

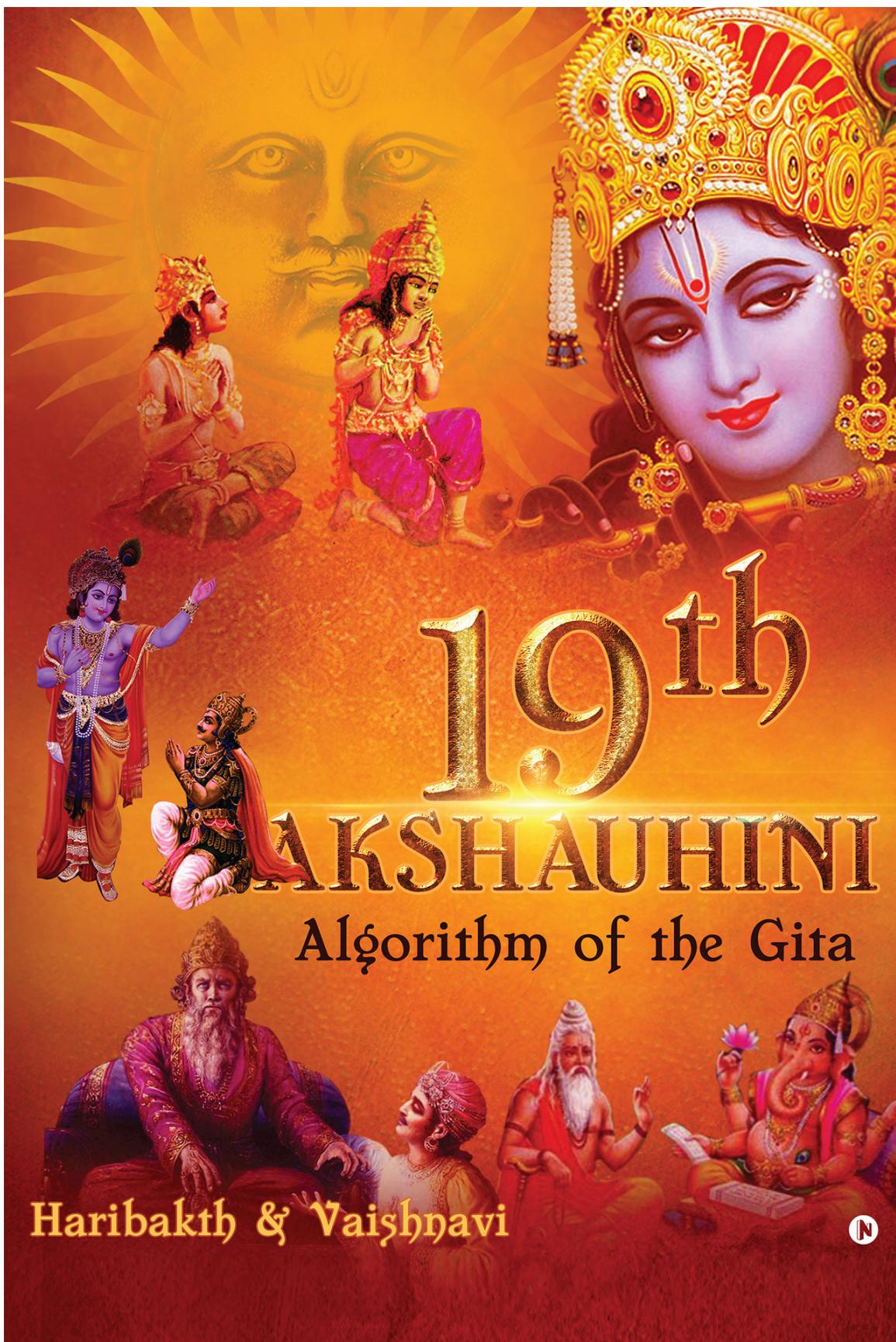
A collage of Hindu deities and figures on a golden background. At the top right is a close-up of Lord Krishna's face with a large crown. In the center, two smaller figures of Krishna and Radha are shown in a meditative pose. To the left, Lord Rama stands with his hand raised in a blessing. Below Rama, a smaller figure of Hanuman is kneeling. At the bottom, there are three seated figures: an elderly sage (Vashishtha), a woman (Sita), and another sage (Buddha). A small Ganesha figure is also visible on the right side.

# 19<sup>th</sup>

# MAKSHAUHINI

Algorithm of the Gita

Haribakth & Vaishnavi



# 19<sup>th</sup>

# AKSHAUHINI

## Algorithm of the Gita

Haribakth & Vaishnavi



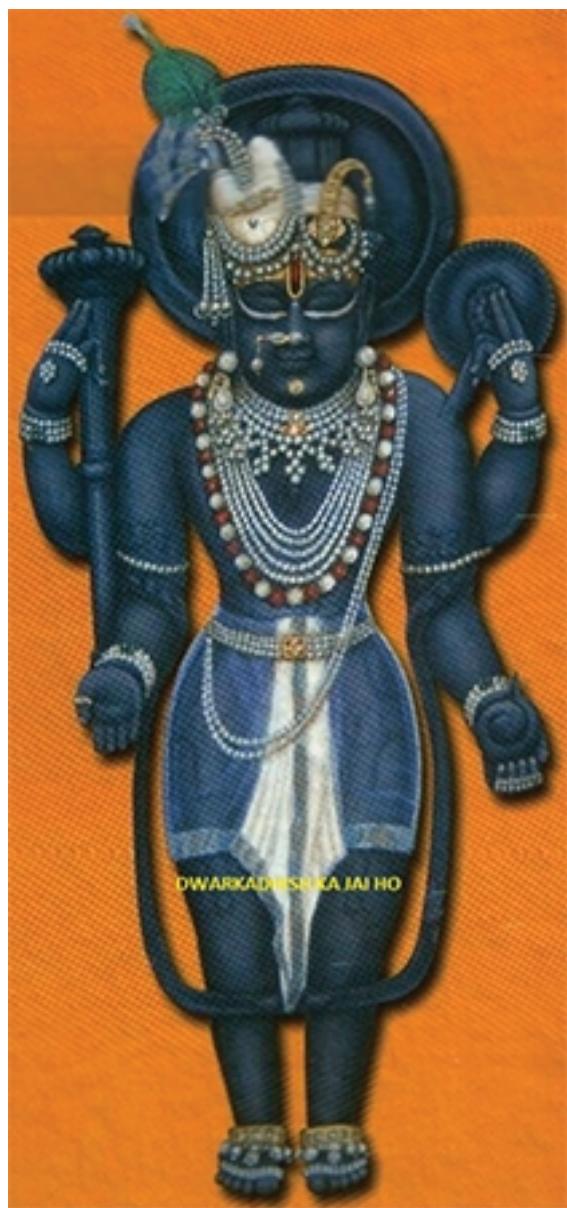
## **DEDICATION**

This book is dedicated to My Lord Krishna,

Who gave Gita to mankind



OBEISANCES TO FAMILY DIETY LORD NARASIMHA SWAMY OF NAMAKKAL & NAMAGIRI AMMA WITH ENTOURAGE



DWARKADHISH KA JAI HO



## ABOUT NARASIMHA SWAMI OF NAMAKKAL



It would surprise many that the book contains photo of Lord Narasimha swamy that too of Namakkal. It would be construed that because It is the family deity of the author, the same is included. This is but part truth.

The fact is that God means God along with His family and *paraphernalia*. *God at namakkal is flanked by*

**Sanaka, Sanathana brothers, Suryan, Chandra, Bramha and Siva.**  
Sanaka and Sanathanaare sons of Bramha

Lord Bramha and Siva came down to Namakkal as Devotees to have Dharsan of Lord Lakshminarashimha

“There are four Sampradayas since beginning of the universe.

They are

- Brahma Sampradaya, and is coming down by succession from Brahma
- Lakshmi Sampradaya is coming down from Laksmbi, called Sri Sampradaya
- Rudra sampradaya is coming down by succession from Lord Shiva
- Kumara sampradaya is coming down by succession from Sanat Kumaras.”

These bonafide sampradaya are accepted by spiritualists.

All the 4 sampradayas have their commentaries on Gita. They have their different versions of Gita. The founders of sampradaya may not have thought much about the differences but due to long passage of time, the differences has created a chasm and the proponents of each group indulge in one upmanship and claim theirs is the only correct truth. The debate on this is not the subject matter of the book.

It may be observed that all the original protagonists of Gita who have learnt directly from the Lord are present in Namakkal.

Thus they have been mentioned to pay homage unto them in reverence.



Dedicated to my Lord  
on His 5243<sup>rd</sup> Birthday  
24<sup>th</sup> August 2016



By him who will study  
this sacred dialogue of  
ours, g  
worshipp  
intell-  
sacrif  
so g  
shall be  
ed by  
ectual  
fice,  
hold.



ध्येयपते च च इमं धर्मं संवादमावयोः।  
नयज्ञेन तेनाहसिष्टः उपासिति मे मतिः॥

Ekam sastram devaki-putra-gitam eko devo, devaki putra eva eko mantras tasys namami yani karmapy ekam tasya devasya seva.

There is only one scripture for the whole mankind, that is Bhagwad Gita there is only one God— Krishna there is only one hymn or prayer, that is chanting his name and there is only one work and that his performance of service unto HIM

*gangA gItA ca gAyatrI govindeti catuShTayaM /  
catur-gakAra-samyukte punar-janma na vidyate //*

**Meaning, ‘when the four that begin with the consonant ‘ga’ are integrally present, the four being gangA (the river Ganges), gItA, gAyatrI and govinda (standing for God’s name) – then there is no rebirth’.**

*bhagavad.h giitaa kiJNchidadhiitaa  
gaNgaa jalalava kaNikaapiitaa.  
sakRidapi yena muraari samarchaa  
kriyate tasya yamena na charchaa.. (20)*

Let a man read but a little from Gitaa, drink just a drop of water from the ganges, worship murari (govinda) just once. He then will have no altercation with Yama

*Krishnaaya vaasudevaaya devakeenandanaaya cha;  
Nandagopakumaaraaya govindaaya namo namah.*

I bow again and again to Lord Krishna, son of Vasudeva, the delighter of Devaki, the darling of Nandagopa, the protector of cows.



## THE AFFIDAVIT



**BG-9-31**

*ksipram bhavati dharmatma  
sasvac-chantim nigacchatि  
kaunteya pratijanihi  
na me bhaktah pranasyati*

**O son of Kuntī, State on oath that My devotee never perishes.**

In pursuance of the Lords command as above, I hereby state on oath that Krishna's devotees do not perish.

He is the absolute truth His words are absolute truth. Follow him. Follow his words.

Surrender unto him & his words only

Do not limit his words with your finite understanding. He cannot be understood by our finite understanding.

Even demigods with their divine power and demons with their conjuring power could not understand him. Only he can understand himself by himself. Therefore please seek to know Him through great sages, and understand Him through Him only.

