

Unit 1 Method of Self-presentation:

Method of Self-presentation in Vedanta—1. Hearing (śravaṇa), 2. Reflection (manana), 3. Meditation (nididhyāsana)—in both English and Hindi.

English: In-Depth Explanation

1. Hearing (śravaṇa)

Śravaṇa is the starting point of Vedantic practice. It means attentive and systematic listening to the teachings of the Upanishads and other scriptures, often under the guidance of a realized Guru. This is not mere passive hearing; it is a focused, receptive, and contemplative engagement with the teachings about the nature of the Self (Atman) and Brahman.

The process involves:

- Listening to the scriptural statements (mahāvākyas like “tat tvam asi”—you are That) and the Guru’s explanations.
- Engaging in dialogue, questioning, and clarifying doubts directly with the teacher.
- Absorbing the meaning so that the knowledge “I am the Self” begins to arise in the intellect.

Śravaṇa is compared to looking into a clear mirror: if the mind is pure and receptive, the teachings reflect the true nature of the Self. The Upanishads emphasize that the Self must be “heard, reflected upon, and meditated upon” (Brihadaranyaka Upanishad II.iv.5).

Example:

Imagine a student attending a class where the teacher explains the Upanishadic statement, “You are That” (Tat Tvam Asi). The student listens carefully, taking in the meaning as explained by the teacher. For instance, the teacher might say, “Your true nature is not the body or mind, but pure consciousness.” The student absorbs this teaching, even if not fully convinced or clear at first.

2. Reflection (manana)

Manana is the process of deep reflection and contemplation on what has been heard. It is an active, internal dialogue where the seeker uses reasoning to resolve doubts, clarify concepts, and internalize the teachings.

Key aspects include:

- Examining the teachings from various angles, using logic and personal experience.
- Removing intellectual doubts and contradictions about the non-dual nature of the Self.
- Churning the teachings in the mind until conviction arises and the knowledge becomes stable and doubt-free.

Manana is essential because doubts belong to the intellect, and only through reasoning can these be cleared. It transforms theoretical understanding into firm, unwavering conviction.

Example:

Continuing the earlier scenario, after class, the student ponders: “If I am pure consciousness, why do I feel limited and suffer?” They might ask the teacher, “How can I be the Self if I experience pain and joy?” Through discussion and self-inquiry, the student examines the logic and consistency of the teaching, perhaps using analogies like “space inside a pot is not different from space outside.” When doubts are resolved, the student gains firm conviction in the teaching.

3. Meditation (nididhyāsana)

Nididhyāsana is the culmination of śravaṇa and manana. It is not ordinary meditation, but a profound and continuous contemplation or abidance in the Truth realized through the previous steps.

This stage involves:

- Meditating on the essence of the teachings, letting go of all distractions and dualistic thoughts.
- Allowing the mind to rest in the knowledge of the Self, so that it becomes a living, experiential reality.
- Achieving a state where the distinction between the knower and the known disappears, resulting in direct realization (anubhava) of non-duality.

Nididhyāsana leads to the dissolution of habitual patterns (vasanas), agitation, and restlessness. The mind becomes effortlessly established in the Self, resulting in complete freedom and inner peace. This is described as “living and breathing the Truth,” where all mental concepts dissolve and one abides in the fullness of Being.

Example:

The student now sits in meditation, focusing on the teaching “I am not the body or mind, I am pure consciousness.” They may use a mahāvākya (great saying) like “Aham Brahmasmi” (“I am Brahman”) as a mantra. Whenever thoughts or doubts arise, they gently return to this contemplation. Over time, the student begins to feel a sense of identity with pure awareness, and the knowledge becomes living reality, leading to peace and self-realization.

हिंदी में गहराई से व्याख्या**१. श्रवण (śravaṇa)**

श्रवण वेदांत साधना की पहली और सबसे महत्वपूर्ण सीढ़ी है। इसका अर्थ है—गुरु या शास्त्रों (जैसे उपनिषद) की शिक्षाओं को पूरी श्रद्धा, ध्यान और एकाग्रता से सुनना। यह केवल शब्दों को सुनना नहीं, बल्कि आत्मा और ब्रह्म के अद्वैत स्वरूप के बारे में गहराई से समझना है।

इस प्रक्रिया में:

- महावाक्यों (“तत्त्वमसि”—तुम वही हो) और गुरु की व्याख्या को सुनना।
- संवाद, प्रश्न और शंकाओं का समाधान करना।

- शिक्षाओं का अर्थ आत्मसात करना, ताकि “मैं आत्मा हूँ” का बोध बुद्धि में प्रकट हो।

श्रवण को दर्पण में देखने जैसा माना गया है: यदि मन शुद्ध और ग्रहणशील है, तो शिक्षाएँ आत्मा के स्वरूप को स्पष्ट रूप से प्रतिबिंबित करती हैं। उपनिषदों में कहा गया है कि आत्मा को “सुनना, मनन करना और ध्यान करना” चाहिए (बृहदारण्यक उपनिषद II.iv.5)।

२. मनन (manana)

मनन श्रवण के बाद की प्रक्रिया है, जिसमें सुनी गई बातों पर गहराई से विचार और तर्क किया जाता है। इसमें साधक अपने संदेहों को तर्क और अनुभव के आधार पर दूर करता है और शिक्षाओं को अपने भीतर स्थिर करता है।

मुख्य बिंदु:

- शिक्षाओं को विभिन्न दृष्टिकोणों से तर्क द्वारा परखना।
- आत्मा के अद्वैत स्वरूप को लेकर मन में उठने वाले संदेहों और विरोधाभासों को दूर करना।
- शिक्षाओं को मन में बार-बार विचारना, जब तक कि दृढ़ विश्वास न हो जाए।

मनन आवश्यक है क्योंकि संदेह बुद्धि में होते हैं, और केवल तर्क से ही वे दूर हो सकते हैं। यह ज्ञान को सिद्धांत से दृढ़ विश्वास में बदल देता है।

३. निदिध्यासन (nididhyāsana)

निदिध्यासन श्रवण और मनन का चरम बिंदु है। यह सामान्य ध्यान नहीं, बल्कि गहन और निरंतर आत्मसात करने की प्रक्रिया है, जिसमें साधक सत्य में दृढ़ता से स्थित हो जाता है।

इसमें:

- शिक्षाओं के सार पर ध्यान करना, सभी विकर्षणों और द्वैत विचारों को छोड़ना।
- मन को आत्मा के ज्ञान में विश्राम कराना, ताकि वह केवल बौद्धिक न रहकर प्रत्यक्ष अनुभव बन जाए।
- जानने वाले और ज्ञेय के बीच का भेद मिट जाता है, और अद्वैत का प्रत्यक्ष अनुभव (अनुभव) होता है।

निदिध्यासन से वासनाएँ, अशांति और चंचलता समाप्त हो जाती हैं। मन सहज रूप से आत्मा में स्थित हो जाता है, जिससे पूर्ण स्वतंत्रता और आंतरिक शांति मिलती है इसे “सत्य में जीना और सांस लेना” कहा गया है, जहाँ सभी मानसिक धारणाएँ विलीन हो जाती हैं और साधक अपने पूर्ण स्वरूप में स्थित हो जाता है।

In summary:

This threefold process—śravaṇa, manana, nididhyāsana—is a systematic and transformative path. It takes the seeker from intellectual understanding to doubt-free conviction, and finally to direct, living realization of the ultimate Truth.

यह तीनों चरण—श्रवण, मनन और निदिध्यासन—साधक को बौद्धिक समझ से दृढ़ विश्वास और अंततः प्रत्यक्ष अनुभव की ओर ले जाते हैं, जो वेदांत की आत्म-साक्षात्कार की सर्वोच्च पद्धति है।

Explanation of Brhadāranyaka Upaniṣad 2.4.5

Context and Setting

Brhadāranyaka Upaniṣad 2.4.5 is part of a profound dialogue between the sage Yājñavalkya and his wife Maitreyī. In this section, Yājñavalkya is preparing to renounce his worldly life and imparts to Maitreyī the essence of self-knowledge, which is central to Advaita Vedānta.

“He said: It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.”

With a view to teaching renunciation as a means to immortality, Yājñavalkya creates a distaste for the wife, husband, sons, etc., so that they may be given up. *He said, ‘It is not for the sake or necessity of the husband that he is loved by the wife, but it is for one’s own sake that he is loved by her.’* The particle ‘vai’ (indeed) recalls something that is well-known, signifying that this is a matter of common knowledge.

Similarly, *it is not for the sake of the wife, etc.* The rest is to be explained as before. Likewise, *it is not for the sake of the sons, wealth, the Brāhmaṇa, the Kṣatriya, the worlds, the gods, the beings, and all.* The priority of enumeration is in the order of their closeness to us as sources of joy; for it is all the more desirable to create a distaste for them. The use of the word ‘all’ is for including everything that has and has not been mentioned. Hence it is a well-known fact that the Self alone is dear, and nothing else. It has already been said, ‘This (Self) is dearer than a son,’ etc. (I. iv. 8). The present text serves as a detailed commentary on that.

Therefore, our love for other objects is secondary, since they contribute to the pleasure of the Self; and our love for the Self alone is primary. Therefore *‘the Self, my dear Maitreyī, should be realised,* is worthy of realisation, or should be made the object of realisation. *It should first be heard of* from a teacher and from the scriptures, *then reflected on* through reasoning, *and then steadfastly meditated upon.’* Thus, only is It realised—when these means, viz. hearing, reflection and meditation, have been gone through. When these three are combined, then only true realisation of the unity of Brahman is accomplished, not otherwise—by hearing alone.

The different castes such as the Brāhmaṇa or the Kṣatriya, the various orders of life, and so on, upon which rites depend, and which consist of actions, their factors and their results, are objects of notions superimposed on the Self by ignorance—based on false notions like that of a snake in a rope. In order to destroy these, he says, *‘By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.’*

This passage is a conversation between the sage Yajnavalkya and his wife Maitreyi, found in the Brihadaranyaka Upanishad (2.4.5). Yajnavalkya, before leaving for a life of renunciation, seeks to impart the highest wisdom to Maitreyi. She asks him about the path to immortality (*amritatva*), prompting this profound teaching.

Philosophical Foundation

1. The Nature of Love

- **Surface Level:**
On the surface, we believe we love others or things for their own sake—our spouse, children, wealth, or even the world.
- **Deeper Level:**
Yajnavalkya asserts that all love is fundamentally self-referential. We love others or things because they are sources of our own happiness, security, or fulfillment.

2. The Self as the Ultimate Subject

- **Advaita Vedanta's Core:**
According to Advaita Vedanta, the *Atman* (Self) is the innermost essence of every being. It is pure consciousness, the witness of all experiences.
- **Why We Love:**
Anything or anyone is loved only because it is connected to our Self. When we say, "I love my wife/husband/child," it is because their presence, actions, or relationship brings joy or completeness to the Self.
- **Universal Application:**
This principle applies to everything: family, wealth, status, even gods and the world itself. All are loved for the sake of the Self.

