, meditation is possible and the union will also take place. The basis is the mind.

Meditation is to be performed seated in a proper place controlling the mind in seclusion. This shall be intended for the purification of one's mind. Meditations taking true ideation of the God (Supreme love or Supreme consciousness) can only purify one's mind. If one meditates God as supreme power it would inevitably bring bondage of desires aggravated by the ideation of power. Purification of mind and realization of God is possible only by meditating upon the Supreme beyond all powers or the forces of Prakriti. Purusa (consciousness) is God.

*samarṁ kāya-śiro-grivam
dhārayannacalam sthiram
samprekṣya nāsikāgram svam
dīśaś cānavalokayan [13]*

*praśāntātmā vigata-bhir-
brahmacāri-vrate sthitam
manah samyamya maccitto
yukta āsīta mat-param [14]*

*yuñjannevaṁ sadātmānaṁ
yogī niyata-mānasaḥ
śāntim nirvāṇa-paramāṁ
mat-saṁsthāṁ adhigacchati [15]*

13,14,15

Keeping the trunk of one's body, head and neck straight and calm, fixing the mind on the tip of the nose without looking to any other direction and remaining fearless with chastity and controlling the mind, absorbed in the thoughts of Me (God), he can enter into deep meditation. A Comfortable seat and posture are desirable.

Before starting meditation first a proper seat and then purity of mind are insisted. 'Sukha Stira Assana' i.e. the most comfortable seat is preferred. One must do meditation consciously. There are many instances of one falling into his unconscious without control over the conscious part of the mind. It is not advisable to go into the unconscious state without having control over one's mind. It is harmful too. Meditation shall not be performed speedily. It must be calm and slow. Do not perform meditation under the pressure of anybody.

Perform meditation in a calm and secluded place, if possible, and be always conscious during meditation.

*naty-aśnatastu yogo'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna*

16

Arjuna, this yoga is not for he who over eats or who does not take adequate food, or observes severe fasting or sleeps too much or dreams much or he who remains awake without proper sleep.

A yogi must take only the necessary food to maintain his body. If one takes more food it will lose his presence of mind while performing meditation. Those whose minds are engaged in fantasy (daydreams) cannot do meditation. A very normal person performing his day to day functions properly and systematically alone is qualified to do the right action of meditating on God.

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duhkha-hā*

17

Yoga can be accomplished only by he who is regulated by proper food, dreams and emotional equilibrium and performing right actions. He must also be disciplined by proper sleep and awakefulness.

*yadā viniyatam cittam
ātmany evavatiṣṭhate
nisprah sarva-kāmebhyo
yukta ity ucyate tadā*

18

When one's mind is controlled and thoroughly focused on God then he gets himself free from the craving of sensual enjoyments. He is said to be established in the Supreme.

To focus oneself on God, control over the senses and mind are necessary. One's soul is under the pressure of bondages caused by the forces of Prakriti.

*yathā dīpo nivāta-stho
nengate sopamā smrtā*

*yogino yata-cittasya
yuñjato yogam ātmanah*

19

As the flame of a lamp remains unaffected at a windless place, the mind of a yogi shall remain calm and still while practicing yoga.

The flame of a lamp remaining undisturbed in a windless environment is very much soothing and apt to explain the beauty and calmness of the mind of a yogi. The internal vision of such a flame is said to represent one's soul.

The greatness of one's mind depends upon his peacefulness and not in the use of luxuries in life.

*yatro paramate cittam
niruddham yoga-sevayā
yatra caivātmanātmānam
paśyann ātmani tuṣyati*

20

When one's mind is purified and becomes still by the practice of yoga, having realized the Supreme; remains in Him rejoicing.

Purification of one's mind is a prerequisite for realizing the supreme. Impurities of one's mind refer to the bondages of the soul. As the mind becomes pure and purer the soul gets nearer to the Supreme.

*sukham ātyantikam yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyam
sthitaścalati tattvatah*

21

A Yogi who experiences bliss beyond his senses by purified and subtle intellect, moves speedily towards the Supreme consciousness.

The Supreme bliss can be experienced by a purified intellect and not by senses. The so called yogi or gurus enjoying the mundane pleasures are neither yogi nor guru. They are really power worshippers. They are anti-God and anti-spiritual. They cannot enjoy the bliss of the Supreme. They are in the opposite direction. All other claims are unreal and false.

*yam labdhvā cāparam lābham
manyate nādhikam tataḥ
yasmin sthito na duhkkena
guruṇāpi vicālyate*

22

A yogi who knows that there is no joy greater than the bliss he experiences by the realization of God shall remain established in Him and even the heaviest sorrow does not affect him, thereafter.

Real joy is the experience one gets by realizing the Supreme in the form of unlimited peacefulness. Once a yogi attains a state of perfection all the sorrows disappear from him forthwith.

*tam vidyād duhkha-samyoga-
viyogam yoga-samjñitam
sa niścayena yuktavyo
yogo 'nirvinna-cetasā*

23

The yoga that frees one's mind from sorrows and pains shall be performed invariably.

Yoga, the true ideation of the Divine alone removes the miseries of human beings. It comforts and soothes one's mind and therefore to be practiced universally.

*sankalpa-prabhavān kāmāms-
tyaktvā sarvān aśeṣataḥ*

*manasaivendriya-grāmaṁ
viniyamya samantataḥ [24]*

*śanaiḥ śanair upamed
buddhyā dhṛti-grhīṭayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet [25]*

24, 25

A yogi renouncing all worldly desires and pleasures, controlling the senses and fixing his mind on God, without the desires for anything, by gradual practice of yoga attains a state of tranquility.

*yato yato niścalati
manaś cancalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet [26]*

*praśānta-manasaṁ hyenaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtaṁ akalmaṣam [27]*

26,27

Withdraw the restless mind from all sense objects and fix it on God.

Naturally one's mind is influenced by pleasure principles and sense enjoyments. It is the duty of a spiritual aspirant to bring back the wandering mind by constant practice and to fix it on God. It may be difficult in the beginning but will be possible by gradual practices.

Let your mind be free from sensual desires and be peaceful. May you be able to have the vision of the Supreme, the soothing light within.

It is by the gradual practice of yoga, devoid of sensual desires and always taking the ideation of the Divine, one can attain the state of perfect peacefulness. One must have positive, lovely and pleasant ideation of the Supreme. Ideation (Bhava) is very important in spiritual practices.

*yuñjann evaṁ sadātmānaṁ
yogī vigata-kalmaṣaḥ
sukhena brahma-samsparśam
atyantaṁ sukham aśnute*

28

A yogi devoid of sins and with a peaceful mind shall one day attain the Supreme. Greatness is the inner beauty being experienced due to the purity of one's mind. Those who are attracted only by the external beauty and appearance of a person paves the way for sorrows in future. A lady may be fair and beautiful by appearance. If one marries her on the ground of physical beauty alone he will sooner or later say his selection was a failure. A wife without internal purity shall pull down her husband to lasting miseries. But if the internal purity is given due consideration even without external beauty the family life would be happy and peaceful. It is applicable to other sex as well.

*sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ*

29

One who is established in yoga, sees the Supreme in all beings and all beings in Him. He sees everything equanimously.

In the case of a yogi whose mind is pure and sinless and who has subdued his passions (lust) and who has realized Brahma, the ultimate truth and bliss; lasting peace and happiness would come to him in due course.

*yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na pranaśyāmi
sa ca me na pranaśyati*

30

He who sees Me (God) everywhere and in all beings and everything in Me shall not perish. He will never lose the vision of Me. It is the feeling of a yogi of the Omnipresence of God at a higher state of realization.

A yogi experiences oneness with God and sees God in everything and everything in God.

A yogi who has washed off on all his sins and remains united constantly with the Supreme enjoys the bliss eternal.

Wash off all the impurities from your mind surrendering the ego to the Almighty and enjoy immense pleasure of realizing the Divine.

*sarva-bhūta-sthitam yo mām
bhajaty ekatvam āsthitah
sarvathā vartamāno'pi
sa yogī mayi vartate*

31

A yogi who worships Me as one existing in every being and remaining in Me, for him any action does not take him away from Me. He is not affected by the bondage of action.

When one's mind is so purified his soul experiences the Supreme bliss, and that he shall not be affected by the ill effects of action.

*ātmaupamyena sarvatra
samarṁ paśyati yo 'rjuna
sukhaṁ vā yadi vā duḥkhaṁ
sa yogī paramo mataḥ*

32

He who sees everyone alike and considers the sorrow of others as his own,
is said to be a great yogi.

A yogi is very sensitive and that he feels the pains of others as his own.

*arjuna uvāca
yo 'yam yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitim sthirām*

33

Arjuna asked: Krisna, owing to the instability of my mind I am not convinced
whether the yoga you imparted to me is stable in the form of equanimity.

*cañcalam hi manah kṛṣṇa
pramāthi balavad dṛḍham
tasyāham nigrāham manye
vāyoriva su-duṣkaram*

34

Arjuna said: It is difficult to control the turbulent mind as if arresting a
powerful wind.

*śrī-bhagavān uvāca
asamśayam mahā-bāho
mano durnigrāham calam*

*abhyāsenā tu kaunteya
vairāgyeṇa ca grhyate*

35

Sri Krisna said; undoubtedly an agitated mind is difficult to be controlled. But it is possible by constant practice of yoga through dispassion.

By proper yogic practices and striving hard with patience one can win over his mind.

*asamyatātmanā yogo
duṣprāpa iti me matih
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ*

36

For one who has not subdued his mind yoga is not possible. But one who strives for subduing his mind by constant endeavor, it is possible through suitable psychic practice.

Control of mind is an essential part of yoga. One shall have the willingness and effort to control his mind. Without effort no one can control his mind.

arjuna uvāca

*ayatih śraddhayopeto
yogāc calita-mānasah
aprāpya yoga-samsiddhiṁ
kāṁ gatim kṛṣṇa gacchati*

37

Arjuna asked Krisna: What is a fate of a soul who has faith in God but could not control his mind and whose mind is diverted from yoga, failing to attain perfection by the realization of God?

It is a relevant question; Arjuna fears of his death in the impending war.

*kaccin nobhaya-vibhraṣṭas-
chinnābhram iva naśyati
apraṭiṣṭho mahā-bāho
vimūḍho brahmaṇah pathi [38]*

*etan me samśayaṁ kṛṣṇa
chettum arhasyaśeṣataḥ
tvadanyaḥ samśayasyāśya
chettā na hyupapadyate [39]*

38,39

Arjuna asked: Are they not be like the torn clouds floating in the sky aimlessly deprived of realizing God and heavenly enjoyments and who have fallen from the path of yoga and right action? I find nobody other than you to clear my doubts.

śrī-bhagavān uvāca

*pārtha naiveha namutra
vināśastasya vidyate
na hi kalyānakṛt kascid
durgatiṁ tāta gacchati*

40

Kṛṣṇa said: There will not be a fall for him either on this earth or thereafter; who strived for self-realization and that he will never meet with evil destiny.

A person striving for the realization of God and does right action moves to the higher and higher realms. The fruits of right action will always be with him even after death. He shall not have a down fall.

*prāpya punya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ*

*śucīnām śrīmatām gehe
yoga-bhraṣṭo'bhijāyate*

41

However he who has fallen from yoga gets higher worlds in the next birth to which meritorious persons are alone eligible. He will reside in the higher world for a longer period and will take birth in the house of wealthy and pious persons.

The result of right action in the path of yoga would not make one fall even when we could not complete the process. Whatever he has acquired by performing yoga would remain as such with him to get a better place at the next birth.

*athavā yogināmeva
kule bhavati dhīmatām
etad dhi durlabha taram
loke janma yad īdrsam*

42

Arjuna, he who had fallen from the path of yoga may take the next birth in the family of an enlightened yogi. But it is very rare.

Even if one falls down from the path of yoga he may get a good birth uplifting his status of the previous birth.

*tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhūyaḥ
samsiddhau kuru-nandana*

43

In rebirth one may get the incite of the previous right action in the path of yoga. Often he shall perform his actions more carefully and systematically to attain the highest level of God realization.

*pūrvābhyāsenā tenaiva
hriyate hyavaśo'pi saḥ
jijñāsurapi yogasya
śabda-brahmātivartate*

44

Arjuna, even when one takes birth in a rich family and also inclined to sensual pleasures, his previous conscious will help him to get attracted to the right path of yoga. The fruits of his actions may get automatically surrendered to the Supreme, even without his knowledge.

*prayatnād yatamānastu
yogi samśuddha-kilbiṣaḥ
aneka-janma-samsiddhas
tato yāti param gatim*

45

By sincere efforts and by refinement of one's mind in several births, he will attain the supreme, the ultimate God.

It is true that a yogi getting purified by his own efforts and by refining his mind and intellect would ultimately merge with the Divine.

*tapasvibhyo 'dhiko yogi
jñānibhyo'pi mato'dhikaḥ
karmibhyaś cādhiko yogi
tasmād yogi bhavārjuna*

46

A yogi is greater than ascetics. So also He is well versed in sacred practices and is superior to those performing actions with certain motives.

Yogi means a person who could merge his soul with Paramatma. His ultimate goal is to become one with the Supreme. But a man of wisdom may not have reached

that state. The state of yoga is the highest goal and the state of perfect peacefulness.

*yoginam api sarveṣāṁ
mad-gatenāntar-ātmanā
sraddhāvān bhajate yo mān
sa me yuktatamo mataḥ*

47

Krisna said: But according to My opinion those who worship the inner self of Me very carefully, are superior.

For every yogi union of soul with the Supreme is the goal. There are some worshipping the Divine without any desire. They are actually the great. But they must perform the worship carefully and constantly. Such people do not desire for liberation or happiness either.

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Chapter VII

Jnana Vijnana yoga

Jnana refers to the overall or complete knowledge. The analytical knowledge is called vijnana; specific knowledge. For example a peepal tree is usually very big and shady. The knowledge regarding the particular family of the tree, the quality and nature of the leaves, the possible age of the tree, the structure and nature of the roots etc; refers to vijnana or analytical knowledge. Jnana in Bagavad Gita stands for the knowledge of the Supreme, the formless and attribute less Divinity. It is discussed in this chapter as to how one can know Paramatma, his qualities and the way to attain Him etc. We can acquire the knowledge of the Supreme by engaging ourselves in the thoughts of Him and His attributes.

Sri-Bhagavān uvāca

*mayyāsakta-manāḥ pārtha
yogam yuñjan mad-āśrayaḥ
asamśayaṁ samagraṁ māṁ
yathā jñāsyasi tacchṛṇu*

1

Krisna said: Arjuna, hear from Me, depending only on Me and practicing yoga you will know me without any doubt.

*jñānaṁ te'haṁ sa-vijñānam
idam vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj
jñātavyam avaśiṣyate*

2

I shall reveal you the wisdom entirely, and that by knowing it, nothing shall remain unknown to you.

*manusyānām sahasresu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mam vetti tattvataḥ*

3

One among thousands hardily try to realize Me and even among those striving, one or so may really know Me.

We know that among many thousands worshippers of God only one or so may strive to know God. Among those striving only one or so will realize God. Most of the people are directed and controlled by sensual desires and satisfaction. A lion majority of the people are disinterested to do any spiritual practice. They are the slaves of their own mind and desires. Even among the worshippers only a very few do worship it in the right direction and also worship by right action.

Worships for material benefits are not spiritual. Only such practices being done with the sole intention of attaining God and liberation are spiritual and others are undesirable and meaningless in the true sense of spirituality.

*bhūmirāpo 'nalo vāyuh
khaṁ mano buddhireva ca
ahankāra itīyaṁ me
bhinnā prakrtir aṣṭadhā [4]
apareyam itastvanyāṁ
prakrtim viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat [5]*

4, 5

The eightfold factors constituting My Prakriti are ether, air, fire, water, earth, mind, reason and ego. This is the lower nature of Prakriti called 'Apara Prakriti'. Beyond Apara Prakriti there is the subtle Paraprakriti. The whole universe is within the Paraprakriti that sustains the seeds of life.

Those consisting the five fundamental elements and the mind, the intellect and the ego are jointly called 'Asta Prakriti' (eight fold elements of Prakriti). ParaPrakriti is beyond Apara prakriti and is more subtle. It sustains the whole Apara Prakriti. Para Prakriti is the holder and sustainer of life. The existence of Prakriti has been classified into two as above. Since ParaPrakriti is more subtle the fundamental elements do not exist in it.

*etad-yonīni bhutani
sarvāṇīty upadhāraya
aham kṛtsnasya jagataḥ
prabhavaḥ pralayas tathā*

6

All beings are evolved from Para and Apara Prakriti and I am instrumental for the entire creation and in Me all disappear at the end.

The world we see around is evolved from Para and Apara Prakriti. It is called 'Prapancha' which is a combination of five fundamental elements of Prakriti. The world of light of the Supreme lies beyond Para and Apara. Since the Supreme light (God) is more subtle than Para and Apara both exist within Him. Therefore God is Omnipresent.

*mataḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvaṁ idaṁ protaṁ
sūtre maṇi-gaṇā iva*

7

Arjuna, there is nothing beyond me. All exist in me like the beads tied by

knots on a thread.

This shows that nothing is beyond the Supreme. All living and non-living beings are within Him as the beads tied on a thread to form a chain. As God is infinite, everything is within Him and is organized within Him. Only a very few know this.

*raso 'ham apsu kaunteya
prabhāsmi śaśi-sūryayoḥ
praṇavah sarva-vedeṣu
śabdah khe pauruṣaṁ nṛṣu*

8

I am the sapidity in water, light of Moon and Sun and the sacred Pranav (OM) in all Vedas and sound in ether. I am manliness in man.

The spirit of everything is the Supreme as He is the originator and sustainer of everything. We need not be proud, over our existence, or self-esteem.

*puṇyo gandhah pṛthivyāṁ ca
tejaścāsmi vibhāvasau
jīvanam sarva-bhūteṣu
tapaścāsmi tapasviṣu [9]*

*bījam mām sarva-bhūtānaṁ
viddhi pāṛtha sanātanam
buddhir buddhimatām asmi
tejas tejasvinām aham [10]*

9, 10

Arjuna, I am the odor of the earth and brightness of fire and the life of the living and the penance of the austerities in men. I am the seed of all beings, the intellect of the wise and the glory of the glorious.

There is nothing great beyond the greatness of God. Therefore God is the Supreme and the ultimate cause of everything.

*balam balavatām cāham
kāma-rāga-vivarjitam
dharmāviruddho bhūteṣu
kāmo 'smi bharatarṣabha*

11

Arjuna, I am the might among the mighty without lust and desires, I am the sexual urge which is not against dharma (right obligation) and virtue.

It means that when might and sex urge are not against virtue and moral obligation they are not wrong. There is morally obliged lust and immoral lust urge. Using power for the good of others, is hence right.

*ye caiva sāttvikā bhāva
rājasās tāmasās ca ye
matta eveti tām viddhi
na tvaham teṣu te mayi*

12

Those generated from Sattva, Rajo and Tama gunas; the operative principles of Prakriti, have their origin in Me. But really they do not exist in Me and I am not in them.

Everything born out of Sattva, Rajo and tamoguna is originated from the Supreme. The forces of Prakriti; Sattva, Rajo and Tamogunas are blind forces. The Supreme consciousness does not exist in them and these forces do not exist in Him. God is beyond the influence of Prakriti. He does not exist in the blind forces of Prakriti. The purest cannot exist in impurities, formed by operative principles.

*tribhir guṇa-mayair bhāvair
ebhih sarvamidam jagat*

mohitam nābhijānāti
māmebhyah param avyayam

13

The created world and the beings are deluded by the operative principles of Prakriti; Sattva, Rajo and Tamogunas. As these forces influence all beings, the world does not recognize Me, the imperishable.

Creation takes place according to the will of Pursa, the Supreme Consciousness and the owner of all powers of prakriti. Prakriti at the will of Pursa creates everything. The soul of individual is veiled by these forces making it difficult to think and know the Supreme. The forces of Prakriti attract the individuals to worldly pleasures.

daivī hyeṣā guna-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

14

It is extremely difficult to win over my wonderful Prakriti (Maya). But it is possible only by those constantly worshipping on Me.

The veil of Maya is formed by the combined effect of the forces of Prakriti Sattva, Rajo and Tamogunas. Every guna is identifiable with definite characteristics. The combined name of these three forces is Prakriti. Every being is under the influence of Prakriti. It is very difficult come out from the clutches of Her (Prakriti). It is like the legendary character Sita, went after the deer being deluded by Maya of Prakriti. Liberation is the freedom from influence of Maya. It is possible only by meditating upon Pursa the Supreme consciousness.

..

na mām duskrino mūdhāḥ
prapadyante narādhamāḥ

māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ

15

Those fools deluded by the influence of Prakṛiti taking the form of Asura (wicked) and doing cruelties, do not recognize and worship Me.

The wicked never think about or worship God. They are low beings in human community. They remain under the strong bond of Maya (Prakṛiti) and always stand for the enjoyment of their desires. They may try to take into their custody; the wealth of others even by unfair means.

catur-vidhā bhajante mām
janāḥ sukrīno 'rjuna
ārto jijñāsur arthārthī
jñāni ca bharatarsabha

16

Arjuna, four types of persons of noble creed worship me; those for worldly pleasures, the afflicted (suffering), persons with curiosity and the wise.

Worshipping of God itself is different from person to person. Some worship God for wealth, some due to mental and physical tortures, some simply out of curiosity and the wise to know Him.

Most of the worshippers are motivated by material gains. Those who worship the Supreme, only for knowing his greatness are superior.

teṣāṃ jñānī nitya-yukta
eka-bhaktir viśiṣyate
priyo hi jñānino 'tyartham
aham sa ca mama priyaḥ

17

Out of the four types, the best is the man of wisdom, who worships Me fixing his mind on Me with devotion. For the wise I am very loving and so he is to Me.

A Jnani (wise) performs his worship to attain the Supreme and for his liberation. He knows the ultimate truth. One gets eternal peace and tranquility only when he is freed from this slavery of Prakriti. The wise worships God knowing this. He loves God and God too loves him.

A dear friend advised his son ‘You shall not give others a chance to follow you’. His son was arrogant and ignorant. It is really an interesting piece of advice. Worshipping of God for money and fame is not spiritual.

*udārāḥ sarva evaite
jñānī tvātmaiva me matam
āsthitah sa hi yuktātmā
mām evānuttamām gatim*

18

Though four type of worshippers are virtuous. The wise worshipping Me always fixing his mind on Me is really great. The aim of the wise is to attain Me alone.

The wise knows that there is nothing superior to, than realizing the Supreme. The wise has stable and determinate thoughts and goal while other devotees stand for their immediate material benefits and enjoyments. Yet those worshipping God are nobler than those not worshipping Him.

A true devotee surrenders his ego to God and hence not egoistic and arrogant. Others easily fall victims of arrogance and the like negativities. A wise man continuously strives for attaining the Supreme while others try to satisfy their silly desires.

*bahūnām janmanām ante
jñānavān mām prapadyate*

*vāsudevah sarvam iti
sa mahātmā su-durlabhah*

19

It is only after a number of births the wise and the enlightened soul knows Me as Vasudeva (God) and strives hard to attain Me. He knows that I am everything. Such devotees are very rare. Many births are required for one to know even the existence of God.

A very long years of right action is needed to purify one's mind and make it flawless to realize God. True devotees are very rare as most of them are deluded by mundane pleasures. Those who worship God to attain Him are great.

*kāmai- staistair hṛta-jñānāh
prapadyante 'nya-devatāh
tam tam niyamam āsthāya
prakṛtyā niyatāh svayā*

20

People worship other deities (Gods) according to their desires, nature and intellectual developments or wisdom.

Worshippers influenced by desires select their deities. It may be the symbols of divine imaginary figures like Krisna, Ganapathy, Siva, Subrahmanya, Parvathy etc. Various divine forms are worshiped by the devotees to satisfy their desires. The character of the devotee can be understood by the deity being selected for his worship. Some worship Ganapathy (Vigneswara) to get rid of obstacles in their life especially material. Some others worship Kali, Durga etc. to gain mental power. Worships being done to realize the Supreme consciousness is desirable and superior to others.