**Further as a measure of exclusive devotion, I swear that I will not write any book on any other subject other than Gita or Krishna or what is related unto them.**



## PRAYERS



I offer my prayers and obeisance to Lord Ganesha, remover of all obstacles, son of Lord Shiva & mother parvati, who are the greatest of vaishnavas, The Lord who acted as scribe in penning Mahabharatha, who has understood the import of Gita before penning the same and who places the feet of lord Narasimha on his head to remove his obstacles. I offer my prayers to the holy trinity and the sampradaya they have founded to disseminate this knowledge. I offer my obeisance to Vyasa Maharshi who composed and dictated the (Gita) Mahabharatha to Ganesha, To Sanjaya who saw the Gita being enacted and transmitted it to Dritharashtra, To Vivasvan, The Sun God who heard Gita aeons ago, to Manu, Ikshavaku and other saintly kings from who all received the knowledge in disciplic succession, to Arjuna the most fortunate who heard it first hand, the originators of 4 sampradayas and their succession, to Prabhupada and other gurus, to Saraswathi Matha due to whose blessings I could make out something and the almighty Lord himself who is the Jagat Guru.

I Offer my prayers to Maitreya, Vidura and Uddhava, to Maharaja Parakshit, Suta Maharishi and Sukha Maharshi who had the fortune of hearing Uddhav Gita.

I bow down in reverence to all those who study, pray, contemplate, worship Gita &/Or Govinda and seek their blessings on this the 5<sup>th</sup> day of September 2015 on the occasion of the 5243<sup>rd</sup> birth anniversary of my **“THE LORD”**

I prostrate myself in front of all of them in utter submission  
repeatedly in reverence.

I continue now today the 17<sup>th</sup> of September 2015 on the occasion of  
Ganesh chaturti.

### Chapter 18 — Verse 70

Verse: adhyeṣyate ca ya imam dharmyaṁ saṁvādamāvayoh |  
nñānayaññena tenāhamiṣṭah syāmiti me matih ||

अध्येष्यते च य इ मं धर्म्य सं वाद मावयोः ।  
ज्ञानय जे न ते ना ह मि ष्टः स्यामि ति मे मतिः ॥

Translation: And he who will study this sacred dialogue of ours, by him  
I shall have been worshipped by the “sacrifice-of-wisdom,” such is My conviction.

This effort of mine is being offered as a sacrifice unto Him. This is being done to give Him pleasure and to incur His pleasure. May He be pleased with this work! May He bless me that I please Him in perpetuity and that I be dear to HIM (in perpetuity)!

---

### BG-10-32: Of the debate, I am the right type of reasoning

It is not that I agree  
Nor is it that I disagree  
Nor is it that I do not agree  
But it is just that I view it in a different perspective **HIS PERSPECTIVES.**



# THANKS



I thank my parents for their blessings

I thank the following who reposed immense faith in my ability despite others opinion to the contrary.

My Aunt Shobha Rao, who disagrees with my views but reposed faith in me.

My Sisters Brinda Rao who uplifted my spirits each time I was bogged down with self doubts Jayashree Rao who has taken me to Nagamangala where in I made sankalpa and prayed for blessings for the Book in front of Soumya Keshava, Krishna & Lord Narasimha.

My Cousins Asha Rao Archana Balgar

My brothers Santhosh Rao Murali Balgar  
in law

My Wife Kalpana Rao, who actively ganged up with our daughter and not only reposed. faith but also encouraged me whenever I was down under.

My Daughter Vaishnavi, who breathed life into the book with illustrations.  
r

I thank my niece Anusha for her painstaking efforts in proof reading and editing, but for whose efforts this would just be a bundle of papers.

I acknowledge with gratitude the translation work done by the firm 3ADE Translation services LLP.

I thank Mr. Shashi Kiran for checking and reviewing the translation work.

We acknowledge with thanks, the hand holding done by Notion press and it's team and guiding us through the entire publishing process in a

professional manner. Special thanks to the dedicated Project Manager, Ms Charmine Joseph."

## **AIM**

- To unravel the hidden glories of his words
- To Eulogise the Lord
- To express myself
- To demystify the WORD
- Explore new perspectives
- Make his word ubiquitous.

## **OBJECTIVES**

- To give eternal pleasure to The LORD
  - To perpetuate his pleasure
  - To incur his eternal pleasure
- 

## **BG CH 18 Verse 69**

Nothing gives me greater pleasure than the devotees who discuss me amongst themselves.



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## PREFACE



Dear Devotees and Readers

The Illustration of Yagna in the book depicts Yagna and the writing of the book constitutes a Yagna/Sacrifice, as defined by the Lord Himself. The book is an offering unto the Lord at His Feet. The book being received back after placing at the Feet of the Lord and after His benevolent glance over it is the remnant of sacrifice or the Prasad.

It may so happen at times that the Prasad may be half cooked, excessively spicy, salty, or lacking in salt, bland or tasteless, but its value does not diminish.

I entreat all of you please bear with me and be indulgent of my follies.

Great seers, Gurus and sages, I entreat of you just as Arjuna pleaded with Krishna to forgive him as a loving father forgives his son, a friend forgives his friend or a love forgives his beloved. Please forgive me for taking liberties and any offences I may have committed in course of writing the book, before and thereafter.

25<sup>th</sup> August 2016

Durmukhi Nama Samvatsara,  
Krithika Nakshatra,  
Janmashtami



## APOLOGIES



I pray and seek blessings & forgiveness from

The Guru who has taken 3 incarnations to serve the Lord in his 3 incarnations and to which parampara I belong and of which I am proud.

Those two Guru's of my parampara who have entered into the Samadhi even while breathing and alive

That Guru who has written a magnum opus, a masterpiece in logic producing conclusive proof and rebutting innumerable arguments, and established the supremacy of Lord Hari and the Parampara.

I pray to the 8 mathas where in lord Krishna is the presiding diety with special reverence to the pontiff who takes up social causes for an inclusive society

I pray to that personage who has established 108 Krishna temples in as many countries.

I seek forgiveness from all the above whom I hold in highest esteem and who are as good as GOD to me, for daring to expressing my views which may appear to be in non-conformance with what has been told by them

I am seeking their blessings & FORGIVENESS COVERTLY without naming them so as not to embarrass them with misdemeanor of expressing foolish opinion by an insignificant person.



## DISCLAIMERS



No part of this book is against any sect, religion or against any sampradaya etc. There is no such intention as such and any omissions are inadvertent and unintended. What the seers have said is the truth and needs to be followed.

What is being conveyed is not to encourage people to rebel against existing orders but to explore alternative way of looking at things without compromising on Lords teachings.

For example, persons with physical and medical disabilities may not be able to keep fasts on account of Ekadashi. This is more so where two Ekadashi's occur together. Compromising by such persons do not damn them to eternal hell nor are they deprived of Gods refuge.

Similarly, the inability to perform Shradh does not entail the departed souls to spend countless/endless years in limbo or in hell.

All prescribed things when done yield results. Non doing of the same would result in non-yielding of desired results. There are no penal or punitive provisions in Gods kingdom that too of permanent nature for errors of omission except where such duty was prescribed and omitted. Punitive provisions are only for errors of commission.

Good karma yields good results. Bad karma yields bad results. Not performing karma yields nothing (Not eternal damnation)

The entire book endeavors towards quoting Gods authority in support of this so as to quell unfounded fears of the faithful whose practice is inconsistent incomplete or unsteady who are threatened with eternal damnation by the self-styled custodians of salvation.



## HOW THIS BOOK CAME TO BE WRITTEN



I would often read Gita. Human nature being what it is, I would share it with my brother. My brother, Sudindra and I were more of friends than brothers. We studied together, served the same institution together, had common friends etc. Midstream we parted ways. He was exposed to different experiences and me to different set of circumstances. In the field of Godliness and spirit we formed ideas differently. No two individuals think same. We too had differences. The differences became a chasm. We would start with exchange of ideas, which would blossom into animated discussion, progress into argument and dissent and end inconclusively with rancor. This did not deter us from continuing with our exchanges when we met subsequently. Slowly the differences became big that we commenced quarrelling and graduated into fighting. All this even as both of us were in our fifties and were being watched by all family members with trepidation. We quarreled not over wealth or landed property or females but our beliefs. My brother is a born and practicing Madhwa and a stickler in following the do's and donts prescribed for Madhwas. During the course of our debate, where reason failed, he would question my personal capacity and competence, which was not the subject matter of discussion. Even after agreeing to keep personalities out of discussion, History kept repeating itself. We agreed to disagree but keep harmony in our relationships.

But my say remained unsaid, which needed an outlet. I, than decided to write a book to answer all his queries. This was my answer to all his questions, counter arguments etc. I could find time to foray into this venture only in Aug/Sep 2015 after quitting my Job. It started as an answer to his objections and criticism, but somewhere down the line, the contents of the book started changing as I gained new insights while penning my thoughts. What I planned to write was subordinated by what I actually wrote as and when words formed it. After a period of time, my perspective

too changed. This book which was originally meant to be an answer to my brother, changed into an offering unto the Lord. Nonetheless it contains answers to most of his objections/queries.

Some of his questions were

Are you greater than Raghavendra Swamy? Do you know more than Him? Raghavendra swamy is our very beloved Guru and a revered household name in any Madhwa family, especially in our house. My answer is, can a fire fly ever stand in front of the Sun? I am not challenging any established belief. I am only seeing it differently and portraying it in new light.

It set me thinking. Why does my brother oppose me so vehemently? Why does he not see rationale? or Why I cannot see his stand point? These things bugged me more than the book I was writing. One fine day, the nickel dropped. My brother is not an independent person with his own thought process, just like I too am a putty in HIS hands. It was HE who made my dependent brother a pawn and oppose me.

Around 5341 years ago HE had pitted 2 brothers against each other and blessed the elder one with victory in defeat and the younger one with defeat even in victory, even as he unfolded the GITA. He has now again pitted 2 brothers against each other and affording us an opportunity to experience His mystique pastimes. Thereafter I had no doubts and the key strokes moved. I am just a steno-typist.

I thank my brother, without whose playing the designated role, the book would not have been born.

Hare Krishna .



## SCOPE OF THIS BOOK



This book does not attempt to prove existence of GOD. That is already well settled

Nor does it attempt to establish the supremacy of the Lord. That is already done by many saints and scholars.

This book attempts to reconcile the differences in interpretation of Gita by different seers taking as benchmark or base what the LORD himself said in Gita & Uddhav Gita.

The contents of Gita are not debatable. They are absolute truth. The contents of Commentaries of great seers too are not debatable for they cannot err. Even if they have erred, the Lord makes the error a matter of glory of the seer by making the seers error become true. Than what is debatable?

Only What I have expressed is debatable. Any mistakes may be pointed out along with the corrected version with reference of God's say as per Gita or Uddhav Gita. I would stand corrected and be indebted to such a person.



## THIS IS NOT MEANT FOR?



This book is not meant for those who

- Embrace atheistic principles
- Do not accept the supremacy of Krishna/Vishnu
- Do not accept Gita as the Scripture revealed by God
- Do not accept the supremacy of the Gita & Uddhava Gita

This book if read by the above kind of people would not give any benefit.