3. Not Selfishness, but Self-Realization

- **Not Egoism:**
This teaching is not about being selfish in the ordinary sense. It is a metaphysical insight, not a moral prescription.
- **Pointer to the Ultimate Reality:**
The Upanishad points out that the ultimate source of love, joy, and fulfillment is not outside, but within—the Self.

4. The Path to Liberation

- **Process:**
Yajnavalkya prescribes a threefold path:
 - **Hearing (Shravana):** Listening to the teachings about the Self.
 - **Reflection (Manana):** Intellectually contemplating and reasoning about these teachings.
 - **Meditation (Nididhyasana):** Deep, sustained meditation on the truth of the Self.

- **Result:**
Realizing the Self leads to the knowledge of everything, because all experiences and objects are ultimately rooted in the Self.

Psychological and Spiritual Implications

- **Psychological:**
All our desires, attachments, and loves are motivated by a search for happiness, which is actually a search for our own true nature.
- **Spiritual:**
The journey of spiritual life is to turn this outward search inward, to discover that the bliss and completeness we seek is already present as our true Self.

Modern Relevance

- **Relationships:**
Understanding this can transform relationships. Instead of clinging or depending on others for happiness, one recognizes that true fulfillment is within.
- **Detachment:**
This insight leads to a healthy detachment—not coldness, but freedom from dependency and possessiveness.
- **Universal Love:**
When one realizes the Self in all, love becomes universal and unconditional, not limited by personal gain.

हिंदी: गहराई से व्याख्या

प्रसंग और पृष्ठभूमि

यह संवाद बृहदारण्यक उपनिषद् (2.4.5) में ऋषि याज्ञवल्क्य और उनकी पत्नी मैत्रेयी के बीच हुआ है। याज्ञवल्क्य सन्यास लेने से पहले मैत्रेयी को परम ज्ञान देना चाहते हैं। मैत्रेयी उनसे अमरत्व (मोक्ष) का मार्ग पूछती हैं, तब याज्ञवल्क्य यह गूढ़ उपदेश देते हैं।

दार्शनिक आधार

1. प्रेम का वास्तविक स्वरूप

- **ऊपरी स्तर पर:**
सामान्यतः हम सोचते हैं कि हम दूसरों या वस्तुओं को उनके लिए प्रेम करते हैं—पति, पत्नी, पुत्र, धन, आदि।
- **गहरे स्तर पर:**
याज्ञवल्क्य बताते हैं कि सारा प्रेम वास्तव में आत्म-केन्द्रित है। हम दूसरों या वस्तुओं को इसलिए प्रेम करते हैं क्योंकि वे हमें सुख, सुरक्षा या संतोष प्रदान करते हैं।

2. आत्मा—सभी अनुभवों का आधार

- **अद्वैत वेदान्त का मूल सिद्धांत:**
आत्मा (अन्तर्यामी चेतना) हर प्राणी का वास्तविक स्वरूप है। वही सब अनुभवों की साक्षी है।
- **प्रेम का कारण:**
जब हम कहते हैं "मैं अपने पुत्र/पत्नी/पति को प्रेम करता हूँ", तो वास्तव में वे हमारे लिए सुख या पूर्णता का कारण बनते हैं, इसलिए हम उन्हें प्रेम करते हैं।
- **सर्वव्यापकता:**
यही सिद्धांत सभी पर लागू होता है—परिवार, धन, पद, देवता, संसार आदि सबको हम आत्मा के लिए ही प्रेम करते हैं।

3. स्वार्थ नहीं, आत्मबोध की ओर संकेत

- **साधारण स्वार्थ नहीं:**
यह उपदेश सामान्य स्वार्थ की शिक्षा नहीं देता, बल्कि यह एक गूढ़ दार्शनिक सत्य है।
- **परम सत्य की ओर संकेत:**
उपनिषद् यह बताता है कि आनंद, प्रेम और पूर्णता का असली स्रोत बाहर नहीं, बल्कि भीतर—आत्मा में है।

4. मुक्ति का मार्ग

- **तीन चरण:**
याज्ञवल्क्य तीन साधन बताते हैं:
 - **श्रवण:** आत्मा के बारे में सुनना।
 - **मनन:** उस पर विचार करना।
 - **निदिध्यासन:** उस सत्य का ध्यान करना।
- **परिणाम:**
आत्मा का साक्षात्कार होने पर सब कुछ जाना जा सकता है, क्योंकि सबका मूल आत्मा ही है।

मनोवैज्ञानिक और आध्यात्मिक अर्थ

- **मनोवैज्ञानिक:**
हमारी सभी इच्छाएँ, आसक्तियाँ और प्रेम—इनका मूल कारण सुख की खोज है, जो वास्तव में अपने ही स्वरूप की खोज है।

- **आध्यात्मिक:**

साधना का मार्ग है—बाहर की खोज को भीतर मोड़ना, और जानना कि जो आनंद हम बाहर ढूँढ़ते हैं, वह हमारे भीतर, आत्मा में ही है।

आधुनिक जीवन में प्रासंगिकता

- **संबंधों में:**

इस सत्य को समझने से संबंधों में परिपक्वता आती है। हम दूसरों पर निर्भर नहीं रहते, बल्कि भीतर की पूर्णता को अनुभव करते हैं।

- **वैराग्य:**

यह ज्ञान स्वस्थ वैराग्य देता है—अर्थात् आसक्ति या स्वामित्व की भावना से मुक्ति।

- **सर्वव्यापी प्रेम:**

जब आत्मा की एकता का अनुभव होता है, तब प्रेम सीमित नहीं रहता, बल्कि सार्वभौमिक और निःस्वार्थ हो जाता है।

Vedantasara Explained (English & Hindi)

English Explanation

Vedantasara (Essence of Vedanta) is a foundational text of Advaita Vedanta philosophy, composed in the 15th century by Sadananda Yogendra Saraswati. It is widely regarded as one of the best introductory works for understanding the core concepts of Advaita Vedanta.

Structure and Content

- The text is divided into six chapters and contains 227 verses.
- It systematically introduces the philosophy, beginning with preliminaries and progressing towards advanced concepts like self-realization and liberation.

Chapter Overview

- **Chapter I:** Discusses the subject matter of Vedanta, qualifications for study, and the necessity of a guru. It introduces the importance of purifying actions and the role of the Upanishads, Brahma Sutras, and Bhagavad Gita as foundational texts.
- **Chapter II:** Explores *Adhyasa* (superimposition)—the process by which the unreal is projected onto the real due to ignorance. It examines the nature of ignorance and the subtle and gross bodies.
- **Chapter III:** Analyzes the nature of the individual self (*Jiva*) and addresses the perspectives of other philosophical schools (Charvaka, Buddhist, Mimamsa, Sunyavada) to clarify the Advaita position.
- **Chapter IV:** Focuses on *De-superimposition* (removal of ignorance), the realization of the identity of the individual self with Brahman, and the deeper meaning of Mahavakyas like "Tat Tvam Asi" (Thou art That).
- **Chapter V:** Outlines the steps to self-realization, emphasizing study, reflection, meditation, and Samadhi (deep absorption), including obstacles and their removal.
- **Chapter VI:** Describes the characteristics of a *Jivanmukta* (liberated being) and the attainment of *Kaivalya* (absoluteness).

Core Teachings

- The central message is the identity of the individual self (*Atman*) and Brahman, the ultimate reality characterized by existence, consciousness, and bliss (*Sat-Chit-Ananda*).
- The text explains that liberation (*moksha*) is attained through the destruction of ignorance by knowledge, leading to the realization of one's true nature as Brahman.
- Vedantasara also addresses the preparatory disciplines necessary for this realization, such as ethical living, mental purification, and the guidance of a competent teacher.

Philosophical Significance

- Vedantasara distills complex Vedantic doctrines into accessible teachings, making it suitable for beginners and advanced students alike.

- It has inspired numerous commentaries and translations, and remains a cornerstone for those seeking to understand non-dualistic Vedanta.
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हिंदी में व्याख्या

वेदान्तसार (वेदान्त का सार) अद्वैत वेदान्त का एक प्रसिद्ध ग्रंथ है, जिसकी रचना 15वीं शताब्दी में सदानन्द योगेन्द्र सरस्वती ने की थी। यह वेदान्त के मुख्य सिद्धांतों को सरल और क्रमबद्ध ढंग से प्रस्तुत करता है।

संरचना और विषयवस्तु

- इसमें कुल छह अध्याय और 227 श्लोक हैं
- ग्रंथ की शुरुआत वेदान्त के विषय, अध्ययन के लिए आवश्यक योग्यताओं और गुरु की आवश्यकता से होती है।
- बाद के अध्यायों में अध्यास (अज्ञानवश असत्य का सत्य पर आरोप), जीव और ब्रह्म की प्रकृति, अन्य दर्शनों की विवेचना, अज्ञान का निवारण, आत्मा और ब्रह्म की एकता की अनुभूति, साधना की विधियाँ, समाधि, और जीवन्मुक्ति (जीवन में ही मुक्ति) की स्थिति का वर्णन है।

मुख्य शिक्षाएँ

- वेदान्त का सार यह है कि जीव (व्यक्तिगत आत्मा) और ब्रह्म (परम सत्य) वास्तव में एक ही हैं — "तत्त्वमसि" (तू वही है) और "अहं ब्रह्मास्मि" (मैं ब्रह्म हूँ) जैसे महावाक्यों के माध्यम से यह प्रतिपादित किया गया है
- अज्ञान के नाश से ही मुक्ति संभव है, और यह ज्ञान गुरु के मार्गदर्शन, शास्त्रों के अध्ययन, मन की शुद्धि, ध्यान और समाधि के अभ्यास से प्राप्त होता है।
- वेदान्तसार साधक को क्रमशः वैराग्य, मुक्ति की इच्छा, योग का अभ्यास, और अंततः आत्मसाक्षात्कार की ओर मार्गदर्शन करता है

दार्शनिक महत्व

- वेदान्तसार वेदान्त के जटिल सिद्धांतों को सरल भाषा में प्रस्तुत करता है, जिससे यह प्रारंभिक और उन्नत दोनों साधकों के लिए उपयोगी है।
 - इस ग्रंथ पर अनेक टीकाएँ और अनुवाद उपलब्ध हैं, और यह अद्वैत वेदान्त के अध्ययन के लिए एक आधारभूत ग्रंथ माना जाता है।
-

Vedantasara is a concise yet profound guide to Advaita Vedanta, emphasizing the unity of self and Brahman, the importance of knowledge for liberation, and the practical steps required for spiritual realization.

वेदान्तसार अद्वैत वेदान्त का एक संक्षिप्त और गूढ़ ग्रंथ है, जो आत्मा और ब्रह्म की एकता, ज्ञान द्वारा मुक्ति, और साधना की व्यावहारिक विधियों को स्पष्ट करता है।

Yogasūtra 1.2: Original Verse and Explanation

Original Sanskrit Verse

योगश्चित्तवृत्तिनिरोधः ॥ १.२ ॥

Transliteration:

yogaś citta-vṛtti-nirodhaḥ

Translation

"Yoga is the restraint (nirodha) of the modifications (vṛtti) of the mind-stuff (citta)."

Or, more simply:

"Yoga is the cessation of the fluctuations of the mind."