*yo yo yaṁ yaṁ tanum bhaktaḥ
sraddhayārcitum icchati*

*tasya tasyācalām sraddhāṁ
tām eva vidadhāmy aham*

21

Whoever devotees worship Me in whatever celestial forms, with utmost reverence, I reinforce their faith.

The divine celestial forms are desirable for being worshipped and not the human figures or forms.

The divine and imaginary forms are bright, perfect and everlasting. Human beings are mortal, decaying and imperfect. Worshipping human body or human forms are therefore anti-spiritual and anti-God and is done by the foolish and the undeveloped. Everybody is free to select his symbol of worship, according to his nature and wisdom.

*sa tayā śraddhayā yukta-
tasyārāadhanam īhate
labhate ca tatah kāmān
mayaiva vihitān hi tām*

22

He who worships the deity according to his desire, faith and choice shall obtain the desired enjoyment.

He who worships surrendering his mind to his deity with faith shall attain the pleasures that he desired. Any result or fruit of worship calls for the total surrender to the deity.

*antavattu phalam teṣāṁ
tad bhavaty alpa-medhasām
devān deva-yajo yanti
mad-bhaktā yānti mām api*

23

The silly people with low understanding gain the fruits of their worship, which are perishable. Those who worship different Gods attain such Gods. But those who worship Me alone attain Me.

Most of the different Gods are the embodiment of power and not consciousness. Such worships will not help for the real knowledge of God, but cause to bind the soul to material pleasures.

There are some cunning people worshipping several deities or gods without surrendering to any particular deity or Gods. They do not get any benefits. Those worshipping Paramapurusa with utmost surrender of the self attain Him, the imperishable. They find their ultimate refuge in the Divine and merge with Him and enjoy eternal peace and bliss.

*avyaktam vyaktim āpannam
manyante mām abuddhayaḥ
param bhāvam ajānanto
māmāvyayam anuttamam*

24

The ignorant does not know that I am imperishable and the ultimate truth. He does not know that I am the Supreme spirit i.e. beyond the reach of the mind and senses; and does not know that I do not assume any fixed human form in My births.

The God is un-manifest and imperishable. He is the light of consciousness ever existing without definite shape or form. The Paramatma is immortal and He has no births and deaths and therefore he is formless and not having a definite form. However the wise knows Him accordingly and are able to attain Him. A great Sadguru or God shall have different human forms in different births. But these human forms are not the real form of God or Guru. The inner self is more important.

*nāham prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ*

*mūdho 'yaṁ nābhijānāti
loko mām ajam avyayam*

25

Under the veil of My maya I am not revealed to all. The ignorant will never recognize me. I am the unborn, the imperishable and the Supreme entity.

God is not revealed to all. To realize God one should get out of the veil of maya (Prakriti). The vision of the Supreme takes place only in a purified mind. Where the forces of principles of Prakriti are dominant in one's mind he cannot have the vision of the Supreme. One cannot know God by arguments or by discussions. Arguments are the methods adopted by the egoistic and the arrogant. The presence of the Supreme is felt only in a pure mind. The foolish never realizes God. One has to surrender his ego which is a stumbling block to know the Supreme and that if he performs right actions he can attain Him. Only very few know Him really. One must refine his mind again and again to make it pure, clear and transparent so that the reflection of the Supreme light would appear in his mind.

*vedāhaṁ samatītāni
vartamānāni cārjuna
bhaviṣyāni ca bhūtāni
mām tu veda na kaścana*

26

Arjuna, I know the past, present and future of all beings; but they do not know Me.

Paramatma knows the beginning, the present and the future of all beings but this Supreme truth is not known by anybody except by those striving to realize Him, doing right action and surrendering their ego to the Divine. Persons with pure and peaceful minds only can know Him. To those minds agitated like a troubled sea cannot get the true knowledge of the Divine.

*icchā-dveṣa-samutthana
dvandva-mohena bhārata
sarva-bhūtāni sammoham
sarge yānti parantapa*

27

Owing to the delusion of the pairs of opposite i.e. dichotomic feelings of pain and pleasure etc. and out of desires and hatred, all living beings easily fall victim of infatuation and passion of love to acquire desired objects.

Desires (Icha) refers to the mental status of one towards the sense objects. The world around strongly attracts the individuals towards sensual enjoyments. One loses even his discriminatory power as to what is right and what is wrong. His intellect does not become stable. He tries his best to conquer the world of sensual enjoyments and pleasures. His mind is continuously disturbed by strong desires attracting him to the mundane pleasures and there by getting himself bound by the ill effects of desires.

*yeṣāṃ tvanta-gataṃ pāpaṃ
janānāṃ puṇya-karmanām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

28

The virtuous men doing right action again and again, get relieved from the dichotomic pressures (pair of opposites) such as pleasure and pain, cold and heat, good and evil etc. Then they worship Me with stable mind and attain the ultimate goal of liberation from all bondages.

One who worships God by doing right action gradually gets relief from the pairs of opposites. The dichotomic factors are positive and negative. One who wins over the dichotomic state of affairs attains oneness with the God.

*jarā-maraṇa-mokṣāya
mām āśritya yatanti ye*

*te brahma tadviduh kṛtsnam
adhyātmam karma cākhilam [29]*

*sādhībhūtādhidaivam mām
sādhīyajñam ca ye viduh
prayāṇa-kāle 'pi ca mām
te vidur yukta-cetasah [30]*

29, 30

Taking refuge in Me those who does right actions to free themselves from the birth and death, knows well Brahma and the spiritual truth. Some do sacrifices to know the ultimate truth and realize the creator (Adhidaiva); Adibhutha, the totality of embodied souls or jivas, also Adhyatma. Even at the time of death they get the memory of Me, the Supreme.

Those who do right action for attaining moksha (liberation) and strive hard to deliver them from the worldly miseries forever are not attracted by worldly pleasures. Their aim is eternal peace only and they do their actions constantly, punctually and systematically. Power worshippers being motivated by physical desires remain active in satisfying their desires. In their case, the natural course of birth and death continues. Their minds are filled with craving for sensual enjoyments and are impure, unsatisfied and disturbed. We know that at the time of death of a person, people collectively do prayer for the eternal peace of the person nearing death. This remains a good ritual everywhere but the bondages of desire in one do not subside even by death.

The irony is that we, the peaceless pray for the eternal peace of the departing soul and that we do not do anything right for our peace.

Chapter VIII

Akshara Brahma yoga

The term 'Akshara' refers to the imperishable and everlasting one. Imperishable one is Paramatma, the Supreme entity. It is the infinite without beginning or end. 'Kshara Brahma' is the one being formed and getting changed into enumerable perishable forms. There are two other classifications of Brahma; Nirguna Brahma and Saguna Brahma. Nirguna Brahma is a state of Supreme consciousness (God) without the influence of Prakriti, the natural forces. It is totally free from the influence of the operative principles of Prakriti; Sattvaguna, Rajoguna and Tamo guna. The gunas are powers constituting Prakriti or sakti. In the state of Nirguana, Paramatma exists in the purest form and that there is perfect peacefulness and bliss. This is the ultimate goal of every soul. Saguna Brahma represents the created universe where the forces of Prakriti are active. Saguna Brahma is again classified into Para Prakriti and Apra Prakriti. The forces of Prakriti are active in Para and Apra. Para is the unmanifest Saguna Brahma with only the subtle influence of Prakriti. Apra is the wide universe with its created forms consisting of Panchabhoota (five fundamentals elements; akas, air, agni, water and earth).

The world visible or otherwise is Saguna with the influence of the qualities of Prakriti. Whatever we see around are subjected to change and are perishable in nature. It is Saguna Brahma. When a unit soul merges with the Akashra Brahma it shall not have any more births. Otherwise birth and deaths will go on continuously for every soul till its ultimate merger with the supreme. Kshara Brahma is under the bondage of Prakriti.

arjuna uvāca

kim tad brahma kim adhyātmaṁ

kim karma puruṣottama

adhibhūtaṁ ca kim proktaṁ

adhidaivam kim ucyate [1]

*adhiyajñah katham ko 'tra
dehe 'smin madhusūdana
prayāna-kāle ca katham
jñeyo 'si niyatātmabhiḥ [2]*

1, 2

Arjuna asked: Krisna, what is Brahma (Supreme)? What is Adhyatma and what is Karma? What is Adhibhuta (primordial matter) and what is meant by Adhidaiva (divine)? Who is Adhiyajna and how does it dwell in our body? How a stable minded person can realize You at the time of death?

śrī-bhagavān uvāca

*akṣaram brahma paramam
svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo
visargah karma-samjñitaḥ*

3

Akshara Brahma is the ultimate cause and the imperishable one. The existence of the particle of Brahma in every body as soul is called Adhyatma. The action resulting in the creation of all beings is called Adhiyajna. The perishable body existing in all is called Adhibhuta (matter). The Purushothama existing in everything is called Adhidaiva (the Divine). Arjuna, the witnessing entity in everybody is the Adiyajna.

Akshara Brahma is that remains unchanged and imperishable. Unchanged refers to not changing its form. There is a concept that according to the will of Purusa (Supreme consciousness), Prakriti does the action of creation.

*adhibhūtam kṣaro bhāvaḥ
puruṣaś cādhidaivatam
adhiyajño 'ham evātra
dehe deha-bhṛtam vara*

4

All that is perishable is Adhibuta (matter). The shining Purusa is Adhidaiva. The Purusa existing in the body is Adhiyajna.

*anta-kāle ca mām eva
smaran muktvā kalevaram
yah prayāti sa mad-bhāvaṁ
yāti nāsty atra samśayah*

5

There is no doubt that one thinking of Me alone, even at the time of death, shall invariably attain Me.

‘Mam Eva’ shall be noted particularly that there shall not be any other thoughts in an individual at the time of death other than of God. But it seldom happens and hence rebirth takes place.

*yam yam vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāviṭaḥ*

6

One shall attain that object, after death, about which he was thinking at the time of death.

It shall not be taken for granted that one who thinks of some object at the time of death, would become that object after death. The ideational thought is more important. He may take the birth as a rich man or educated one or a socially

influential person, depending upon one's past actions and the bondages. It may be noted that one shall 'attain' the object and not to become the object.

*tasmāt sarveṣu kaleṣu
mām anusmara yudhya ca
mayyarpita-mano-buddhir
mām evaisyasy asamsayaḥ*

7

Therefore Arjuna, you think of Me always and do your moral obligation of fighting the war. As your mind and reasons are set on Me, there is no doubt that you will reach Me. Krisna mentions I representing the God.

*abhyāsa-yoga-yuktena
cetasā nānya-gāminā
paramam purusam divyaṁ
yāti pārthānucintayan*

8

Arjuna, if one established in the thoughts of Me without thinking anything else, doing the practice of yoga in the form of meditation shall reach the ultimate, Divine Purusa (consciousness).

Abhyasa refers to the practice of meditating on God. One who practices yoga shall be able to fix his thoughts on God. His mind should be focused only on the Supreme, without wandering hither and thither for any other objects. It is sure that such a spiritual aspirant shall attain the Divine entity of Purusa.

*kavim purānam anuśāsītāram
anor aniyāmsam anusmared yaḥ
sarvasya dhātāram acintya-rūpam
āditya-varnam tamasah parastāt [9]*

*prayāna-kāle manasācalena
bhaktyā yukto yoga-balena caiva*

*bhruvor madhye prānam āveśya samyak
sa tam param purusam upaiti divyam [10]
9, 10*

He who meditates on Me knowing that I am without beginning and end, more subtler than atom, as the sustainer of the universe, having the form beyond the human concept, effulgent like the sun and far beyond ignorance and darkness; will reach the Supreme Pursua verily.

At the time of death if one with full devotion and power of yoga, firmly holding his life-breath in the space between the two eyebrows and meditate on Me with full devotion shall attain Me.

The ideation to be practiced in yoga is made clear. God is beginning less and without end, subtler than the subtle, sustainer of the entire universe, effulgent like the sun; gives a clear and beautiful concept to a spiritual aspirant. The first stanza as above is considered by many as the most beautiful lines in Bagavad Gita; beauty intensified, and is a guideline to one who practices yoga.

*yad akṣaram veda-vido vadanti
viśanti yad yatayo vīta-rāgāḥ
yad icchanto brahmacaryāṁ caranti
tat te padam sangrahena pravakṣye*

11

I shall explain you in brief about the supreme goal that the knower of Vedas consider as indestructible, free of passion; where the devotees devoid of desires wish to reach.

‘Aksharam’ refers to Akshara Brahma, the imperishable God. The wise yogi and the spiritual aspirants aim to attain the state of Akshara Brahma which is formless and non destructible.

*sarva-dvārāṇi samyamya
mano hrdi nirudhya ca*

*murdhny ādhāyātmanah prānam
āsthito yoga-dhāranām [12]*

*om ityekākṣaram brahma
vyāharan mām anusmaran
yah prayāti tyajan deham
sa yāti paramām gatim [13]*

12, 13

He who meditates upon on Me at the time of leaving his body (death), bringing his prana at the top of his head, chanting the sacred syllable ‘OM’ and closing all the doors of senses, with utmost carefulness and steadfastness shall reach the Supreme Purusa.

The ideational concept of mantra (sacred words) is more important than the words of mantra. The true ideation of the concept of the mantra is capable of purifying one’s mind. Om is considered as the first sound being formed at the time of creation and which is always existing. In the sound of Om; creation, operation and destruction of the universe are combined.

*ananya-cetāḥ satatam
yo mām smarati nityaśaḥ
tasyāham sulabhah pārtha
nitya-yuktasya yoginaḥ*

14

Arjuna, the yogi fixing his mind on Me, contemplating on Me always, can attain Me without much difficulty.

The term ‘Ananyacheta’ refers to not thinking of anything else and fixing one’s mind only on the Supreme. Though everybody wants peace and happiness, a yogi only can attain a state of infinite peace and happiness.

*mā upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
samsiddhiṁ paramāṁ gatāḥ*

15

Those great souls reached Me shall not come back to the world of miseries again. They will not have further births.

Those attained liberation have already become one with the God. There is no separate existence for such souls thereafter and hence the question of rebirth does not arise.

*ā-brahma-bhuvanālokaḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate*

16

Arjuna, all the worlds and entities from Brahmaloḥka and below are liable to appear and reappear, but those absorbed in Me will have no rebirth.

The Supreme, Nirguṇa Brahma is beyond the realm of Para and Aparā i.e. beyond time, place and person (beyond all relativities). He is therefore the most subtle and infinite. Here Brahmaloḥka refers to 'Saguṇa Brahma'. Once a unit soul merges with the Supreme at the point of liberation there is no further return for the soul. Like waters merging in to the sea; the sea alone exists thereafter. Those souls which have not merged with Nirguṇa Brahma shall have to take rebirths until their minds are completely purified

*sahasra-yuga-paryantam
ahar yad brahmano viduḥ
rātrim yuga-sahasrāntām
te 'ho-rātra-vido janāḥ [17]*

*avyaktād vyaktayah sarvāḥ
prabhavanty ahar-āgame
rātry-āgame pralīyante
tatraivāvyakta-samjñake [18]*

*bhūta-grāmaḥ sa evāyaṁ
bhūtvā bhūtvā pralīyate
rātry-āgame'vaśah pārtha
prabhavatyahar-āgame [19]*

17, 18, 19

Those who know the Supreme say that the day and night of Brahma (cosmic day) consist of thousands of years or 'yugas'. Our calculation of day and night is based on and is related to the earth and the sun. We cannot even imagine the concept of day and night of the universe consisting of a number of solar systems, stars and planets.

In the day of the beginning of creation (Prabhava) of Brahma all the un-manifest become clear and manifest. In the night (Pralaya) of Brahma all the manifest disappear into Brahma and become un-manifest and unknown. In the beginning or in the origin everything gets manifested or embodied. In the case of Pralaya or destruction everything merges with the primordial Prakriti (Para Prakriti). In Prabhava all the beings get manifested again at the beginning of the cosmic day. The birth and death go on indefinitely until one gets completely purified and merged with Nirguna Brahma (Supreme consciousness) where there is no influence of the forces of Prakriti. Living beings take rebirth according to their bondages of action.

*paras tasmāt tu bhāvo'nyo
'vyakto'vyaktat sanātanaḥ*

*yah sa sarveṣu bhuteṣu
naśyatsu na vinaśyati*

20

The Supreme consciousness (God) the imperishable exists as un-manifest beyond the subtle un-manifest Prakriti (Para Prakriti).

The Paraprakriti is un-manifest and is the subtlest form of creation. The Aparaprakriti is one manifest; the world formed by five fundamental elements of ether, air, fire, water and earth. God is the pure conscious which is un-manifest. It is subtler than the most subtle (Nirguna Brahma or Supreme consciousness). The operative principle of Prakriti has no influence or relevance in Nirguna Brahma. It is the ultimate truth and is unchangeable. But Saguna Brahma is subjected to change under the influences of Prakriti. Therefore Saguna Brahma is called perishable. The world before us is perishable but clear as manifest.

*avyakto 'ksara ityuktas-
tamahuh paramāṁ gatiṁ
yam prāpya na nivartante
tad dhāma paramaṁ mama*

21

The un-manifest consciousness is Akshara. To merge with the un-manifest is the ultimate goal of everybody. It is My supreme abode and that those who attain this Supreme state shall never return and have any rebirth. Akshara is Nirguna Brahma (Supreme consciousness)

The world seen as manifest is the world of five fundamental elements. The un-manifest Brahmaloḥka is very difficult to be known and realized. A yogi, thinking that the un-manifest is the Supreme truth, worships it. For a spiritual aspirant, after purifying his mind and merging with the Supreme un-manifest, is Nirvana or liberation.

*puruṣaḥ sa parah pārtha
bhaktyā labhyastvananyayā
yasyāntaḥ-sthāni bhūtāni
yena sarvam idam tatam*

22

Arjuna, in the un-manifest the manifest resides. However the un-manifest Purusa can be attained only by exclusive devotion and right action.

*yatra kāletvanavrttim
āvrttim caiva yoginah
prayātā yānti tam kālān
vakṣyāmi bharatarṣabha*

23

I shall make you clear that when the departing yogi would return or he would not. That is taking rebirth or not.

‘Anavarti’ refers to where there is no rebirth for a soul. Avarti means rebirth and death being continued. When the mind of a yogi becomes completely purified and refined his soul merges with the Supreme forever without a return or rebirth. It is Anavarti. But who has not attained that state of perfection takes further births till he attains perfection and that it is called Avarti.

*agnir jyotir ahah śuklaḥ
ṣan-māsā uttarāyanam
tatra prayātā gacchanti
brahma brahma-vido janāḥ*

24

A yogi is said to have attained Brahma who leaves his body when there is light i.e. the day light and the deity being the sun God and during the bright fortnight and the northward movement of the sun (Utharayana).

BrahmavirtaJana' mean those devotees worshipping God constantly. The above conditions are applicable only to the knower of the Supreme and not to others.

Some say on the death of a samnysin that he has attained liberation (samadhi). It is utter foolishness. This state may be applied only in one or so out of thousands of cases. It is a question of purity of mind, knowledge of the Supreme, devotion etc. The merger of the soul takes place only when the worldly desires come to an end. He who attains the knowledge of Brahma alone gets ultimate liberation. The liberation is called Nirguna Samadhi.

*dhūmo ratristathā kṛṣṇah
ṣan-māsā dakṣināyanam
tatra cāndramasaṁ jyotir
yogī prāpya nivartate*

25

A yogi leaving his body as witnessed by smoke, night, the southern movement of the sun (Dakshinayana) etc. takes rebirth.

The term yogi shall be noted that liberation is only for the yogis who have the knowledge of the Supreme and who are trying to attain him and not for Bhogies (Those deluded by earthly desires and pleasures). Liberation is a problem to the evolved souls only and not for a common man. A common man is always after the worldly pleasures and sense objects. There is a saying that the ordinary people may die just before the new moon. It is to confirm the nearness of death.

*sukla-kṛṣṇe gatī hyete
jagataḥ śāśvate mate
ekayā yātyanāvrttim
anyayāvartate punah [26]*

*naite sṛtī pārtha jānan-
yogi muhyati kaścana
tasmāt sarveṣu kāleṣu
yoga-yukto bhavārjuna [27]*

26,27

There are two periods during a month; the bright fortnight and dark fortnight. But a yogi shall not be deluded by that, he shall continuously worship the Supreme irrespective of the bright and dark fortnights. It is stated that a yogi leaving his body in the bright fortnight of the Northern movement of the sun shall not have further rebirths and the one leaving the body during the dark fortnight of Dakshinayana of the sun takes rebirth ordinarily. Liberation comes automatically when one's mind gets purified completely with the devotion of the Supreme.

*vedeṣu yajñeṣu tapahsu caiva
dāneṣu yat punya-phalam pradiṣṭam
atyeti tat sarvam idam viditvā
yogī param sthānam upaiti cādyam*

28

A yogi attains a state of Brahmahood, surrendering unto God all the fruits of his action and knowledge of the Vedas, doing sacrifices and penances and giving alms to the poor.

A person who desires for the fruits of actions cannot attain the Supreme state.

Bondages are formed both in doing wrong action and right actions. If one surrenders the fruits of action unto God he does not attract bondages.

Those devotees visiting the famous temple of Sbarimala (deity is Dharma Sasta) take along with them two bags on their heads representing the fruits of right and wrong actions to surrender to the deity. But one must wash off the ill effect of evil action by himself by right action. It is not convincing as to why one surrenders the result of wrong action also to the deity; may be to make his mind lighter.

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Chapter IX

RajaVidya RajaGuhya yoga

The term Rajavidya or Rajayoga refers to the noble yoga or the great yoga method. Guhya refers to the secret of yoga. Yogavidya is great and secret. It is imparted by great masters or Gurus to their disciples directly and secretly. There cannot be any agent to a great Guru. All are not eligible to practice yoga vidya. The eligibility is to be attained by a certain level of purification of one's mind. It is

the minimum qualification required for imparting Yoga vidya to an aspirant. Yoga is vidya (positive) and if it is not practiced properly it would turn to be Avidya (negative). A word may have a positive and negative meanings and impacts. For example the word Siva and its concept; Siva means pure consciousness (Supreme God or Paramatma). If one worships Siva thinking that He is consciousness it is spiritual. But on the other hand if one worships thinking that Siva is power it is Avidya. Power worship will not help one to attain the Supreme. Therefore worshipping God as power is Avidya. 'Sa vidya ya Vimuktaye'; it is Vidya that liberates one from all bondages, while Avidya binds one again and again. Here is the clear concept of God in Bagavad Gita as regard to spirituality. Therefore those worshipping God as power can't attain Him. A spiritual master would impart Yogavidya to his disciple secretly imbibing the right ideation of the concept of God. Yogasana is not yoga. It is Hatayoga; it is physical postures for making one's body healthy and suitable to practice yoga. Yogavidya is to be imparted secretly to an aspirant and not to a group. Group yoga is suitable for physical exercises only.

śrī-bhagavān uvāca

idaṁ tu te guhyatamaṁ

pravakṣyāmy anasūyave

jñānaṁ vijñāna-sahitaṁ

yajjñātvā mokṣyase 'śubhāt

1

Arjuna, I shall impart you, the jealousless one, the most secret knowledge of Nirguna Brahma, so that you shall be free from worldly worries.

It is the answer to the question of what is the purpose of yoga. The ultimate aim of the practice of yoga is freedom from miseries. By the practice of yoga one

can purify his mind and get liberated from all worries and pains. Nirguna Brahma is a state of pure consciousness.

*rāja-vidyā rāja-guhyam
pavitram idam uttamam
pratyakṣāvagamam dharmyam
su-sukham kartum avyayam*

2

The practice of yoga leading to the knowledge of Brahma (Nirguna and Saguna) is much superior, secret, most holy, excellent and directly enjoyable, easy to practice and imperishable.

The practice of yoga gives one immense pleasure and enthusiasm. It is a divine process to attain the Supreme. It is the practice of Dharma and is the ultimate moral obligation of everybody. Everyone shall one day practice it. It is not simply long inhaling and exhaling of air; into and out of one's body. One should simultaneously and progressively develop the true ideation of conscious love and affection of Brahma within. Paranyama followed by right ideation may help yoga. Right ideation (Bhava) transforms one's mind positively.