It would only serve the purpose of

Perpetuating fruitless & inconclusive arguments.

Attempting to belittle the Scripture (Attempt only, No one can belittle Gita or any other scripture, they have their own stature and grandeur)

I have no issues with them nor have I any clarifications or replies. If insisted, my reply is “NO COMMENTS, THIS BOOK IS NOT ADDRESSED TO YOUR KIND”



## WHOM IS THIS BOOK MEANT FOR?



This book is meant for those who

- Accept the supremacy of Krishna/Vishnu
- Accept Gita as the Scripture revealed by God
- Accept the supremacy of the Gita & Uddhava Gita

This book is a debate between (Gitas words versus Others Words)

Some postulates

- Everything can be proved by Gita
- Gita is self evident, No need to prove Gita (Gods Words need not be proved, Needs to be accepted)
- All the things mentioned in Gita can be seen in Mahabharata, Ramayana or some Purana
- There is not an iota of doubt about the infallibility of the Lord or the Gita
- Where other scripture or purana is referred to prove something about Gita, It is due to give additional weightage, or due to my ignorance to find the same within Gita or due to give acceptability to persons who entertain doubt.
- Gods words cannot be qualified by others words. Only Gods words can qualify Gods words.



## WHY GITA?

It has come from the lips of the ALMIGHTY himself.

The LORD is infinite, omniscient, omnipresent, omnipotent, who is the cause of all causes, beginning-less and endless, eternal, Master of Yoga, Ideal and perfect person devoid of any blemish and full of auspiciousness. He is the only unchanging principle amongst all that is changing.

It is said that the Gita is non-different from the Lord himself, naturally his works i.e. Gita shares all the above traits. Gita is absolute truth. It is constant, unchanging irrespective of the time, place etc.

In view of the above fact, the terms Lord, God & Gita has been used interchangeably.

Gita is complete knowledge.

After knowing this nothing else remains to be known

BG—CH—7 --VERSE-1 & 2

It takes care of our needs herein and hereafter, Preserves what is already there and confers new things

BG—CH--9—VERSE-22

God is knowledge and giver of knowledge

BG—CH--10—VERSE-34--36

Provides freedom from birth and death(Moksha/Salvation)

BG—CH 4--9

Gita is giver of Knowledge

I, sitting in the heart, will illumine the soul with knowledge

BG—CH--10-- VERSE 11

The LORD is infinite, omniscient, omnipresent, omnipotent, who is the cause of all causes, beginning-less and endless, eternal, Master of Yoga, Ideal and perfect person devoid of any blemish and full of auspiciousness. He is the only unchanging principle amongst all that is changing.

We will see through Gita how Lord is Infinite, Omnipresent, Omnipotent, etc



## WHY NOT OTHER SCRIPTURES & WHY GITA ONLY



There aren't many other scriptures coming out from the Lords lips directly. Uddhava Gita is an exception. There are other scriptures spoken by Lord himself, but in a different aeon, in a different yuga and to a different audience. Though they too are comparable to Gita in all respects, they would be un intelligible to the present generation due to many changes in perception, circumstances, people, culture and so on. It is not possible to recreate the ancient period when the scripture was spoken so as to arrive at the meaning. Besides, when we have the latest Version @ hand, why go in search of something else. In this digital age, we have a version controller/simulator which keeps a track of version and recreates/simulates the version of older environment. But In r/o Scriptures we do not have such a fall back.

It is well known that Maharshi Veda Vyasa codified the Vedas and divided it into four Vedas.

He also composed the Puranas.

The motivation behind this was that the people in Kali Yuga were less intelligent, selfish, have shorter life span and prone to suffering. To mitigate their sufferings, Veda Vyasa composed the Mahabharata & the 18 Puranas. Further keeping in view the temperament and nature of the different kinds of populace, he wrote puranas for Satvic, Rajasic & Tamasic kinds of people. He had foreseen that the people of this age have neither the time, nor inclination, nor intellect to assimilate the Vedas.

Hence, when customized scripture is made specifically available by Lord Incarnate(Vysasdeva), where is the need to go after other scriptures?

Similarly, The Lord himself in his infinite wisdom and with infinite mercy has recommended Japa as a form of Yagna/Worship for this Yuga, where is the need for all elaborate forms of ancient worship, which is fraught with many pitfalls?

The lord has specifically asked us to give up all kinds of religion and seek refuge in Him. Is it not disobedience or wanton ignoring of the Lord's fiat?

It is said that Vedas are apaurasheya, meaning it is self revealed and not attributable to any person or agency. The Lord has himself said in Gita that

1. I am the origin of the Vedas
2. I am what the Vedas seek to Know
3. I am the conclusion of the Vedas
4. I am the knower of Vedas
5. I am the Vedanta

Whether Veda is apaurashaya or authored by someone, does it carry more weight than the God's words?

Obviously God's words far outweigh any other scriptures. This is brought out by the following anecdote. When all the other scriptures were put together on one scale and Mahabharata on another, the scales tilted heavily in favor of the Mahabharata. (Gita is a part of Mahabharata).

Further He has said that

- What use does a person have for a pond when the whole of the world is flooded with water, the same usefulness the Vedas has for a person knowing me?

BG---CH—2 V--46

Then should we strive to learn The Gita or the Vedas?

It is also held by some that

Sattvic puranas uphold the Dictum that Vishnu is the supreme.

Rajasic Puranas and Tamasic Puranas propagate that Lord Vishnu is secondary or subordinate to other Gods. Further it is informed that the incidents where in Lord Vishnu is shown as subordinate to Lord Shiva or other demigods is only to FOOL/BEWILDER the asuric/demoniac persons.

Further it is also said that Sattvic puranas always establishes supremacy of the Lord Vishnu, but other 2 types of puranas sometimes glorifies Vishnu and sometimes subordinates him.

The other Puranas is not to be rejected in entirety but should be understood in the light of aforesaid suppositions (Befooling the Asuras)

and hence only those portions glorifying the supremacy of Lord Vishnu is to be taken as authentic.

Here, it should be noted that there are 2 important lessons to be learnt.

The First is that where ever Lord Vishnus supremacy is being established, the said Purana is acceptable. **Using the same rationale, We will be deriving principles so as to understand The Gita in the forthcoming pages .**

Secondly, The Lord is blemish less. He does not misguide or befool anybody with wrong instructions. Then how do we reconcile The God's acts & words which appear to be befooling someone, we will be seeing in the coming pages. **We should first reject any part of the book/scripture which says that God has written/spoke (or done any act) to deceive/befool the people.** We should not reject the entire book or chapters. We should reject only the part which speaks critically of the Lord and his words, devotees and accept those parts which enhance the Lords glory. We are all the children of God and he will never do such a thing. He has stated so unequivocally number of times

(I am the seed giving father and the Nature is the Mother)

I am well wisher to all

No one is my enemy

Even the shudras, vaisyas, women have attained me.

When Lord unequivocally states so, How can anybody say that God has composed certain scriptures for befooling demons/asuras? Certain scriptures are composed but the purpose is not to befool anybody. What then is the purpose? Those scriptures are meant for making it palatable to the persons who are still to evolve to higher state of consciousness.



## ABOUT THE TITLE?



Why the particular title?

There were 18 Akshauhini of soldiers who participated in the Mahabharatha war. The war raged on for 18 days. As per the will of the Lord, The entire 18 Akshauhini was destroyed.

But what remained After the war?

Only a handful of Pandavas remained, who too left for their heavenly abode.

The Lord Himself left FOR his Abode, leaving us orphaned?

He left behind Himself in the form of

The Gita, the 19<sup>th</sup> Akshauhini,

For the guidance of His devotees and the faithful

And for their solace.



## WHY 19<sup>TH</sup> AKSHAUHINI



1. What is Gita?
  - a. *In Sanskrit, It means a song.*
2. A Song? Then why “much ado about nothing”?
  - b. *It is the song of God, not just song; hence it is called Bhagwad Gita.*
3. Okay, but still, many songs have been sung in the past eulogizing God.
  - c. *This is not sung for God but sung by Him.*
4. Sung by God?
  - d. *Yes.*
5. Okay, by hearing song we derive pleasure, in this case divine pleasure, but so much hype about one song?
  - e. *This is no hype. In fact you just cannot exaggerate/hype Gita. Entire Knowledge (Infinite) is encapsulated in this Song. This knowledge is perennial, unchanging and eternal and has been in existence for millions of years.*
6. Surely, you are not pulling a fast one on me?
  - f. *No. This is Truth in its purest form.*
7. Why did God sing the song? What was the context?
  - g. *Around 5300 years ago, God directed a war in person, so as to uphold his eternal principle of upholding of righteousness and dethroning of unrighteousness. This war was between two families called Kurus, backed by 11 Akshauhini of army and Pandus, backed by 7 Akshouni of Army, the Kurus representing evil and Pandus representing the Good. All the 18 Akshauhini of army that participated in the battle were destroyed barring a handful of persons on either side.*
8. What is an Akshauhini?
  - h. *It is a battalion of soldiers comprising of many elephants, cavalry, chariots and foot soldiers totaling 218,700 per Akshauhini with a*

*grand total of 3936300. This excludes charioteers, batmen and other auxiliary helper staff.*

9. So Much destruction? Just like any world war? Why is it Mahabharata or the GREAT war when other world wars are just war?

*i. There are many differences*

- i. The war was for a just cause without any motive.*
- ii. God himself was present in the battlefield directing the war.*
- iii. It was a triumph of Justice (God's side) & Righteousness was enthroned.*
- iv. All 18 Akshauhini Army was destroyed barring a handful of persons from either side.*
- v. But unlike other wars, where residue was just destruction, here remained the teachings of the Lord, the Gita.*
- vi. Gita is God's representative and a guiding force even after of the departure of the Lord. It is rightly said that Gita is immortal. The Akshaunis were destroyed. The Lord left for His abode, but Gita remained.*
- vii. Gita is timeless wisdom and have been there aeons ago.*

10. We have heard of 18 Akshauhini, What is this 19<sup>th</sup> Akshauhini?

*j. This book is about Gita, which is non-different from God, which has survived the war unscathed and remained immortal in spite destruction of the entire 18 Akshauhini, Hence as a tribute, to the Lord, It is called 19th Akshauhini*



## ALGORITHM OF GITA



- THE ALGORITHM OF GITA
- TOOLS AND TECHNIQUES
- HOW TO UNRAVEL MYSTERIES OF THE GITA? & UNDERSTAND ITS TRUE PURPOSE?

# श्रीमद्भूगवद्गीतासूत्रसारः

## THE ALGORITHM OF GITA

१) यदि तवाकलनोद्भूतं ज्ञानं कृष्णमरुतयोः श्रेष्ठत्वप्रस्थापनपरं भवेत् तदेव योग्यं, अन्यथा तवाकलनोद्भूतं ज्ञानम् व्यर्थमेव।

If your understanding/conclusion is in consonance of the Supremacy of Hari & Vayu, your understanding is correct, else it is otherwise.