Explanation

This sutra, the second in Patañjali's Yoga Sūtras, is foundational—it defines yoga itself. According to Patañjali, yoga is not just physical postures or breath control, but the process of quieting the mind's constant activity, the "vṛttis" or fluctuations. These fluctuations include thoughts, emotions, memories, imaginations, and sensory impressions that continuously arise and distract us from experiencing our true nature.

Key Terms:

- **Yoga (योग):** Union, discipline, or method.
- **Citta (चित्त):** The mind in its broadest sense—consciousness, thought, emotion, memory.
- **Vṛtti (वृत्ति):** Modifications, fluctuations, or activities of the mind.
- **Nirodha (निरोध):** Restraint, cessation, or control.

Analogy

Many commentators compare the mind to a lake: when its surface is disturbed by waves (vṛttis), we cannot see to its depths. When the water is still, the bottom (our true self) becomes visible. Similarly, when the mind is quieted, our essential nature—pure consciousness—can be realized.

Practical Meaning

- For beginners, this means learning to direct attention and reduce distractions—bringing the mind back to a chosen focus.
- For advanced practitioners, it means complete stillness of mental activity, leading to deep states of meditation and ultimately self-realization.

Why Is This Important?

Patañjali places this definition at the very start, indicating that the essence and goal of yoga is to master the mind. All subsequent teachings in the Yoga Sūtras elaborate on how to achieve this state.

"Yoga is the stilling of the changing states of the mind."

— Yoga Sūtra 1.2

When the mental chatter subsides, we experience inner peace, clarity, and can connect with our true self, free from suffering and distraction.

In summary:

Yogasūtra 1.2 succinctly states that yoga is the process of quieting the mind's fluctuations, leading to self-realization and inner peace.

Restriction of Fluctuations by Practice (Abhyāsa) and Passionlessness (Vairāgya)

The Yoga Sūtras of Patañjali, a foundational text of classical yoga, teach that the fluctuations or modifications of the mind (*citta-vṛtti*)—the constant movement of thoughts, emotions, desires, and distractions—can be stilled or restrained through two complementary disciplines: *abhyāsa* (practice) and *vairāgya* (passionlessness or detachment).

Abhyāsa (Practice)

- *Abhyāsa* means sustained, consistent effort to remain established in a tranquil or unmodified state of mind.
- It is not a single act but the repeated, devoted endeavor to return the mind to stillness, regardless of distractions or obstacles.
- For *abhyāsa* to be effective, it must be:
 - **Long-term:** Practiced over a prolonged period.
 - **Uninterrupted:** Maintained without significant breaks.
 - **Devoted:** Undertaken with sincerity and reverence.
- This repetition engrains new habits into the mind, gradually overriding old patterns and making tranquility more natural.

Vairāgya (Passionlessness/Detachment)

- *Vairāgya* is the cultivation of non-attachment or freedom from cravings and aversions towards sensory objects and experiences, whether seen, heard, or imagined.
- It is not suppression of desire, but a natural indifference that arises from understanding the transient nature of worldly experiences and recognizing the deeper reality of the self (*puruṣa*).
- There are degrees of *vairāgya*:
 - **Ordinary detachment:** Indifference to objects of desire, whether experienced directly or described in scriptures.
 - **Supreme detachment (para-vairāgya):** Complete disinterest even in the subtlest qualities of nature (the *guṇas*), arising from direct realization of the self.

How Abhyāsa and Vairāgya Work Together

- These two disciplines are described as the "two wings of yoga". Like a bird needs both wings to fly, the mind needs both effort (practice) and release (detachment) to attain stillness.
- *Abhyāsa* provides the active, positive effort to focus and steady the mind.
- *Vairāgya* provides the passive, receptive quality of letting go, not clinging to thoughts or experiences.
- Together, they balance each other: practice without detachment can lead to frustration or obsession, while detachment without practice can become inertia or indifference.

Scriptural References

- **Yoga Sūtra 1.12:** "By practice and detachment these [fluctuations] can be stopped" (*abhyāsavairāgyābhyāṃ tannirodhaḥ*).
- **Bhagavad Gītā 6.35:** Lord Krishna echoes this teaching, stating the restless mind can indeed be controlled "by practice and detachment".

Summary Table: Abhyāsa vs. Vairāgya

Aspect	Abhyāsa (Practice)	Vairāgya (Detachment)
Nature	Active, effortful, persistent	Passive, letting go, non-clinging
Focus	Repeatedly returning to stillness	Releasing attachment to outcomes
Method	Long-term, uninterrupted, devoted effort	Cultivating indifference to desires
Result	Steadiness, discipline, inner strength	Freedom, peace, clarity

Conclusion

The restriction of mental fluctuations—the goal of yoga—is achieved through the dynamic interplay of *abhyāsa* (persistent practice) and *vairāgya* (passionlessness or detachment). Practice establishes steadiness and discipline, while detachment frees the mind from distractions and cravings. Together, they lead to the inner silence and clarity necessary for deeper states of meditation and self-realization.

Yogasūtra 1.12–16 with the original verses, their translations, and detailed insights.

Yogasūtra 1.12

Sanskrit:

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १.१२ ॥

Transliteration:

abhyāsa-vairāgyābhyāṃ tan-nirodhaḥ

Translation:

By practice and dispassion, the fluctuations of the mind are restrained.

Explanation:

Patañjali succinctly states that the restless activity of the mind (citta-vṛtti) can be brought under control through two means: abhyāsa (persistent practice) and vairāgya (detachment or dispassion). These are the two core pillars of yoga. Practice is the ongoing effort to steady the mind, while dispassion is the process of letting go of attachments and cravings.

Yogasūtra 1.13

Sanskrit:

तत्र स्थितौ यत्नोऽभ्यासः ॥ १.१३ ॥

Transliteration:

tatra sthitau yatno'bhyāsaḥ

Translation:

Practice is the effort to remain firmly established in that state (of mental steadiness).

Explanation:

Here, Patañjali defines abhyāsa as the continual effort to remain in a state of calm and focus. It is not a one-time act, but a sustained commitment to returning the mind to stillness, regardless of distractions. This effort is directed toward maintaining inner equilibrium.

Yogasūtra 1.14

Sanskrit:

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १.१४ ॥

Transliteration:

sa tu dīrgha-kāla-nairantarya-satkāra-ādarā-sevito dṛḍha-bhūmiḥ

Translation:

That practice becomes firmly grounded when continued for a long time, without interruption, and with devotion.

Explanation:

Patañjali emphasizes that for practice to be effective, it must be sustained over a long period,

performed regularly without significant breaks, and approached with sincerity and respect. This kind of dedicated practice creates a stable foundation for inner transformation. It's not about intensity for a short while, but about gentleness, patience, and consistency over time.

Yogasūtra 1.15

Sanskrit:

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १.१५ ॥

Transliteration:

dr̥ṣṭānuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā vairāgyam

Translation:

Dispassion is the mastery of consciousness in one who has no thirst for objects seen or heard about.

Explanation:

Vairāgya, or dispassion, is described as a state where the practitioner is free from craving both for things experienced directly (seen) and for things only heard about (such as pleasures described in stories or scriptures). It is not forced suppression but a natural mastery over desire, arising from understanding the fleeting nature of worldly experiences. The mind, no longer agitated by longing, becomes peaceful and clear.

Yogasūtra 1.16

Sanskrit:

तत्परं पुरुषख्यातेर्गुणवैतृष्यम् ॥ १.१६ ॥

Transliteration:

tat-param puruṣa-khyāter-guṇa-vaitr̥ṣyam

Translation:

The highest dispassion is indifference to even the qualities (guṇas) attained through knowledge of the Self.

Explanation:

Patañjali distinguishes between ordinary dispassion and supreme dispassion (para-vairāgya). The highest form of vairāgya arises when, through direct realization of the true Self (puruṣa), one becomes indifferent even to the most subtle experiences and powers (the guṇas: sattva, rajas, tamas) that arise from spiritual practice. At this stage, attachment to all forms of experience—gross or subtle, worldly or spiritual—falls away, leaving the mind utterly free.

Deeper Insights

These five sūtras lay out the essential psychological process of yoga. First, the mind's fluctuations are restrained not by force, but by a combination of steady, sincere effort and the wisdom of letting go. Practice (abhyāsa) is the repeated return to presence and stillness, while dispassion (vairāgya) is the gentle release of all that pulls the mind outward. Over time, practice becomes natural and effortless, and dispassion matures into a profound freedom from all forms of craving. At the highest level, even the subtlest attachments dissolve, revealing the pure consciousness that is the goal of yoga.

In summary, Patañjali teaches that mastery of the mind is a journey of both diligent effort and wise surrender. Through these means, the true Self is realized.

Unit 2

Eight Aids (Limbs) to Yoga (Aṣṭāṅgayoga) as described by Patanjali:

Eight Aids to Yoga (Aṣṭāṅgayoga)

Aṣṭāṅgayoga, or the "eight limbs of yoga," is a foundational concept in Patanjali's Yoga Sutras, outlining a comprehensive path for personal development, ethical living, and spiritual realization. These eight limbs provide a structured approach, progressing from external disciplines to internal practices, ultimately aiming for liberation (kaivalya).

The Eight Limbs Explained

1. Yama (Ethical Restraints)

Yama consists of five moral principles that serve as the foundation for ethical living and harmonious relationships with others. These are:

- **Ahimsa (Nonviolence):** This is the practice of not causing harm to any living being in thought, word, or action. Cultivating compassion and kindness is central to ahimsa. When truly practiced, it leads to inner and outer peace, as enmity and hostility are abandoned.
 - **Satya (Truthfulness):** This involves being honest and sincere, but also ensuring that truth does not harm others. Satya is about aligning speech and action with reality, and practicing integrity in all dealings.
 - **Asteya (Non-stealing):** More than just refraining from theft, asteya is about not taking anything—material or immaterial—that is not freely given. It includes respecting others' time, energy, and ideas.
 - **Brahmacharya (Moderation/Chastity):** Traditionally interpreted as celibacy, but more broadly as moderation in all sensory pleasures and wise use of energy. It encourages channeling energy toward spiritual growth.
 - **Aparigraha (Non-possessiveness):** This is the practice of non-greed, non-hoarding, and letting go of attachments. Aparigraha cultivates contentment and simplicity, freeing the mind from the burden of accumulation and desire.
-

2. Niyama (Personal Observances)

Niyama refers to practices that cultivate self-discipline, self-purification, and spiritual development. The five niyamas are:

- **Saucha (Purity):** Maintaining cleanliness of the body, mind, and environment. It also involves purifying thoughts and emotions.
- **Santosha (Contentment):** Developing gratitude and acceptance, finding peace with what one has rather than seeking fulfillment in external things.

- **Tapas (Discipline/Austerity):** Cultivating self-discipline, perseverance, and the willingness to undergo challenges for the sake of growth. Tapas generates inner strength and determination.
 - **Svadhyaya (Self-study):** Engaging in self-reflection and study of sacred texts to deepen self-awareness and understanding of one's true nature.
 - **Ishvara Pranidhana (Surrender to a Higher Power):** Letting go of ego and dedicating actions to a higher consciousness or the divine. It fosters humility and trust in the process of life.
-

3. Asana (Physical Postures)

Asana refers to the practice of physical postures. In the context of Patanjali's Yoga Sutras, asana is not about complex poses but about achieving a steady and comfortable position for meditation. The body becomes strong, flexible, and healthy, which allows one to sit for long periods without discomfort, facilitating deeper practices.