*aśraddadhānāḥ purusā
dharmasyāśya parantapa
aprāpya mām nivartante
mṛtyu-samsāra-vartmani*

3

Arjuna, a man without faith in Dharma and faith in Me failing to attain me goes on revolving in the path of birth and death and of worldly miseries.

'Asradhadana' refers to the one without faith. One who does not perform his moral obligation properly shall remain worried throughout his life and the life thereafter.

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣvavasthitaḥ*

4

I, the un-manifest Purusa, exist pervading everywhere and in everything of this universe. Every being is in Me. 'Mayathatamitham' refers to the all-pervading Brahma.

Everything is within God. As God is infinite nothing exists outside Him.

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛnna ca bhūta-stho
mamātmā bhūta-bhāvanaḥ*

5

All beings are created by Me but they are not in Me. You may know the divine powers in Me.

God has created all beings that did not exist before. The created things are sustained by God. But God is separate from the created beings. The forces of prakriti exist in created things. But God does not exist in the forces of prakriti, existing in created things. He is independent.

*yathākāśa-sthito nityaṁ
vāyuḥ sarvatra-go mahān
tathā sarvāṇi bhūtāni
mat-sthānīty upadhāraya*

6

As the extensive air exists in the sky, all that came into being from Me exists in Me i.e. I exist all-pervading the universe.

*sarva-bhūtāni kaunteya
prakṛtim yānti māmikāṃ
kalpa-ksaye punas tāni
kalpādaṃ visrjāmy ahaṃ*

7

Arjuna, at the time of final dissolution (destruction) all beings merge into My Prakriti (ParaPrakriti) and that in the beginning of creation I send them back again.

‘Prakritimyantrimamikaṃ’ refers to that all beings, at the time of pralayaṃ (destruction), leaving their physical forms enter into my paraPrakriti which is unmanifest and it is also called the Primordial prakriti (MoolaPrakriti). After Prayala, and at the time of Prabhava My Paraprakriti with the will of Me sends forth all beings. In destruction the physical forms only get changed and destroyed and that the inner self of the individuals will exist in the ParaPrakriti.

*prakṛtiṃ svāṃ avastabhya
visrjāmi punaḥ punaḥ
bhūta-grāmaṃ imaṃ kṛtsnam
avaśaṃ prakṛter vaśāt*

8

According to the nature of beings they are recreated using the power of Prakriti.

In the beginning, there is re-creation of those merged in the ParaPrakriti; they all get activated with their characters and come forth manifesting themselves.

*na ca mām tāni karmāni
nibadhnanti dhanañjaya
udāsīna-vad āsīnam
asaktāṃ teṣu karmasu*

9

I am not bound and attached by any action as there is no bondage of karma in Me. I am totally free, nothing can be an obstacle to My freedom.

The God is not tainted by any action. He is free from the forces of Prakriti.

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

10

Arjuna, all living and non-living things are created by Prakriti while I am presiding over the process of creation. It is due to this, the wheel of life (samsara) goes on moving.

All the creations are the outcome of the communion of Pursa and Prakriti. Prakriti receiving the seed from Pursa does the function of creation. Everything has a subtle and crude form on the basis of the forces of Prakriti acting in them.

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

11

Fools, not knowing My real, subtle and infinite form of the Supreme nature, ascribe Me the human form. I am the Lord of all beings, the unwise cannot know Me at all.

Those worshipping God in human forms are unwise and foolish. God may incarnate Himself as a great Guru assuming human body. The human body is not the real form of God. He is the infinite light and the infinite consciousness. Only when one's mind becomes pure he can realize God. Impurities in one keep him away from the Supreme light.

It might be the one great Guru taking births in different periods, in different places with different forms and names.

*moghāśā mogha-karmāno
mogha-jñānā vicetasah
rākṣasīm āsurīm caiva
prakṛtiṁ mohinīm śritāḥ*

12

By wrong actions, wrong thoughts and wrong knowledge those bewildered persons depend upon demoniac (devilish) nature.

Man does wrong actions under the delusion of Prakriti. The forces of Prakriti existing in one make him even a devil where Sattva guna of Prakriti in him is inactive. Other Gods represent forms or images to satisfy the physical and psychological needs of the devotees. One becomes Ausra or Deva based on the interactions and predominance of forces of Prakriti (Sattva, Raja, tama)acting in him.

*mahātmānastu mām pārtha
daivīm prakṛtiṁ āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

13

Great men worship My Divine nature constantly knowing that I am the Supreme Lord of all beings and the imperishable consciousness.

Divine forms refer to the shining images spreading light around. Divine forms are, therefore, represent the Supreme. They are power oriented and also conscious oriented. Those conscious oriented, only are spiritual. There are many worshipping the images of God in His power forms to amass wealth, power and fame. They do not actually worship the Supreme consciousness. They are in the wrong direction.

*satataṁ kīrtayanto mām
yatantaśca dṛdha-vratāḥ
namasyantaśca mām bhaktyā
nitya-yuktā upāsate*

14

My devotees worship Me with resolved mind, surrendering unto Me, chanting My names and glories striving to realize Me.

A true devotee is stable minded and humble, always surrendering himself to the Supreme with purity of mind and doing right actions. His life is exemplary.

*jñāna-yajñena cāpy anye
yajanto mām upāsate
ekatvena prthaktvena
bahudhā viśvato-mukham*

15

Those who follow the path of knowledge worship Me offering their knowledge in my formless state considering Me as one Absolute. There are many who worship Me differently in many celestial forms.

Those who worship God formlessly are following the way of knowledge. It is not wrong to worship God in the imaginary but Sattvika form (positive form). A devotee can get his mind fixed in the beautiful forms appeared shining and spreading divine light around. It is desirable to worship the divine forms of Krisna, Siva, Ganapathy etc. One should imbibe the Divine ideation of the Supreme consciousness and not the Supreme power. Where the worship tends towards power it may become negative and would not help for the purification of one's mind. Power worship is in the wrong direction shall not help for the freedom of the soul and hence is anti spiritual.

*ahaṁ kratur ahaṁ yajñaḥ
svadhāham aham auśadham*

*mantra 'ham aham evājyam
aham agnir aham hutam*

16

My devotees must know that I am the Vedic ritual, the sacrifices and the offerings made to the death (Swada). I am the medicine, the mantra (sacred words), the sacred fire and the offerings of oblations into the fire. I am also the act of sacrifice into the fire.

At a stage a yogi feels that everything is the Supreme. Even otherwise one can think so. It is the feeling of 'Ekam Brahma' (feeling of oneness). While performing sacrifices or yajna one should feel that everything is His manifestation.

*pitāham asya jagato
mātā dhātā pitāmahah
vedyam pavitram omkāra
rk sāma yajur eva ca*

17

I am the father, mother and grandfather of the universe. I am the sustainer of the universe, the divine syllable 'Omkaara' and the Vedas; Rik, Yajur and Sama. I am worth knowing and the purifier of all.

The origin of the universe is from the infinite and the beginningless Supreme entity (the Supreme consciousness). The Paramatma is the protector of all beings. He is the divine Omkaara that purifies the minds of the person chanting it.

*gatiṛ bhartā prabhuh sākṣi
nivāsah saranam suhrt
prabhavaḥ pralayaḥ sthānam
nidhanam bījam avyayam*

18

I am the ultimate goal of everybody, the ruler, the witnessing entity, the Supreme abode, friend, resting place, store house, beginning and the end and the imperishable seed of every being.

It states that everything is originated from God, everything is sustained by God and everything merges with Him ultimately.

*tapāmy ahaṁ ahaṁ varṣaṁ
nigrhnāmy utsrjāmi ca
amṛtaṁ caiva mṛtyuś ca
sadasaccāham arjuna*

19

Arjuna, I am the one giving you heat and light in the form of Sun, hold back water and send forth as rain. I am the immortality as well as the death. Pursa is the owner of the qualities of Prakriti; Sattva, Raja and Tama.

*traī-vidyā māṁ soma-pāḥ pūta-pāpā
yajñairiṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam
aśnanti divyān divi deva-bhogān*

20

The wise men who know the three Vedas; may conduct sacrifices for washing off their sins. They drink the sap of the Soma plant, worship Me attain the heavens and enjoy celestial pleasures in the world of Indra.

Though some people know the Vedas they wish to enjoy pleasures only. Those who worship God surrendering to Him without any desire for enjoyments are the true devotees. Those who worship God for material pleasures shall remain in the world of Indra and enjoy sense objects. Indra represents the sensory organs. Therefore Indrabhoga is sensual enjoyment.

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti*

*evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

21

Those wise men who desire to have the enjoyment for their virtuous action; reaching the extensive heaven, return back to the earth on exhausting the stock of their merits. Those craving for enjoyment fall victims of birth and deaths.

Though one knows Vedas he may have the desire for sensual enjoyments. He may perform rituals with intense desire of worldly enjoyments; and may repeatedly take birth becoming the easy victim of the fruits of his action.

*ananyāścintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham*

22

Those who worship me without the desire of worldly enjoyments and constantly engaged in the thoughts of Me; I guaranty that their welfare would be taken care of.

Yogakshema, refers to whatever a devotee needs. It may be material or spiritual. Once a yogi surrenders everything to God and performs his duties and worships God without any desires; the God shall look after him providing him with all the necessary needs. It is perhaps, the greatness of Bagavad Gita because no such assurance is given in any other philosophies.

*ye'pyanya-devatā-bhaktā
yajante śraddhayānvitāḥ
te'pi mām eva kaunteya
yajanty avidhi-pūrvakam*

23

Ajuna, those worshipping other Gods with faith but with some motives are also worshipping Me, in a mistaken way.

Most of the forms of other Gods are images of power and that such symbol worships are conducted for certain specified material purposes. They may get power in the form of mental or physical pleasures. Some may get certain extraordinary psychic powers and they may befool the people as though they have realized the Supreme.

Power worship is non-spiritual and is often harmful.

*aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattven-ātasicyavanti te*

24

I am alone is the enjoyer of all sacrifices (yajna) and the Lord. Those who worship other Gods (images) without really knowing Me, fall into miseries again.

Some may worship other Gods like Agni, Varuna, Indra, Kali, Durga, Lakshmi etc. with definite motives. However those who worship the Supreme consciousness alone reach Him.

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

25

Those who worship Gods (other gods) attain them and those who worship their forefathers (manes) reach them and those worships spirits attains them. But those devotees worshipping Me alone reach Me.

Man worships Gods, spirits, manes etc. Those worshipping different forms or symbols attain only the qualities attributed to or ascribed to such symbols or images. There are some performing sacrifices for the dead and gone; parents or forefathers. After death such worshippers may reach the world of the dead. There are negative images or symbols like Bairava, Yekshi, Satan etc. By worshipping images one attains the psychic status or meanings ascribed to such images. The worship of Paramatma is the most desirable and should be performed and it is only spiritual.

*patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad aham bhakty-upahrtam
aśnāmi prayatātmanaḥ*

26

A devotee who offers to Me with love a leaf, a fruit, a flower or water; I accept them as being the worship of a purified and divine soul.

God accepts any offerings with love by the devotees who are purified. A leaf represents peace and calmness of a mind; fruits, the fruits of action and milk the protective force, ghee is the image of love and butter the image of life. By offering the above an individual satisfies the internal images of Gods. Every offering has as ideational realm.

*yat karoṣi yad aśnāsi
yaj juhosi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpanam*

27

Therefore, Arjuna, you shall perform all actions thinking that the food you take, the materials you offer in sacrifices and the wealth you give as alms and the

penance you undertake are due to My grace and should be performed surrendering unto Me.

*śubhāśubha-phalair evaṁ
mokṣyase karma-bandhanaih
sannyāsa-yoga-yuktātmā
vimukto mām upaiśyasi*

28

He who worships Me established in the yoga of renunciation, fixing his mind on Me, without considering the good and evil results, shall be relieved from all bondages and shall attain Me.

The pain of every soul is the bondage of action by which its freedom is blocked. Therefore one should take the true ideation of God before an action is performed, to get rid of the bondages of action.

*samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

29

I am present in all beings equally. I do not hate anyone or anyone is dearer to Me. However, those who devotedly worship Me exist in Me and that I am revealed to them.

Paramatma is present in everything equally, though he neither hates nor loves anybody. Nevertheless, those who worship Him with devotion are dear to Him. It is stated that there exists a continuous interaction between the devotees and God.

*api cet su-durācāro
bhajate mām ananya-bhāk*

*sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

30

Even if the vilest sinner worships Me with faith and exclusive devotion, he should be considered as a saint and that he has come to the right path.

Everybody who is a slave of Prakriti commits sins continuously. Sins refer to the actions not desirable to the doer and the society. There may be nobody who has not committed any sins, having taken birth on earth. A sinner is also eligible for liberation provided he refines his mind and devotedly worships the Supreme consciousness, without any desire.

One who has not refined his mind goes on committing sins one after another.

*kṣipraṁ bhavati dharmātmā
śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

31

Arjuna, My devotee who is established in Dharma becomes virtuous and speedily attains the lasting peace. My devotees shall never fall.

Dharma refers to right action. He who does right action with faith in God shall not meet with perils.

*mām hi pārtha vyapāśritya
ye 'pi syuh pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim*

32

Women, business men, Surda (laboring work men) or those took birth in the sinners family can also attain the Supreme provided they find shelter only in Me and worship Me accordingly.

There is a common place concept that women, business men and those who perform physical work only (Surda) may find it difficult for their spiritual progress. They are mainly inclined to worldly pleasures. It is difficult for them to come to the right path. They can also get liberation provided they do their right duties worshipping God with due devotion and surrender.

*kim punar brāhmaṇāḥ punya
bhaktā rajarṣayas tathā
anityam asukham lokam
imaṁ prāpya bhajasva mām*

33

The holy Brahmins and royal sages who worship Me devotedly would reach Me. Therefore, you should worship Me constantly, for having obtained the human life.

*man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

34

You must fix your mind on Me, devoted to Me, worship Me with reverence and humbleness of mind and totally depending on Me. You shall attain Me.

The above stanza gives a clear idea as to how one should worship God. One must have a stable mind, devotion and reverence to God, a humble mind and total surrender unto God.

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Chapter X

Vibhuti yoga

Vibuthi refers to God's qualities and bounties. In this chapter there is a detailed discussion of Parmatma's powers, qualities, gifts, glories etc. There are many who worship God as power and wish to attain power. They worship God for material gains. But there are a very few who worship God as the ultimate truth responsible for all material and immaterial manifestations. They consider God as consciousness, the owner and the controller of all powers. This is the right concept of spirituality. However God reposes the beliefs of all types of worshippers. We shall not fall victim of mundane pleasures for that keep us away from the Devine light.

śrī-bhagavān uvāca

*bhūya eva mahā-bāho
srnu me paramaṁ vacaḥ
yat te 'haṁ priyamānāya
vakṣyāmi hita-kamyāyā*

1

Arjuna, hear from Me carefully the Supreme word that is for your welfare, what I tell you lovingly.

*na me viduh sura-gaṇāḥ
prabhavam na maharṣayaḥ
ahamādirhi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ*

2

The secret of My birth is not known even to the Gods or the sages because I am the ultimate cause of all the Gods and great seers.

The term Deva refers to those enlightened souls and Maharshi refers to the great seers. It is a fact that many of the great seers or devotees of God do not know His origin. The secret is that he is beginningless, imperishable, infinite and the Supreme consciousness.

*yo mām ajam anādim ca
vetti loka-maheāvaram
asammūḍhah sa martyeṣu
sarva-pāpaiḥ pramucyate*

3

He who knows Me as birthless, beginningless and the Supreme Lord of the universe will be relieved from all sins.

Those who know the truth of God as beginningless, imperishable etc. shall not be deluded by Prakriti.

*buddhirjñānam asammohaḥ
kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo 'bhāvo
bhayaṁ cābhayaṁ eva ca [4]*

*ahimsā samatā tuṣṭis
tapo dānaṁ yaśo 'yaśaḥ
bhavanti bhāvā bhūtānām
matta eva prthag-vidhāḥ [5]*

4, 5

Reason, right knowledge, understanding, patience, veracity, control of mind and senses, joy and sorrow, evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity (penance), charity, fame and ignominy etc. are originated from Me.

Ideation (Bhava) is originated when the operative principles of Prakriti act on Purusa (consciousness). There will not be any idea in the cosmic psyche unless there is a union of consciousness with the operative principles of Prakriti ;Sattva guna, Rajoguna and Tamoguna. Where one's mind is predominant with Sattvaguna, the thoughts emanating there from will be pure and soothing. In short every idea or matter comes forth due to the interactions of Purusa and Prakriti.

*maharṣayah sapta pūrve
catvāro manavastathā
mad-bhāvā mānasā jātā
yeṣāṁ loka imāḥ prajāḥ*

6

The seven great seers (Saptarshi) and the earlier four great men (Sanakas), the fourteen Manus (the progenitors of men) devoted to Me were born at My will. The people of the world are the descendants of the above.

*etāṁ vibhūtiṁ yogaṁ ca
mama yo veti tattvataḥ
so 'vikalpena yogena
yuḡyate nātra saṁśayaḥ*

7

There is no doubt that he who knows Me and My supreme glory and supernatural powers, gets established in Me with unshaking devotion.

*ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

8

The wise who knows that I am the source of all creations and that everything moves according to My will; worships Me with full devotion.

Those who really know the power, the wonderful glory and the greatness of the Supreme consciousness worship Him with extreme devotion and faithfulness.

*maccittā mad-gata-prānā
bodhayantaḥ paraspāram
kathayantaśca mām nityaṁ
tuṣyanti ca ramanti ca*

9

My devotees even surrendering their life (Prana) to Me, speak about My greatness among them enthusiastically. They remain satisfied and joyful in their talks about Me.

The true devotees of God find pleasure in talking among themselves about the glory and greatness of Him.

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena māmupayānti te*

10

Those who worship Me happily with determinate mind, love and devotion; will be conferred with the yoga of wisdom by which they shall attain Me ultimately.

Jnana yoga i.e. yoga of knowledge, is to develop ones wisdom. By developing real knowledge the devotees of God eventually reach the state of Supreme peace and tranquility.

*teṣāṁ evānukampārtham
aham ajñāna-jaṁ tamah
naśāyamy ātma-bhāva-stho
jñāna-dīpena bhāsvatv*

11

I, remaining in the hearts of My devotees, give them the light of real knowledge.

The particle of the Supreme is the soul existing in everybody.

arjuna uvaca

*paraṁ brahma paraṁ dhāma
pavitram paramaṁ bhavān
puruṣaṁ śaśvataṁ divyam
ādi-devaṁ ajaṁ vibhum [12]*

*āhustvāmṛṣayaḥ sarve
devarṣirnāradas tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me [13]*

12, 13

Arjuna said, everybody says that you are the eternal, the Supreme abode, the purifier, the Divine, the unborn and the all pervading. The celestial sages like Narada, Asita, Devala and even Vedavyasa uphold this view and You too.

Krisna is considered as the incarnation of the Supreme. Those who know this say it, but those who say, need not know Him.

*sarvam etadrtam manye
yanmām vadasī keśava
na hi te bhagavan vyaktiṁ
vidur devā na dānavāḥ*

14

Krisna, I believe what all you tell are true. However, Devas (Gods) and Asuras (demons) do not know about your manifestation due to Maya (illusion).

It is very difficult to know the great Sadgurus. They may even lead a common life while their mind will be shining with the Divine light. They can be recognized and identified only by true devotion and surrender.

*svayam evātmanātmānaṁ
vettha tvam puruṣottama
bhūta-bhāvana bhūteśa
deva-deva jagat-pate [15]*

*vaktum arhasy aśeṣena
divyā hy ātma-vibhāṭayah
yābhir vibhūtibhir lokān
imāṁstvaṁ vyāpya tiṣṭhasi [16]*

15, 16

You know that You are the source and cause of all creations and the Lord of all Gods. Your glory is spread all over the world. Be kindful to tell me of your glories if you find that I am eligible to hear it from you.

Only great Gurus can explain the powers and glories of the Supreme Purusa.

*kathaṁ vidyām ahaṁ yogims
tvām sadā paricintayan
keṣu keṣu ca bhāveṣu
cintyo 'si bhagavan mayā*

17

Arjuna asked: How can I meditate on you to know you, the great Lord? And in what form should I meditate upon?

*vistareṇātmāno yogaṁ
vibhūtiṁ ca janārdana
bhūyaḥ kathaya trptir hi
śṛṇvato nāsti me 'mṛtam*

18

Krisna, kindly explain Me in detail of your power, yoga and glory. I am very eager to hear again and again your nectar like words.

śrī-bhagavān uvāca

*hanta te kathayiṣyāmi
divyā hyātma-vibhūtayaḥ
prādhānyataḥ kuru-śreṣṭha
nāsty anto vistarasya me*

19

Krisna said: Arjuna, I shall explain some of My conspicuous divine glories. But there is no limit to My glories.

*aham ātmā gudākeśa
sarva-bhūtāśaya-sthitaḥ
aham ādiś ca madhyaṁ ca
bhūtānām anta eva ca*

20

Arjuna, I am the soul residing in the heart of all beings. I am the beginning, the middle and the end of them.

*ādityānām ahaṁ viṣṇur
jyotiṣāṁ ravir amśumān
marīcir mārutam asmi
nakṣatrāṇām ahaṁ śaśī*

21

I am Vishnu among the twelve sons of Aditi and I am the Sun among the luminaries. I am Mareechi among various Maruths (airs). I am the Moon among stars.

It shows that all the glories or greatness are the attributes of the Pursa (the Supreme consciousness).

*vedānām sāma-vedo 'smi
devānām asmi vāsavaḥ
indriyāṇām manaś cāsmi*

bhūtānām asmi cetanā

22

I am Sama Veda among Vedas, Indra among Gods, mind among senses and I am consciousness in livingbeings.

Every divine thing is originated from Paramatma.

rudrāṇām śaṅkaraś cāsmi

vitteśo yakṣa-rakṣasām

vasūnām pāvakaścāsmi

meruh śikhariṇām aham

23

I am Siva among Rudras (God of destruction) and among Yaksas and Rakshasas I am Kubera (the lord of riches) and fire among eight Vasus, and Meru among mountains.

purodhasām ca mukhyaṁ mām

viddhi pāṛtha bṛhaspatim

senānīnām ahaṁ skandah

sarasām asmi sāgaraḥ

24

Arjuna, I am the great priest Brahspati among priests and Skanda (Subrahmanaya) among warrior- chiefs and ocean among streams.

That is everything is originated from the Supreme.

maharṣīnām bhṛgur ahaṁ

girām asmy ekam akṣaram

yajñānām japa-yajño 'smi

sthāvarānām himālayaḥ

25

I am Bhrgu among the great seers and the sacred syllable Om among words.
I am Japa among offerings and Himalaya among immovables.

*aśvatthaḥ sarva-vṛkṣānām
devarṣīṇām ca nāradaḥ
gandharvāṇām citrarathaḥ
siddhānām kapilo muniḥ*

26

I am Asvattha (the holly fig tree) among all trees and Narada among the celestial sages. I am Citraratha among Gandharvas (divine singers) and Kapila among Siddhas (who has attained supernatural powers).

*uccaiḥśravasam aśvānām
viddhi mām amṛtodbhavam
airāvataṁ gajendrāṇām
narāṇām ca narādhipam*

27

I am Uccaihsrava, among the horses that came out while churning the sea along with nectar and the powerful Iravatha among elephants and king among men.

*āyudhānām aham vajram
dhenūnām asmi kāmadhuk
prajānaś cāsmi kandarpah
sarpānām asmi vāsukiḥ*

28

I am Vijra among weapons and the celestial cow, Kamadenu among cows.
I am the sexual urge leading to reproduction and Vasuki among the serpents.

*anantaś cāsmi nāgānām
varuṇo yādasām aham*

*piṛnam aryamā cāsmi
yamaḥ saṁyamatām aham*

29

I am the serpent God Ananda among Nagas and Varuna, the lord of aquatic creatures and Yama (the god of death) among rulers.

*prahlādaś cāsmi daityānām
kālah kalayatām aham
mṛgāṇām ca mṛgendro 'haṁ
vainateyaś ca pakṣinām*

30

I am Prahalada among the Asuras and time among reckoners of time; lion among animals and Garuda among birds.