२) गीता गीतयैव अध्येतव्या।

Learn Gita from Gita

३) अर्जुनोभूत्वा गीतासारम् ग्रहणीयम्, ज्ञानसंपादनार्थं अर्जुनकायप्रवेशः आवश्यकः।

Put yourself in the shoes of Arjuna so as to understand Gita as he understood.

४) स्थानं, कालः, व्यक्तिः, अवकाशः एतेषां परिवर्तनेनापि विचारा: दृढाः स्थिरात्रच भवन्ति तर्हि तेयोग्याः मन्तव्याः।

Change the place, time, person, space etc., and if your conclusion still remains the same, it is correct.

५) यदि तव प्रबोधः ईश्वरस्वरूपप्रत्यक्षीकारकः वा स्वरूपबोधवर्धकः सः समुचितः।

If your understanding enhances or brings forth the glory of the Lord, it is correct.

६) यदि ईश्वरप्रणीतशब्दाः मिथ्याः इति मन्यसे, ईश्वरीयरचनाहेतुं, संदर्भं च विचारयितुमहसि। यदि आशादायकः साधु, अन्यथा चेत् प्रमादशीला तव मतिः।

If you find that it appears Lord's words are untrue, check if it is true to His cause? It will be in affirmative, else your understanding is wrong.

७) यदि भगवतः शब्दाः अस्पष्टाः, अनृताः वा मन्यसे, तद्दुक्तस्य उत्थापनार्थं एव सर्वः प्रप्रश्नः इति धारणा परीक्षणीया। एतदेव तात्पर्यं जायेत्। यदि तव मथितार्थः अन्यः, तव विचारप्रवाहः दृष्टिः अयोग्यत्वः।

Does it appear that Lord has resorted to trickery, treachery or untruths? Check if He has upheld the cause of His devotee. You will find it so. If your finding varies, your understanding is incorrect.

८) गीतागतादेशः निर्देशाश्च विशिष्टव्यक्त्युपयुक्ताः विश्वरूपाः अपि। विश्वरूपाः निर्देशाः अनुकरणीयाः। अपि तु व्यक्तिगतविचाराः, स्वभावगम्याः, अमतासापेक्षाः। | तेयथाशक्तिचिन्तनीयाः।

Gita is full of instructions which are both universal in nature and specific to class of people. Follow the universal applications and be selective in following instructions meant to your class/nature/ability.

९) ईश्वरनियोजिताः शब्दाः अनुल्लङ्घनीयाः, नान्यथाकर्तुम् शक्याः तस्यैव शब्दैः विना।

God's words cannot be qualified or limited by anybody's words except His words.

१०) ईश्वरप्रणीतशब्दाः अनुकरणीयाः तस्य लीलाचेष्टितानि अद्भुतमिति ज्ञेयानि। शब्दान् अद्भुतं मत्वा लीलाः नानुष्टेयाः।

Follow God's words and marvel at His actions. Do not marvel at His words and follow HIS actions.

११) भगवच्छब्दाः परमपविवाः, नातिक्रमयोग्याः, आध्यात्मिकशब्दवत् हृदि धारयितव्याः, गुरुपदेशकल्पाः।

God's words are as sacrosanct and unchangeable as are the words of the Guru/Spiritual master.

१२) अनाहृतशब्दप्रभुः ईश्वरः मौनेनापि भाषते। श्रद्धया ज्ञेयम्।

God speaks through silence also. Discern it with devotion

१३) यद्यपि विशिष्टविषयाः आकलनात्ममर्थोऽसि मा विपादं मा कुरु। ईश्वरनियोजनमेव तादृशम्। त्वदर्थे अनावश्यकाः ते शब्दाः।

You may not comprehend certain things, rest assured they are not required by you as per Gods plan.

१४) यदा भगवान् विविधज्ञानमार्गान्, कृतिमार्गाश्च दर्शयति, सः एव उचितमार्गचयनार्थं पथदर्शकः।

When God offers various choices of understanding or choice of actions, He also hints at the correct choice to be made.

१५) ईश्वरः अर्जुनाय युद्धार्थं आदिष्वान् तदन्तरम् कृतिशीलताविषये तस्मै स्वातन्त्र्यं दत्तवान् – यथेच्छमि तथा कुरु इति। यदि तवागमोऽपि स्वातन्त्र्यं संपादयति तर्हि साधु।

God instructed Arjuna and left it to Arjuna to act or be passive. Does your understanding give same freedom? If yes you are correct.

१६) गीतापि एका संहितैव। यदि तादृशं विचारं कृत्वा वाङ्मयमेवैतत् इति चिन्तयसि, ईश्वरनियोजिताः शब्दाः सर्वथेषाः चैव। वाङ्मयात् बलवत्तराः।

Gita too is a scripture. If deemed otherwise, God's words supersedes others words and has precedence over scriptures.

१७) नूतनज्ञानग्रहणोल्लुकेन पूर्वकालगताः दृढमूलकल्पनाःत्याज्या:, येन ईश्वरीयतत्त्वान् हृदि न्यन्तु समर्थो भवेत्।

If you want to learn something new, empty your early understanding so as to accommodate God's teachings.

१८) सर्वभूतेषु समभावः, भेदविरहितैव इति भगवत्तत्वम् ध्रुवकल्पमेव।

Equality and impartiality is the hallmark of Gods teachings.

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पूर्वनिर्दिष्टान् अन्यतत्वान् अनतिक्रम्य तृतीयतत्वेन वाङ्मायपरीक्षणम् कर्तव्यम् येन तत्वविषये यथाधर्माक्लिनम् भवेत्।

Apply the 3<sup>rd</sup> principle above to any scripture to get at the correct understanding subject to other principles stated above.

## साधनसहिततन्त्रसमूहः

# TOOLS AND TECHNIQUES

१) श्रीमद् भगवद्गीतादिव्या, परमथेष्ठा, अनुल्लङ्घनीया, अपरिवर्तनशीला, ईश्वरदत्ता, कर्तृदत्ताधिकारा।

This is the Divine constitution. It is ultimate and inviolable and not subject to amendment or repeal, deriving its authority from its maker, The GOD (Divine)

२) एषा पूर्णज्ञानयुक्ता, सर्वसंदर्भोपयोगिनी, विश्वकोशसंनिभा ।एतस्या: अध्ययनम् विद्युक्तन्यायाध्ययनमिव।

Gita is complete knowledge/reference/encyclopedia. This has parallels with study of law.

३) संपूर्णतोवा अंशतोऽपि वाचनामृतलाभदायिनी। वद्वानुक्रमं वा क्रमविस्तृद्वाचनमपि समानं लाभदायकम्।तस्या: गभीरं, व्यापकाध्यायनम् उभयरीत्या वापि अध्ययनं शक्यम्।सा पद्यवत् गेया, गद्यवत् वाचनीयाच।

It confers benefits if read as a whole or in part or in parts in any order. It can be studied intensively or extensively or a combination of both. It can be recited as poetry or read as prose.

४) सप्रारंभम् क्रमशः पठनम् कार्यम्, क्रमं विना यदृच्छयापि पठितुंशक्यम्।

The book can be read sequentially, non-sequentially or randomly.

५) स्वयं ईश्वररचितं वा भक्तरचितम् अन्यशब्दवैभवमपि परिशीलनार्हम्।

Other scriptures authored by GOD Himself or His devotees may be consulted.

६) गीतायाः प्रयोजनम् अखिलमानवोपयोगि विश्वव्यापि च।

The application of Gita extends to whole of mankind nay all the universe itself.

७) प्रयत्नं साफल्यम् आमुं श्रद्धा आवश्यिकी।इति स्वयंभगवता एव सप्तदशोऽध्याये अष्टाविंशतितमे क्षोके प्रकटितम्।

You should have faith for your efforts to fructify. (BG-17:28)

८) तुलनयोग्यायां परिस्थित्यां भगवतः कार्याणि चिन्तितव्यानि ।किं तस्य मतम्, कीदृशाः विचाराः, काः च तस्य कृतयः इति।

What God ruled or how He acted in similar circumstances are the ratios.

१) येन अर्थावदोधेनवन्धमुक्तिः भवति, भगवतः तेजोवर्धनं संभवति, तस्य शब्दाः सुव्यक्ताः भवन्ति, लीलाःवर्धिताः च भवन्ति, तेन वर्तितव्यम् । स एव साधुः।

That interpretation/understanding is correct which removes barriers, limitations, restrictions and which enhances grandeur of the Lord, His words, His pastimes and His devotees.

२०) तस्य निर्मितिहेतोः प्रत्यक्षीकरणाय गीताध्ययनं युक्तम् । गीतायाः प्रयोजनं नाम पुरुशार्थप्राप्तिः – एको वा द्वी वा सर्वे पुरुषार्थाः।

The Gita should be understood so as to give effect to the purpose for which it was spoken viz. attaining any, some or all of the purusharthas.

२१) गीता याच्यार्थप्राप्त्यर्थे वाचनीया, गूढार्थगृहणार्थे विष्णेपणीया, संदर्भानुसारं प्रतीकरूपेण मननीया च।

Gita has to be studied and understood in the literal sense and thereafter the allegoric sense or the symbolic sense depending on the context.

२२) गीताध्ययनार्थे पार्थिवज्ञानसंपादनसाधनैः सह विष्णेपणसाधनानि उपयोक्तव्यानि।

Analytics, extrapolation tools and tools of earthly knowledge may be employed to study Gita.

२३) यजनमार्गेण भगवतः प्रीतिसंपादनम् उद्दिष्टम् । इदं तु अष्टादशाध्याये क्षोकत्रयसमूहे प्रकटीकृतम्।

The object is to be to please the Lord, in a spirit of Yajna as mentioned in Chapter 18, verse 69 to 71.

२४) अत्र क्षोकाध्याययोः परस्परान्वयः अध्याहृतव्यः, अनुमानगम्यश्च।

Conjunctions between verses and chapters may be implied and is to be inferred.

२५) समग्रैश्चिकज्ञानसारसंग्रहः एषग्रन्थः इति योगेश्वरोक्तिः खलु।

Entire Gita is a generalization of sum of summarized knowledge imparted by God Himself.

२६) क्षोकमयी समग्रज्ञानसंग्रहसारस्वरूपा एषा रचना।

Gita summarizes complete knowledge by way of small verses.

२७) मिदान्तमयानिसत्यविधानपराणि, प्रत्यक्षीकरणयोग्यानिआदेशयुतानिचेति गीताद्वाक्यानि द्वेष्ठाविभक्तानि। सत्यवचनानि तावद् अवगन्तव्यानि आदेशयाक्यानि अनुष्टुयानि च।

Gita is full of statement of facts (Truth) which are meant to be understood and statement of instructions (Writ of mandamus) which are meant to be carried out. The former are theoretical and the latter are of practical nature.

२८) प्रयत्रपूर्वकैः अपि यदि सा नावगता तर्हि, भगवच्छब्दशक्तिसिद्धत्वेन यः यठेत्, प्राज्ञः सम्बोधनाधिकारी एव सः इत्यत्र कथित्वपि न संशयः।

If unable to comprehend despite best efforts, assuming as stated, on the strength of Gods words can be termed "Knowing".