4. Pranayama (Breath Control)

Pranayama is the regulation of breath. It involves various techniques of inhalation, exhalation, and breath retention to control the flow of prana (vital energy) in the body. Pranayama calms the mind, balances energy, and prepares the practitioner for meditation. It is considered a bridge between the physical and mental aspects of yoga.

5. Pratyahara (Withdrawal of the Senses)

Pratyahara is the withdrawal of the senses from external objects, turning attention inward. By reducing sensory distractions, the practitioner gains mastery over impulses and becomes less reactive to external stimuli. This step is crucial for developing concentration and moving toward meditation.

6. Dharana (Concentration)

Dharana is the practice of focused attention on a single point, object, or idea. It involves training the mind to remain steady and undistracted, often by concentrating on the breath, a mantra, or a visual object. Dharana is the foundation for meditation, as it develops the ability to hold the mind in one place.

7. Dhyana (Meditation)

Dhyana is a state of sustained, uninterrupted concentration where the mind is deeply absorbed in the object of focus. In this state, awareness flows continuously, bringing profound inner stillness and clarity. Dhyana is not just concentration but a meditative absorption that leads to insight and self-realization.

8. Samadhi (Absorption or Enlightenment)

Samadhi is the culmination of yoga practice—a state of complete absorption, unity, and self-realization. In samadhi, the distinction between the meditator, the act of meditation, and the object of meditation disappears. The practitioner experiences oneness with all existence, transcending the limitations of the individual self and attaining ultimate peace and liberation.

In summary, each limb of aṣṭāṅgayoga is interconnected, supporting the practitioner's journey from ethical living and self-discipline to physical health, mental focus, and ultimately spiritual liberation. Mastery of these limbs systematically purifies the body and mind, leading to wisdom and the realization of one's true nature.

Yoga Sūtra 2.29, 30, 32, 46, 49, 50; 3.1-4

Original Sanskrit, Transliteration, English and Hindi Explanation

Yoga Sūtra 2.29

Sanskrit:

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२.२९॥

Transliteration:

yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo'sṭāv aṅgāni || 2.29 ||

English Translation:

Restraints (yama), observances (niyama), posture (āsana), breath regulation (prāṇāyāma), sense withdrawal (pratyāhāra), concentration (dhāraṇā), meditation (dhyāna), and absorption (samādhi) are the eight limbs of yoga.

Hindi Explanation:

यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि — ये योग के आठ अंग हैं।

यह सूत्र अष्टांग योग का सार देता है, जिसमें बाह्य और आंतरिक साधना दोनों सम्मिलित हैं।

What's inside:

This verse lists the eight fundamental components (aṣṭāṅga) of the yogic path:

- **Yama:** Ethical restraints (how you relate to others)
- **Niyama:** Personal observances (how you relate to yourself)
- **Āsana:** Physical postures
- **Prāṇāyāma:** Breath control
- **Pratyāhāra:** Withdrawal of the senses from external objects
- **Dhāraṇā:** Concentration (focusing the mind)
- **Dhyāna:** Meditation (continuous flow of focus)
- **Samādhi:** Absorption (complete integration with the object of meditation)

Essence:

This verse is the foundation of classical yoga, outlining the step-by-step process for personal transformation and spiritual realization.

Yoga Sūtra 2.30

Sanskrit:

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥२.३०॥

Transliteration:

ahiṃsā-satya-asteya-brahmacarya-aparigrahā yamāḥ || 2.30 ||

English Translation:

The restraints (yamas) are: non-violence (ahimsā), truthfulness (satya), non-stealing (asteya), celibacy or moderation (brahmacarya), and non-possessiveness (aparigraha)².

Hindi Explanation:

अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य और अपरिग्रह — ये पाँच यम हैं।

ये सामाजिक आचरण के नियम हैं, जो योगी को समाज में संयमित जीवन जीने की प्रेरणा देते हैं।

What's inside:

This verse defines the five yamas, the universal ethical disciplines:

- **Ahimsā:** Non-violence in thought, word, and deed
- **Satya:** Truthfulness and honesty
- **Asteya:** Non-stealing, not taking what isn't freely given
- **Brahmacarya:** Celibacy or moderation in sensual pleasures
- **Aparigraha:** Non-possessiveness, not being greedy or hoarding

Yoga Sūtra 2.32**Sanskrit:**

शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥२.३२॥

Transliteration:

śauca-saṁtoṣa-tapaḥ-svādhyāya-īśvara-praṇidhānāni niyamāḥ || 2.32 ||

English Translation:

The observances (niyamas) are: cleanliness (śauca), contentment (saṁtoṣa), austerity (tapas), study of the self and scriptures (svādhyāya), and surrender to God (īśvara-praṇidhāna).

Hindi Explanation:

शौच, संतोष, तप, स्वाध्याय और ईश्वर-प्रणिधान — ये पाँच नियम हैं।

ये व्यक्तिगत अनुशासन के नियम हैं, जो साधक के आंतरिक शुद्धिकरण और आत्मविकास के लिए आवश्यक हैं।

What's inside:

This verse lists the five niyamas, which are personal practices for self-discipline and inner purification:

- **Śauca:** Purity, both external and internal cleanliness
- **Santoṣa:** Contentment, accepting what comes with equanimity
- **Tapas:** Austerity, self-discipline, and effort
- **Svādhyāya:** Study of sacred texts and self-reflection
- **Īśvara-praṇidhāna:** Surrender to a higher power or the divine

Yoga Sūtra 2.46

Sanskrit:

स्थिरसुखमासनम् ॥२.४६॥

Transliteration:

sthira-sukham-āsanam || 2.46 ||

English Translation:

Posture (āsana) should be steady and comfortable.

Hindi Explanation:

आसन वह है जो स्थिर और सुखद हो।

योग में आसन का उद्देश्य शरीर को स्थिरता और आराम देना है, जिससे साधक ध्यान के लिए तैयार हो सके।

What's inside:

This verse succinctly defines the ideal quality of any yoga posture:

- **Sthira:** Steadiness, stability
- **Sukha:** Comfort, ease

Yoga Sūtra 2.49

Sanskrit:

तस्मिन् सति श्वासप्रश्वासयोः गतिविच्छेदः प्राणायामः ॥२.४९॥

Transliteration:

tasmin sati śvāsa-prāśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ || 2.49 ||

English Translation:

After mastering posture, prāṇāyāma is the regulation of inhalation and exhalation, involving their cessation or control.

Hindi Explanation:

आसन सिद्ध हो जाने पर, श्वास-प्रश्वास की गति का नियंत्रण (रोकना या संयमित करना) प्राणायाम कहलाता है। यह श्वास-प्रश्वास की प्रक्रिया को नियंत्रित करने की विद्या है।

What's inside:

This verse introduces prāṇāyāma as the next step after mastering āsana:

- **Śvāsa-prāśvāsayoḥ gati-vicchedaḥ:** Regulation or cessation of inhalation and exhalation

Yoga Sūtra 2.50

Sanskrit:

बाह्याभ्यन्तरस्थम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥२.५०॥

Transliteration:

bāhya-ābhyantara-stambha-vṛttiḥ deśa-kāla-saṁkhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ || 2.50 ||

English Translation:

Prāṇāyāma has external (after exhalation), internal (after inhalation), and suspended (retention) phases. When regulated by place, time, and count, the breath becomes long and subtle.

Hindi Explanation:

प्राणायाम में बाह्य (श्वास बाहर रोकना), आभ्यन्तर (अंदर रोकना) और स्थम्भ (दोनों के बीच रोकना) — ये तीन प्रकार की वृत्तियाँ हैं।

स्थान, काल और संख्या के अनुसार अभ्यास करने से श्वास दीर्घ और सूक्ष्म बनती है।

What's inside:

This verse explains the different aspects of prāṇāyāma:

- **Bāhya:** External retention (after exhalation)
- **Ābhyantara:** Internal retention (after inhalation)
- **Stambha:** Suspension (holding the breath)
- **Deśa, Kāla, Saṁkhyā:** Regulated by place, time, and count
- **Dīrgha, Sūkṣma:** Breath becomes long and subtle through practice

Yoga Sūtra 3.1-4**3.1****Sanskrit:**

देशबन्धश्चित्तस्य धारणा ॥३.१॥

Transliteration:

deśa-bandhaś-cittasya dhāraṇā || 3.1 ||

English Translation:

Concentration (dhāraṇā) is fixing the mind on one place, object, or idea.

Hindi Explanation:

चित्त को किसी एक स्थान, वस्तु या विचार में स्थिर करना धारणा है।

What's inside:

This verse defines concentration as:

- **Deśa-bandhaḥ cittasya:** Fixing the mind on a specific point, object, or idea

3.2

Sanskrit:

तत्र प्रत्ययैकतानता ध्यानम् ॥३.२॥

Transliteration:

tatra pratyaya-ikatānatā dhyānam ||3.2||

English Translation:

Meditation (dhyāna) is the uninterrupted flow of the mind toward that object.

Hindi Explanation:

उस धारणा में चित की निरंतर एकाग्रता ही ध्यान है।

What's inside:

This verse describes meditation as:

- **Pratyaya-ikatānatā:** An uninterrupted flow of the mind towards the chosen object
-

3.3**Sanskrit:**

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३.३॥

Transliteration:

tad eva-arthamātra-nirbhāsaṃ svarūpa-śūnyam iva samādhiḥ ||3.3||

English Translation:

Absorption (samādhi) is when only the object shines forth in the mind, as if the mind is devoid of its own nature.

Hindi Explanation:

जब केवल ध्येय (वस्तु) ही चित में प्रकाशित हो, और चित की अपनी प्रकृति जैसे लुप्त हो जाए, वही समाधि है।

What's inside:

This verse explains samādhi as:

- **Artha-mātra-nirbhāsaṃ:** Only the object shines forth in consciousness
 - **Svarūpa-śūnyam iva:** The self-sense disappears
-

3.4**Sanskrit:**

त्रयमेकत्र संयमः ॥३.४॥

Transliteration:

trayam-ekatra saṃyamaḥ ||3.4||

English Translation:

These three together (dhāraṇā, dhyāna, samādhi) practiced on one object is called saṃyama.

Hindi Explanation:

धारणा, ध्यान और समाधि — इन तीनों का एक साथ एक ही विषय पर प्रयोग संयम कहलाता है।

What's inside:

This verse defines samyama as:

- **Trayam ekatra:** The combination of dhāraṇā, dhyāna, and samādhi on a single object

These sutras collectively outline the core structure and progression of classical yoga, from ethical foundations to the deepest states of meditative absorption.

Yoga of Action (Kriyāyoga)

Kriyāyoga, often translated as the "yoga of action," is a practical and dynamic approach within the broader tradition of yoga. It emphasizes disciplined action, self-study, and surrender to a higher principle as central means for spiritual growth and self-realization.