*pavanaḥ pavatām asmi
rāmah śastra-bhṛtām aham
jhāṣanām makaraś cāsmi
srotasām asmi jāhnavī*

31

I am wind among purifiers and Sri Rama among the wielders of weapons, shark among fishes and Ganges among streams of water.

*sargānām ādir antāś ca
madhyaṁ caivāham arjuna
adhyātma-vidyā vidyanām
vādaḥ pravadatām aham*

32

Arjuna, I am the beginning, the middle and the end of the created beings and the science of spirituality among sciences and the right reasoning in arguments.

*akṣarāṇām a-kāro 'smi
dvandvah sāmāsikasya ca
aham evākṣayaḥ kālo
dhātāham viśvato-mukhaḥ*

33

I am the first alphabet A among letters and the joining component Samasa in grammar. I am the endless time and the sustainer of all, having faces on all sides.

Joining component means the principle of combining two words together (Samasa).

*mṛtyuh sarva-haraś cāham
udbhavaś ca bhaviṣyatām
kīrtih srir vāk ca nārīṇām
smṛtir medhā dhṛtiḥ kṣama*

34

I am the death of all and the beginning of those taking birth. I am Kirti, Sri, Vak, Smriti, Medha, Dhrti and Kshama among women.

Kirti refers to glory; Sri, prosperity; Smriti, memory; Meda, intelligence; Dhrti, steadfastness and kshama, forbearance.

*brhat-sama tathā sāmṇām
gāyatri chandasām aham
māsānām mārga-śīrṣo 'ham
ṛtūnām kusumākaraḥ*

35

I am Brhatsama among the scared Samaveda mantras. I am the chandus of Gayatri among the Vedic hymns and Margasirsa among the twelve calendar months of the Hindus and the Vasanda season among the seasons of the year.

Chandus refers to the mode of singing a hymn.

*dyūtaṁ chalayatām asmi
tejas tejasvinām aham
jaya 'smi vyavasāyo 'smi
sattvam sattvavatām aham*

36

Among the deceitful practice I am gambling and the glory among the glorious and victory of the victorious and the goodness of the good.

*vṛṣṇīnām vāsudevo 'smi
pāṇḍavānām dhanañjayah
munīnām apy ahaṁ vyāsaḥ
kavīnām uśanā kaviḥ*

37

I am Sri Krisna among the Vrsni clan and Arjuna among Pandavas and Vyasa among the great sages and Sukracharya among the wise.

*dando damayatām asmi
nītir asmi jigīṣatām
maunaṁ caivāsmi guhyānām
jñānaṁ jñānavatām aham*

38

I am the subduing power of the rulers and the justice to win over the enemies and the silence in secrets and the wisdom of the wise.

*yaccāpi sarva-bhūtānām
bījaṁ tad aham arjuna
na tad asti vinā yatsyān
maya bhūtam carācaram*

39

Arjuna, I am the seed of all living beings. There is no being moving or static exists outside me.

*nānto 'sti mama divyānām
vibhūtīnām parantapa
eṣa tūddeśataḥ prokto
vibhūter vistaro mayā*

40

Arjuna, there is no limit for the glory of My divine manifestations. It is only a short account of My glory.

*yad yad vibhūtimat sattvaṁ
śrīmadūrjitam eva vā
tat tad evāvagaccha tvaṁ
mama tejo-'mśa-sambhavam*

41

You should note that every being is glorious, brilliant and powerful due to the manifestation of My glory.

*athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat*

42

Arjuna, there is no use to know in detail of the numerous glory of Me in the world. I stand holding the entire world by the part of My yogic power.

There shall not be any glory or power without the grace of Lord. Sri Krisna tries to reduce the intensity of arrogance, on the part of a great warrior like Arjuna, throughout this chapter.

Arrogance is an expression of egoism generated out of ignorance. The arrogant is irrational.

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Chapter XI

Viswaroopa Darsana

The Lord, Sri Krisna has revealed the secret of the universe and spirituality, also about the power of the human mind and its helplessness etc. through the ten previous chapters (I-X). But Arjuna was not fully convinced. Therefore Sri Krisna was compelled to give Arjuna the vision of his universal person making him ready for the performance of his moral obligation to fight against Kauravas. Sri Krisna was pleased to have Arjuna the divine vision of His universal divine form covering the whole universe. This vision made Arjuna to believe that there is nothing beyond Krisna and he got ready forthwith to fight.

It is very difficult to convince a person of the Supreme consciousness unless he is inclined to it with deep devotion.

arjuna uvāca

mad-anugrahāya paramam

*guhyam adhyātma-samjñitam
yat tvayoktaṁ vacastena
moho 'yaṁ vigato mama*

1

Arjuna said: I am very thankful to you for the deep spiritual wisdom imparted to me with love and affection. The delusion existed in me has completely vanished.

As a result of the profound knowledge imparted to Arjuna he felt very happy and his doubts were disappeared. Krisna revealed to Arjuna the subtle and sacred knowledge. It is said that great seer's words are light.

*bhavāpyayau hi bhūtānāṁ
śrutau vistaraśo mayā
tvattah kamala-patrākṣa
māhātmyam api cāvyayam*

2

Arjuna said: I have heard from you the details of evolution and the final dissolution of beings and about the immortal glory of your status.

*evam etad yathāttha tvam
ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam
aiśvaraṁ puruṣottama*

3

Arjuna continued: I have no doubt that what you have said is true, yet I am eager to see your Supreme divine person of glory, wisdom, energy, strength, valour and brightness.

*manyase yadi tacchakyaṁ
mayā draṣṭum iti prabho
yogeśvara tato me tvaṁ
darśayātmānam avyayam*

4

Arjuna prayed: Krisna, If you find I am eligible, kindly reveal your Supreme imperishable form to me.

śrī-bhagavān uvāca

paśśya me pārtha rūpāni

śataśo 'tha sahasraśaḥ

nānā-vidhāni divyāni

nānā-varnākṛtīni ca

5

Krisna said: You see my hundreds and thousands of divine forms in different colours and shapes.

paśyādityān vasūn rudrān

aśvinau marutastathā

bahūny adṛṣṭa-pūrvāṇi

paśyaścaryāṇi bhārata [6]

ihaika-sthaṁ jagat kṛtsnaṁ

paśyādya sa-carācaram

mama dehe guḍākeśa

yaccānyad draṣṭum icchasi [7]

6,7

Arjuna, You may see suns vasus, Rudras (the god of destruction), Aswini Devas, wind Gods etc. You may also see other wonderful forms you have never seen before.

Krisna asked Arjuna: Behold in Me all the animate and inanimate beings and whatever else you want to see.

na tu mām sakyase draṣṭum

anenaiva sva-cakṣuṣā

*divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram*

8

You cannot see My supreme person by your naked eyes. And I therefore give you the divine eye by which you can see My supreme yogic form.

sanjaya uvāca

*evam uktvā tato rājan
mahā-yogeśvaro hariḥ
darśayāmasa pāthāya
paramaṁ rūpam aiśvaram*

9

Sanjaya told Drutharastra that Sri Krisna showed his Supreme person to Arjuna.

*aneka-vaktra-nayanam
anekadbhūta-darśanam
aneka-divyābharanaṁ
divyānekodyatāyudham[10]*

*divya-mālyāmbara-dharaṁ
divya-gandhānulepanam
sarvāścarya-mayaṁ devam
anantaṁ viśvato-mukham [11]*

10, 11

Arjuna saw the wonderful cosmic form of Sri Krisna possessing many mouths and eyes, wearing many divine ornaments and with lifted weapons, wearing divine garments and cloths covered by sandal-pastes all over the body

and infinite faces directed to all sides. Arjuna saw the divine cosmic form, very much shining and spreading light around.

*divi sūrya-sahasrasya
bhaved yugapadutthitā
yadi bhāh sadṛśī sā syād
bhāsastasya mahātmanaḥ*

12

Arjuna saw the Divine effulgence as if thousand suns rising forth, spreading lights around.

*tatraika-sthaṁ jagatkṛtsnaṁ
pravibhaktamanekadhā
apaśyad deva-devasya
śarīre pāṇḍavastadā*

13

Arjuna saw the entire world in the Supreme person of Sri Krisna in different forms.

*tataḥ sa vismayāviṣṭo
hṛṣṭa-romā dhanañjayaḥ
pranamyā śīrasā devaṁ
kṛtāñjalirabhāṣata [14]*

arjuna uvāca

*paśyāmi devāmstava deva dehe
sarvāmstathā bhūta-viśeṣa-saṅghān
brahmāṇamīśaṁ kamalāsanastham-
ṛṣīmśca sarvān uragāmśca divyān [15]*

14, 15

Arjuna said to Sri Krisna with utmost reverence:

I see in your body all Gods and other beings including the Brahma, seated in the lotus, Siva and many Risis and divine serpents.

*aneka-bāhūdara-vaktra-netraṁ
paśyami tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punastavādiṁ
paśyāmi viśveśvara viśva-rūpa*

16

I see your supreme person with numerous hands and bellies, faces and eyes. But I cannot see your beginning, middle and end.

*kirītiṇaṁ gadinaṁ cakriṇaṁ ca
tejo-rāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirikṣyaṁ samantād-
dīptānalārka-dyutim aprameyam*

17

I see your person encrowned wielding clubs and discus (chakra) shining and spreading light like the burning fire and the splendor of sun.

*tvam akṣaraṁ paramaṁ veditavyaṁ
tvam asya viśvasya paraṁ nidhānam
tvam avyayah śāśvata-dharma-goptā
sanātanastvaṁ puruṣo mato me*

18

I know you are the imperishable Brahma, the ultimate abode, shelter of all and the protector of the world. I know that you are the immortal Purushothama.

It is Paramatma who is imperishable, the sustainer of the universe and the immortal consciousness to be realized.

*anādi-madhyāntam ananta-vīryam
ananta-bāhurṁ sasi-sūrya-netram
paśyāmi tvāṁ dīpta-hutāśa-vaktraṁ
sva-tejasā viśvam idam tapantam*

19

I see your Supreme form without beginning, middle and end; with infinite powers, numerous hands, having eyes like the sun and the moon. I see your mouth flaming with fire by the radiance of which the whole world is scorching.

*dyāvāpṛthivyor idam antaraṁ hi
vyāptaṁ tvayaikena diśaśca sarvāḥ
dṛṣṭvādbhutaṁ rūpam ugraṁ tvedaṁ
loka-trayaṁ pravyathitaṁ mahātman*

20

I see your form being spread to all directions of the universe. The three worlds shiver seeing your dreadful form.

*amī hi tvāṁ sura-saṅghā viśanti
kecid bhītāḥ prāñjalayo grṇanti
svastīty uktvā maharṣi-siddha-sanghaḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ*

21

A group of Gods enter into you, some folding their hands uttering your names and glories, out of fear. The great Risis and siddhas say “Let there be peace” and pray to you by sacred hymns.

*rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaścoṣmapāś ca*

*gandharva-yakṣāsura-siddha-saṅghāḥ
vīkṣante tvāṁ vismitāś caiva sarve*

22

Many look upon You with severe anxiety and fear. They include eleven Rudras, twelve Adithyas and eight Vasus, Sadhyas and Visvedevas, two Aswini devas, fortynine Maruths, Manes, Gandharvas, Yakshas, Asuras and Siddhas.

*rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bāhu-bāhūru-pādam
bahūdaram bahu-damṣṭrā-karālaṁ
dṛṣṭvā lokāḥ pravyathitās tathāham*

23

I and the whole world have become terrified and peaceless with shivering, seeing your Supreme person spread the whole universe, brightening with different colours and your big mouth open; endowed with numerous arms, thighs and feet, having a number of bellies looking fierce with many teeth.

*nabhah-sprśaṁ dīptam aneka-varṇaṁ
vyāttānanaṁ dīpta-viśāla-netram
dṛṣṭvā hi tvāṁ pravyathitāntar-ātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo*

24

I have become frightened and lost my control seeing your Supreme person extending up to heavens, bright, multi coloured with mouths wide open and with large flaming eyes.

*damṣṭrā-karālāni ca te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagan-nivāsa*

I am frightened and lost happiness and balance of mind altogether, seeing your dreadful faces and teeth; flaming like fire of total universal destruction. Therefore, You may please be kind enough to release me from the fear.

The vision of the Supreme person of the Lord, though was mild and soothing to Arjuna, in the beginning; it developed into dreadful vision and Arjuna prayed to Krisna to be kind enough to release him from the dreadful sights.

*amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvani-pāla-saṅghaiḥ
bhīṣmo droṇah sūta-putras tathāsau
sahāsmadīyair api yodha-mukhyaiḥ [26]*

*vaktrāṇi te tvaramānā viśanti
daṁṣṭrā-karālāni bhayānakāni
kecid vilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ [27]*

26, 27

I see Dhrtarastra, along with his sons and soldiers and a host of kings entering into your open mouth. Bhishma, Drona and Karna also enter into your mouth along with some chief warriors on our side, and are crushed under your teeth. Some are stuck up between the gaps of your teeth's with their heads crushed terribly.

*yathā nadīnām bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṇy abhivijvalanti*

28

As the streams of various rivers merge into the sea, the powerful warriors enter in your flaming mouth.

*yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās-
tavāpi vaktrāṇi samṛddha-vegāḥ*

29

As the little flies and insects speedily rush into the blazing fire to meet their end, soldiers speedily enter into your mouth for their extinction.

*lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṁ
bhāsas tavogrāh pratapanti viṣṇo*

30

Lord, swallowing with your mouth you are licking people on all sides. You are burning the entire universe with the terrible radiance of fire.

*ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātumicchami bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim*

31

Arjuna prayed: I prostrate before you, please tell me who you are in the terrible form? Be pity on me I wish to know more about you the God of creation and your purpose.

*śrī-bhagavān uvāca
kalo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttaḥ*

*ṛte 'pi tvāṁ na bhaviṣyanti sarve
ye 'vasthitāḥ pratyānikēṣu yodhāḥ*

32

Kṛṣṇa said: I am Kālā, the destroyer of the worlds. I am to destroy these people even without you and that all the warriors arrayed in the enemy side should die.

*tasmāt tvam uttiṣṭha yaśo labhasva
jītvā śatrūnbhūṅkṣva rājyaṁ samṛddham
mayāivaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savya-sācin*

33

Therefore Arjuna, you arise and get ready to fight and win the glory and enjoy the rich kingdom. The warriors stand before us are already slain by Me and that you are only an instrument.

*droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
kaṁṇaṁ tathānyān api yodha-vīrān
mayā hatāṁs tvāṁ jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān*

34

Kṛṣṇa asked Arjuna: kill Drona, Bishma, Jayadratha and Karna along with other warriors who stand already killed by Me. You need not fear, victory will be yours and therefore fight.

sañjaya uvāca

*etac chrutvā vacanaṁ keśavasya
kṛtāñjalir vepamānaḥ kīrtī*

*namaskṛtvā bhūya evāha kṛṣṇaṁ
sa-gadgadaṁ bhīta-bhītaḥ praṇamya [35]*

arjuna uvāca

*sthāne hṛṣīkeśa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ [36]*

35, 36

Sanjaya said: Arjuna bowed before Krisna hearing the words and spoke to him with extreme terror. The entire world worshipping you is very happy and loves you, the demons fearing run away in different directions and the virtuous are bowing before you

*kasmācca te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaraṁ sad-asat tat paraṁ yat*

37

Arjuna said: You are the great and primordial cause even to Brahma and the Supreme Guru. How all do not bow before you? You are the visible and subtle, imperishable and the God of all Gods and the Brahma.

*tvam ādi-devaḥ puruṣaḥ purāṇas-
tvam asya viśvasya paraṁ nidhānam
vettāsi vedyam ca paraṁ ca dhāma
tvayā tataṁ viśvam ananta-rūpa*

38

Arjuna continued: You are the original deity and the most ancient entity and the ultimate abode of all. You are the knowledge and the knowable. You pervade the whole world in endless forms.

*vāyur yamo 'gnir varuṇah śaśāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvah
punaś ca bhūyo 'pi namo namas te*

39

You are Vayu (the wind God), Yama (the God of death), Agni (the God of fire), the Moon God, Brahma (God of creations) and even the father of Brahma. I humbly bow before you a thousand times.

*namaḥ purastādatha pṛṣṭhatas te
namo 'stu te sarvata eva sarva
ananta-viryāmita-vikramas tvam
sarvam samāpnoṣi tato 'si sarvah*

40

Arjuna said: Krisna, you are the Lord of the universe with infinite powers. I offer my salutations to you from, in front of you and from behind. I revere and bow to you from all sides. You, have the limitless power, and pervade everywhere and you are everything.

*sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
maya pramādāt praṇayena vāpi [41]*

yaccāvahāsārtham asat-kṛto 'si

*vihāra-śayyāsana-bhojaneṣu
eko'thavapyacyuta tat-samakṣaṁ
tat kṣāmāye tvām aham aprameyam [42]*

41, 42

Without knowing the greatness of you I have addressed you 'O Krisna, O Yadava, O comrade.' It was due to my ignorance or love. I could not serve you well at plays, reposing, sitting or at meals. Kindly forgive me.

*pitāsi lokasya carācarasya
tvamasya pūjyasca gurur garīyān
na tvat-samo'sty abhyadhikaḥ kuto 'nyo
loka-traye'py apratima-prabhāva*

43

Krisna, You are really the father and Guru of this world. You are the most powerful in the three worlds.

*tasmāt pranamya praṇidhāya kāyaṁ
prasādaye tvām aham īsamīdyaṁ
piteva putrasya sakheva sakhyuh
priyaḥ priyāyārhasi deva soḍhum*

44

Arjuna prostrated before Krisna: You are the ruler of the universe and worthy of praise. I ask You to pardon me as a father to his son, friend to his friend and husband to his loving wife.

*adrṣṭa-pūrvam hṛṣito 'smi drṣṭvā
bhayena ca pravyathitaṁ mano me
tadeva me darśaya deva rūpaṁ
prasīda devesa jagannivāsa*

45

I feel transformed into happiness seeing your wonderful form which I did not see before. But at the same time there is fear in my mind. I pray to you to reveal me your Divine form of Vishnu with four arms; you are the abode of everything and the most gracious.

*kirītināṁ gadināṁ cakra-hastam
icchāmi tvāṁ draṣṭum ahaṁ tathaiva
tenaiva rūpena catur-bhujena
sahasra-bāho bhava viśva-mūrte*

46

Kindly reveal to me your Divine crowned form with four arms carrying a conch and discus in either of the two hands and lotus and club in other two hands; though you have thousands of arms.

*śrī-bhagavān uvāca
mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejomayaṁ viśvam anantam ādyaṁ
yanme tvadanyena na dṛṣṭapūrvam*

47

Krisna said: I showed you my Divine Supreme forms as I am pleased with you. Nobody has seen My universal form, ever before, so effulgent, primal and infinite.

*na veda-yajñādhyayanairna dānair
na ca kriyābhir na tapobhirugraiḥ
evaṁ-rūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravīra*

48

Krisna continued: Arjuna, nobody other than you could see my universal Supreme person even by studying Vedas, doing sacrifices, giving alms, by severe penance or by virtuous actions.

*mā te vyathā ma ca vimūḍha-bhavo
dṛṣṭvā rūpaṁ ghoram īdṛṇ mamedam
vyapetabhiḥ prīta-manāḥ punastvaṁ
tadeva me rūpamidaṁ prapaśya*

49

Don't be perplexed or feared seeing my dreadful forms; you may now behold My beautiful form; four armed form wearing the conch, discus, mace and lotus.

sanjaya uvāca

*ityarjunaṁ vāsudevastathoktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ
āśvasayāmāsa ca bhītamena
bhūtvā punaḥ saumyavapur mahātmā*

50

Sanjaya told Dhrutaristra: Lord Krisna showed the beautiful and gentle form with four arms and consoled the frightened Arjuna.

arjuna uvāca

*dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīmasmi saṁvṛttaḥ
sacetāḥ prakṛtiṁ gataḥ*

51

Arjuna said: Krisna, I have regained my former state of composure and calmness seeing your gentle form.

*śrī-bhagavān uvāca
su-durdaśamidaṁ rūpaṁ
dr̥ṣṭavānasi yanmama
devā apyasya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ*

52

Krisna said: It is very difficult to see My Supreme form. Even gods like to see this form.

*nāhaṁ vedairna tapasā
na dānena na cejyayā
śakya evaṁvidho draṣṭuṁ
dr̥ṣṭavānasi mām yathā*

53

It is not possible by the study of Vedas or penance or by sacrifice to see My universal form as you have seen.

*bhaktyā tvananyayā śakya
aham evam-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa*

54

Arjuna, it is only by one with determinate and stable mind and devotion can have the vision of my divine Supreme person and enter into Me.

*mat-karma-kṛṇ mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava*

Arjuna, to reach Me one should perform all his right duties devotedly depending on Me, without attachment to any objects and hatred to anybody.

In the chapter of Viswaroopa Darshana, the vision of the Supreme person, Sri Krisna suggests that everything in this universe is originated from His own entity, the Supreme consciousness. Arjuna saw the most dreadful of the Supreme and most beautiful and gentle form of the Lord. Arjuna was satisfied. His fears subsided and his faith increased. He got ready for the war.

----- II -----

Chapter XII

Bhakti yoga

Bhakti refers to the ardent reverence to some person, concept or God. A pious man is simple and humble and not necessarily be a scholar; and that a scholar (jnani) need not be a pious devotee (Bakta). A wise scholar tries to remove all his doubts in the path of spirituality by logic and reasoning and by acquiring knowledge. But a pious devotee of God is unconcerned with such knowledge, as he has already surrendered everything unto God. A wise scholar observes and analyses everything very keenly and carefully for convincing himself of the facts. A Bhakta (pious devotee) is more peaceful and one who has established his thoughts constantly upon the Supreme. It is said that a pious devotee attains the realization of God soon and gets liberation much earlier than a wise devotee. A Bhakta has no doubt. He sees God in everything and everything in God. The mundane life of a Bhakta is considered a failure by many. But in the realm of spirituality and self-satisfaction he is much superior to anybody else. A pious devotee is very dear to God as he has no confusion to the right direction of his path.

Arjuna uvāca

*evam satata-yuktā ye
bhaktāstvāṁparyupasate
ye cāpyakṣaramavyaktam
teṣāṁke yoga-vittamāḥ*

1

Arjuna said: The devotees worship you in two ways. Some by fixing their minds on you, worship you in the forms according to the attributes of their minds. But others worship you as the formless infinite consciousness. Among these groups who are the best knowers of the Supreme?

The Devotees worship God as formless and infinite and other desired forms. Actually God is infinite and formless. But still devotees worship God in particular forms. Yogis opine that it is easy to worship and visualize forms representing the Supreme. According to them form worship and meditation give them soothing attention and comforts to the devotees. To worship the Supreme meditating upon the formless and the infinite consciousness is not easy. It is stated that form worship helps one to realize the Supreme more easily than worshipping the formless.

*śrī-bhagavānuvāca
mayyāveśyamano ye mām
nitya-yuktāupāsate
śraddhayāparayopetās-
te me yuktatamā matāḥ*

2

Krisna said: Fixing the mind on Me, those worship Me in the right form with deep faith are superior than those worshipping Me in my formless and infinite ideation.

Form worship is symbol worship. In symbol worship, the devotees mind can be arrested and directed towards the subtle and ideational realms. Their minds move from symbol to the idea and from idea to symbol. Form in the psychic level is not material but is a condensed form of an idea. Form worship is a secret way of worshipping God. It is an easiest technique of worship leading to the realization of God. Formlessly worshipping the infinite Supreme consciousness is comparatively difficult. Therefore a spiritual aspirant should select a proper symbol according to his interest. The symbols selected shall be able to generate positive thoughts in the devotees, directing their minds towards the Supreme consciousness and not towards the Supreme power.

Power worshippers are not spiritualists. They are actually materialists and their minds move in the wrong and opposite direction of spirituality.