# HOW TO UNRAVEL MYSTERIES OF THE GITA? & UNDERSTAND ITS TRUE PURPOSE?



Gita is not open to interpretation. It is absolute, eternal, pristine, unchanging, infallible.

There are many commentaries, varied opinions with each claiming that their understanding is the only correct one. Their followers will go all out to persecute/condemn others interpretation. What has God to say in this context?

The LORD says to Uddhava in Uddhava Gita as under

UG—CH-16—5 In a debate, If people say” I choose to understand it this way as opposed to your way, Understand that this as My Maya at play which creates this difference.

VER---9 Each person’s point of view should be respected. I accept their understanding as meaningful because logical explanation supports each of their views

The above is self explanatory and conclusive. It also justifies my Book

Then what is the true purport? Who is correct? Who is incorrect can be judged by the readers themselves in light of the GOD’s aforesaid sayings.

Gita is complete knowledge. It is infallible. Than what better way is there to understand Gita than by understanding Gita by Gita!. So here we go !

## THE PRINCIPLE OF HARI’S SUPREMACY

We start with the premise (Premise--FACT) Hari is supreme. Among Madhwa’s this is represented as “Hari Sarvottama & Vayu Jivottama.” God/Krishna is Supreme, omniscient and omnipotent and there is none equal or higher than Him ever. **This is the First principle from which all other principles are derived and acts as a base.**

BG---CH---11—41 & 42 vouchsafes about Lords supremacy.

When attempting to understand Gita, We must always be conscious of the above fact. Any conclusion/opinion arrived at would be incorrect if the aforesaid principle is not satisfied or does not confirm to the said dictum or is contrary to this. This can be termed as **Hari is supreme Principle**.

For example, while reading Jarasandha's raids on Mathura and Krishna running away from the battle, If reader concludes that Krishna is a coward& how can a coward be GOD, and preach Gita? – the conclusion is not tenable. **It violates the “Hari is supreme” principle.**

**Hari is Supreme but how do we understand Vayu is supreme amongst Jivas?**

- When the power of sight is lost, man becomes blind
- When the power of hearing is lost he becomes deaf
- When power of speech is lost, He becomes dumb

When hand or leg is lost, he loses power of locomotion

In all the above cases, man is still alive. But if the life element is lost, Man is dead.

After the conclusion of Kurukshetra war, Hanuman flew away from the flag of Arjunas chariot (where he was perched) God asked Arjuna get down, which Arjuna did reluctantly as He is Maharathi and Lord is just a charioteer and protocol demands that charioteer get down first and open the door of the chariot for the maharathi to get down. The moment God got down, the chariot burst into flames and was reduced to ashes. Krishna explained that the chariot was destroyed long ago by the weapons of Bhishma, Drona & Karna but was intact only by the power of Lord. Lord does not stay without his dear most devotee Vayu even for a moment and neither can Vayu stay where the Lord is not present.

## **THE PRINCIPLE OF LEARNING GITA FROM GITA**

Approach the seers and Gurus. Do seva to them. They will reveal knowledge.

BG—CH—4--VER--34

Krishna is the Greatest teacher of teachers as vouchsafed by Arjuna

BG—CH—11-- Ver—43 & 44

Only You (God) know yourself through yourself. Even the gods with their divine power and the demons with their conjuring power do not know

you.

#### BG—CH—10—VER—15 & 16

By extending the analogy, only God/Gita knows Gita through Gita. So study Gita by being guided by the wisdom contained in the Gita without searching outside it.

Then, Should we ignore Lords words to approach spiritual master?

It is well known that the material world is a reflection albeit perverted reflection of the spiritual world.

Here we have teachers till you enter college, than you have lecturers, readers, professors, guides and then mentors as you progress in your education. The role of the teaching person, by whatever name he is designated changes slowly from teaching to guiding to suggesting. At the doctorate level and thereafter in real life, you are on your own. It is thus far and no more. Whereas in the spiritual world, God is available to you forever.

Should we ignore the spiritual masters/teachers etc? Should not we do their seva? What benefits we get through doing seva to the spiritual masters?

You have to approach the spiritual masters/teachers. They would guide you and reveal knowledge to you to a very great extent. Without approaching the spiritual masters if you learn, You may get knowledge, but their grace and blessing is missed out and you would be poorer nay in poverty of knowledge and grace. Never under estimate the grace/blessings or the curse of the spiritual master.

To understand the Gita in depth, you must study Gita with the aid of principles established in GITA only. **This second principle** may be termed as **the Gita through Gita principle**.

Why Should Gita be learnt from Gita?

- Because, Gita is complete knowledge.

Because Gods words are infallible.

The first edict Gita through Gita is the higher principle.

The second edict of approaching the masters is the lower principle.

This is my lower principle & that is my higher principle

#### BG—CH---7—VER—4 to 5

THIS IS ANOTHER EXAMPLE OF WHERE THE DEVOTEES WORDS (ARJUNAS'WORDS – “ONLY YOU KNOW YOURSELF BY YOUR SELF” IS MORE IMPORTANT THAN THE LORDS WORDS OF APPROACHING THE SPIRITUAL MASTER

## **THE PRINCIPLE OF SUBSTITUTION/SUBROGATION**

God spoke to Arjuna in Bhagwad Gita. As God is addressing Arjuna, Is it meant only for Arjuna?

If the answer were to be in affirmative, Then generations of people would not have studied the GITA with rapt attention and so many commentaries would not have seen the light of the day. So it has to be understood that it is addressed to all of us.

Also, all the denizens of heaven, kinnara loka, gandharvaloka, Brahmaloka etc were hovering in space to hear out the Lord.

The Lord himself says

I Myself taught this yoga to Vivasvan in a different Yuga. It was passed on through disciplic succession. due to efflux of time the same has almost disappeared. **To revive this knowledge, I am revealing it to you.**

BG--- CH---4--- VER---1 to 3

When we understand the teachings by putting ourselves in the place of Arjuna, We are unconsciously substituting ourselves in place of Arjuna. **This is the THIRD principle to unravel hidden treasures of Gita& may be termed as the principle of substitution/subrogation.**

**Just like there is the body, the soul and super soul, where in the body keeps changing (is being substituted with new body) but the soul & super soul remain constant, we too may substitute the variables in formulae.**

**The entire Gita is replete with principles/formulae like any other mathematical book. Arjuna is a variable. The do's & donts and other circumstances are variables. The Lord is Constant (Eternal). The Answer in formula is constant(Eternal). The values of the answer is variable. There could be many variables. Only the Lord & his teachings “GITA” is constant (“is not are” as Lord is non different from his Gita) Throughout the Gita, we may use the principle of substitution and arrive at the conclusive answers.**

EG: A+B+C = D

Where in A, B & C are variables, the operators + & = are variables and D is a “Variable Constant.” The answer always changes depending on the variable but the formula too is constant (Eternal), The result is variable constant depending on the variables on the left side of the equation.. The arithmetical operators too are variables.

However we should be cautious. For example if the reader substitutes himself in place of GOD instead of Arjuna and blames Gita for erroneous results derived, it is the limitation of the seeker.

You can also place yourself in the shoes of Sanjaya, and see and understand things as a spectator, if You have his grace.

You may put yourself in the shoes of Dritharashtra and understand many things but not put it to any good use.

Similarly, Lord exhorts Arjuna to fight. If we substitute “FIGHT” with “DO DUTY” the entire exhortation of the LORD becomes applicable to us also and takes meaning in our lives. Here if the reader/seeker takes literal meaning and wants to fight with disastrous consequences well .....

Gita is complete Knowledge after knowing which nothing else need be known.

#### BG—CH—7 VER—1 & 2.

This sets one to wonder how a one hour discourse can contain complete knowledge which is infinite.

The above theory of substitution in any formulae would answer the immediate above query.

Now, when you understand the Lords words in some particular way, but your opinions or views vary with some, many or all the established commentators, You may apply the above formula and judge for yourself whether you are right or wrong. Then the question arises, whether the established commentators are wrong? The answer is already given in Uddhav Gita quoted above. Besides, the same formula may be applied to the commentator’s opinion and the result of the same is there for you to see. One subtle distinction/exception, the acharyas & pundits are not wrong in their interpretation like we could be, but their opinion could be part truth, the other part being hidden. Then why have they hidden or not revealed the same?

The LORD vide BG---CH---18--VER---67 has said, do not reveal this secret to those who are atheistic or without faith in me or those who are

unwilling to listen to me. In complete surrender and in obedience to the LORD and HIS wishes they have kept hidden certain things as we may not be competent to receive or digest that knowledge.

The aforesaid example of substituting our self for Arjuna & substituting duty for fighting would make Lords words more meaningful, appropriate to context, enhances his glory. Reading it as it is and understanding it in our times and context without application of the above principles would render the Lords words apparently ineffective or apparently meaningless which could lead to us doubting The Lords words or its efficacy or HIS existence. Similarly substituting ourselves in place of God would neither enhance HIS glory nor our glory and would expose our hollowness.

## **THE UNCHANGING PRINCIPLE**

It may be argued that this formula business is your concoction and not acceptable. The answer is for you to experience by adopting the formula. This is my say. What is Gods say in this context?

In this world there are 2 kinds of purushas, perishable and imperishable. Perishable is all these existence and the unchanging is imperishable.

BG---CH---15--VER---16 & 17. As I am beyond both the perishable and the imperishable, I am known as Purushottama.

Put in another way, The Imperishable can also be called the unchanging, and the perishable is called changing.

Soul+Super soul □ Unchanging (Eternal) --- Body Changing

Gita's teaching & Result □ Unchanging (Eternal) ---Conditions and values of result changing

## **THIS IS THE FOURTH PRINCIPLE**

It is already understood that Gita is non different from GOD. His words are eternal and stands the test of place, time and space. His teachings therein is unchanging, he is unchanging. The results are varying depending on the variables.

This one Sloka has so many connotations.

It can mean that all other demigods are changing, i.e. temporary and new demigod takes over the functions of the existing demigod of a particular portfolio after the great deluge but LORD/GOD/KRISHNA still exists and is not destroyed after the deluge, nor does his teaching change.

The Lord and his principles are unchanging & absolute but the processes, outlook, attire, mode of worship etc keep changing.

In Madhva parlance, for example, There is Achara & Vichara, Vichara is absolute but Achara keeps changing. To elaborate God is always there. His teachings are always same like speak truth, give charity, do not steal, keep peace etc but way of HIS worship, etc keep changing with change in time place people and circumstances. God is asking us to evolve. The same is brought about well in another Sloka.

He taught this Gita to Vivasvan, The Sun god millions of years ago. The same thing is again taught to Arjuna, around 5000 years ago. There is no change in the teaching, syllabus etc. Core principles remain the same. Applications vary. Result is the same depending on the variables.

People every where take to my worship

People of all religions, caste and creed and countries worship GOD albeit in their own ways. The names of GOD changes but the GOD remains one only. Modes of worship could change but GOD himself is ONE. The same is corroborated in the below given sloka

BG—CH—4—VER---11

In whatever form people worship me, I answer their prayers in that way

People may worship him in any way and give him any name or any form, Still like a loving Father, he accepts their prayer. He accepts prayers of those who believe that he has no form also.