Core Principles of Kriyāyoga

According to the foundational text, the *Yoga Sutras of Patanjali* (2.1), Kriyāyoga consists of three essential practices:

- **Tapas** (Discipline or Austerity): This refers to self-discipline, effort, and the willingness to endure challenges for the sake of spiritual progress.
- **Svādhyāya** (Self-Study): This involves the study of sacred texts, reflection, and self-inquiry to gain deeper understanding of oneself and the spiritual path.
- **Īśvara Praṇidhāna** (Surrender to God or the Divine): This is the practice of dedicating the fruits of one's actions to a higher power, cultivating humility and devotion.

These three are not sequential steps but qualities to be integrated together in one's practice and daily life.

Philosophical Foundations

- **Action as a Path to Liberation:** Kriyāyoga teaches that spiritual realization is achieved not by renouncing action, but by performing actions with awareness, discipline, and devotion. It is through conscious action that one purifies the mind and overcomes the impressions (samskaras) that bind us to suffering.
- **Practical Application:** The emphasis is on active engagement with life, using every thought, deed, and reaction as an opportunity for spiritual growth.

Kriyāyoga in Practice

- **Eight Limbs of Yoga:** Kriyāyoga is closely related to the eight-limbed path (ashtanga yoga) described by Patanjali, which includes ethical observances (yama, niyama), postures (asana), breath control (pranayama), sense withdrawal (pratyahara), concentration (dharana), meditation (dhyana), and absorption (samadhi).
- **Techniques:** In some traditions, especially those popularized by Paramahansa Yogananda, Kriyāyoga also refers to advanced meditation techniques involving breath control (pranayama), mantras, and mudras designed to accelerate spiritual evolution and deepen meditative states.
- **Internal and External Action:** While some interpretations focus on ritual and external duties, others (such as those taught by Sadhguru) emphasize kriya as "internal action," involving mastery over the inner energies rather than just physical or mental activity⁶.

Kriyāyoga vs. Other Yogas

Aspect	Kriyāyoga (Yoga of Action)	Jñānayoga (Yoga of Knowledge)
Main Focus	Action, discipline, devotion	Knowledge, study, contemplation

Aspect	Kriyāyoga (Yoga of Action)	Jñānayoga (Yoga of Knowledge)
Key Practices	Tapas, Svādhyāya, Īśvara Praṇidhāna	Inquiry, study of scriptures, meditation
Goal	Purification through action and surrender	Liberation through direct knowledge

Yogasūtra 2.1: Original Verse and Explanation

Original Sanskrit Verse:

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ २.१ ॥

Transliteration:

tapahsvādhyāyēśvarapraṇidhānāni kriyāyogaḥ || 2.1 ||

Word-by-Word Meaning

- Tapas (तपः):** Austerity, self-discipline, or purificatory action—mental, moral, and physical effort to purify and strengthen oneself.
- Svādhyāya (स्वाध्याय):** Self-study, which includes the study of sacred texts, repetition of mantras, and introspection.
- Īśvara-praṇidhāna (ईश्वरप्रणिधान):** Surrender or devotion to God, dedicating the fruits of one's actions to a higher principle.
- Kriyāyoga (क्रियायोग):** The yoga of action, or the path of disciplined practice.

Translation

"Kriyāyoga (the yoga of action) consists of self-discipline (tapas), self-study (svādhyāya), and surrender to God (īśvara-praṇidhāna).

Explanation

Patañjali introduces Kriyāyoga as the foundational practice for those seeking to purify the mind and prepare for deeper states of meditation. This sutra emphasizes three essential disciplines:

- Tapas:** Cultivating inner strength and purifying the body and mind through disciplined effort. It is about creating the necessary heat or energy for transformation.
- Svādhyāya:** Engaging in self-reflection and the study of spiritual teachings to gain self-knowledge and clarity.
- Īśvara-praṇidhāna:** Letting go of attachment to results and dedicating all actions to a higher reality, fostering humility and devotion.

These three together form the practical groundwork for yoga, making it accessible to anyone, regardless of their background or level of advancement. Kriyāyoga is thus the preliminary step that prepares the practitioner for deeper yogic practices by purifying the mind, reducing obstacles, and cultivating the right attitude towards practice and life itself.

Four Distinct Means of Mental Purity (Cittaprasādana) Leading to Oneness:

The concept of *cittaprasādana*—the purification and calming of the mind—is a central teaching in Patanjali's Yoga Sutras. Patanjali prescribes four distinct attitudes or virtues to cultivate mental purity, which together lead to a state of inner peace and, ultimately, oneness or unity of consciousness. These are outlined in Sutra 1.33 of the *Samadhi Pada*.

1. Maitri (Friendliness)

- **Definition:** Maitri is the cultivation of genuine friendliness or loving-kindness, especially toward those who are happy.
- **Purpose:** By feeling happy for others' happiness, we overcome jealousy and competitiveness, fostering a sense of connection and goodwill^{[1][2][3][4][5][6]}.

2. Karuna (Compassion)

- **Definition:** Karuna is the development of deep compassion for those who are suffering or unhappy.
- **Purpose:** This attitude dissolves indifference and harshness, encouraging empathy and selfless action toward the distressed, which purifies the heart and mind^{[1][2][3][4][5][6]}.

3. Mudita (Joy or Delight)

- **Definition:** Mudita is the practice of feeling unselfish joy in the virtue and success of others.
- **Purpose:** By celebrating others' good deeds and achievements without envy, we eliminate negative emotions like resentment, reinforcing positive states of mind^{[1][2][3][4][5][6]}.

4. Upeksha (Equanimity or Indifference)

- **Definition:** Upeksha is the cultivation of equanimity or non-reactive indifference toward those who are non-virtuous or act wrongly.
- **Purpose:** Instead of reacting with anger, judgment, or revenge toward wrongdoers, we maintain inner calm and detachment. This prevents negative emotions from disturbing our own peace^{[1][2][3][4][5][6]}.

How These Attitudes Lead to Oneness

By consciously practicing these four attitudes in daily life, the mind becomes clear, calm, and free from agitation. This state of *cittaprasādana* dissolves the mental disturbances (vikshepas) that fragment consciousness, allowing the practitioner to experience inner unity and a sense of oneness with all beings. Patanjali emphasizes that these attitudes are not just ethical ideals but practical tools for transforming social interactions into opportunities for spiritual growth and self-realization^{[2][3][4][6]}.

“The mind becomes purified by cultivating feelings of friendliness towards those who are happy, compassion towards those who are suffering, joy towards those who are virtuous, and equanimity towards those who are non-virtuous.”^[3]

Summary Table

Attitude	Applied To	Mental Effect	Spiritual Benefit
Maitri	The happy	Friendliness	Removes jealousy, builds unity
Karuna	The suffering	Compassion	Dissolves indifference
Mudita	The virtuous	Joy/Delight	Eliminates envy
Upeksha	The non-virtuous	Equanimity/Indifference	Maintains inner peace

Practicing these four means of mental purity transforms the mind, fostering harmony within and with others, and paving the way to the ultimate yogic goal of oneness or *samadhi*.

Patanjali's Yoga Sutra 1.33: Original Verse and Explanation

Certainly! Here's an explanation of Yoga Sutra 1.33 with the original verse, without using a table.

Original Sanskrit Verse

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥ १.३३ ॥

Transliteration:

maitrī-karuṇā-muditā-opekṣāṇāṃ sukha-duḥkha-puṇya-apuṇya-viṣayāṇāṃ bhāvanātaḥ citta-prasādanam

Translation

“By cultivating attitudes of friendliness toward the happy, compassion for the suffering, joy in the virtuous, and equanimity toward the non-virtuous, the mind becomes clear and serene.”

Explanation

This sutra is a practical guide for keeping the mind peaceful and pure, regardless of the people or situations we encounter in daily life. Patanjali identifies four types of people or situations and prescribes four corresponding attitudes to maintain mental clarity:

- **Friendliness (Maitrī) toward those who are happy:**
When we see others who are happy or successful, we should respond with genuine friendliness and goodwill, instead of jealousy or competitiveness. This attitude opens our heart and keeps envy at bay.
- **Compassion (Karuṇā) for those who are suffering:**
When we encounter people who are in pain or distress, we should feel and express compassion. This means being empathetic and wishing to alleviate their suffering, rather than ignoring or judging them.
- **Joy (Muditā) in the virtuous:**
When we see people doing good deeds or living virtuously, we should feel joy and appreciation for their actions. This attitude helps us avoid feelings of resentment or cynicism, and instead, encourages us to celebrate goodness in the world.
- **Equanimity (Upekṣā) toward the non-virtuous:**
When we come across people who behave wrongly or unethically, we should maintain equanimity—remaining calm and undisturbed. This does not mean indifference or approval of wrong actions, but rather keeping our own mind stable and not getting caught up in anger, hatred, or judgment.

By consciously cultivating these four attitudes, we protect our mind from the disturbances that arise when we react negatively to others. This leads to **cittaprasādanam**—a clear, calm, and purified mind—which is essential for deeper meditation and spiritual progress.

In summary, Patanjali's Yoga Sutra 1.33 teaches us that our mental well-being and spiritual growth depend on how we relate to others, and that these four attitudes are powerful tools for achieving inner peace and oneness.

Unit 3

Bhagavad Gita Chapter 2, Verses 14, 15, 16, 19

Original Sanskrit Verses with English Explanation

Verse 14

Sanskrit:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

Transliteration:

mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāms titikṣasva bhārata

Explanation:

O son of Kunti (Arjuna), the contacts between the senses and sense objects give rise to feelings of heat and cold, pleasure and pain. These experiences are temporary, appearing and disappearing like the seasons. Therefore, O descendant of Bharata, learn to tolerate them without being disturbed.

Krishna teaches that sensory experiences—whether pleasant or unpleasant—are fleeting. Just as summer and winter come and go, so do happiness and sorrow. Recognizing their impermanence, one should cultivate endurance (titiksha), not allowing the mind to be disturbed by these changes.

Verse 15

Sanskrit:

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

Transliteration:

yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate

Explanation:

O best among men (Arjuna), the person whom these (sensory contacts) cannot disturb, who is steady in both pleasure and pain, is fit for immortality (liberation).

This verse builds on the previous one: the wise person (dhira) remains undisturbed by the dualities of joy and sorrow. Such equanimity leads one to transcendence—freedom from the cycle of birth and death (amritatva). Immortality here refers not to bodily survival, but to realizing the eternal, changeless Self beyond all temporary experiences.

Verse 16

Sanskrit:

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥ १६॥

Transliteration:

nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo 'ntas tv anayos tattva-darśibhiḥ

Explanation:

The unreal has no existence; the real never ceases to be. The seers of truth have concluded the same about both.

Here, Krishna introduces a fundamental Vedantic principle: what is unreal (asat)—the temporary, like the body and the world—has no lasting existence. What is real (sat)—the eternal Self or Atman—never ceases to exist. The wise, those who see the truth (tattva-darshis), recognize the distinction between the transient and the eternal. This understanding is key to spiritual wisdom and liberation.