*ye tvakṣaramanirdeśyam
avyaktam paryupāsate
sarvatra-gam acintyam ca
kūṭasthamacalam dhruvam [3]*

*sanniyamyendriya-grāmaṁ
sarvatrasama-buddhayaḥ
te prāpnuvanti māmeva
sarva-bhūta-hite ratāḥ [4]*

3,4

However those worshipping Me in My formless and infinite status, controlling the senses with equanimity and for the welfare of all; shall also reach me in due course.

Brahma worship is characterized by the worship of the formless, all pervading, beyond the influence of maya (illusion), perfect and beyond words. Brahma worshippers are also knowledgeable persons and will attain God.

Worshipping God without form is very rare. Form worship is found to be easy and simple.

*kleśo'dhikatarasteṣām
avyaktāsakta-cetasām
avyaktā hi gatirduḥkhaṁ
dehavadbhiravāpyate*

5

Worship of the formless is really difficult because the un-manifest is not easy to be realized. The great devotees or jnani prefer worshipping the formless to satisfy their knowledge and conviction.

*yetusarvāṇīkarmāṇi
mayisannyasya mat-parāḥ
ananyenaivayogena
mām dhyāyantaupāsate [6]*

*teṣām ahaṁ samuddhartā
mṛtyu-saṁsāra-sāgarāt
bhavāminacirātpārtha
mayyāveśita-cetasām [7]*

6,7

However those performing all actions surrendering unto Me and worship Me with single minded devotion shall be delivered from miseries of births and deaths.

Either the form worship or the formless worship; it is immaterial. One must do every action surrendering to God, by which bondages are removed and finally the soul would be released and it can fly like a swan up and up above, entering into the eternity.

*mayyeva mana ādhatsva
mayi buddhiṁ niveśaya*

*nivasiṣyasimayyeva
ataūrdhvaṁnasamśayaḥ [8]*

*atha cittaṁ samādhātuṁ
na śaknoṣi mayi sthiram
abhyāsa-yogenatato
māmicchāptuṁ dhanañjaya [9]*

8,9

Try to fix your mind on Me and there by establishing your intellect in Me alone; you can verily reach Me. But if you cannot fix on Me single mindedly you can do it by the practice of yoga. Though it is difficult to bring your senses under control, if you have a determinate will it is possible.

*abhyāse 'py asamartho'si
mat-karma-paramobhava
madarthamapi karmāṇi
kurvan siddhim avāpsyasi*

10

If you are not able to do the practice of yoga you shall do all right actions fixing your mind on Me. You can attain the Supreme even by doing all actions surrendering unto God. It is yoga of Karma.

Every right action turns to be worship to God. The practice of yoga is not easy for many. They find it difficult to control their mind and senses even for a few minutes but are always engaged in actions. For them the most suitable way to get relief from bondages is to do right action taking the ideation of the Supreme by mental exercise. The aim of worship to God is to refine one's mind and to get rid of the bondages originated from actions with a view to freeing his soul from the slavery of the mind.

*athaitad apy aśakto'si
kartuṁ mad-yogamāśritaḥ
sarva-karma-phala-tyāgaṁ
tataḥ kuru yatātmavān*

11

If you are unable to do the yoga of meditation or do right karma with due ideation of the Supreme, you can do it by surrendering the fruits of your action unto Me so that you will be relieved from the bondages of action.

It is action without desires.

Nishkamakarma is doing all right action without self-interest of the fruits of action. By doing so an individual's attachment to the fruits can be dispensed with. Attachment means a bondage and consequent torture to the soul. The feeling of my and mine disappears relieving the doer in the case of Nishkama Karma. The devotees mind will become pure and clear.

Nishkamakarma, i.e. without desiring for the fruits of action is a great message of Bagavad Gita to the whole world.

*śreya hi jñānam abhyāsāj-
jñānād dhyānaṁ viśiṣyate
dhyānāt karma-phala-tyāgas-
tyāgāc chāntir anantaram*

12

Real knowledge (about God) is greater than the practice of yoga. Meditation is superior to knowledge. The sacrifice of fruits of action is superior to meditation. The devotee sacrificing (renouncing) the fruits of action gets peace immediately.

Knowledge and yoga practice are different. Though some do regular yoga practice they may not develop real knowledge. Their interest may be physical wellbeing. But if one tries to improve his real knowledge, it is possible to him. The practice of yoga or right action, whatever it be, unless done fixing his mind on God

with devotion, no desirable benefits can be achieved. One must have due interest to know God above all. The aim of the practice of yoga shall not be confined to getting relief from illness or for physical betterment. The most important purpose of yoga is spiritual improvement and to realize God.

*adveṣṭā sarva-bhūtānāṁ
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī [13]*

*santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayyarpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ [14]*

13,14

A devotee who has no hatred to any being, compassionate and friendly, without I and my feelings, keeping equanimity in sorrow and happiness, forgiving by nature, contented, with controlled senses and mind, surrendering his mind and reason unto Me; is dear to Me.

This shows all the qualities of a true devotee of God. A devotee must be always contented or otherwise his mind will be disturbed. He must love every being equally and must be generous to others so that selfish nature would disappear. He should have control over his senses from sensual enjoyments. It requires his mind and intellect to be stable. A fickle minded person cannot do any yoga practice or anything positive and that he cannot be relied on.

Love, compassion, unselfishness, right action, devotion, stability of mind etc. are the values of life one should follow.

*yasmānnodvijate loko
lokannodvijate ca yaḥ*

*harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ*

15

He who does not cause any disturbance to the society, and not annoyed by the act of others and not affected by anxiety due to delight, anger or fear; is dear to Me.

A yogi shall no way make any trouble to others even when those around disturb him. He shall not be over delightful and not be overcome by anger or fear. A yogi should be an ideal person.

*anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo mad-bhaktaḥ sa me priyaḥ*

16

The devotee who is without desires, pure internally and externally, wise, having no attachment to anything, rises above all disturbances and renounces the feeling of doer ship; is dear to Me.

*yo na hr̥ṣyati na dveṣṭi
na śocati na kaṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ*

17

A person with full of devotion, not rejoicing on results, not hating any being, seeing equally on desirable and undesirable results; is dear to Me.

*samaḥ śatrau ca mitre ca
tathā mātāpamānayoḥ*

*śītoṣṇa-sukha-duhkheṣu
samaḥ saṅga-vivarjitaḥ [18]*

*tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthira-matir
bhaktiman me priyo naraḥ [19]*

18, 19

He who remains equanimous in the dichotomic feelings of enemy and friends, honour or ignominy, cold and heat, happiness and sorrow, and remains unattached, keeping silence and fixing his thoughts on the Supreme consciousness; is dear to Me.

It is said in Gita that ‘Samathvam yogamuchate’ that is equanimity is yoga.

*ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktāste'tiva me priyāḥ*

20

Those pious devotees taking part in the nectar of wisdom without attachments are relieved by Me as discussed above and those devoted to Me by their unfailing faith in Me; are extremely dear to Me.

In this chapter the peculiarities of devotees are discussed in detail. It is actually a subtle psychoanalysis of various types of devotees of the Supreme.

A true devotee is mentally free than a wise. He has already renounced everything on God and has no desires and therefore contented. Make your mind free, unattached and enjoy the divine bliss.

Chapter XIII

Ksetra Ksetrajna Vibhaga yoga

Ksetra refers to a particular realm or plane (Mandalam). It is to be understood as a place of worship. He who knows about Ksetra is Ksetrajna. Many of us conduct our worship in temples where images (idols) of Gods are consecrated for worship. Some worship their selected images of Gods in private prayer rooms at their homes. Some others worship God chanting His name always secretly. The ultimate goal for every method of worshipping God is to attain Him. But many worship God for their material benefits. They get it too, but not God.

In this chapter it is discussed about Ksetra, Ksetrajna and about the presence of God in the worshippers etc.

Make your body a clean temple, with utmost purity and worship God with due devotion.

arjuna uvāca

prakṛtiṁ puruṣaṁ caiva

kṣetraṁ kṣetra-jñāṁ eva ca

etad veditum icchāmi

jñānaṁ jñeyaṁ ca keśava

Arjuna prayed Krisna to tell him about Prakriti, Purusa, Ksetra, Ksetrajna, Jnana, Jneyam etc.

śrī-bhagavān uvāca

idaṁ śarīraṁ kaunteya

*kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jña iti tad-vidah*

1

Krisna said: Arjuna, this body is to be understood as Ksetra and that according to the seers, he who knows about Ksetra is Kshtrajna.

The true place of worship is one's own body. Therefore one's body must be kept pure and suitable for the worship. It is in the body where the soul being the practice of the Supreme resides. The aim of worship is to free the soul from the body and mind. The soul is under the strong bond of body and mind. Unless the mind is purified the bondages cannot be removed and the soul relieved. Purity of mind shall be followed by the purity of the body to do proper worship. It is said that when a person with purity of mind worships with devotion of the Supreme, he will be relieved from the worldly miseries, in due course.

Really everyone is the priest in the temple of his body where the deity is the soul, representing the Supreme.

*kṣetra-jñāṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñāyor jñānaṁ
yat taj jñānaṁ mataṁ mama*

2

O Bharatha (Arjuna)', I myself resides in everybody as his soul. Real knowledge is related to Ksetra (body) and Ksetrajna(soul).

*tat kṣetraṁ yacca yadṛk ca
yad-vikāri yataś ca yat
sa ca yo yat-prabhāvās ca
tat samāsenā me śṛṇu*

3

I shall explain you in brief as to what is Ksetra? How is it like?
What are its attributes? What is the glory of Ksetrajna etc. You hear from Me.

*ṛṣibhir bahudhā gītāṁ
chandobhir vividhaiḥ prthak
brahma-sūtra-padaīścaiva
hetumadbhir viniścitaiḥ*

4

The great seers have explained in detail the Ksetra and the Ksetrajna in their own ways. It is available in various Vedas and is well explained in Brahma sutras.

*mahā-bhūtāny ahaṅkāro
buddhir avyaktam eva ca
indriyāni daśaikaṁ ca
pañca cendriya-gocarāḥ [5]*

*icchā dveṣaḥ sukhaṁ duḥkhaṁ
saṅghātaś cetanā dhṛtiḥ
etat kṣetram samāśena
sa-vikāram udāhṛtam [6]*

5, 6

The five fundamental elements ether, air, fire, water and earth; the intellect, ego, the manifest primordial Prakriti , five sensory and five motor organs and the mind; the five objects of senses; desires, hatred, happiness, sorrow and the body consisting of the senses and the soul all together is termed as Ksetra.

The sensory and motor organs, atma and the body consisting of five fundamental elements and the human instincts and intellect; all represent or form the Ksetra. The same concept and principles are followed in the case of temples being used as the place of worship. One is in and the other is out.

The human body is said to be a miniature form of the universe.

*amānitvam adambhitvam
ahimsā kṣāntir ārjavam
ācāryopāsanam śaucam
sthairyam ātma-vinigrahaḥ*

7

The qualities of Ksetrajna are the absence of pride and hypocrisy, patience, observing of non-violence, forgiving, straight forwardness in speech, devout services to the Guru, steadfastness, internal and external purity, cleanliness etc.

*indriyārtheṣu vairāgyam
anahaṅkāra eva ca
janma-mṛtyu-jarā vyādhi-
duhkha-doṣānudarśanam [8]*

*asaktir anabhiṣvaṅgaḥ
putra-dāra-grhādiṣu
nityam ca sama-cittatvam
iṣṭāniṣṭopapattiṣu [9]*

*mayi cānanya-yogena
bhaktir avyabhicārinī
vivikta-deśa-sevitvam
aratir jana-saṁsadi [10]*

*adhyātma-jñāna-nityatvam
tattva-jñānārtha-darśanam
etaḥ jñānam iti proktam
ajñānam yad ato 'nyathā [11]*

8,9,10,11

Ksetrajna would be a person without sensual desires not anxious to birth, death, old age, diseases etc.; having no feeling of mineness to children, wife, home and is with full devotion to Me. He must reside in secluded and holy places and not in the company of others. He must be confident in the knowledge of atma knowing that the Supreme self is the origin of true knowledge. He must know that only by the knowledge of the Truth one can attain liberation.

*jñeyam yat tat pravakṣyāmi
yaj jñātvāmṛtam aśnute
anādi mat-param brahma
na sattannāsad ucyate*

12

I shall explain in detail the truth you should know. Those who know this truth will attain the state of infinite happiness (bliss). It is the Supreme truth of Parabrahma, the Lord of the universe without beginning and end. Brahma alone is the cause of knowledge, consciousness and bliss.

*sarvataḥ pāṇi-pādam tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke
sarvam āvṛtya tiṣṭhati*

13

As Brahma is all pervading it is said that it has hands and feet on all sides; eyes, ears, head and mouth in all directions.

It does not mean God has many hands and legs. It is Omnipresent, Omnipotent and Omniscient.

*sarvendriya-gunābhāsam
sarvendriya-vivarjitam*

*asaktam sarva-bhṛc caiva
nirguṇaṁ guṇa-bhokṭṛ ca*

14

Though it knows everything it is devoid of sense organs and unattached. It is the sustainer of all and the enjoyer of all the qualities of Prakriti.

*bahir antaś ca bhūtānām
acaraṁ caram eva ca
sūkṣmatvāt tad avijñeyam
dūra-stham cāntike ca tat [15]*

*avibhaktaṁ ca bhūteṣu
vibhaktaṁ iva ca sthitam
bhūta-bharṭṛ ca taj jñeyam
grasiṣṇu prabhaviṣṇu ca [16]*

*jyotiṣāmapi tajjyotis
tamasah param ucyate
jñānam jñeyam jñana-gamyam
hṛdi sarvasya viṣṭhitam [17]*

*iti kṣetraṁ tathā jñānaṁ
jñeyam coktaṁ samāsatah
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate [18]*

15,16,17,18

Paramatma, the Supreme self, exists in and outside of all beings. It is the most subtle principle of the universe. Therefore it exists everywhere, though we do not know it at all. It is the spirit(satta) of everything.

God is there, in all living and non-living things. He functions as the sustainer of the world as Vishnu; as the destroyer of the world, Rudra and as the creator Brahma. Brahma is the great light and is the cause of all lights. The light of Brahma (supreme) is beyond the principles of maya (Prakriti).

*prakṛtiṁ puruṣaṁ caiva
viddhy anādī ubhāv api
vikārāms ca guṇāmscaiva
viddhi prakṛti-sambhavān*

19

One must know that Purusa (consciousness) and Prakriti (power) are beginningless. Everything is created by the influence of three gunas (forces of Prakriti). Thoughts and emotions are formed due to the influence of the forces of prakriti.

Since Purusa and Prakriti are beginningless the question of their origin does not arise.

*kārya-karana-kartṛtve
hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānām
bhoktṛtve heturucyate*

20

Prakriti is said to be the cause of creation. But Purusa (the individual soul) is said to be the cause of enjoyment of happiness and sorrow.

Though Prakriti is the combination of the three forces; Sattva, raja and tama; there is no I feeling to Prakriti. The 'I' feeling is due to the consciousness (soul) present. Therefore the enjoyer of happiness and sorrow, causing bondages is the soul.

Everybody is actually torturing his soul by enjoyments and sorrows, forming bondages.

*puruṣaḥ prakṛti-stho hi
bhuñkte prakṛti-jān gunan
kāraṇaṁ guṇa-sango 'sya
sad-asad-yoni-janmasu*

21

The Purusa under the influence of Prakriti enjoys happiness or sorrow being created by the bondages of Prakriti. Where bondages are many the soul suffers a lot and where it is less the soul feels relief to that extent. The forces of Prakriti (the gunas) in one are responsible for the good and evil births of the soul.

*upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto
dehe 'smin puruṣaḥ paraḥ*

22

The soul is the spirit dwelling in the body representing the Divine supreme entity, as stated by great seers. But it is controlled by the mind as influenced by the forces of Prakriti. It is the witnessing entity in everybody and is the cause of the unified action of the body.

*ya evaṁ vetti puruṣam
prakṛtim ca guṇaiḥ saha
sarvathā vartamāno 'pi
na sa bhūyo 'bhijāyate*

23

A yogi who truly knows Purusa and Prakriti, will not be affected by the bondages of Prakriti and that the right actions performed by him shall make him immortal without further birth.

*dhyānenātmāni paśyanti
kecid ātmānam ātmana*

*anye sāṅkhyena yogena
karma-yogena cāpare*

24

Some try to see the Paramatma, the Supreme in his heart by their purified intellect and meditation; some by way of true knowledge and some by performing right action taking the ideation of the Divine.

*anye tv evam ajānantaḥ
śrutvānyebhya upāsate
te 'pi cātitaranty eva
mṛtyuṁ śruti-parāyaṇāḥ*

25

Some others, without following the three methods; knowledge, meditation and right action, hearing from gurus (teachers) and attending the principles of spirituality carefully worshipping the Supreme will also be delivered from the tortures of births and deaths.

There are many who do not know about Jnanayoga, Karmayoga, Dhyana yoga etc. but as advised by Sadgurus, they practice worshipping God. They also attain the Supreme. But often people are misguided by pseudo gurus. As a result the worshippers may face many a problem.

*yavat sañjāyate kiñcit
sattvaṁ sthāvara-jaṅgamam
kṣetra-kṣetrajña-saṁyogāt
tad viddhi bharatarṣabha*

26

Arjuna, you shall know that movables and immovable are created by the union of the Ksetra and Ksetrajna.

*samañ sarveṣu bhūteṣu
tiṣṭhantañ parameśvaram
vinaśyatsv avinaśyantañ
yaḥ paśyati sa paśyati*

27

He who sees equally the Supreme consciousness existing in the perishables living and non-living things; as imperishable is really a spiritual aspirant or yogi.

In everybody (perishable) the imperishable soul exists. It is called the unit self or jivatma. At the time of death the mind carries with it the soul under its bondage and causes to births until the soul reaching the Supreme.

*samañ paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanātmānañ
tato yāti parāñ gatim*

28

One who sees the Supreme equally in everything shall not kill himself. Those who realize the existence of Supreme consciousness everywhere, attain Him in due course. They cannot reject the Supreme self and the unit soul.

*prakṛtyaiva ca karmāni
kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānam
akartārañ sa paśsyati*

29

He who knows that all actions are performed according to the influence of Prakriti and that soul does not do anything really knows the truth.

All actions are taken place according to the influence of Prakriti acting in one (Sattva, raja and tama-gunas) and that the jivatma has no role.

*yadā bhūta-prthag-bhāvam
eka-stham anupaśyati
tata eva ca vistāram
brahma sarṇpadyate tadā*

30

When one realizes that the original basis of all beings is the Supreme consciousness and that the whole universe is emanated from Him, he attains perfection and merges into the Supreme, shaking of all bondages, caused by the actions under the influence of the natural forces.

*anāditvān nirgunatvāt
paramātmayam avyayaḥ
śarīra-stho 'pi kaunteya
na karoti na lipyate*

31

Arjuna, though Paramatma exists in every being along with the principle of Prakriti, He does not do anything and not create any attachment or bondage due to action.

Nobody can pollute or make Brahma impure, as he is beyond the principles of Prakriti though the unit soul is tortured by the mind due to the influence of the forces of Prakriti.

*yathā sarva-gatam sauḥṣmyād
ākāśam nopalipyate
sarvatrāvasthito dehe
tathātmā nopalipyate*

32

The Supreme light of Paramatma, though exists in everything, it is so subtle and pure and cannot be mixed up with anything. It is not related to bodily actions.

The Supreme entity is all-pervading and hence it is subtler than the subtle and that nothing can influence Him.

The irony is that the Supreme entity in the form of unit self (soul) suffers the pains and enjoys pleasures as being enslaved by the mind.

*yathā prakāśayaty ekaḥ
kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ
prakāśayati bhārata*

33

As the sun lightens up the entire world, the ksetrajna brightens the whole universe (ksetras).

Here Ksetrajna is considered as Paramatma which is also called Suryanarayana, the cause of all lights, existing and spreading His light everywhere.

*kṣetra-kṣetrajñayor evaṁ
antaraṁ jñāna-cakṣuṣa
bhūta-prakṛti-mokṣaṁ ca
ye viduryānti te param*

34

One who is able to know the difference between Ksetra and Ksetrajna by his invisible eye of knowledge reaches the Supreme.

The aim of every soul is to attain total freedom and there by to reach the Supreme self.

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Chapter XIV

GunaThraya yoga

Gunathraya refers to the operating principles of Prakriti .Sattva guna (Sentient force), Rajo guna (mutative force) and Tamo guna (static force) the forces constituting Prakriti. 'Siva Saktiatmakam Brahma', means that consciousness and power together constitute Brahma. In Nirguna Brahma the forces of Sattva, Raja and Tama are dormant and not active. There the Supreme

consciousness alone is felt and experienced by the purified individual soul. But Saguna Brhama is formed by the combination of three forces taking the seed of creation from the Supreme consciousness. We can see innumerable forms and things around the world due to the permutation and combination of these three forces. The influence of three forces is present in human beings as well as in other living and non-living beings. This is well discussed in this chapter.

Sattvaguna refers to the good qualities such as love and affection, consideration for others, moral qualities, devotion to God etc. It is the purest form of Prakriti white and transparent. Rajoguna is characterised by power, material pleasures, getting control over others, amassing wealth and fame, the colour ascribed to it is red. Tamo guna (static force) refers to the mean propensities common to man and animals and the colour ascribed to it is black. The influence of these three forces is present in every human mind. A study of these forces helps one for the psychoanalysis of the individuals. The human mind is generally classified into Sattvika, Rajasika and Tamasika, according to the intensity of the influence of these forces.

One who goes beyond the influence of these three gunas only can enjoy the Divine bliss.

śrī-bhagavān uvāca

*param bhūyaḥ pravakṣyāmi
jñānānām jñānam uttamam
yaj jñātvā munayaḥ sarve
parāṁ siddhim ito gatāḥ*

1

Sri Krisna said: I shall tell you of the supreme wisdom, the highest of all wisdoms. The sages who knew it reached the highest perfection and got liberated from the worldly existence.

*idaṁ jñānam upāśritya
mama sādharmaṁ āgatāḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca*

2

Those who, practicing this wisdom, fixing their mind on Me, need not worry about their birth after entering into My being; at the time of the cosmic dawn or death at the cosmic night. Once they attain Me they have no return thereafter.

Rebirth and death are the state of those who have not attained perfection. At the time of Pralaya all those created beings would merge in to the ParaPrakriti, the primordial Prakriti, at the time of cosmic night and that they all would take birth in the beginning of the cosmic day (Prabhava).

*mama yonir mahad brahma
tasmin garbhaṁ dadhāmy aham
sambhavah sarva-bhūtānāṁ
tato bhavati bhārata*

3

Arjuna, My Paraprakriti is responsible for the creation of all beings and is the womb of all creatures. I place my seed in the womb of Paraprakriti.

Paraprakriti is the state of subtle Prakriti, the un-manifest Prakriti and is the source of life. Paraprakriti receiving the seed of Purusa creates the world. Aparaprakriti is the visible world everywhere. Everything created is the Aparaprakriti.

*sarva-yonisu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bīja-pradah pitā*

4

All things are created by the Mother Nature taking the seed from Me being the farther of the created.

*sattvaṁ rajas tama iti
gunāḥ prakṛti-sambhavāḥ
nibadhnanti mahā-bāho
dehe dehinam avyayam*

5

The operative principles of Prakriti; Sattva, raja and tama qualities bind the soul to the body.

As the unit soul is bound by Prakriti by its power the soul loses freedom and becomes a slave of sorrow and happiness. In the course of time there arises the desire for the liberation of the soul and it finds out a suitable method and that the individual starts doing right actions for freeing the soul. Slowly the soul gets released from the bondages of Prakriti and escapes into the Divine Purusa.

*tatra sattvaṁ nirmalatvāt
prakāśakam anāmayam
sukha-sangena badhnāti
jñāna-sangena cānagha*

6

Arjuna, the nature of Sattva guna is pure and bright. But it creates the desire for the wellbeing and knowledge. The Sattva guna also binds the soul.

It is said that Sattvaguna is the purest form of Prakriti and is with white light. Mind becomes pure when Sattvaguna is predominant in one. Sattvika are those whose minds are dominated by Sattvaguna and are good by not performing wrong deeds. But they are interested in their wellbeing and also for getting knowledge. As their minds are purified they are very near to the Divine. If they perform, right action taking the ideation of the Supreme without the desire for results; will soon attain liberation.