## **THE PRINCIPLE OF SPARK OF SPLENDOUR**

Whether we have applied the principle of substitution properly, applied the proper formula as intended or we have made wrong application? This doubt would nag all seekers. We will again turn to God for answer.

Every such being as is glorious, brilliant and powerful, know that to be a spark of my splendor.

BG—CH--10—VER---41 & 42,

If the result of your application/substitution or interpretation enhances or brings out the glory of the Lord, Your interpretation is correct. If it limits or belittles the Lord or his words, It is your concoction. You have not applied the formula correctly. **This is the FIFTH principle to unravel the mysteries of Gita.**

## **THE PRINCIPLE OF UPHOLDING CAUSE SUBORDINATING UPHOLDING OF TRUTH**

Let us see few anecdotes & view them in proper perspective so as to unravel their mystery which reveal certain principles.

a) Lord Krishna, while jesting with Rukmini Matha said as under

I am a cowherd boy. I have no kingdom. I am a coward and ran away from battle etc....

Rukmini has countered all that Krishna said and come out with her own explanation.

b) Krishna had vowed that he would not don weapon during the kurukshetra war but has taken his disc to kill Bhishma and on another occasion has lifted a Wheel to assault Bhishma.

c) Arjuna had vowed to kill Jayadratha before sunset next day failing which he would give up his life. He was on the verge of failure when Krishna created an illusion of sunset, when Jayadratha came out in open and Arjuna shot him dead.

In all the above, should we take Krishna's words literally? If yes IS Rukmini Wrong? Has Krishna uttered falsehood and broken his vow of not donning any weapons during the war? Has Krishna used devious means to kill Jayadratha? Is it befitting of God himself to take sides in mortals petty skirmishes etc.. would haunt every one.

In all the above incidents, 2 secrets are hidden. Krishna is absolute truth. There is no question of his uttering falsehood. He is truth incarnate, eternally.

Whenever there is rise of adharma, I will incarnate to fight adharma and to reestablish the Dharma

BG—CH—4—VER—7

He is true to his cause may be at the cost of being untrue to his words. Being true to his cause is the sixth principle unraveled.

## **PRINCIPLE OF BHAKTAVATSALA (DEAR MOST TO DEVOTEES)**

What are his causes for which he broke his words?

He is true to Dharma, and would go to any length to protect Dharma which is the very reason for His incarnation.

He is Bhaktavatsala, who goes to any extent to protect his devotees. This can be seen in all the anecdotes mentioned above and in numerous other episodes.

**This is the SEVENTH biggest principle and can be termed as supremacy of Devotees PRINCIPLE**

What is the evidence supporting this claim ?

My devotees will never perish. State this on oath oh Arjuna

BG—CH---9—VER—31

## **THE PRINCIPLE OF SELECTIVE APPLICABILITY**

Whether All instructions found in Gita is universally applicable & should be followed by all ?

Arjuna, Nothing is more welcome for a kshatriya than a war un sought for, implying that war is for kshatriyas

BG CH—18 Ver 43.

Heroism, vigour, valor and not fleeing from the battle are the duties of Kshatriya.

BG CH—18 Ver 44.

Agriculture, rearing of cows and trading are the duties of vaisyas.

Thus it can be seen that there are different instructions for different kinds of persons as per inclination and ability.

Some instructions are meant for all.

For example, Bow down to me, Worship me, Give up all religions and surrender unto me.

This is applicable to all persons.

Which instructions are meant for some and to which group and which instructions are meant for all? This can be determined by whether you are a Brahmana, a kshatriya, a vaisya or a shudra, or you are a devotee. Each of these class has a different temperament and different abilities and disabilities. The roster of Gita has recognized this and given them different do's and donts. There are instructions for devotees also. Devotees transcends all the 4 castes.

Using this principles, people can ignore instructions meant for others and need not get into the state of confusion to which which even Arjuna was subject to. Your temperament decided your duty. Pick that instruc

This afore said 8<sup>th</sup> principle may be termed the principle of selective applicability.

## **THE PRINCIPLE OF NON-QUALIFICATION OF GODS WORDS**

Whether God's words are qualified ?

How can his words be qualified? The established acharyas qualify Krishna's words or make his words conditional. His words are unqualified and unconditional. Any thing else contrary is to be evaluated with the tests/principles as mentioned elsewhere in the book.

### **Is there any Exception?**

Yes. His words are qualified or limited by his own words. For example, in BG—CH—18—VER—65, the Lord says

Be devoted to me, fix your mind on me worship me and bow down to me.  
By doing so you will come to me which I promise you.

Here being devoted is qualified with fixing of mind on Him and bowing to Him and vice versa. It is not sufficient that you only fix your mind on him or only devoted to him or you only bow to him.

His qualification could be in the same verse, or elsewhere in the Gita.

This ninth principle may be called the principle of non qualification of Gods words.

## **THE PRINCIPLE OF LORDS WORDS VERSUS HIS ACTIONS**

Should we follow His words or follow his actions? When should we follow His words and when His actions? What are the consequences of imitating His actions?

The Lord left Gopi's @ gokul and left for Mathura for executing His higher purposes

God performs all his works in a Nishkama manner

God opposed adharma and sided with proponents of Dharma.

God punished miscreants even when they were His very close relatives.

- God gave himself to Pandavas and the army to Kauravas

Here, His actions are to be emulated. Why? because they are in consonance with His teachings. What ever great people do, others follow

their foot steps,(Quoted by Lord himself in BG—CH—3--VER—21 hence He was setting an example to others.

Paundarika Vasudeva was masquerading as God.

Hiranyakashipu declared himself God.

- Dvividha wanted to emulate Balrama's pastimes with Gopikas

In all the above cases, the consequences itself answers whether to do as HE did or to do as HE said.

Here too, the principles or tests given may be applied to determine what is to be done.

It can be safely concluded that when in doubt, follow Lords words rather than emulate His action.

God's actions can be emulated only so long as it is in consonance with His teachings—PERIOD.

This 10<sup>th</sup> Principle may be called the supremacy of Lords words over His Actions.

## **IRONY -- GODS MAYA, THE GURU PRINCIPLE?**

Each religion, sect and sub sect zealously guards the teachings of their messiah, prophet, guru or saints. They do not allow interpretation or dilution in the teachings presumably to keep it pure and free from contamination. When there is dissent and no compromise can be reached, a new sect would be found who would again protect zealously the teachings of their new Guru.

But alas, God's works have not been given the same importance as guru's works and has been relegated to background and the works of Guru's have been given prominence. If the same zeal and enthusiasm in preserving Gods words as it is without dilution, interpretation were shown, all would have had the benefit of original knowledge. New religions, sects and sub sects would not have been born.

So when you are reading Gita and attempting to understand the same, apply the same criteria you would when reading/studying your Gurus, spiritual masters teachings to arrive at the correct understanding. Just as you do not look beyond Guru's teachings to understand Gurus teachings and God, similarly, Do not look beyond God's words to understand God's words.

**This 11<sup>th</sup> principle may be termed as the Guru-God principle wherein**

**Just as gurus teachings are sacrosanct and unchangeable, similarly Gita's teachings are sacrosanct and unchangeable.**

### **THE PRINCIPLE OF THE UNSAID (SILENCE)**

Many a time Krishna conveyed/sought to convey message by his silence. In such cases we should infer what s being conveyed.

BG—CH—10--38

I am the custodian of secret in the shape of silence

BG—CH—7—2

I have told you the most confidential of things and there is nothing which I have not told you.

In Gita when Arjuna spoke about genocide and the sin that accrues and about Shradh in the Gita Krishna spoke at length in reply about many things but kept **silent** on the issue of Shradh thereby implying that non performance of Shradh does not lead ancestors to hell as per popular perception. Detailed discussion is given elsewhere in the book.

The demon Jalandher was killed in the battle by demigods. Jalandher had obtained a boon that as long as his wife was chaste, He cannot be killed in the battle., Tulasi Matha was puzzled as to how demi gods could defeat her husband Jalandher. Tulasi Matha looked askance at Krishna about her innocence & Krishna replied by being **silent**. This lead Tulasi Matha to curse Krishna. In both the instances Krishna's answer was implied.

This 12<sup>th</sup> principle may be termed the principle of the unsaid.

In this case the meaning is implied.

### **THE PRINCIPLE OF—NON REQUIREMENT OR FUTILE QUEST**

Arjuna has lot of doubts and questions. The Lord answers them all patiently and to the satisfaction of Arjuna. At one point, Krishna tells him

BG—CH—10—VER—42

But of what avail to you is the knowledge of details, O Arjuna? Suffice it to know that I exist, supporting this whole world by a fragment of myself..

This could mean that

- There is no need for Arjuna (or us) for such detailed knowledge.
- It is sufficient to know that God is supporting the whole world by a small fraction of his potency.
- Learning more details may not prove fruitful or could be counter productive or could be futile which serves no useful purpose.

During the course of our study, we too may come across something in Gita which we are unable to understand despite teaching by learned persons and our efforts. The Lord says that it is okay to not understand some parts as it may not be required by us for the purposes for which we have come into this world.

This 13<sup>th</sup> principle may be termed the principle of non requirement.

## **THE PRINCIPLE OF—GOD’S MULTIPLE CHOICE**

In Gita, in course of His conversation with Arjuna, the Lord has used the word **IF** a number of times. What does it mean?

The lord is giving Arjuna or any other devotee choice of action or choice of understanding. The choice may be made by the devotee. For example

1. Fix your mind on me. **If** you cannot do so seek me through Yoga of practice BG—CH—12—VER 8 to 11
2. **If** you are slain in battle field you will attain heaven , **If** you are victorious, you will enjoy sovereignty of the Earth. BG—CH—2 Ver—37
3. The soul is unborn & eternal. **If** you suppose that soul is subject to birth and death, than too you must not grieve as birth is certain for those who die and death is certain for those who are born. BG—CH—2 —VER—26
  - In the first instance, Arjuna is given a choice, either choice yields same result.
  - In the second instance, the fate is pre-decided, but God is helping Arjuna with alternate ways of understanding.
  - In the third instance God is informing that the former understanding is correct but if Arjuna chooses to understand in an alternative way, His duties remain unchanged and the results to remain unchanged but his understanding.

There are many such instances. If we analyze the above, We can see that

- Individual is given choice of action, and choice of understanding

- Correct choice too is informed & wrong choice is also informed.
- Consequences of correct action and wrong action is informed
- The action to be performed is also informed whether the understanding is one way or the other.
- The result is decided by God
- The result is what the devotee sought in the first place (Here Arjuna sought victory over Kauravas.)
- God is not telling Arjuna that his understanding is wrong but telling him the correct way of understanding

When attempting to understand Gita, we have to carefully examine Gods words and his preferred choice is the correct way of understanding.

In grammar, too there are negative conditional sentences of

- The present
- The past
- The future

God is identifying the correct course of action/understanding. We should not fall into the trap of wrong understanding by claiming God himself has given choice of alternate understanding, except where in God has expressly said that alternate understanding is correct.