Verse 19**Sanskrit:**

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ १९॥

Transliteration:

ya enaṁ veti hantāraṁ yaś cainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate

Explanation:

He who thinks the soul is the slayer, and he who thinks the soul is slain, are both ignorant. The soul neither kills nor is killed.

Krishna clarifies that the true Self (Atman) is beyond birth and death. To think that the Self can kill or be killed is ignorance. The Self is changeless, eternal, and unaffected by physical actions. This teaching is meant to dispel Arjuna's confusion about his duty as a warrior and the fear of killing or being killed.

13.11

Sanskrit:

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

English Explanation:

Constant engagement in spiritual knowledge and the vision of the ultimate truth is considered true knowledge. Anything else is ignorance. This means that true wisdom is not just intellectual understanding, but a steady pursuit of self-realization and the essence of existence.

Hindi Explanation:

आध्यात्मिक ज्ञान में निरंतर स्थित रहना और तत्त्वज्ञान की प्राप्ति के लिए प्रयत्नशील रहना ही वास्तविक ज्ञान है; इसके विपरीत सब अज्ञान है। अर्थात् सच्चा ज्ञान केवल पढ़ना या समझना नहीं, बल्कि आत्मा और परम सत्य की खोज में लगातार लगे रहना है।

13.12

Sanskrit:

जेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

English Explanation:

I will now explain what is to be known, knowing which one attains immortality. That is the beginningless, supreme Brahman, which cannot be described as either existent or non-existent. Brahman transcends all dualities and is the ultimate reality.

Hindi Explanation:

अब मैं तुम्हें वह बताऊंगा जिसे जानकर अमरता प्राप्त होती है। वह अनादि, परम ब्रह्म है, जिसे न तो सत् (अस्तित्व) कहा जाता है और न असत् (अनस्तित्व)। ब्रह्म सभी द्वैतों से परे, परम सत्य है।

13.14

Sanskrit:

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

English Explanation:

Brahman appears to possess all sense qualities because it pervades all beings, yet it is actually devoid of senses. It is unattached, supports all, transcends the gunas (qualities of nature), and yet experiences them through its presence in all.

Hindi Explanation:

ब्रह्म सभी इन्द्रियों के गुणों का प्रकाशक है, क्योंकि वह सबमें व्याप्त है, फिर भी वह इन्द्रियों से रहित, असक्त और निर्गुण है। वह प्रकृति के तीनों गुणों से परे है, परंतु सबमें होने के कारण उनका अनुभव करता है।

13.15**Sanskrit:**

बहिरन्तश्च भूतानामचरं चरमेव च।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥ १५॥

English Explanation:

Brahman exists both inside and outside all beings, both moving and unmoving. Because of its subtlety, it cannot be known by the senses. It is far for those who are ignorant, and near for those who are wise.

Hindi Explanation:

ब्रह्म सभी प्राणियों के भीतर और बाहर है, चल और अचल दोनों है। अपनी सूक्ष्मता के कारण वह ज्ञेय नहीं है। वह अज्ञानी के लिए दूर, ज्ञानी के लिए निकट है।

13.16**Sanskrit:**

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥ १६॥

English Explanation:

Though undivided, Brahman appears divided among beings due to its presence in all. It is the sustainer, creator, and destroyer of all, the underlying reality behind all diversity.

Hindi Explanation:

ब्रह्म अविभाज्य है, किंतु सभी प्राणियों में विभाजित सा प्रतीत होता है। वही सबका पालनकर्ता, संहारक और सृजनकर्ता है; वही समस्त विविधता के पीछे का मूल सत्य है।

13.19**Sanskrit:**

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥ १९॥

English Explanation:

Thus, the field (body), knowledge, and the knowable (Brahman) have been briefly described. My devotee, understanding this, attains My divine nature.

Hindi Explanation:

इस प्रकार क्षेत्र (शरीर), ज्ञान और ज्ञेय (ब्रह्म) का संक्षिप्त वर्णन किया गया। जो भक्त इसे समझता है, वह मेरी दिव्य स्थिति को प्राप्त करता है।

13.20**Sanskrit:**

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान्॥ २०॥

English Explanation:

Both material nature (prakriti) and the soul (purusha) are beginningless. All modifications and qualities arise from material nature.

Hindi Explanation:

प्रकृति और पुरुष दोनों ही अनादि हैं। प्रकृति से ही सभी विकार और गुण उत्पन्न होते हैं।

13.21**Sanskrit:**

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥ २१॥

English Explanation:

Material nature is the cause of all actions and their instruments (body, senses, mind), while the soul is the experience of pleasure and pain. The soul is the witness, while nature is the doer.

Hindi Explanation:

कार्य (कर्म) और कारण (उपकरण) का कर्ता प्रकृति है, जबकि सुख-दुःख का भोक्ता पुरुष (आत्मा) है। आत्मा साक्षी है, प्रकृति कर्ता है।

13.23**Sanskrit:**

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥ २३॥

English Explanation:

Whoever realizes the distinction between the soul and material nature, along with the gunas, is not born again, regardless of their way of life. Such knowledge leads to liberation from the cycle of rebirth.

Hindi Explanation:

जो पुरुष प्रकृति और पुरुष को गुणों सहित जान लेता है, वह चाहे जैसे भी जीवन व्यतीत करे, फिर जन्म नहीं लेता। यह ज्ञान जन्म-मरण के चक्र से मुक्ति दिलाता है।

13.29**Sanskrit:**

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥ २९॥

English Explanation:

One who sees the Supreme Lord equally present in all beings does not harm the self by the self and thus attains the highest goal. This vision of oneness is the hallmark of spiritual maturity.

Hindi Explanation:

जो व्यक्ति सभी प्राणियों में समभाव से स्थित ईश्वर को देखता है, वह स्वयं द्वारा स्वयं को नष्ट नहीं करता और परम गति को प्राप्त करता है। यह एकत्व की दृष्टि आध्यात्मिक परिपक्वता की पहचान है।

13.31**Sanskrit:**

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते॥ ३१॥

English Explanation:

O Arjuna, because the Supreme Self is beginningless and beyond the gunas, even though dwelling in the body, it neither acts nor is tainted by actions, remaining ever pure.

Hindi Explanation:

हे अर्जुन! यह परमात्मा अनादि और निर्गुण होने के कारण, शरीर में स्थित होकर भी न तो कुछ करता है और न ही किसी कर्म से लिप्त होता है, सदा शुद्ध रहता है।

13.32**Sanskrit:**

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥ ३२॥

English Explanation:

Just as the all-pervading sky, due to its subtlety, is not tainted, so too the Self, though present everywhere in the body, is not affected by bodily qualities.

Hindi Explanation:

जैसे आकाश अपनी सूक्ष्मता के कारण सर्वत्र व्याप्त होकर भी किसी से लिप्त नहीं होता, वैसे ही आत्मा भी शरीर में स्थित होकर भी लिप्त नहीं होती।

Here are **Bhagavad Gita Chapter 6, Verses 24–27, 30, and 32** with the **original Sanskrit**, and in-depth explanations in **English and Hindi**.

Verse 24**Sanskrit:**

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः॥ २४॥

English Explanation:

Completely renouncing all desires that arise from thoughts of the world, one should restrain the senses from all sides with the mind.
Krishna instructs the meditator to let go of every desire born from imagination or mental projection. Desires distract the mind and keep it restless. True meditation begins when the mind, with determination, withdraws from sense objects and focuses inward, using willpower to gather the senses and bring them under control.

Hindi Explanation:

संकल्पों से उत्पन्न होने वाली समस्त कामनाओं को पूरी तरह त्यागकर, मन द्वारा इन्द्रियों के समूह को हर ओर से नियंत्रित करना चाहिए।
यहाँ श्रीकृष्ण साधक को निर्देश देते हैं कि मन में उठने वाली सभी इच्छाओं को पूरी तरह छोड़ दें, क्योंकि ये मन को चंचल बनाती हैं। मन और इन्द्रियों को संयमित करके साधक का ध्यान भीतर केंद्रित होता है, जिससे साधना में स्थिरता आती है।

Verse 25**Sanskrit:**

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥ २५॥

English Explanation:

Slowly and steadily, with firm conviction and determination, one should withdraw the mind from external objects and fix it on the Self, thinking of nothing else.
Krishna emphasizes patience and gradual progress. The mind's restlessness is overcome not by force, but by gentle and persistent practice. Using intellect and resolve, the meditator brings the mind to rest in the Self, letting go of all other thoughts.

Hindi Explanation:

धीरे-धीरे, धैर्य और बुद्धि के साथ, मन को बाहरी विषयों से हटाकर आत्मा में स्थित करना चाहिए और फिर

किसी अन्य बात का विचार नहीं करना चाहिए।

यहाँ श्रीकृष्ण बताते हैं कि साधना में मन को एकदम से नहीं, बल्कि धीरे-धीरे, धैर्यपूर्वक और बुद्धिपूर्वक आत्मा में स्थिर करना चाहिए। जब मन भटकता है, तो उसे पुनः आत्मा में लाना चाहिए और अन्य विचारों को त्याग देना चाहिए।

Verse 26

Sanskrit:

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥ २६॥

English Explanation:

Wherever and whenever the restless and unsteady mind wanders, one should bring it back under the control of the Self.

Krishna acknowledges the mind's tendency to wander. The key is not to get frustrated, but to patiently and repeatedly guide the mind back to focus on the Self whenever it strays.

Hindi Explanation:

जहाँ-जहाँ से और जब-जब चंचल और अस्थिर मन भटकता है, तब-तब उसे आत्मा के वश में लाकर पुनः स्थिर करना चाहिए।

श्रीकृष्ण यहाँ स्वीकार करते हैं कि मन बार-बार भटकेगा, परंतु साधक को धैर्यपूर्वक उसे बार-बार आत्मा में लाना चाहिए। यही साधना की सफलता है।

Verse 27

Sanskrit:

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥ २७॥

English Explanation:

The yogi whose mind is tranquil, whose passions are pacified, and who is free from sin, attains the highest happiness—union with Brahman.

When the mind becomes calm and purified, free from agitation and desires, the yogi experiences supreme bliss, the joy of union with the Divine.

Hindi Explanation:

जिस योगी का मन शांत हो गया है, जिसकी रजोगुण की प्रवृत्तियाँ शांत हो गई हैं और जो पापरहित है, वह श्रेष्ठ सुख—ब्रह्मानंद—को प्राप्त करता है।

जब साधक का मन पूर्णतः शांत और शुद्ध हो जाता है, तब वह ब्रह्म के साथ एकत्व का परम सुख प्राप्त करता है।

Verse 30

Sanskrit:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

English Explanation:

He who sees Me (the Divine) in all beings and sees all beings in Me, never loses Me, nor do I ever lose him.

This verse expresses the highest vision of yoga: seeing the Divine everywhere and in everything. Such a yogi is always united with God, and God is never apart from such a soul.

Hindi Explanation:

जो मुझे सबमें देखता है और सबको मुझमें देखता है, मैं उससे कभी विलग नहीं होता और वह मुझसे कभी विलग नहीं होता।

यह योग की सर्वोच्च अवस्था है—जब साधक को हर जगह भगवान का दर्शन होता है और वह स्वयं को भी भगवान में देखता है।

Verse 32

Sanskrit:

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

English Explanation:

O Arjuna, that yogi is considered the highest who, by comparison with oneself, sees the same everywhere, whether in happiness or distress.