*rajo rāgātmakam viddhi
tṛṣṇā-sanga-samudbhavam
tan nibadhnāti kaunteya
karma-sangena dehinam*

7

Arjuna, the nature of Rajo guna (mutative force) increases once sensual desires, passion and attachments. It binds a soul through attachments and desire for fruits of action.

Power, wealth, fame, sensual enjoyments, aristocratic bend of mind etc. are marked by the influence of Rajoguna. The term Raja (king) is related to Rajo guna.

*tamas tv ajñāna-jam viddhi
mohanam sarva-dehinām
pramādālasya-nidrābhis
tannibadhnāti bhārata*

8

Ignorance is generated from Tamoguna. The soul is deluded mainly by sensual enjoyments. The Tamoguna dominated persons think that their body is everything and even the atma is the body. Tamoguna induces people to do wrong actions. More sleep, error, idleness etc. are the symptoms of Tamoguna.

Animal instincts become predominant with the nature of Tamoguna. Most of the criminals are dominated by Tamoguna. Tamoguna binds the soul to animal instincts and one becomes illcultured. Once a friend told if a man and a woman dominated by Tamoguna get married their relationship would be that of a healthy cow and a strong bull. They would be animal like.

*sattvam sukhe sañjayati
rajaḥ karmani bhārata*

*jñānam āvṛtya tu tamaḥ
pramāde sañjayatyuta*

9

O Bharata, Sattvaguna binds a soul to happiness and wellbeing, Rajo guna to actions and Tamoguna to wrong actions and idleness.

These three forces of Prakriti are present in everybody but in varying degree of their predominance. These forces are necessary for the existence of everybody. A pure mind, right action, good sleep etc. are there in one dominated by the force of Sattvaguna. Eagerness to do right action and to strive for real knowledge are the qualities of Sattvaguna.

*rajas tamaś cābhibhūya
sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaścaiva
tamaḥ sattvaṁ rajas tathā*

10

Arjuna, sometimes Sattvaguna dominates Rajoguna and Tamoguna and sometimes Rajoguna dominates Sattvaguna and Tamoguna and sometimes Tamoguna may dominate Sattva guna and Rajo guna.

Though these three forces exist in everybody in varying degree of their influence by action one can improve the influence of one of these forces i.e. one can cause to improve the influence of Sattvaguna or Rajoguna or Tamoguna by appropriate actions. The influence, in one person, of these forces goes on changing every now and then.

*sarva-dvāreṣu dehe 'smin
prakāśa upajāyate
jñānam yadā tadā vidyād
vivṛddhaṁ sattvaṁ ityuta*

11

When one's sensory and motor organs get brightened with light and discernment, it is taken for granted that in him there is the dominance of Sattvaguna.

Sattvaguna is characterized by brightness. One can develop the influence of Sattva guna by virtuous action and right ideation of the Supreme.

*lobhaḥ pravṛttirārambhaḥ
karmaṇām aśamaḥ spṛhā
rajasy etāni jāyante
vivṛddhe bharatarṣabha*

12

When one's mind is predominated by Rajo guna; craving for wealth and sensual desires increase. He will always try for the satisfaction of his strong drives or desires.

*aprakāśo'pravṛttis ca
pramādo moha eva ca
tamasy etāni jāyante
vivṛddhe kuru-nandana*

13

Arjuna, in whose mind Tamoguna is predominant, ignorance, darkness, idleness and the tendency of committing criminal offences are intensified.

An individual predominant with Tamoguna will not be ready to perform even his rightful duties.

He may raise lame excuses for not performing his duties or actions. Some hold that they are not ready to work under anybody, while they may not take initiative and show enthusiasm to any work independently. Such people are sensuous and wish to be lazy and comfortable at the expense of others.

*yadā sattve pravṛddhe tu
pralayaṁ yāti deha-bhṛt
tadottama-vidāṁ lokān
amalān pratipadyate*

14

When one person dies while his mind is dominated by Sattvaguna he will attain the world of the men of noble deeds, i.e. the heavens (ethereal world).

*rajasi pralayaṁ gatvā
karma-sangiṣu jāyate
tathā pralīnastamasi
mūḍha-yoniṣu jāyate*

15

It is stated that if a person's mind while leaving his body is predominant with Rajoguna; his next birth would be among the men of those busy with actions for amassing wealth and power. If one dies while Tamoguna is predominant he would take the next birth as a stupid creature such as insect or beast.

*karmaṇaḥ sukṛtasyāhuḥ
sāttvikam nirmalam phalam
rajasas tu phalam duḥkham
ajñānam tamasaḥ phalam*

16

The result of Sattvika action is harmless though they are interested in their wellbeing. But the result of Rajasika action is strong mental torture and sorrow and that of thamasika action is ignorance and darkness.

*sattvāt sañjāyate jñānam
rajaso lobha eva ca*

*pramāda-mohau tamaso
bhavato 'jñānam eva ca*

17

From Sattvaguna knowledge, Rajoguna craving and from Tamoguna ignorance, wrong action and reduced sensibility of mind will take place.

*ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

18

Those who dominated by Sattvaguna move towards the higher planes of knowledge but those with Rajoguna predominance stay in the middle, while those with Tamoguna predominance go down.

*nānyaṁ guṇebhyaḥ kartāraṁ
yadā draṣṭānupaśyati
guṇebhyaś ca paraṁ vetti
mad-bhāvaṁ so'dhigacchati*

19

He who knows that the doer of all actions is Prakriti characterized by three forces and knows that the Supreme self is indifferent and beyond the preview of Prakriti and also knows that the atma is only a witnessing entity; attains Me.

*guṇān etān atītya trīn-
dehī deha-samudbhavān
janma-mṛtyu-jarā-duḥkhair
vimukto 'mṛtam aśnute*

20

When the soul becomes free from the grip of the three forces of Prakriti it also becomes free from birth and death, happiness and sorrow and ultimately attains a state of immortality and eternal bliss.

arjuna uvāca

*kair liṅgaistrīn guṇān etān
atīto bhavati prabho
kim ācāraḥ katharṁ caitāṁs
trīn guṇān ativartate*

21

Arjuna asked: O Lord, what is the status of one beyond gunas? What are his rituals? How does he win the influence of the gunas?

śrī-bhagavān uvāca

*prakāśarṁ ca pravṛttim ca
moham eva ca pāndava
na dveṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati*

22

Sri Krisna said: Arjuna, he who does not hate light and activity or long for when they are absent; is said to be beyond the influence of three forces of Prakriti ; Sattva, Raja and Tama.

*udāsīna-vadāsīno
gunair yo na vicālyate
guṇā vartanta ity evaṁ
yo 'vatiṣṭhati neṅgate [23]*

*sama-duhkha-sukhaḥ sva-sthaḥ
sama-loṣṭāśma-kāñcanaḥ
tulya-priyāpriyo dhīras
tulya-nindātmā-saṁstutiḥ [24]*

*mānāpamānayos tulyas
tulyo mitrāri-pakṣayoḥ
sarvārambha-parityāgī
gunātītaḥ sa ucyate [25]*

23, 24, 25

He who is not disturbed by the influence of the three forces and knows that he moves within the gunas and tries to attain the Supreme does not fall from the higher state of mind.

A person who knows that the forces are that of the Prakriti and that the atma is beyond the gunas shall not have a down fall.

He who is established in the Supreme and considers sorrow and happiness equally and also for whom soil, stone and gold are alike, who is wise and not affected by fame or ignominy and also sees friends and enemies equally and has surrendered his doer ship of action to God; is said to be beyond the influence of the three gunas.

*mām ca yo'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

26

He who fixing his mind on Me, worships Me with full devotion is said to have overcome the influence of forces of Prakriti.

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

27

I am the origin and the ground of the imperishable Brahma and the source of eternal virtue, immortality and bliss.

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Chapter XV

Purushotama yoga

Paramapurusa (Supreme consciousness) is Purushotama. The process of attaining Purushotama is Purushotama yoga. It is the most desirable and greatest of all yoga practices. The aim of a true spiritual aspirant is to attain Paramapurusa who is beyond the purview of the forces of Prakriti. The Purusa is Omnipresent, Omnipotent and Omniscient. It is a process to attain or become one with the Supreme Purusa. Akshara Brahma is beyond the influence of the three forces (gunatita). Purushotama is totally free from the forces of Sattva, Raja and Tamogunas. The aim of everybody must be to reach Him at the state of

blissfulness. When one is totally free from the grip of gunas or Prakriti, he attains the all loving Purushotama.

śrī-bhagavān uvāca

ūrdhva-mūlam adhaḥ-śākham

aśvatthaṁ prāhur avyayam

chandāṁsi yasya paṇṇāni

yas taṁ veda sa veda-vit

1

Sri Krisna said: The wise men refer to an imperishable pipal tree whose roots are directed upwards to the heaven and its stem and branches grow spreading downwards. Its stem represents Saguna Brahma and the leaves are said to be the Vedas.

The pipal tree whose roots is directed upwards and branches grown downwards, is an internal vision of great yogis. The roots of the tree are directed towards the Nirguna Brahma, the infinite, and the whole vision is an archetypal form of the entire created universe. It is said that the leaves of the tree represent the great Vedas.

adhaścordhvaṁ prasṛtās tasya śākha

guna-pravṛddhā viśaya-pravālāḥ

adhaśca mūlāny anusantatāni

karmānubandhīni manuṣya-loke

2

Branches of a pipal tree may extend upwards and downwards. The operative principles of Prakriti; Sattva guna, Rajo guna and Tamo guna help the tree to grow. It is also said that the tender leaves of the tree represent the sensory organ of sound.

*na rūpam asyeha tathopalabhyate
nānto na cādir na ca sampratiṣṭhā
aśvattham enaṁ su-virūḍha-mūlam
asaṅga-śastrena dṛḍhena chittvā [3]*

*tataḥ padaṁ tat parimārgitavyaṁ
yasmin gatā na nivartanti bhūyaḥ
tam eva cāḍyaṁ puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇī [4]*

3, 4

It is very difficult to know the real form of the infinite pipal tree; It's beginning and end are not known. One must cut off the pipal tree from his mind as it represents the physical world. The tree is to be cut off by the axe of detachment. Only by cutting off the tree, one can escape from the world of miseries. The symbol of the pipal tree represents the Apra Prakriti.

*nirmāna-mohā jīta-saṅga-doṣā
adhyātma-nityā vinivṛtta-kāmāḥ
dvandvairvimuktāḥ sukha-duhkha-samjñair
gacchantyamūḍhāḥ padam avyayaṁ tat*

5

A man, of true wisdom who is free from egoism, delusion and attachment and is trying to attain the Supreme, and who has freed himself from the dichotomic feelings of pains and pleasures; reaches My immortal state.

*na tad bhāsayate sūryo
na śaśaṅko na pāvakaḥ*

*yad gatvā na nivartante
tad dhāma paramaṁ mama*

6

The Supreme effulgent state of God cannot be further brightened by the sun or the moon as it is the origin and the flow of infinite light. Those reaching that state would never return back. It is the ultimate abode of everyone.

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthani karṣati*

7

The jivatma (unit consciousness) is a particle of the Supreme being which is attracted by the mind and is controlled by the sensory organs by the interactions of the operative principles of Prakriti.

The mind encircles the soul which is beyond the senses and the principles of Prakriti. The unit self is covered by the delusion of mind keeping it under the control and bondage. Therefore the soul suffers or enjoys the fruits or the results of actions of the mind. Mind being the combination of the principles of Prakriti is blind, without the soul. Therefore even the feeling of 'I' is caused by the presence of the unit soul. Moksha (liberation) refers to the total freedom of the soul from the slavery of the mind.

*śarīraṁ yad avāpnoti
yaccāpy utkrāmatīśvaraḥ
grhītvaitāni saṁyāti
vāyur gandhanivāśayāt*

8

The jivatma while leaving the body along with mind and the principles of senses moves in search of another body. As the wind moves taking the scents of

flowers, the reactions in their potential forms of actions are transferred from one body and enters into another.

Karmapasas (bondage of actions) are transferred from one birth to another until they are removed by purifying one's mind by the practice of yoga with true ideation of the Supreme.

*śrotraṁ cakṣuḥ sparśanaṁ ca
rasanaṁ ghrāṇam eva ca
adhiṣṭhāya manaścāyaṁ
viṣayān upasevate*

9

The jivatma (soul) enjoys the sense objects with the help of mind and senses as hearing, sight, touch, taste and smell.

The soul is under the bondages of Prakriti; Sattva, Raja and Tama gunas. It is like a caged bird enjoying the food offered to it. But the bird always wishes to get out of the confinement; such is the condition of the soul being enslaved by the mind.

*utkrāmantam sthitam vāpi
bhuñjanaṁ va gunānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣusaḥ*

10

The unwise and the ignorant do not see the soul as different from the body even by sensual enjoyment or at the time of the soul leaving the body.

The irrational and ignorant people do not and cannot know the different entity of the soul in the body. They do not have any sense of the operative principles of Prakriti either.

*yatanto yoginaścainaṁ
paśyanty ātmany avasthitam*

*yatanto'py akṛtātmāno
nainam paśyanty acetasaḥ*

11

Only the wise striving for attaining the real knowledge realizes the existence of the soul different from their mind and body, beyond the scope of Prakriti.

The soul is as pure as the Divine consciousness. It cannot be polluted by the forces of Prakriti though the unit self is under the control of the mind, being influenced by the forces of Prakriti; Sattva, Raja and Tama.

*yad āditya-gataṁ tejo
jagad bhāsayate'khilam
yaccandramasi yaccāgnau
tat tejo viddhi māmakam*

12

Arjuna, the light of the Sun and the Moon illuminating the entire world is that of Mine. The glow of the fire is also Mine.

The Supreme self is also called Ananthasuryanarayana (the infinite sun of light).

*gāmāviśya ca bhūtāni
dhārayāmy aham ojasā
puṣṇāmi cauṣadhīḥ sarvāḥ
somo bhūtvā rasātmakaḥ*

13

I, do permeate into the earth and exist as the vital force of living beings and as the moon nourishing all the plants.

*ahaṁ vaiśvānaro bhūtvā
prāṇināṁ deham āśritaḥ*

*prāṇāpāna-samāyuktaḥ
pacāmy annaṁ catur-vidham*

14

I am instrumental for digesting the food in the body of living beings in the form of fire (Jataragni) uniting with the ingoing (Prana) and the outgoing breaths (Apana).

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtirjñānam apohanaṁ ca
vedaś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

15

I am seated in the heart of all beings, act as the controller of memories, the source of knowledge and cause of ignorance and oblivion.

*dvāvimau puruṣau loke
kṣaraścakṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho'kṣara ucyate*

16

There are two names attributed to the Supreme consciousness; the Akshara Purusa, the imperishable and Kshara Purusa, the perishable. The Purusa existing in the body of all beings is Kshara Purusa and the Purusa existing in the communion of body and senses is Akshara (soul).

The Purusa existing in non-living beings where there is no communion of the body and senses and that under goes changes is Kshara Purusa. The soul in a body characterized by the senses and mind, is Akshara and is imperishable and not changing.

*uttamaḥ puruṣastvanyaḥ
paramātmety udāhṛtaḥ*

*yo loka-trayam āviśya
bibhartyavyaya īśvaraḥ*

17

There is another name of Purusa different from Kshara and Akshara, i.e. Utamapurusa that sustains all the world of existence and it is the Supreme soul or spirit.

*yasmāt kṣaram atīto'ham
akṣarād api cottamaḥ
ato'smi loke vede ca
prathitaḥ puruṣottamaḥ*

18

I am the Supreme self, different from My particle (soul) in its nature of infinity and is beyond the imperishable particle of the unit self in living bodies. I am therefore called the Purushotama the Supreme person.

*yo mām evam asammūḍho
jānāti puruṣottamam
sa sarva-vid bhajati mām
sarva-bhāvena bhārata*

19

Therefore Arjuna, the wise men realizing Me as the Supreme person and the all-knowing constantly worship Me as the all-pervading entity.

*iti guhyatamaṁ śāstram
idam uktaṁ mayānagha
etad buddhvā buddhimān syāt
kṛta-kṛtyaś ca bhārata*

20

Arjuna, you being sinless I have imparted to you the most secret and esoteric knowledge of yoga. Knowing the spirit of this, one becomes wise and consequently his goal is accomplished.

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Chapter XVI

Daivasura Sampath Vibhaga yoga

The terms 'Div' refers to light and the term divine is related to it. Therefore Deva or God means the divine (light). The opposite word of Deva is Asura which means darkness or ignorance. Asuras are those who stand against virtue and virtuous persons. They are negative in character. Those with divine qualities march towards the Supreme light while those who with Asura qualities move only all along

darkness or ignorance. People of Asura qualities make all the troubles to those with virtues. It is said that problems are created by Asuras while they are solved by Devas (good people). The values like love, compassion, affection, consideration for others, performing right duty etc. are not present in Asuras. Asuras with their demoniac powers constantly fight against the virtuous persons. Devas refer to those who have got the sparks of divine light within. We can classify and identify Devas and Asuras, among human beings, on the bases of the influence of the gunas of Prakriti acting in them. In this chapter it is discussed the influence of the forces of Prakriti in men and the character being expressed by the individuals. It is stated that the main cause of all human problems is the Asura tendency in man.

Keep yourself away from the Asuras and not to pollute your mind by their influences.

śrī-bhagavān uvāca

*abhayaṁ sattva-saṁśuddhir
jñāna-yoga-vyavasthitiḥ
dānaṁ damaś ca yajñaś ca
svādhyāyastapa ārjavam [1]*

*ahiṁsā satyam akrodhas
tyāgaḥ śantirapaiśunam
dayā bhūteṣvaloluptvam
mārdavaṁ hrīracāpalam [2]*

*tejaḥ kṣamā dhṛtiḥ śaucam
adroho nāti-mānitā
bhavanti sampadam daivīm
abhijātasya bhārata [3]*

1,2,3

Total, freedom from fear, mental purity, fixing mind in yoga and meditation, control of senses, worship of the Supreme and other Gods, sacrifices in fire, acquiring good knowledge, giving alms to others, stable and open mindedness, non-violence, gentle behavior, patience, neatness, courage, truthfulness, abstaining from gossip etc. are related to persons born with divine (Deva) characteristics.

Higher thinking, understanding, not boasting oneself etc. are due to the grace of the divine Purusa.

Purity of mind and purity of actions are really the gift of the Supreme.

*dambho darpo'bhimānaśca
krodhaḥ paruṣyam eva ca
ajñānaṁ cabhijātasya
pārtha sampadamāsurim*

4

Showing contradiction in words and actions (hypocrisy), ignorance, arrogance and pride, sternness in wrong actions are the demoniac characteristics.

Asuras are not humble. They think that they are only the right. Such people insult the good and spread rumors with a view to creating enmity with others and are very active and particular in bringing damage to the good name of others.

*daivī sampad vimokṣāya
nibandhāyāsurī matā
mā śucaḥ sampadaṁ daivīm
abhijāto'si pāṇḍava*

5

The Divine grace and Divine properties lead one to liberation. But the, demoniac properties add bondages to the soul. Therefore, Arjuna, you need not worry as you possess the Divine properties.

*dvau bhūta-sargau loke'smin
daiva āsura eva ca
daivo vistāraśaḥ proktā
āsuram pārtha me sṛnu*

6

Arjuna, there are two types of men in this world; those with the divine properties and those with demoniac properties. You have already heard from Me relating to those with divine characteristics. Now you hear from Me of those with demoniac characteristics in detail.

*pravṛttiṁ ca nivṛttiṁ ca
janā na vidurāsurāḥ
na śaucam nāpi cācāro
na satyam teṣu vidyate*

7

Those with Asura (demoniac) properties do not know what virtuous actions are and what not. They do not have external or internal purity and are not truthful and gentle. They always remain as a threat to the good people.

*asatyam apratiṣṭham te
jagad āhuranīśvaram
aparaspara-sambhūtam
kim anyat kāma-haitukam*

8

Those with demoniac disposition may say that this world has no foundation and is unreal and Godless. The world is created and formed by the union of the male and female living beings and hold that there is no other relevance to this world. They are totally materialistic and egoistic in nature.

*etāṁ dṛṣṭimavaṣṭabhya
naṣṭātmāno'lpā-buddhayaḥ
prabhavanty ugra-karmāṇaḥ
kṣayaya jagato'hitaḥ*

9

Those who are with devilish (Asura) disposition do terrible and wrong actions and become the enemies of the people and stand for the total destruction of the world.

*kāmam āśritya duṣpūraṁ
dambha-māna-madānvitaḥ
mohād gṛhitvāsad-grāhān
pravartante'śuci-vratāḥ*

10

They are concerned with their own sensual enjoyments and are happy in torturing the good people by hook or crook. They are devilish, ignorant and impure in character, cherishing the insatiable desires and improper conduct and actions; live in this world. They are irrational, egoistic, arrogant and hypocrites and are negative minded and are strongly against all good thoughts and actions. Anger is a common character of such persons. They oppose very vehemently positive actions and support all negativities. We can judge of their mental status on the basis of their responses to positive thoughts and actions.

*cintāmaparimeyāṁ ca
pralayāntām upāśritāḥ
kāmapabhoga-paramā
etāvad iti niścitaḥ [11]*

*āśā-pāśa-śatair baddhāḥ
kāma-krodha-parāyaṇāḥ*

*īhante kāma-bhogārtham
anyāyenārtha-sañcayān [12]*

11,12

Those with demoniac nature stand for sensual pleasures till death and consider that the material pleasures are really desirable and real.

There is a saying that ‘the eyes of a dead fox are directed towards the cage of the chicken.’ This can well be applied in the case of men with demoniac properties also. The demoniac are uncultured without any ray of light within. They are characterized by lust, anger and striving for amassing wealth even by unfair means. They are after money and wealth for increasing and maintaining their material pleasures.

*idam adya mayā labdham
imaṁ prāpsyē manoratham
idam astīdamapi me
bhaviṣyati punardhanam [13]*

*asau mayā hataḥ śatrur-
haniṣye cāparān api
īśvaro'hamahaṁ bhogī
siddho'ham balavān sukhī [14]*

13,14

The people with Asura disposition may say ‘today I have got so much money and I shall attain anything and everything that I desire. I have much wealth and will earn more and more.’

They always run after the objects of enjoyment and pleasure and possess them by any means and also commit mistakes and even criminal offences and justify them in the absence of evidences. They lead a life of egoistic disposition and do not know that their soul is witnessing everything. They may say “I killed an

enemy and will kill others as well. I am the Lord of the world and I have divine powers and I am therefore satisfied.”

Even in the methods of worship Asura and Deva differ. Those worshipping God to attain liberation are real spiritualists and their approach is positive. The positive approach is called Vidya which helps one to realize the Supreme and free the soul from bondages. It guides for the virtuous actions. On the other hand Avidya or ignorance is represented by Asuras, doing wrong actions and taking the soul away from the Supreme.

*āḍhyo'bhijānavān asmi
ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modiṣya
ityajñāna-vimohitāḥ [15]*

*aneka-citta-vibhrāntā
moha-jāla-samāvṛtāḥ
prasaktāḥ kāma-bhogeṣu
patanti narake'śucau [16]*

15,16

A person with Asura property thinks that he is rich with big family strength and he would say “I shall do sacrifices, give alms and will be happy” They become easy victims of lust and hunger and commit serious crimes and fall in the foulest hell.

Once a devotee told egoistically ‘I performed Ganapathi sacrifice a thousand times.’ As there is arrogance in him, he could not get any benefit of Ganapathi sacrifice. He lost the materials used in the sacrifice and his valuable time and that these type of worships are negative.

Performing sacrifices without purity and humbleness of mind is negative.

*ātma-sambhāvitāḥ stabdhā
dhana-māna-madānvitāḥ
yajante nāma-yajñaiste
dambhenāvidhi-pūrvakam*

17

The Asuras become very arrogant, overwhelmed with the desire of amassing wealth and luxuries. They perform some sacrifices to make others believe that they are doing the true sacrifice for others.

*ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ ca saṁśritāḥ
mām atma-para-deheṣu
pradviṣanto'bhyasūyakāḥ*

18

Egotism, brutality, arrogance, lust, anger etc. are increasingly present in people with Asura tendencies and they hate Me existing in them as their souls.

They do insult and disown their own souls and the Supreme Self. They always try to discourage the positive movement of the humanity and promote vices saying that there is no God and they find no need to fear anybody.

*tānahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipamy ajasram aśubhān
āsurīṣveva yoniṣu [19]*

*āsurīm yonim āpanna
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim [20]*

19,20

They are cruel, sinful and vice among men whom I cast again and again in the womb of demons.

Arjuna, the Asura take birth after birth for a long period and are pulled down to the lower levels.

*tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhastathā lobhas-
tasmād etat trayam tyajet*

21

It is said that lust, anger and greed are the three gate-ways open to hell. Therefore one should shun all the three.

*etair vimuktaḥ kaunteya
tamo-dvārais tribhir narah
ācaraty ātmanaḥ śreyas-
tato yāti parām gatim*

22

He who escaped from the gates of hell (lust, anger and greed) shall strive for the liberation of his soul and attain Me in due course.

Lust, anger and greed are the most avoidable and mean evils in man. If one can be free from these propensities he can move to higher planes of realization.

*yaḥ śāstra-vidhim utsṛjya
vartate kāma-karataḥ
na sa siddhim avāpnoti
na sukhaṁ na parām gatim*

23

As a man of Asura nature acts against the principles of scriptures in an arbitrary way according to his own will, never attains perfection or the Supreme Purusa.

*tasmācchāstraṁ pramāṇaṁ te
kāryākārya-vyavasthitau
jñātvā śāstra-vidhānoktaṁ
karma kartum ihārhasi*

24

Therefore, Arjuna, you do all right actions as per scriptures alone.

In this chapter the characteristic of the divine and demoniac minds are subtlety analyzed.

Try to overcome the vice characteristics of the mind and convert it into divine properties and march ahead to the Supreme Purusa (consciousness).

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Chapter XVII

Sradhathraya Vibhaga yoga

Sradha refers to one's belief and faith and 'thraya' to the three forces of Prakriti. The minds of individuals can be categorized into three on the basis of the intensity of the influence of the forces (gunas) of prakriti in them. They are Sattvika, Rajasika and Tamasika. If an individual's mind is dominated by Sattva guna rather than Rajo guna and Tamo guna he is said to be Sattvika. Where Rajo guna is dominant, he is called Rajasika and Tamasika in whom Tamo guna is the dominating force. In every individual these three principles are present in varied degrees or intensities i.e. human mind is a composition of these three forces. As

a result of the permutation and combination of these three forces the entire world appears to be different with infinite nature and existence. In this chapter it is discussed as to the influence of operative principles of Prakriti in human beings.

Develop infallible faith in God and lead a life of happiness and peacefulness.

arjuna uvāca

*ye śāstra-vidhim utsrjya
yajante śraddhayanvitāḥ
teṣāṁ niṣṭha tu kā kṛṣṇa
sattvam āho rajastamaḥ*

1

Arjuna asked: Krisna, some worship the Gods with faith and some others with faith but without observing the directions of scriptures. What is their position? Whether Sattvika, Rajasika or Tamasika?

śrī-bhagavān uvāca

*tri-vidhā bhavati sraddhā
dehināṁ sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām sṛṇu*

2

Sri Krisna said: According to faith and nature of the worshippers, they are categorized into Sattvika, Rajasika and Tamasika. You hear from Me.

*sattvānurūpā sarvasya
śraddhā bhavati bhārata
śraddhā-mayo'yaṁ puruṣo
yo yac-chraddhaḥ sa eva saḥ*

3

Arjuna, faith is formed according to the culture and mental states of everyone. Whatever be the nature of his faith, he will be that, invariably.

*yajante sātṭvikā devān
yakṣa-rakṣāṁsi rājasāḥ
pretān bhūta-gaṇāṁscānye
yajante tāmasā janāḥ*

4

Those with Sattvika mental disposition worship Gods, and those with Rajasika mindset worship demons or demi-gods and that the Tamasika worship spirits of the dead and the ghosts.

Men of real knowledge and wisdom say that the character of a person can be understood on the basis of the deity he selects for worship. The Sattvika men of mental status worship divine symbols. They are the worshippers of divine light or consciousness. Sattvika man strives for real knowledge and tries to attain the Supreme consciousness. But the Rajasika worship Demi-Gods or demons representing power and that they want to gain power, fame, siddhi (extra ordinary mental power) and wealth by worshipping symbols representing power. The Tamasika worship the spirit of the dead and the gone to attain certain powers of inhuman nature. They usually do many wrong deeds and harm the common man. They really follow witchcraft. There are some who worship human beings to attain some extra ordinary mental powers. It is too Tamasika worship. Such worships

prevent spiritual progress. The worships by Sattvika are desirable and are usually directed towards the ultimate truth. Not worshipping any God is better than the worship of Saktheya(power worship).

*aśāstra-vihitaṁ ghoraṁ
tapyante ye tapo janāḥ
dambhāhaṅkāra-samyuktāḥ
kāma-rāga-balānvitāḥ*

5

Some do severe penance not according to the directions of the scriptures. They are under the influence of egotism, ignorance, severe attachment to sensual enjoyments and power.

They really torture the body and soul by practicing severe penance, rituals and sacrifices. Egotism, arrogance and greed for wealth and power are their characteristic nature. They are mainly concerned with material gains rather than attaining the freedom for the tortured soul within. They have found out that by worshipping symbols representing power; they can attain certain mental powers, wealth and social status. These are the peculiarities of those with Asura dispositions.

*karśayantaḥ śarīra-stham
bhūta-grāmam acetasah
māṁ caivāntaḥ śarīra-sthaṁ
tān viddhyāsurā-niścayān*

6

Remaining in the heart of the human beings as soul, I suffer the pain of demoniac actions.

With the help of the twenty-three factors representing our body, wrong and cruel actions are performed by the people with Asura disposition. The results of such actions are suffered by the soul within. These combinations of twenty-three factors are responsible for promoting good deeds as well. When the mind is directed towards light it becomes divine and when it is directed towards ignorance and sin and it is Asura.

*ahārāstvapi sarvasya
tri-vidho bhavati priyaḥ
yajñastapastatha dānaṁ
teṣāṁ bhedaṁ mimaṁ śṛṇu*

7

Even the food we take can be classified into three relating to the mental status of the persons (Sattvika, Rajasika, and Tamasika). Giving of alms, penance and sacrifices are also of the three types as above. You hear it from Me.

*āyuh-sattva-balārogya-
sukha-prīti-vivardhanāḥ
rasyāḥ snigdhaḥ sthirā hṛdyā
āhārāḥ sāttvika-priyāḥ*

8

For Sattvika persons their food habits shall be according to their age, vital force, body power, health and comforts, so also for promoting their health; pleasing food items like sweets, items combined with ghee etc. are said to be suitable.

Meat, egg, fish etc. are not included in the food items of Sattvika as they are considered Tamasika. For Sattvika men vegetarian food is preferable. But most of the people take too much non-vegetarian food items for improving their health. They are the least worried of the purity of their minds and are mainly concerned

with the taste attributed to the non-vegetarian food. 'Ahimsa paramodharma', means non-violence is the ultimate moral obligation. Killing or promoting to kill animals, birds etc. comes under violence.

*kaṭv-amlā-lavaṇātyuṣṇa-
tikṣṇa-rūkṣa-vidāhinaḥ
āhārā rājasasyeṣṭhā
duḥkha-śokāmaya-pradāḥ*

9

Bitter, acid, salty, too hot, pungent (strong odor), dry and burning food are liked by Rajasika men. These items cause to illness and sorrow.

In short Sattvika types of people are very rare and than those with Rajasika and Tamasika nature. If it is so, most of our representatives are Rajasika or Tamasika types. Therefore, there would not be any shortage of problems. We shall not expect much from them.

It is interesting to note that once a chief representative of the people's party told that he had consumed more number of chicken than any fox ever did. We can hope that he has not become a fox.

Our civil rules must be made very strict and practically useful as in the case of developed nations to efficiently control the people with Rajasika and Tamasika nature.

*yāta-yāmaṁ gata-rasaṁ
pūti paryuṣitaṁ ca yat
ucchiṣṭam api cāmedhyaṁ
bhojanaṁ tāmāsa-priyam*

10

People with Tamasika bent of mind prefer to half cooked, half ripe, stale, insipid (flavourless), rotten and polluted food. They prefer to those food items prepared even before a night.

However there is no one purely Tamasika or Rajasika.

*aphalākāṅkṣibhir yajño
vidhi-dṛṣṭo ya ijjate
yaṣṭavyameveti manaḥ
samādhāya sa sāttvikaḥ*

11

One performing any sacrifice properly with purity of mind is said to be Sattvika. Most of the sacrifices of Sattvika are carried out with a view to purifying one's mind. Such sacrifices are for the welfare of others as well.

*abhisandhāya tu phalaṁ
dambhārtham api caiva yat
ijjate bharata-śreṣṭha
taṁ yajñaṁ viddhi rājasam*

12

Arjuna, where one performs sacrifices (yajna) for a particular result or to show others that he is one doing such actions; is said to be Rajasika.

Sacrifice also means giving up the benefits to others. Where a person performs sacrifice for the welfare of others it becomes Sattvika and desirable. We see today many sacrifices are merely physical and pseudo spiritual displays.

*vidhi-hīnam asṛṣṭannaṁ
mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñaṁ
tāmasaṁ paricakṣate*

13

Sacrifices being done not following the scriptural directions, not serving food or alms to the deserved, not paying sacrificial fees or not properly chanting scared words and done carelessly are said to be Tamasika.

Many of our sacrifices have become Tamasika because they are diverted from the divine path and goal. Therefore they are of no use, if not harmful. Money, time and materials used for such sacrifices may become waste, if the sacrifices are not done as prescribed in the scriptures. There is compulsory collection of money to conduct sacrifices and to provide food to the general public. Usually many receiving food from such sacrifices are rich and the affluent. It is sinful to provide food as alms to the rich, by collecting money from the poor.

It is like enthusiasm shown in declaring aids and rewards generously to someone in the public, by the government and the ministers from the public exchequer.

*deva-dvija-guru-prājña-
pūjanam śaucam ājavam
brahmacaryam ahimsā ca
śārīram tapa ucyate*

14

Worshipping of Gods and respecting Brahmins, man of wisdom etc. are said to be penance of physical nature. So are the purity of body, mind, Brahmacharya, non-violence etc being considered as penance performed physically.

The difference between God and Gods needs to be clearly understood. God refers to the Supreme consciousness or the Supreme Self. Gods refer to the symbolic forms such as Varuna (God of water), Vayu (God of air), Agni deva (the God of fire), Indra (God of senses), Subrahmanya (the God of justice and war), Dharmasasta (The God of justice) etc. and also various Goddesses like Saraswathy, Lakshmi, Durga etc. with definite conceptual meanings and purposes. Most of the above symbols of deities represent divine power. It is to be noted that these symbols are mental creations with definite ideational meanings. The people usually worship Gods for purposes other than attaining liberation. Right worship is the one only to attain the Supreme consciousness.

Worshipping of other Gods of divine forms may act as a basis to worship the Supreme self for liberation.

*anudvega-karam vākyam
satyam priya-hitam ca yat
svādhyāyābhyasanam caiva
vāñ-mayam tapa ucyate*

15

Penance of words refers to one not creating discomfort to others by the use of harsh words or telling some truth not bringing ill will and also the study of Vedas, Sastras and practice of repeating His divine names.

Whatever we hear now a days in media discussions are not penance of words but encounters of people, with egoistic disposition and arrogance. The divine purpose of the use of words is defeated. Words are the gifts of the Supreme.

*manah-prasādaḥ saumyatvaṁ
maunam ātma-vinigrahaḥ
bhāva-samśuddhirityetat
tapo mānasamucyate*

16

Happiness, gentleness, ideational purity, control of mind, purity of mind etc. are said to be the penance with mind.

At present we lack humbleness, love and keeping of silence, wherever necessary.

*śraddhayā parayā taptam
tapas tat tri-vidham naraiḥ
aphalākāṅkṣibhiryuktaiḥ
sāttvikam paricakṣate*

17

It is said that penances being performed with body, mind and words; as stated above with purity of mind and purpose, without desire for fruits of action; are Sattvika.

*satkāra-māna-pūjārtham
tapo dambhena caiva yat
kriyate tadiha proktaṁ
rājasam calamadhruvam*

18

Those penance to attract the respect of others with selfish motives and without due commitment and sincerity are said to be Rajasika.

*mūḍha-grāheṇātmano yat
pīḍayā kriyate tapaḥ
parasyotsādanārtham vā
tat tamasam udahrtam*

19

Those austerities performed by the unwise for the sake of selfish motives even by torturing their bodies or for the ruin of others are said to be Tamasika.

Black magic (Witchery), terrorism, conspiracy etc. are Tamasika actions.

*dātavyam iti yad dānam
dīyate'nupakārine
deśe kāle ca pātre ca
taddānam sāttvikam smṛtam*

20

Wise men view that alms given to one, considering the right time and place to the right person on the basis of the eligibility of the person receiving it; is said to be Sattvika.

*yat tu pratyupakārārthaṁ
phalamuddiśya vā punaḥ
dīyate ca parikliṣṭaṁ
taddānam rājasam smṛtam*

21

Helps given for getting something in return and done with mental tension are said to be Rajasika.

When we help others it must be done with our full satisfaction. At present alms giving has become a claim of the recipient. Forceful collection of funds in the name of charity or any other public purpose has become an order of the day. There are some professionally experienced persons engaged in the collection of money in the name of political and some other organizational purposes. It is wittingly reported that when an expert, in collecting money from the public, died there were some money and the counter foils of the receipt book, in the pocket of his underwear. A gentleman remarked that such persons will continue, their profession even after their death, in the other world.

*adeśakāle yaddānam
apātrebhyaś ca dīyate
asat-kṛtam avajñātaṁ
tattāmasamudāhṛtam*

22

Alms given to non-deserving persons without considering; time, place and eligibility of the person and with hatred are Tamasika.

*om tat sad iti nirdeśo
brahmaṇastri-vidhaḥ smṛtaḥ
brāhmaṇāstena vedāśca
yajñāśca vihitāḥ purā*

23

Om, Tat & Sat' refer to the truth, knowledge and peace. It is said that Vedas and Bramanas are created with the spirit of these syllables, at the time of cosmic dawn.

*tasmād om ityudāhṛtya
yajña-dāna-tapaḥ-kriyāḥ
pravartante vidhānoktāḥ
satataṁ brahma-vādinām*

24

Therefore the priests while performing sacrifices, alms giving and penance are being done chanting 'Om' taking the true meaning of it.

*tad ity anabhisandhāya
phalaṁ yajña-tapaḥ-kriyāḥ
dāna-kriyāśca vividhāḥ
kriyante mokṣa-kaṅkṣibhiḥ [25]

sadbhāve sādhubhāve ca
sad ity etat prayujyate
praśaste karmani tathā
sacchabdaḥ pārtha yujyate [26]*

25, 26

'Tat' means God that everything is done in the ideation of the Supreme. When yajna, penance and alms giving are done with the true ideation of 'Om', one does not desire anything than peacefulness or real knowledge.

*yajñe tapasi dāne ca
sthiṭiḥ sad iti cocyate
karma caiva tadarthīyaṁ
sad ity evābhidhīyate*

27

In the performance of sacrifices ‘Sat’ is used to mean stability, alms giving and penance. It is also used as a word for the Divine consciousness.

*aśraddhayā hutam dattam
tapastaptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

28

Where sacrifices, alms giving, penance and other actions are performed carelessly, they are called Asad (negative or naught). Such actions have no relevance in this world or the world here after.

All actions shall be performed according to the instructions of the scriptures and with purity of the mind. The aim of true education is to refine one’s mind. There are many educated persons expressing their social status arrogantly like professors, doctors, administrators, engineers, scientists, ministers, political leaders etc. But they are of no real use to themselves or to the society and that they are really torturing their souls with negative actions and bondages.

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Chapter XVIII

Moksha Samnyasa yoga

The term 'moksha' refers to the liberation of one's soul from his mind which is under the grip of the forces of Prakriti. Nyasa stands for the surrender. Total surrender to God is samnyasa. Once the ego, the mind and the intellect of a person are surrendered unto the Supreme; it is said to be samnyasa. It helps to liberate one's self from the operative principles of Prakriti. The forces of Prakriti in one's mind torture the soul continuously and that the soul intensely desires for the liberation or total freedom from the mind. It is discussed in this chapter as to how liberation can be attained by surrendering oneself unto God.

The ultimate aim of all individuals is liberation from bondages; internal and external. Everyone shall one day attain the state of liberation or perfection.

arjuna uvāca

*sannyāsasya mahā-bāho
tattvam icchāmi veditum
tyāgasya ca hṛ́ṣīkeśa
pṛthak keśi-niṣūdana*

1

Arjuna asked: O Krisna, I like to know about the truth of samnyasa and thyaga (sacrifice) particularly.

śrī-bhagavān uvāca

*kāmyānāṁ karmaṇāṁ nyāsaṁ
sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ
prāhus tyagam vicakṣanāḥ*

2

Sri Krisna said: Some sages opine that samnyasa is giving up of all actions motivated by desires, while others are of the view that it is giving up of the fruits of all actions.

‘Kamyānam Karmanam nyasam’ refers to those actions generated out of desires; i.e. actions causing bondages to the soul and giving up fruits of action . It is karma sanyasa and also it is called Nishkama Karma. Nishkama Karma is considered by many as an outstanding message of Bagavad Gita to the whole world.

*tyājyaṁ dosa-vad ity eke
karma prāhur manīṣiṇaḥ*

*yajña-dāna-tapah-karma
na tyājyam iti cāpare*

3

Some wise men view that all actions shall be given up as they contain some negative elements, while others opine that actions like sacrifices, charity and penance shall not be given up.

It is not proper that all action should be shunned as it contains the seeds of evil (negative forces). Nobody can live without doing action. It is therefore desirable to do all right actions without attachment and without causing bondages. Actions performed for the welfare of others, submitting fruit of action to God will not bring any evil effect of action to the doer i.e. bondage.

*niścayaṁ sṛṇu me tatra
tyāge bharata-sattama
tyāgo hi puruṣa-vyāghra
tri-vidhaḥ samprakīrtitaḥ*

4

Arjuna: you hear from Me about Thyaga (giving up). There are three types of thyaga, according to My view.

*yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇam*

5

Jnana (real knowledge), sacrifice, alms giving and penance shall not be given up. They purify the wise man's mind.

*etāny api tu karmāṇi
saṅgaṁ tyaktvā phalāni ca*

*kartavyānīti me pārtha
niścitaṁ matam uttamam*

6

According to My strong view; sacrifices, alms giving and penance shall be performed without the desire of fruits of action.

Desire for the fruits of action brings bondages to the soul. The secret of giving up of fruits of action is that it shall not attract bondages to one.

*niyatasya tu sannyāsaḥ
karmano nopapadyate
mohāt tasya parityāgas-
tāmasaḥ parikīrtitaḥ*

7

One should do his moral obligation but shall not perform any action, either prohibited or motivated by desires. If one does not do his moral duties due to ignorance, the giving up is called Tamasika.

One should invariably perform his moral duties. We may come across with many not performing their right duties on flimsy grounds. If the employees in Governmental services do not do their moral obligations to the people by solving their problems such actions are Thamasika.

*duḥkham ity eva yat karma
kāya-kleśa-bhayāt tyajet
sa kṛtvā rājasam tyāgam
naiva tyāga-phalaṁ labhet*

8

Some do not do their duties which are physically not comfortable to perform. Their giving up is Rajasika.

One must do all right actions enabling the world to progress.

*kāryam ity eva yat karma
niyataṁ kriyate'rjuna
saṅgaṁ tyaktvā phalaṁ caiva
sa tyāgaḥ smṛtviko mataḥ*

9

The duty prescribed shall be performed, invariably. But it shall be performed without attachment and desire for the fruits. All actions performed without desire for the fruits of action are Sattvika.

The bondages of all actions bind the soul. All right actions shall be performed without attachment and consequent bondages. It is not the action but the bondage that matters. Doing right action and giving up the fruits for others, is Sattvika Thyaga.

*na dveṣṭy akuśalaṁ karma
kuśale nānuṣajjate
tyāgī sattva-samāviṣṭo
medhāvī chinna-saṁśayaḥ*

10

Where one does not give up action not bringing happiness but gives up attachment and the bondages of action; it is Sattvika Thyaga (sacrifice).

One shall not go away from doing right action but shall surrender the fruits of action to others or to the Supreme. Any action being performed for the welfare of others, taking the true ideation of the Supreme will not bring any illeffects like bondages to the soul. Right actions refine one's mind and remove bondages of the soul.

*na hi deha-bhṛtā śakyam
tyaktuṁ karmāny aśeṣataḥ
yastu karma-phala-tyāgī
sa tyāgīty abhidhīyate*

11

For, even maintaining one's body actions are necessary and that no one can give up action. A thyagi is one who gives up the fruits of action for others.

One has to perform a number of functions to maintain his body. But if he performs all actions without attachment and desire for fruits he is a thyagi (renouncer).

*aniṣṭaṁ iṣṭaṁ miśraṁ ca
tri-vidhaṁ karmaṇaḥ phalam
bhavaty atyāgināṁ pretya
na tu sannyāsināṁ kvacit*

12

There are three types of action as regards to an individual; welcome, unwelcome and mixed. Those who do not give up the results of their actions get the fruits even after their death. But a samnyasin who has renounced the fruits of action shall not have the enjoyment of the fruits or the pain of the bondages.

One should do all right action giving up the fruits to God or others.

*pañcaitāni mahā-bāho
kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni
siddhaye sarva-karmaṇām*

13

Arjuna; hear from Me about the five remedies of nullifying the effects of the bondages of action as given in Sankhya yoga.

*adhiṣṭhānaṁ tathā kartā
karmaṇaṁ ca pṛthag-vidham
vividhāśca pṛthak ceṣṭa
daivaṁ caivātra pañcamam*

14

There are five operating factors like the seat of action (body) the agent (doer) different senses and their movements and the fifth the Divine or the destiny. Divya here means God or destiny.

*śarīra-vāñ-manobhir yat
karma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā
pañcaite tasya hetavaḥ*

15

The five factors are the causes involved in the performance of all actions, right or wrong; by mind, speech or body.

These five organs combined is the totality of an individual.

*tatraivaṁ sati kartāram
ātmānaṁ kevalaṁ tu yaḥ
paśyaty akṛta-buddhitvān
na sa paśyati durmatih*

16

However if one considers that the detached atma (soul) is responsible for all actions, he is foolish with polluted mind.

Atma (soul) is a particle of the imperishable Supreme entity. The soul does not to do anything. All action are performed by the mind under the influence of the forces of Prakriti; Sattva, Raja and Tama, acting within one.

The soul is being tortured by the mind and that the soul does not do anything.

*yasya nāhañkṛto bhāvo
buddhir yasya na lipyate
hatvāpi sa imamllokan
na hanti na nibadhyate*

17

He who is free from the feeling of doer-ship of action is not affected by the results of worldly action, and that even if he kills all the beings without attachment, he is not affected by the ill effects of action; i.e. Karmapasa.

It is not the doing of actions but doing without attachment and bondages that matters. When 'I' feeling or doer ship of action disappears from one's mind all action being performed by him get sublimated or directed towards the Supreme. He becomes only an instrument of the Supreme. Those who are bound by Karmapasa are very much egoistic and stern in their views which are often wrong.

*jñānaṁ jñeyam parijñatā
tri-vidhā karma-codanā
karaṇam karma karteti
tri-vidhaḥ karma-saṅgrahaḥ*

18

The knower, the knowledge and the object of knowledge are the three motivating factors of action. The doer, the organs and the activity are the three constituents involved in any action.

All the three are essentially involved in every action or otherwise no knowledge will emerge. Therefore every individual shall strive for knowledge to be achieved by right action.