This 14<sup>th</sup> principle may be termed the Principle of multiple choice of God

## **FREEDOM TO ACT & FREEDOM NOT TO ACT**

BG—CH—18—VER—63 Thus has this wisdom which is more secret than secrecy itself been declared unto you by me. Ponder over it fully and act as you deem fit.

Herein, at the conclusion of His discourse, God is asking Arjuna to act as he deems fit. He is not coercing Arjuna to fight battle, but asked Arjuna to decide himself as to his net course of action (Or inaction). The omnipotent GOD can bulldoze Arjuna to tow his line, but GOD has left the choice of decision to Arjuna.

This is one of the instances where We have to imitate the Lord. Both His words and His actions are sync. While understanding Gita or any other scripture or teaching of guru's, we have to examine whether We retain our freedom of action, thereafter. God Himself is giving us freedom, the same is not to be curtailed by others speaking on behalf of GOD.

This 15<sup>th</sup> principle may be termed the principle of freedom to act or not to act on anyone's teachings.

## **THE PRINCIPLE OF SUPREMACY OF GITA OVER SCRIPTURES**

When in doubt, let the scriptures be your guide, This is stated in Gita.

### **BG—16—24**

Gita itself is scripture. If that is not acceptable or is not deemed scripture, Gods words supersedes all scriptures and have precedence over all other words. He himself has stated that His words are SUPREME

BG—CH—3—VER—14 & 15 states that Vedas emanate from God.

Given below are two annotations, as it is. Unable to recollect the Source. These are also oft quoted in many discourses by the orthodoxy.

**At the request of Krishna Dvaipayana Vyasa, Brahma, the demigods and the rsis, the Mahabharata and the Vedas were weighed on 2 scales the Mahabharata due to its importance and significance weighed heavier**

“Two precious jewels are within the Mahabharata. One of them is Srimad Bhagavad-gita and the other is Sri Vishnu-sahasranama. If the Acharyas of the authorized sampradayas cannot support their doctrine from these 2 books, they cannot establish their sampradaya as authentic.”

This 16<sup>th</sup> principle may be called the principle of supremacy of Gods words superseding scriptures like Vedas etc.

## **GIVE UP EXISTING UNDERSTANDINGS AND ACTIONS**

The Lord has exhorted us to give up all religions and surrender unto Him, Vide BG—CH—18—VER---66

What does this mean? It is difficult for a man with pre-conceived notions to understand fresh or new things. When the mind is already filled with non-Godly & misconceived things about God and His teachings, he is bound to understand Gods teachings as per his earlier mind set. God is asking to give up all earlier understanding and accept His teachings. Even God's teachings in earlier chapter may be forgotten (In the broadest sense) Only than can Gods supreme wisdom can be understood.

**This 17<sup>th</sup> Principle may be termed as the principle of submitting to higher understanding by giving up our (Existing) lower understanding by Surrender unto God**

## **EQUALITY IS THE HALLMARK OF GODS TEACHING**

God is equal and impartial. This has been stated by Him many times over in all scriptures and also in Gita. He has conducted Himself too accordingly, although at times it appears that He has been partial and has taken sides.

BG—9—29

I envy no one nor am I partial to anyone. I am not partial to anyone. I am equal to all. But any person who is devoted to me or worships me, I favor him in proportion to his devotion/prayer.

It can be seen that Gods favor is distributed equally in proportion to the devotion and service rendered. No one is debarred from God.

Now, When we read Mahabharata or any purana or scripture, We must understand any episode in light of this verse.

This 18<sup>th</sup> principle may be termed the Equality principle of the Lord.

**Krishna is God Himself. Arjuna is the devotee. Gita is the scripture.**

Now, let us apply the 3<sup>rd</sup> principle of substitution mentioned at the beginning.

Krishna may be substituted with the name by which you call your God. Substitute Arjuna with your self and substitute the scripture dear most to your heart and spoken by the Lord Himself.

All the knots of your understanding would be removed and you can see Knowledge in new light. In other words this principle is applicable to any scripture. By analogy, a scripture which decodes/demystifies with a master key/master code is definitely a universal scripture and not restricted to any religion, caste, country, or race.

Many question arise, whether we should we take the literal meaning or to understand HIS words as allegorical or to understand the same figuratively. All these issues could be resolved with principles enumerated above.

How has God spoken (revealed his intentions)

The God has communicated with many persons at different times and different places in different ways, which would give us an idea of how to unravel the secrets of Gita.

Direct communication

Like with Arjuna, look, behold the army yonder with whom you wish to confront

Speaking in jest

With his consort Rukmini Mata

I am a cow herd, I ran away from Battle, I have nothing of my own etc  
Krishna speaking through signs

Pointing to his thighs when Bhima was fighting with Duryodhana

Splitting of a blade of grass and throwing it away in opposite directions when Bhima sena was wrestling with Jarasandha

Krishna through disciplic succession

Gita discourse to Vivasvan- Sun God and to Manu, Ikshvaku etc through Vivasvan

Krishna through another Avatar

Lord Ganesha writing Mahabharata at the dictation and behest of Veda Vyasa Avatar

Lord imparting knowledge to the King 1<sup>st</sup> Manu in his Matsya Rupa

Lord imparting knowledge through Hamsa Rupa

Krishna through Vision

Sanjaya through vision granted by Veda Vyasa

Arjuna through Virat Roop

Krishna through Silence

When Arjuna spoke about genocide and the sin that accrues and about Shradh in the Gita

When Balrama killed Rukmi and Krishna kept silent

When the demon Jalandher was killed by demigods and Tulasi Matha was looking askance at Krishna about her innocence

Krishna through inspiration

He being inside the Jiva, lights the lamp of wisdom and gives knowledge so as to attain to him

Krishna to Brahma Deva

With the manifestation of Brahma Deva, he was seeking knowledge of self, creator and creation which was imparted through Flute

Krishna through his actions

Opposing adharma against the whole world

Reprimanding demigods for giving boons indiscriminately

By breaking his vow to uphold his devotees vow

By breaking his vow to teach others to uphold dharma even at the cost of breaking his vow

Krishna attending Gurukula

Krishna paying respects to his friend Sudama

Krishna through apparent cowardice

When Krishna ran away from battle field when facing KaliYavan

Krishna through breaking his own vow

When he took up his chakra to kill Bhishma

Krishna through abetting apparent adharma

Asking Yudhishtara to speak falsehood

Asking Arjuna to kill Karna

Krishna through apparent failure in his mission

Failure of talks during his peace parleys at Kauravas court

Rama being defeated by Hanuman

Rama being defeated by Lava and Kusha.

In all the above cases, GOD is conveying something. When we attempt to understand the same, we should question whether by understanding in such manner, it brings out or enhances the glory, strength etc of GOD, If yes, we have understood it correctly.

In all the above cases, It is very easy to misunderstand. In fact it is normal to misunderstand his communication. In all such situations the afore said principles may be applied for proper understanding.

Other tests to be applied for concluding that our understanding is right are given below.

1. Whether it has been uttered by Him ?

2. If what he has said contradictory then was it uttered in furtherance or support of avowed cause?

3. Was it spoken in jest ?

4. Whether it brings out His glory or enhances his glory?
5. If no, then does enhance His devotees glory ?
6. Whether the concept as understood by you remains same even after change of time, place, space, persons and circumstances ?
7. Whether HE has enacted the same or acted similarly in similar circumstances ?
8. Whether it is consistent with his teachings in other slokas ?
9. Whether it is prohibited or censored by HIM?

IF it has been uttered by HIM, it is absolute truth. A word, phrase, sentence may have many meanings. It is not limited that only one meaning is correct. Many words have been evolved hundreds of years of years later. Many words have become extinct. Some words remain same but meaning could change to exactly opposite, like “Hero spoken colloquially “or Cool as spoken by nerds and Yankees.” The meanings remain either in manifest, latent or un-manifest states. If a sentence uttered by the Lord has 100 meanings, all the 100 meanings are correct vis-à-vis the Lord.

The Lord is beyond space, time and place.

The Lord in his dwarf incarnation has covered the entire space with his feet proving beyond doubt that HE is beyond space. Again, during Gita discourse, when the Lord reveals VIRAT form, the entire space is covered. The conquest of time and place can also be seen in the above examples. During the great deluge, only the Lord existed” & was seen lying on a banayan leaf floating in the flooded waters by Markendaya rishi by the Lords grace”

Truth is unchanging. It is a matter of perspective. For example, a person in western hemisphere may claim it is presently day time and persons on the opposite side of the globe may claim that it is night. Who is correct? Are both correct or both wrong? This error is due to the limitation of human beings. They are bound and subject to the restriction of space and time unlike God who is beyond time and space.

Supposing 2 persons, A & B read Gita. Let us say for the sake of example that they are debating on Gita.

A---- Gita is most sublime, It is scripture of scriptures. God gives us what we want and preserves what we have both in this life and next. I am fortunate that even though I am low born and have repeatedly sinned, I see light for myself in Gita.

B ---- How ?

A---God has said that even the most sinful person will be considered saint if we take to His worship. Besides He says that even women, vaisyas and shudras attain to Him. This is Gods guarantee.

B----- You are so innocent and ignorant. Has not your God told that I will hurl those sinful souls repeatedly in lower and sinful wombs like scorpions, snakes and dogs ! Time and again God has shown his partiality to Pandavas, Arjuna amongst Pandavas, Brahmins and upper caste people.

Whose contention is right? What is the way out?

Your perspective should be to understand in a positive manner to have a positive impact. If your perspective is negative, The impact thereof will be negative and the results therefrom too would be negative.

## SUMMARISATION

By applying the aforesaid principles, Gita can be understood in new light by each reader which could be in complete variance with whatever has so far been seen, taught or written without ever diminishing the glory of the Lord, his words, His pastimes etc. Even the teachings of great Acharyas/Seers and His devotees explanation is accepted. But this is part understanding.

The sum of each readers understanding which is not against the said principles, which enhances His glory, is but a spark of His splendor.

The afore said principles of Gita has been justified with quotes from verses of Gita.

The same principles are applied in mundane world in the realm of science, mathematics, philosophy, etc and is not only accepted unquestioningly but revered, quoted and followed. Some examples

Mathematics is Symbolic Logic. Having this established, the remainder of the principles of mathematics consists in the analysis of Symbolic Logic itself. – quoted by famous philosopher Bertrand Russell.

Gita too is symbolic knowledge, which needs to be analyzed so as to unravel the intricacies.

Algebra is a generalization of summarized mathematical observations/facts by means of formulae

Modern algebra is further generalization of arithmetic. It deals with operations which are not necessarily arithmetic or it's elements need not

be numerals.

The elements are members of a set and classed as a group or field and may be termed Matrix.

It is something like an array in computer jargon.

Gita is a generalization of summarized factual observations/facts by means of slokas.

In legal parlance, Bare act is the exact text of a particular enactment, as it was passed by the legislature without any case laws, explanations to the sections, apart from what the parliament or the state legislature has made.