The greatest yogi is one who treats the joys and sorrows of others as his own, seeing the unity of all beings through the lens of the Self.

Hindi Explanation:

हे अर्जुन! जो योगी आत्मा के समानता के आधार पर सबमें समभाव से देखता है—चाहे सुख हो या दुःख—वह परम योगी है।

यहाँ श्रीकृष्ण कहते हैं कि जो साधक दूसरों के सुख-दुःख को अपने जैसा अनुभव करता है, वही सच्चा योगी है।

In essence:

These verses guide the seeker through the practice of meditation—renouncing desires, disciplining the mind, attaining inner peace, and finally realizing the unity of all existence, culminating in universal compassion and oneness.

Unit 4

Bhagavad Gita Chapter 9, Verses 17, 22, 23, 27, 29, and 34 with the original Sanskrit, and detailed explanations in English and Hindi:

Verse 17

Sanskrit:

पिताहमस्य जगतो माता धाता पितामहः।
वेद्यं पवित्रमोँकार ऋक्साम यजुरेव च॥ १७॥

English Explanation:

I am the father of this universe, the mother, the sustainer, and the grandsire. I am the object of knowledge, the purifier, the sacred syllable Om, and also the Rig, Sama, and Yajur Vedas. Krishna declares His all-encompassing nature: He is the source, sustainer, and goal of all creation. He is both the masculine and feminine principle, the wisdom of the Vedas, and the very essence of spiritual knowledge and purity.

Hindi Explanation:

मैं इस जगत का पिता, माता, धारण करने वाला और पितामह हूँ। मैं ही जानने योग्य, पवित्र करने वाला, ओँकार, ऋक्, साम और यजुर्वेद भी हूँ।
श्रीकृष्ण यहाँ बताते हैं कि वे ही सृष्टि के कर्ता, पालनकर्ता और सबके मूल हैं। वे ही वेदों के ज्ञान और शुद्धता का स्रोत हैं।

Verse 22

Sanskrit:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ २२॥

English Explanation:

To those who are devoted to Me, who worship Me alone, thinking of Me constantly, I provide what they lack and preserve what they have. Krishna promises that for those who single-mindedly worship Him, He personally takes care of their needs and well-being, ensuring their spiritual and material welfare.

Hindi Explanation:

जो लोग अनन्य भाव से मेरा चिंतन और भजन करते हैं, उनकी आवश्यकताओं की पूर्ति और उनकी रक्षा मैं स्वयं करता हूँ।
श्रीकृष्ण आश्वासन देते हैं कि जो भक्त केवल उन्हीं का ध्यान करते हैं, उनकी सभी आवश्यकताओं का वह स्वयं पालन करते हैं।

Verse 23

Sanskrit:

येऽप्यन्य-देवता-भक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधि-पूर्वकम्॥ २३॥

English Explanation:

Even those who worship other deities with faith, O Arjuna, actually worship Me, though not in the prescribed way.

Krishna explains that all forms of worship ultimately reach Him, but worshipping other deities is not the direct, scripturally sanctioned path to Him.

Hindi Explanation:

हे अर्जुन! जो श्रद्धा से अन्य देवताओं की पूजा करते हैं, वे भी वास्तव में मेरी ही पूजा करते हैं, परंतु वह विधिपूर्वक नहीं होती।

श्रीकृष्ण कहते हैं कि सभी पूजा अंततः उन्हीं तक पहुँचती है, परंतु अन्य देवताओं की पूजा सीधा मार्ग नहीं है।

Verse 27

Sanskrit:

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ २७॥

English Explanation:

Whatever you do, whatever you eat, whatever you offer in sacrifice or give in charity, whatever austerity you perform, O Arjuna, do it as an offering to Me.

Krishna instructs that all actions—mundane or spiritual—should be dedicated to Him, transforming every act into a form of worship.

Hindi Explanation:

हे अर्जुन! तुम जो भी करते हो, खाते हो, यज्ञ करते हो, दान देते हो, तप करते हो—सब कुछ मेरे अर्पण के भाव से करो।

श्रीकृष्ण यहाँ सिखाते हैं कि जीवन के हर कार्य को भगवान को समर्पित करना ही सच्ची भक्ति है।

Verse 29

Sanskrit:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥ २९॥

English Explanation:

I am equal to all beings; there is none hateful or dear to Me. But those who worship Me with devotion, they are in Me, and I am in them.

Krishna emphasizes His impartiality—He does not favor or dislike anyone. However, those who love Him with devotion experience a special closeness with Him.

Hindi Explanation:

मैं सभी प्राणियों के प्रति समभाव रखता हूँ, न कोई मेरा शत्रु है, न कोई प्रिय। लेकिन जो भक्तिभाव से मेरी पूजा करते हैं, वे मुझमें हैं और मैं उनमें हूँ।

श्रीकृष्ण बताते हैं कि वे निष्पक्ष हैं, परंतु भक्तों के साथ उनका विशेष संबंध बन जाता है⁵।

Verse 34**Sanskrit:**

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

English Explanation:

Fix your mind on Me, be devoted to Me, worship Me, bow down to Me. Thus, having made yourself steadfast in Me, you will surely come to Me.

Krishna gives the essence of devotion: constant remembrance, love, worship, and surrender, which leads the soul to union with Him.

Hindi Explanation:

मेरा स्मरण करो, मेरे भक्त बनो, मेरी पूजा करो, मुझे नमस्कार करो। इस प्रकार पूर्ण रूप से मुझमें लीन होकर, तुम निश्चित ही मुझे प्राप्त करोगे।

श्रीकृष्ण भक्ति का सार बताते हैं—मन, प्रेम, पूजा और समर्पण से भगवान को प्राप्त किया जा सकता है।

In summary:

These verses reveal Krishna's all-pervading nature, His promise to care for His devotees, the universality of worship, the importance of dedicating all actions to Him, His impartiality, and the path of loving devotion as the highest means to reach Him.

Bhagavad Gita Chapter 11, Verses 10, 11, 12, and 13 with the original Sanskrit and in-depth explanations in English and Hindi:

Verse 10–11

Sanskrit:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ १०॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥ ११॥

English Explanation:

Arjuna beheld in Krishna's cosmic form countless faces and eyes, countless wondrous sights, adorned with many divine ornaments and wielding many celestial weapons. The form was draped in heavenly garlands and garments, anointed with divine fragrances, and filled with marvels. It was infinite, with faces in all directions, embodying the entire universe.

This vision overwhelmed Arjuna, for he saw not a human or even a god, but the boundless, all-encompassing form of the Divine, dazzling with supernatural beauty and power, transcending all human comprehension.

Hindi Explanation:

अर्जुन ने श्रीकृष्ण के विराट रूप में अनगिनत मुख, नेत्र और आश्चर्यजनक दृश्य देखे, जो अनेक दिव्य आभूषणों से सुसज्जित थे और अनेक दिव्य शस्त्र धारण किए हुए थे। वह रूप दिव्य मालाओं और वस्त्रों से अलंकृत था, दिव्य गंध से अभिषिक्त था, और हर ओर से आश्चर्य से भरा हुआ था। वह अनंत था, सभी दिशाओं में मुख वाला, सम्पूर्ण सृष्टि को समेटे हुए।

यह दृश्य अर्जुन के लिए अत्यंत चमत्कारी और अद्भुत था, जो किसी भी मानवीय या देवता रूप से परे, सर्वव्यापी और सर्वशक्तिमान परमात्मा का स्वरूप था।

Verse 12

Sanskrit:

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥ १२॥

English Explanation:

If a thousand suns were to rise together in the sky, their combined radiance might resemble the splendor of that great form.

This verse conveys the unimaginable brilliance of Krishna's universal form. Even the light of a thousand suns blazing at once pales before its glory. This metaphor is used to help the human mind grasp the intensity and majesty of the vision.

Hindi Explanation:

यदि आकाश में सहस्रों सूर्य एक साथ उदित हो जाएँ, तो उनकी चमक भी उस महात्मा (विराट रूप) की प्रभा के

समान नहीं हो सकती।

यह उपमा विराट रूप की अद्भुत तेजस्विता को दर्शाती है—जिसकी दिव्यता और प्रकाश की तुलना संसार के किसी भी दृश्य से नहीं की जा सकती।

Verse 13

Sanskrit:

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

English Explanation:

There, within the body of the God of gods, Arjuna saw the entire universe, with its manifold divisions, established in one place.

This means that Arjuna perceived all realms, beings, and cosmic divisions—everything that exists—contained within Krishna's universal form. The totality of existence, normally spread across space and time, was revealed as a single, unified reality within the Divine.

Hindi Explanation:

उस समय पाण्डव (अर्जुन) ने देवों के देव (श्रीकृष्ण) के शरीर में सम्पूर्ण जगत को, उसके विविध भागों सहित, एक ही स्थान पर स्थित देखा।

अर्थात्, अर्जुन ने सम्पूर्ण सृष्टि—सभी लोक, प्राणी, और विविधता—को एक ही विराट रूप में समाहित देखा, जो सामान्यतः समय और स्थान में फैली होती है, परंतु यहाँ एकत्व में प्रकट थी।

In essence:

These verses describe the overwhelming, awe-inspiring vision of Krishna's universal form, where Arjuna perceives the infinite, all-encompassing, and supremely radiant Divine, containing all of creation within itself.

Bhagavad Gita Chapter 12, Verses 4, 6–12, and 20 with the original Sanskrit and in-depth explanations in English and Hindi:

Verse 4

Sanskrit:

सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम्।
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥

English Explanation:

Those who meditate on the imperishable, indefinable, all-pervading, unthinkable, unchanging, immovable, and eternal, restraining all the senses, being even-minded everywhere, and engaged in the welfare of all beings—they too come to Me.

Krishna says that those who worship the formless, attributeless Absolute (Brahman) with self-control and equanimity, and who are devoted to the good of all, also reach Him.

Hindi Explanation:

जो लोग सर्वव्यापी, अव्यक्त, अचल, अचिन्त्य और शाश्वत ब्रह्म का ध्यान करते हैं, इन्द्रियों को संयमित रखते हैं, सबमें समभाव रखते हैं और सभी प्राणियों के कल्याण में लगे रहते हैं—वे भी मुझे प्राप्त करते हैं।

यहाँ श्रीकृष्ण बताते हैं कि निर्गुण-निराकार ब्रह्म की उपासना करने वाले भी, यदि वे समभाव और संयम रखते हैं, परम लक्ष्य को प्राप्त करते हैं।

Verses 6–7

Sanskrit:

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥

English Explanation:

But those who, dedicating all actions to Me, regarding Me as the Supreme Goal, worship Me with exclusive devotion and constant meditation—I swiftly deliver them from the ocean of birth and death.

Krishna assures that those who surrender all actions to Him and worship with single-minded devotion are quickly rescued from the cycle of rebirth.