*jñānam karma ca kartā ca
tridhaiva guṇa-bhedaḥ
procyate guṇa-saṅkhyāne
yathāvacchṛṇu tāny api*

19

In Sankhya yoga it is clearly stated as to how the knower, knowledge and action, are influenced by the forces of Prakriti. You shall hear it right from Me.

*sarva-bhūteṣu yenaikaṁ
bhāvam avyayam īkṣate
avibhaktaṁ vibhakteṣu
taj jñānaṁ viddhi sattvikam*

20

He who knows the one imperishable and Divine existing equally in every being his knowledge is said to be Sattvika.

*pṛthaktvena tu yajjñānaṁ
nānā-bhāvān pṛthag-vidhān
vetti sarveṣu bhūteṣu
tajjñānaṁ viddhi rājasam*

21

Where one knows that different souls exist in various beings; his knowledge is said to be Rajasika.

Some ignorant persons think that the soul existing in various beings are different. They are of Rajasika by nature. Those worshipping power (Sakhteya) are with Rajasika properties. They are very much egoistic and selfish.

*yat tu kṛtsna-vad ekasmin
kārye saktam ahaitukam
atattvārtha-vad alpaṁ ca
tat tāmasam udahṛtam*

22

Where one thinks that the body or the form is the whole and everything clings to it; his knowledge is irrational and said to be Tamasika.

Some think that the body has only one life or soul and that there is nothing exist apart.

Some may think that God does not exist. Their knowledge is illogical and irrational and hence Thamasika.

*niyataṁ saṅga-rahitaṁ
arāga-dveṣataḥ kṛtaṁ
aphala-prepsunā karma
yat tat sāttvikam ucyate*

23

Those actions being performed in accordance with Vedas and as prescribed by the scriptures, without the doer ship feeling and desire for fruits are Sattvika.

*yat tu kāmepsunā karma
sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ
tad rājasam udāhṛtaṁ*

24

Those actions being performed with the desire of fruits with doer ship feeling and with difficulty are Rajasika in nature.

‘I’ and ‘My’ feelings are very predominant in men with Rajasika disposition. They do not have the real concept of God.

*anubandhaṁ kṣayaṁ hiṁsām
anapekṣya ca pauraṣam
mohād ārabhyate karma
yat tat tāmasam ucyate*

25

The actions being performed without regard to the illeffects of fruits or the final results, the ability of the doer, the pains and loss of others; are of Tamasika nature.

Some may do actions foolishly out of ignorance and that such actions are Tamasika.

*mukta-saṅgo'naham-vādi
dhr̥ty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate*

26

But the actions, performed by those unattached, egoless, having mental strength and enthusiasm and disinterested in fruits are of Sattvika nature.

*rāgī karma-phala-prepsur
lubdho hiṁsātmako'śuciḥ
harṣa-sokānvitaḥ kartā
rājasah parikīrtitaḥ*

27

He who is attached to actions, miserly, desirous of torturing others and without purity of mind and who is affected by happiness and sorrow while earning money; is of Rajasika nature.

A miser is very selfish. There is a saying that no money shall be lent to a miser for it is very difficult to get back the same. We may have many an example before us. Miser is greedy too.

*ayuktaḥ prākṛtaḥ stabdhaḥ
śatho naiṣkṛtiko'lasaḥ
viṣādī dīrgha-sūtrī ca
kartā tāmasa ucyate*

28

He who is without self-control, uncultured, arrogant, deceitful, likes to rob others wealth, slothful, down hearted (unhappy) and procrastinating (delaying); is said to be Tamasika by nature.

A Tamasika person is not humble, he delays all his duties to be performed. He tries not to perform a right action. He wants to live at the expense of others. Such persons are headache to the family and the society. They are mainly guided by animal instincts.

*buddher bhedaṁ dhr̥teścaiva
guṇataḥ tri-vidhaṁ śṛnu
procyamānam aśeṣeṇa
pr̥thaktvena dhanañjaya*

29

Arjuna, I shall explain the threefold classifications on the basis of influence of the three forces of Prakriti on intellect and firmness separately. Hear from Me.

*pravṛttiṁ ca nivṛttiṁ ca
kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā vetti
buddhiḥ sā pārtha sāttvikī*

30

He, whose intellect is based on right action and renunciation and he who knows what to do and what should not; and also knows what is kindness and what is not; what is liberation and what is bondage; is Sattvika by nature.

A person with Sattvika intellect knows well as to what is right or wrong. He enjoys peace within and is very near to truth and able to know the absolute truth soon. Therefore most of his actions would be directed towards freeing the soul from the bondages of action.

*yayā dharmam adharmaṁ ca
kāryaṁ cākāryam eva ca
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī*

31

He who does not know what is his moral obligation (duty) and what is not; and knows not what to do or not to do. His intellect (cognitive faculty) is said to be Rajasika.

Rajasa Prakriti is the most powerful nature of an individual. Those with Rajasika nature are generally powerful and worship God in the ideational form of Supreme power. They are very much ego centered and lacking humbleness. They are identified by their intense desire towards sensual objects and are ready to do anything lawfully or unlawfully to amass money and wealth. Most of them are with demoniac (Asura) disposition. It is not desirable to have close association with them.

*adharmaṁ dharmam iti yā
manyate tamasāvṛtā
sarvārthān viparītānś ca
buddhiḥ sā pārtha tāmasī*

32

Arjuna, some consider adharma (forbidden act) as right action (Dharma). Their mind is filled with ignorance and darkness. They see everything in the wrong perspective. Their intellect is Tamasika.

Some people do socially forbidden act as the right action. They are wrong and Tamasika by nature. Animal instincts are predominant in them.

*dhṛtyā yayā dhārayate
manaḥ-prāṇendriya-kriyāḥ*

yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī

33

He who controls his mind, vital airs and senses by unwavering firmness through yoga of meditation; his firmness is Sattvika.

To control one's mind he should establish firmness of mind. Firmness of one's mind is called 'Dharana sakti'. This power helps one to fix his mind on one object without wavering. Yoga of meditation helps to maintain firmness of one's mind.

Once a doctor took his daughter at 1 am at night by car, for she had to attend a competitive entrance Examination test, in the morning, held at a centre in another state. Seven hours journey was necessary to reach the place. She could not perform the test well as she was sleepy and tired. Though the doctor was a pious gentleman, he had no unwavering faith in God and had an element of fear in him. No person of common sense would have done such a blunder, not reaching the place a day earlier. A wavering mind is not firm on what to do or what not to do. One should take his own responsibility in every action.

yayā tu dharma-kāmārthan
dhṛtyā dhārayate'rjuna
prasaṅgena phalākāṅkṣī
dhṛtiḥ sā pārtha rājasī

34

Arjuna, where firmness is attained by dharma (duty), artha (material) and kama (desire); it is called Rajasika Druti (firmness).

Firmness of mind or intellect can be maintained even by those motivated by material desires. But it has no spiritual relevance. There are many trying to acquire wealth and material pleasures by controlling and regulating their mental activities firmly.

They are not in the desirable direction so far as spirituality is concerned.

*yayā svapnaṁ bhayaṁ śokaṁ
viṣādaṁ madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī*

35

The firmness, of evil minded persons who are, by nature not interested to give up the habits of oversleep, fear, anxiety, sorrow, vanity and arrogance; is Tamasika.

*sukhaṁ tvidānīm tri-vidhaṁ
śṛṇu me bharatarṣabha
abhyāsād ramate yatra
duḥkhāntaṁ ca nigacchati [36]*

*yat tad agre viṣam iva
pariṇāme'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam
ātma-buddhi-prasāda-jam [37]*

36, 37

Arjuna, hear from Me about three types of happiness (enjoyments). He who brings an end to sorrow and miseries by constant worship of the Supreme, in the form of meditation or service to God; his happiness is said to be Sattvika.

Though in the beginning it would be sorrowful later would develop into joy like nectar. The Sattvikia happiness helps to promote one's spiritual consciousness.

They may, in the beginning, face with internal and external conflicts. But in the course of time their mind will become pure and calm and they may realize the greatness of spiritual happiness or peacefulness.

*viṣayendriya-saṁyogād
yat tad agre 'mṛtopamam
pariṇāme viṣam iva
tat sukhaṁ rājasaṁ smṛtam*

38

Though sensual enjoyments seem like nectar in the beginning it may later become unwelcome and morbid and disgusting and that such enjoyments are Rajasika by nature.

People with Rajasika nature engage in sensual enjoyments with strong egoistic temperament. They consider it as the greatest pleasure. The interaction with such people makes Sattvika unwelcoming and painful. They are egoistic, arrogant and expressing vanity.

*yad agre cānubandhe ca
sukhaṁ mohanam ātmanaḥ
nidrālasya-pramādotthaṁ
tat tāmasam udāhṛtam*

39

The enjoyment one derives from over sleep, indolence (idleness) and obstinate (stubborn) error is Tamasika.

We might have come across with many such people who take delicious food and sleep even during day times while others are hard working. Eat, drink and merry are the general nature of the persons with static nature (Tamasika nature).

*na tad asti pṛthivyāṁ vā
divi deveṣu vā punaḥ
sattvaṁ prakṛti-jair muktaṁ
yad ebhiḥ syāt tribhir guṇaiḥ*

40

Nobody on the earth, in the heavens and in the middle is free from the influences of the forces of Prakriti (Sattva, Rajo and Tamo gunas).

Even heaven is the realm of enjoyment. If there is a place in between the heaven and the earth there too will be the influence of forces of Prakriti. It shows that Gods and human beings are under the influence of Prakriti. Gods do not mean the Supreme Self or the Paramatma, but, the imaginary forms like Sun god, Indra, Vayu deva, Agni deva and so on.

*brāhmaṇa-kṣatriya-viśāṁ
śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni
svabhāva-prabhavair guṇaiḥ*

41

Arjuna, the moral obligations or duties of the four divisions of the human beings; viz, Brahmana, Kshatriya, Vaisya and Sudra; emerge from their nature. They are classified according to their innate nature.

‘Janmana Jayate Sudra, Karmana Jayete Dvija’ is a Vedic statement which states that everybody is Sudra by birth but by right action one can become Dvija (Brahmana), by resetting the forces of Prakriti in him i.e., by improving the influence of Sattvika force to become predominant in one. It shows that right actions promote Sattvika predominance in one. Other forces of Prakriti; Rajasa and Tamasa forces can also be made predominant or not, based on actions performed. The term Brahmana refers to only those who have realized the Supreme (Brahma).

*śamo damastapaḥ śaucam
kṣantir-ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam*

42

Controlling of mind and senses, taking up hardships in discharging ones moral obligations, purity internally and externally, kindness to forgive others mistake, straightforwardness, belief in sacred scriptures and in God, belief in the life after death etc.; are the unique qualities of a Brahmana.

*śauryaṁ tejo dhṛtir dākṣyaṁ
yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca
kṣātraṁ karma svabhāva-jam*

43

Expressing valour, fearlessness, firmness, cleverness, not fleeing from battle, bestowing gifts, aristocratic bent of mind etc. are the characteristic features of Kshatriya.

*kṛṣi-go-rakṣya-vāṇijyaṁ
vaiśya-karma svabhāva-jam
paricaryātmakaṁ karma
śūdrasyāpi svabhāva-jam*

44

Agriculture, rearing of cattle and exchange of merchandise are the right duties of Vaisya.

Services to other classes are considered as the duty of a Sudra. A Sudra performs his duty mainly manually

*sve sve karmaṇy abhirataḥ
saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ
yathā vindati tat śṛnu*

45

If one performs his duty with devotion he can attain the level of the highest perfection by way of the realization of the Supreme. Hear from Me how one with inborn duty can attain the highest goal of realization of the Divine Pursa.

*yataḥ pravṛttir bhūtānām
yena sarvam idaṁ tatam
sva-karmaṇā tam abhyarcya
siddhiṁ vindati mānavaḥ*

46

He who worships the Lord of the universe the Omnipresent Supreme consciousness, and doing right actions, shall verily attain perfection.

*śreyān sva-dharmo viguṇaḥ
para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma
kurvan nāpnoti kilbiṣam*

47

It is desirable to do one's own duty, though devoid of merit; than performing others duty well. One shall not incur sin by not performing his duty.

Everybody should perform his duty ordained by his nature. It should be done well as far as possible. An individual shall not do others duty forgetting his own obligations. If he does so it will attract sin to him. For example; the duty of a doctor is to attend his patients and to treat them properly. But if he does political activities also neglecting his own duty, he is a sinner.

*sahajaṁ karma kaunteya
sadoṣam api na tyajet
sarvārambhā hi doṣeṇa
dhūmenagnir ivāvṛtaḥ*

Arjuna, one shall never neglect doing this duty even though it is somewhat defective. Every action must have some negative sides too, like the existence of smoke along with fire.

Everybody should do their duties as long as life exists. Right action is instrumental to development.

*asakta-buddhiḥ sarvatra
jitātmā vigata-sprhaḥ
naiṣkarmya-siddhiṁ paramāṁ
sannyāsenadhigacchati*

He who is unattached, not craving for sensual enjoyments and the mind and senses are under control; shall attain the ultimate state through the knowledge of yoga.

*siddhiṁ prāpto yathā brahma
tathāpnoti nibodha me
samāsenaiḥ kaunteya
niṣṭhā jñānasya yā parā*

Arjuna, know from Me, in brief, how one can attain the state of inaction, the ultimate state of realization.

*buddhyā viśuddhayā yukto
dhṛtyātmānaṁ niyamya ca
śabdādīn viṣayāṁś tyaktvā
rāga-dveṣau vyudasya ca [51]*

viviktasevī laghv-āśī
yata-vāk-kāya-mānasaḥ
dhyāna-yoga-paro nityam
vairāgyaṁ samupāśritaḥ [52]

ahaṅkāraṁ balaṁ darpaṁ
kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto
brahma-bhūyāya kalpate [53]

51,52,53

An individual, with unpolluted intellect and Sattvika, regulated by diet, leaving in solitude and disinterested in worldly pleasures; his mind, speech and body keeping under control and leaving the negative factors like egoism, sternness, lust, anger and greed etc. and devoted to the yoga of meditation; becomes eligible for attaining oneness with Brahma (the Supreme consciousness).

One should do all necessary to make his mind refined and pure.

brahma-bhūtaḥ prasannātma
na śocati na kaṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

54

A Sankhya yogi with extreme devotion who has established his identity with the Supreme and who remains cheerful and no longer carve for anything else shall attain Me.

bhaktyā mām abhijānāti
yāvān yaścāsmi tattvataḥ

*tato mām tattvato jñātvā
viśate tad-anantaram*

55

He, who tries to know Me with extreme devotion, knows Me and My greatness and consequently attains Me.

*sarva-karmāṇy api sadā
kurvāṇo mad-vyapāśrayaḥ
mat-prasādād avāpnoti
sāśvataṁ padam avyayam*

56

A Karmayogi who does all actions fixing this mind on Me without the feeling of doer ship, reaches Me by My grace and attains the Supreme state.

*cetasā sarva-karmāṇi
mayi sannyasya mat-paraḥ
buddhi-yogam upāśritya
maccittaḥ satataṁ bhava*

57

Therefore, Arjuna, fixing your mind on Me and taking the ideation of God, even mindedly and solely devoted to Me and constantly worship Me.

*maccittaḥ sarva-durgāṇi
mat-prasādāt tariṣyasi
atha cet tvam ahaṅkārān
na śroṣyasi vinaṅkṣyasi*

58

Arjuna, establishing your mind in Me, try to overcome all difficulties by My grace. On the other hand if you do not follow Me due to egotism you would perish. In short the basis of all evils is egotism.

*yad ahaṅkāram āśritya
na yotsya iti manyase
mithyaiṣa vyavasāyaste
prakṛtistvāṁ niyokṣyati [59]*

*svabhāvajena kaunteya
nibaddhaḥ svena karmaṇā
kartuṁ necchasi yaṁ mohāt
kariṣyasi avāso'pi tat [60]*

59, 60

If due to egotism and ignorance you are not ready to fight for war, the Prakriti in you will cause you to do the act which you do not like.

Even when one is not interested to do an act, he may be compelled to do the same act being promoted and compelled by the forces of Prakriti in him.

*īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā*

61

The God, abiding in the heart of all beings, compels them to act, according to their karma by the illusive power of Him. All beings are the vehicles of his body.

In all bodies, remaining as the soul, the Supreme helps them to move forward their life cycle depending on the illusionary power, (maya) of Prakriti.

It is the secret of the wheel of life cycle.

*tam eva śaraṇaṁ gaccha
sarva-bhāvena bhārata*

*tat-prasādāt parām śāntim
sthānam prāpsyasi śāśvatam*

62

Therefore Arjuna, you seek shelter in the Supreme and that by His grace you can attain the ultimate peaceful state.

Faith is the basis for every good action. One must have deep faith in God. Where one loses faith in Him, he loses peacefulness too.

One story seems relevant here. Once, Acharya guru gave to a boy, a chain made of Rudraksha (beads taken from a plant) to wear. He had intense desire for acquiring objects of sensual enjoyments. The chain was first a blessing to him. Gradually that blessing became a burden to the boy, as he had to follow certain values in life. He took out the chain from his neck and threw forcefully away into the sea. There was a conflict in him to be faithful to his duties to God or not. Finally his innate nature of pleasure principle won. For many, virtue is a burden and vice is welcome. Once a poet stated 'Light is sorrow and darkness is peace'. It is a negative poem.

The troubled sea is a symbol of the tense mind and the calm one is of a peaceful mind.

*iti te jñānam ākhyātām
guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru*

63

Sri Kṛṇsa said: Thus I have imparted to you the most secret and noble knowledge and that you can now think over and act according to your own will.

Everyone is free to act according to his will and desire. God or Guru is not responsible for any wrong action willfully done by any person. A Guru guides you only to move in the right path.

Once, a lady who had to attend an interview for a higher post in an academic institution, approached an Acharya seeking his blessings. The Acharya told her if she had adequate qualifications and true faith in Guru and God she would get the job. A gentle man present there at that time said “if she gets the job it would be taken for granted that she had deep faith in God and Guru”. She did not get the job. There are many seeking the grace of Gurus for material benefits only. They are in the wrong direction and are sinners.

*sarva-guhyatamaṁ bhūyah
śṛnu me paramaṁ vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam*

64

Arjuna, you are extremely dear to Me and therefore hear again My supreme secret word, the most esoteric truth. I think that it would be beneficial to you.

*man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
māṁ evaiṣyasi satyaṁ te
pratijāne priyo'si me*

65

I promise that you would attain Me provided you fix your mind on Me with devotion, worship Me and bow to me. This secret is imparted to you because you are very dear to Me.

Though it seems as very simple to fix one's mind devotedly on the Supreme, it is practically difficult for anybody other than a true devotee whose aim is only to attain God. Such devotees are very rare.

*sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja*

*aham tvāṁ sarva-pāpebhyo
mokṣayiṣyami mā śucaḥ*

66

Surrender all your moral duties unto Me; the all-pervading, all powerful and all sustaining Supreme Divinity, and worship Me taking refuge in Me alone. I shall absolve you from all your sins; don't worry.

This is considered as a very important stanza of Bagavad Gita by scholars and men of wisdom. If one surrenders everything to the Supreme, all of his actions will be got purified. Humbleness and purity of mind will follow. The clean and purified mind causes the soul to merge with the Supreme. It calls for the constant penance and true devotion to God.

Though we have many moral obligations the ultimate duty is to attain the Supreme.

*idaṁ te nātapaskāya
nābhaktāya kadācana
na cāśuśrūṣave vācyam
na ca mām yo'bhyasūyati*

67

The great secret of the Gospel of Bagavad Gita should not be imparted to anybody who lacks penance or to whom lacking devotion or to whom not willing to hear and to anybody who finds fault with Me.

*ya idaṁ paramam guhyam
mad-bhakteṣv-abhidhasyati
bhaktim mayi parām kṛtvā
mām evaiṣyaty asaṁśayaḥ [68]*

*na ca tasmān manuṣyeṣu
kaścin me priya-kṛttamaḥ*

*bhavitā na ca me tasmād
anyaḥ priyataro bhuvi [69]*

68, 69

He who with utmost devotion imparts the secrets of Bagavad Gita to my devotees will attain Me. There is no doubt.

The secret of Bagavad Gita should be imparted only to the deserving devotees.

*adhyeṣyate ca ya imaṁ
dharmyaṁ sarṁvādam āvayoh
jñāna-yajñena tenāham
iṣṭaḥ syām iti me matiḥ*

70

Arjuna, he who shall study with devotion, the discussion between you and Me shall become a true devotee of Me.

*śraddhāvān anasūyaś ca
śṛṇuyād api yo naraḥ
so 'pi muktaḥ śubhaṁllokān
prāpnuyāt puṇya-karmaṇām*

71

He who with devotion hears the holy ideas and truths of Bagavad Gita shall be absolved from his sins and that he will attain the world of holiness and happiness.

*kaccid etat śhrutaṁ pārtha
tvayā ekāgreṇa cetasā
kaccid ajñāna-sammohaḥ
praṇaṣṭaste dhanañjaya*

72

Arjuna, did you hear the message of Gita with due attention and did you overcome your misunderstanding arised out of ignorance?

arjuna uvāca

*naṣṭo mohaḥ smṛtir labdhā
tvat-prasādān mayācyuta
sthito 'smi gata-sandehaḥ
kariṣye vacanaṁ tava*

73

Arjuna said: Krisna, by the grace of You all my delutions have been vanished. I do realize the truth and I shall act according to your will. I am ready to act as per your direction.

sanjaya uvāca

*ity ahaṁ vāsudevasya
pārthasya ca mahātmanaḥ
saṁvādam imam aśrauṣam
adbhutaṁ roma-harṣaṇam*

74

Sanjaya said to Dhritarastra: I could hear the mysterious conversation between the great Sri Krisna and Arjuna and I am having a thrilling experience of their wonderful discussion.

*vyāsa-prasādat śhrutavan
etad guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇat
sākṣāt kathayataḥ svayam*

75

Sanjaya said: By the grace of Vedavyasa I could also hear about the secret of yoga that Krisna directly imparted to Arjuna.

Sanjaya was given by the saint Vedavyasa the divine power to see things going on in the distant battle field.

*rājan saṁsmṛtya saṁsmṛtya
saṁvādam imam adbhutam
keśavārjunayoḥ puṇyaṁ
hṛṣyāmi ca muhur muhuḥ*

76

Sanjaya said: I am very happy to remember again and again the conversation between Sri Krisna and Arjuna and I consider it as a great virtue on my part.

*tacca saṁsmṛtya saṁsmṛtya
rūpam aty-adbhutaṁ hareḥ
vismayo me mahān rājan
hṛṣyāmi ca punaḥ punaḥ*

77

Sanjaya said: I feel great wonder and anxiety, recollecting the universal form of Sri Krisna and feel happy again and again.

We know that it is jovial and comfortable to recollect the memories that are wonderful, happy and soothing.

*yatra yogeśvaraḥ kṛṣṇo
yatra pāṛtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir
dhruvā nītir matir mama*

78

Sanjaya said: Wherever Sri Krisna, the Lord of yoga and wherever Arjuna the wielder of Gandiva bow are present; goodness, victory, glory and unfailing righteousness will follow. It is My conviction.

Sri Krisna represents the Supreme consciousness and Arjuna the symbol of power. Winning of virtue will be possible only by a harmonious combination of consciousness and power. Power in the hands of one without consciousness would develop to be dangerous. Consciousness alone will not suffice. It must be supported by necessary powers too.

A story of Rama of Thennaly comes to the memory. Rama was a great soul. Once his deity, the Goddess of Kali appeared before him carrying in one hand a cup filled with the drink representing knowledge and in the other hand a cup filled with the drink representing power. The Goddess asked Rama to drink from any one of the cups. Rama immediately took both the cups and drank there from. The Goddess asked him why he did against her direction. Rama replied, with a smile that he had no use of drinking from one cup alone. Even the Goddess laughed aloud hearing the replies of Rama.

This means that both consciousness and power are necessary for development in any field especially in the material and intellectual realms.

Even a bird's eye view of the Gospels of Bagavad Gita, would essentially cause one to have a holy bath (Baptism) in the waters of knowledge.

Let there be prosperity, happiness, love, compassion and peace with grace of the Divine light of the Supreme consciousness.

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