Hindi Explanation:

जो लोग अपने सभी कर्म मुझे अर्पित करते हैं, मुझे ही परम लक्ष्य मानते हैं, अनन्य भक्ति और निरंतर ध्यान के साथ मेरी उपासना करते हैं—मैं ऐसे भक्तों को जन्म-मरण के सागर से शीघ्र ही पार कर देता हूँ।

श्रीकृष्ण यहाँ अपने भक्तों को आश्वासन देते हैं कि उनकी भक्ति के बदले वे स्वयं उनका उद्धार करते हैं।

Verse 8

Sanskrit:

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥

English Explanation:

Fix your mind on Me alone, let your intellect dwell in Me; then you will live in Me hereafter—there is no doubt.

Krishna emphasizes the path of loving devotion: by focusing both mind and intellect on Him, the devotee attains union with the Divine.

Hindi Explanation:

अपना मन मुझमें लगाओ, अपनी बुद्धि मुझमें स्थिर करो; तब तुम निःसंदेह मुझमें ही निवास करोगे।

यहाँ श्रीकृष्ण मन और बुद्धि को भगवान में स्थिर करने की महत्ता बताते हैं, जिससे भक्त परमात्मा में लीन हो जाता है।

Verse 9

Sanskrit:

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२-९ ॥

English Explanation:

If you are unable to fix your mind steadily on Me, then seek to reach Me by constant practice (abhyasa yoga).

If one cannot directly meditate on God, Krishna recommends regular spiritual practice to gradually bring the mind under control.

Hindi Explanation:

यदि तुम अपना चित्त मुझमें स्थिर नहीं कर सकते, तो अभ्यासयोग से मुझे प्राप्त करने का प्रयास करो।

यदि भक्त का मन बार-बार भटकता है, तो उसे नियमित साधना द्वारा भगवान में स्थिर करने का प्रयास करना चाहिए।

Verse 10

Sanskrit:

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

English Explanation:

If you are unable even to practice regularly, then be devoted to working for Me. By performing actions for My sake, you will attain perfection.

If one finds meditation and practice difficult, Krishna suggests dedicating all actions to God as a form of devotion.

Hindi Explanation:

यदि तुम अभ्यास में भी असमर्थ हो, तो मेरे लिए कर्म करो; मेरे लिए कर्म करने से भी तुम सिद्धि प्राप्त करोगे।
यदि साधना कठिन हो, तो अपने सभी कार्य भगवान के लिए समर्पित करना चाहिए।

Verse 11

Sanskrit:

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥ १२-११॥

English Explanation:

If you are unable to do even this, then, taking refuge in Me, renounce the fruits of all actions with self-control.

If dedicating actions is also difficult, Krishna advises giving up attachment to the results of work, which also purifies the mind.

Hindi Explanation:

यदि तुम यह भी नहीं कर सकते, तो मेरे योग में स्थित होकर, सभी कर्मों के फल का त्याग करो।

यदि कार्य समर्पित करना भी कठिन हो, तो भगवान कहते हैं कि कर्म के फल की आसक्ति छोड़ दो।

Verse 12

Sanskrit:

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥ १२-१२॥

English Explanation:

Knowledge is better than practice; meditation is superior to knowledge; renunciation of the fruit of action is better than meditation—for from renunciation comes peace.

Krishna summarizes the hierarchy: practice leads to knowledge, knowledge to meditation, and meditation to selfless action, which brings true peace.

Hindi Explanation:

अभ्यास से ज्ञान श्रेष्ठ है, ज्ञान से ध्यान श्रेष्ठ है, ध्यान से कर्मफल का त्याग श्रेष्ठ है; त्याग से तुरंत शांति मिलती है।

यहाँ श्रीकृष्ण साधना के विभिन्न स्तरों की तुलना करते हैं और बताते हैं कि निष्काम कर्म से ही सच्ची शांति मिलती है।

Verse 20

Sanskrit:

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।

श्रद्धाधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

English Explanation:

But those devotees who, endowed with faith, always follow this immortal path of righteousness as described, making Me their supreme goal—they are exceedingly dear to Me.

Krishna concludes by saying that those who practice these teachings with faith and devotion are most beloved to Him.

Hindi Explanation:

जो भक्त श्रद्धा के साथ इस अमृतमय धर्म का पालन करते हैं और मुझे ही परम लक्ष्य मानते हैं, वे मुझे अत्यंत प्रिय हैं।

श्रीकृष्ण कहते हैं कि जो इन उपदेशों का पालन श्रद्धा और भक्ति से करते हैं, वे भगवान को सबसे प्रिय होते हैं।

In summary:

These verses present a ladder of devotion—from meditation on the formless, to exclusive devotion, to selfless action, and finally to renunciation of results—showing that Krishna accepts all sincere efforts and loves those who follow the path with faith and dedication.

Bhagavad Gita Chapter 3, Verses 5, 8, 10–16, 20 & 21 with the original Sanskrit, and in-depth explanations in English and Hindi:

Verse 5

Sanskrit:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

English Explanation:

No one can remain inactive even for a moment. Everyone is compelled to act by the qualities born of their nature.

Krishna explains that it is impossible for any living being to be completely inactive. The forces of nature (gunas) constantly drive us to action, whether we wish it or not. Even inaction is a form of action, as the mind is always engaged.

Hindi Explanation:

कोई भी व्यक्ति एक क्षण के लिए भी बिना कर्म किए नहीं रह सकता। सभी लोग प्रकृति से उत्पन्न गुणों के कारण कर्म करने के लिए विवश हैं।

श्रीकृष्ण बताते हैं कि निष्क्रियता असंभव है—प्रकृति के गुण हर व्यक्ति को निरंतर कर्म करने के लिए बाध्य करते हैं। मन में सोचना भी एक प्रकार का कर्म है।

Verse 8

Sanskrit:

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

English Explanation:

Perform your prescribed duties, for action is better than inaction. Even the maintenance of your body would not be possible without action.

Krishna instructs Arjuna to do his duties as prescribed by scripture. Inaction leads to stagnation and even survival is not possible without some activity.

Hindi Explanation:

तुम अपने नियत कर्तव्य कर्म करो क्योंकि कर्म, अकर्म (निष्क्रियता) से श्रेष्ठ है। केवल अकर्म से तो शरीर का पालन भी संभव नहीं है।

श्रीकृष्ण कहते हैं कि अपने कर्तव्यों का पालन करना चाहिए, क्योंकि कर्म ही जीवन को आगे बढ़ाता है।

Verses 10–16

(Explaining the cycle of sacrifice and duty)

Verse 10

Sanskrit:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥ ३-१०॥

English Explanation:

At the beginning of creation, the Creator (Prajapati) created humans along with sacrifices and said, "By this (sacrifice) you shall prosper; let this be the fulfiller of your desires."
Krishna describes the cosmic order: all beings were created with the duty of sacrifice, which sustains both individual and cosmic welfare.

Hindi Explanation:

सृष्टि के आरंभ में प्रजापति ने यज्ञ सहित प्रजा की रचना की और कहा, "तुम यज्ञ द्वारा वृद्धि करो, यही तुम्हारी इच्छाओं को पूर्ण करने वाला होगा।"
यहाँ श्रीकृष्ण बताते हैं कि यज्ञ (कर्तव्य) ही सृष्टि-चक्र को चलाता है।

Verse 11

Sanskrit:

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥ ३-११॥

English Explanation:

Nourish the gods with sacrifice, and the gods will nourish you. Thus, by mutually supporting each other, you will attain the highest good.
The cycle of giving and receiving (through sacrifice) ensures harmony and prosperity.

Hindi Explanation:

इस यज्ञ से देवताओं को संतुष्ट करो, वे भी तुम्हें संतुष्ट करेंगे। इस प्रकार परस्पर सहयोग से तुम्हें परम कल्याण प्राप्त होगा।

Verse 12

Sanskrit:

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥ ३-१२॥

English Explanation:

The gods, pleased by sacrifice, will give you desired enjoyments. But he who enjoys these gifts without giving back is a thief.
Selfish enjoyment, without gratitude or offering, is condemned.

Hindi Explanation:

यज्ञ से संतुष्ट देवता तुम्हें इच्छित भोग देंगे। लेकिन जो इन भोगों को बिना यज्ञ के स्वयं भोगता है, वह चोर है।

Verse 13**Sanskrit:**

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

English Explanation:

The righteous who eat the remnants of sacrifice are freed from all sins. But those who cook for themselves alone eat only sin.
Selfless action purifies, while selfishness binds.

Hindi Explanation:

यज्ञ के शेष अन्न को खाने वाले पापों से मुक्त हो जाते हैं, लेकिन जो केवल अपने लिए पकाते हैं, वे पाप ही खाते हैं।

Verse 14**Sanskrit:**

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

English Explanation:

Beings are born from food, food is produced by rain, rain comes from sacrifice, and sacrifice is born of action.
This verse explains the interconnectedness of nature, duty, and sustenance.

Hindi Explanation:

सभी प्राणी अन्न से उत्पन्न होते हैं, अन्न वर्षा से, वर्षा यज्ञ (कर्तव्य) से, और यज्ञ कर्म से उत्पन्न होता है।

Verse 15**Sanskrit:**

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

English Explanation:

Action arises from the Vedas, and the Vedas come from the imperishable (Brahman). Therefore, the all-pervading Brahman is always present in sacrifice.
The cycle of duty is rooted in the eternal, and sacrifice is its highest expression.

Hindi Explanation:

कर्म वेद से उत्पन्न होते हैं, वेद अक्षर ब्रह्म से। इसलिए सर्वव्यापी ब्रह्म सदा यज्ञ (कर्तव्य) में प्रतिष्ठित है।

Verse 16

Sanskrit:

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥ ३-१६॥

English Explanation:

He who does not follow this wheel of creation (duty, sacrifice, nature) lives in vain, delighting only in the senses and living a sinful life.

Krishna warns that ignoring one's duties leads to a wasted and sinful life.

Hindi Explanation:

जो इस प्रकार परम्परा से चले आ रहे सृष्टि-चक्र का पालन नहीं करता, वह इन्द्रियों में रमण करने वाला पापी पुरुष व्यर्थ ही जीता है।

Verse 20

Sanskrit:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि॥ ३-२०॥

English Explanation:

By performing their prescribed duties, King Janak and others attained perfection. You should also act for the welfare of the world.

Krishna gives the example of great leaders who attained spiritual success through action, not renunciation.

Hindi Explanation:

राजा जनक आदि ने भी अपने कर्तव्य का पालन करके ही सिद्धि प्राप्त की। तुम्हें भी लोक-संग्रह (जन-कल्याण) के लिए कर्म करना चाहिए।

Verse 21

Sanskrit:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ ३-२१॥

English Explanation:

Whatever a great person does, others follow. Whatever standard they set, the world pursues. Leaders must act righteously, as their example shapes society.

Hindi Explanation:

श्रेष्ठ पुरुष जो आचरण करता है, सामान्य लोग भी वही करते हैं। वह जैसा आदर्श स्थापित करता है, लोग उसका अनुसरण करते हैं।

In essence:

Krishna teaches that action (karma), performed selflessly and as a duty, is the foundation of both personal and social harmony. Renunciation of action is neither possible nor desirable; rather, one should act for the good of all, setting a noble example for society.