Gita is the bare Act – enacted by God—executed by God or his representatives, arbitrated or adjudicated by God or His representatives.



## TOOLS AND TECHNIQUE

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- COMPARISON OF CONTEMPORARY KNOWLEDGE
  - COMPUTER/WEBPAGE
  - GITA & KNOWLEDGE
  - TOOLS AND TECHNIQUES
  - PARALLELS & SUBTLETY OF MUNDANE LAW AND DIVINE LAW
  - FAITH IN GITA
  - BEYOND WHAT IS SAID IN GITA—RANDOM EXAMPLES USING MUNDANE TOOLS
  - HIERARCHY OF PRECEDENCE IN UNDERSTANDING GITA



# COMPARISON OF CONTEMPORARY KNOWLEDGE



From very ancient times, man has been trying to study what is knowledge and means to acquire them. Modern scientists trace back to this quest which at best dates back to NOT EARLIER THAN 500 BCE. Their observations or more correctly said, the fruits of their observation are given below.

Before proceeding further, we may say, that had the research dwelt on period prior to 500 BCE. They would have answers to much of their queries in Gita which was spoken around 5100 years ago. All the questions raised there in and much more is already answered therein.

Epistemology is that branch of knowledge which studies the theory of Knowledge. It studies knowledge in general. Its origin can be traced to not earlier than 500 BCE, when Greek philosophers made systematic efforts to study the properties of knowledge.

Ontology is the theory of existence. It is a study of nature and relations of beings in existence.

Onto = Existence or being real

Logia = Science or study of

Ontological materialism: Holds material objects more real.

Ontological idealism: Holds that non-material things such as mind and consciousness is more real

Sources of Knowledge  
(as per Ontology):

Authorities  
Revelation  
Observation  
Experience

## Testimony

The word Epistemology comes from the Greek root

Epistome = Knowledge or understanding

Logia = science or study of

The same is studied in two contexts.

The philosophical context

The Non-philosophical context

Examples of epistemological questions

What is knowledge ?

What is true knowledge?

How can we be sure it is true?

How does knowledge differs from opinion and belief ?

What is the source of knowledge and how can we acquire them?

What does it mean when someone says “I Know”

Knowledge is justified true belief. It must be

True

Able to justify claim

Person claiming the same must believe it

Examples

I believe India is super power    is belief

I know that India is super power    is knowledge

Guesses, opinions and conjectures are strict NO-NO (Not knowledge)

What constitutes true knowledge?

Truth is objective reality independent of individual belief. Belief is subjective.

To justify

Evidence should be produced

The evidence should be qualitative

It should be logical

The above definition has some shortcomings. Because of these shortcomings, two people of different faiths may have diametrically opposite beliefs and be able to justify the same.

There are two types of knowledge.

Knowledge of facts (Propositional knowledge)

This is theoretical knowledge

It should be factual

This knowledge is not activity

Examples are

I know there are 7 continents

I know that Obama is the president of U S A

Practical knowledge (Sensory motor skills)

This is practical use of knowledge

This involves activity

This is also called know how

Examples are

I know swimming

I know car driving

I know balance sheet analysis

Two branches of Epistemology has evolved.

Empiricism holds as under:

Our Senses are inputs are source of knowledge

We may refer to our experiences based on our senses

Rationalism holds as under:

Reason and observations & not experiences are tools of knowledge

Rational and logical mind is the source of knowledge

Research should be verified by reason for valid acceptability

In Non Philosophical context

Epistemology studies limits of knowledge

Possibilities of new knowledge

Practical application of knowledge (sensory motor schemes & thoughts of knowledge)

Why we require knowledge?

Because it is useful.

Usefulness of knowledge:

In the context of Gita, It confers the 4 purusharthas. Hence we require knowledge.

Is ignorance is bliss?

In mundane context and in a limited sense, it could be true. In the Gita sense—NO

Gita has an entire chapter dedicated to knowledge. The chapter IV is also titled the path of knowledge. Besides, there are at least 88 verses which refer to knowledge, understanding, ignorance, wisdom, intelligence, the knower and the known. Whatever is explored in ontology and epistemology is answered in Gita or is implicitly said (Implied) and available on a platter. We will see some of them now and some of the others would be dealt another chapter titled Gita & Knowledge.

SL NO	ONTOLOGICAL QUESTIONS REQUIREMENTS	GITA ANSWERS	BG-CHAPTER VERSE NO	REMARKS
1	What is Knowledge	Free from pride, patient, righteous, steadfast in endeavours, pure in body and mind, self control, curbing ego, non attachment to material things, equanimity, devout etc is deemed knowledge	13—10 to 12	
2	What is True Knowledge	The Knowledge of Kshetra &Kshetragna is true knowledge.	13--3	
3	How can we be sure it is true	See 15 below		
4	Opinion & belief differentiated from knowledge	It is Gods opinion Seconded by Asita, Devala & Narada		Human belief and opinion requires justification. Gods opinion is supreme and final

5	Origin of knowledge	I am the origin of knowledge and also ignorance. I am the origin of Vedas and the knower of Vedas	15--15	
6	How is knowledge acquired	Acquire knowledge by prostrating & serving the seers. They will impart knowledge.	4--34	
7	Propositional or factual /Theoretical knowledge	Because you are my devotee and do not cavil at me, I will impart this most confidential knowledge (Theory) & realization (Practical) knowing which you will be relieved of distress		
8	Practical knowledge		9--1	
9	Uses of Knowledge	Fulfill mans needs		The 4 purusharthas pursued by men
10	What is knowable	What is the use of knowing all such details, Suffice it if you know that I support the whole universe with a fragment of myself	10—42	All that is useful to fulfill the destiny for which individual is born
11	What is not knowable	What is the use of knowing all such details, Suffice it if you know that I support the whole universe with a fragment of myself	10—42	All that which man is not destined
12	Is existence real	The real never stops to exist and the unreal never exists	2--16	
13	How do we know it is real	The real never stops to exist and the unreal never exists	2--16	
14	What is unreal	The real never stops to exist and the unreal never exists	2--16	
15	Authorities acceptable  Revelation  Testimony  Observation  Experience	Revelation by the Lord himself  Testimony by Narada, Devala rishis, prominent seers of the time	10—12 to 13	
16	Who is Knower	You are the knower and the object to be known	11--38	

17	Tools of Knowledge	Controlled senses Seeing all beings with equanimity	2—61 5—18	
18	Impediments to knowledge	Multi directional & not single minded Attachment and victim of extremes Desire covers knowledge	2—41 2—58 3—38	
19	Effect of knowledge on a person	You will not fall into confusion Even the worst sinner crosses over by the boat of wisdom Knowledge reduces/burns all sins Knowledge greatest of purifiers With sins destroyed, doubts cleared and controlled mind are engaged in welfare of all	4—35 to 38 5—25	
20	Types of Knowledge	Satvika knowledge Rajas knowledge Tamasic knowledge	18—21 to 22	

## ANALYTICS

Is a science of studying raw data through scientific process and transform them so as to get better insight and for predicting and analyzing future values of values of data.

We will use this technique to glean wisdom from Gita

## EXTRAPOLATION

This is a technique wherein an educated guess or hypothesis is made taking into consideration facts and observation about known situation and predict what may happen or infer something that is not explicitly stated.

Estimation of values are based on extending known sequence of values or facts beyond that which is known.

We infer values of variable in an unobserved interval from the values from an observed and known interval.

This is the best tool to understand Gita for us mundane materialists. This is time tested and extensively used in other branches of studies, which we will employ for studying Gita

For example, In BG Chapter 6 Ver-41 to 43 it is stated as

He is again born again in the house of pure and wealthy. He may be born in the family of wise. There he recalls his earlier practice and strives assiduously from the point where he left in his earlier birth to attain me.

From the above

If a person is wealthy or if he is born in a pious family and is now continuing his practice **we may infer that**

He was a striver in his last birth which got discontinued due to death

By force of his former practice, the striver is continuing from that point.

Just being wealthy or born in a pious family is not sufficient, there should be striving so as to infer correctly.

## **REGRESSION ANALYSIS**

Is a statistical process of estimating relationship among variables which may be dependent or independent variable.

This tool may be used to study Gita

# **COMPUTER/WEBPAGE**

URL is an acronym for “Uniform Resource Locator”, and it is the address that specifies the location of a resource on the Internet.

A Link, is “An element in an electronic document that links to another place in the same document or to an entirely different document.

A URL, link, home page or web page is not complete and not capable of delivering anything by itself. On clicking the link or typing the URL it leads to many other pages and links which we find useful.

This is analogous to verses and chapters in Gita and other scriptures which are more detailed and comprehensive.

## **ALGEBRA – Principles and laws**

Pure mathematics deals with concepts definable in terms of very small number of fundamental logical concepts and its entire proposition are deductible from a small number of fundamental logical principles.

With the help of very few principles of deduction and equally fewer premises of general logical nature, all of mathematics can be deduced and all that occur in mathematics may be defined in terms of those that occur in the aforesaid premises.

Algebra is a generalization of summarized mathematical observations/facts by means of formulae

## **A keen student of Gita can see similarities of Gita with algebra.**

In elementary Algebra, letters are used to denote numbers. Some letters are constants. There is one variable “X” whose value is unknown and whose values depend on constants.

For Example

$a+bx+c$  is an expression where in  $a$ ,  $b$  &  $C$  are known constants and “ $X$ ” is the unknown variable which is to be deciphered. The values of  $X$  is dependent on  $a$ ,  $b$  &  $c$ . They are different from an equation in that it does not have (“=” Equal) Sign. We need to be able to read and write expressions and be skilled in computation and manipulation of algebraic

expressions. These are used to describe relationship between people, thoughts elements and structures.

Modern algebra is further generalization of arithmetic. It deals with operations which are not necessarily arithmetic or it's elements need not be numerals.

The elements are members of a set and classed as a group or field and may be termed Matrix.

It is something like an array in computer jargon.

A proponent of algebra would be conversant with identification of relation between variable and constant. Further he would be able to see algebraic expression as generalized form of numeric expression, make sense out of expression, develop contexts and see the purpose in algebraic expression and have substitution skills.

A mathematical paradigm has variables and constants. It decides which variable is connected in what way.

1. The modeler identifies constants and variables
2. Develop algebraic expression
3. Identify when constant turn into variables
4. Use of substitution tools
5. Fix upper and lower limit of range of values as per requirement
6. Identify generalized expression and use substitution to generalize numeric expression and explore mathematical relationship, their properties and limits
7. Generalize patterns so as to help solve problem.

Gita is identically similar to mathematical paradigm. Here the practitioner need not develop algebraic expression as stated in 2 above nor generalize patterns as stated in 7 above. This has already been done by GOD. He has to do remaining activity from 1 to 6 barring 2 & 7 above.

The practitioner should be able to identify and distinguish between variables and constants, Spot generalizations, substitute values, identify exceptions, recognize range between which lies the values.

## **Science –Principles and laws**

Laws of science summarises a large collection of facts determined by experiment into a single statement. This is usually formulated

mathematically into one or more equations. They are strongly supported by empirical evidence, i.e. they are repeatedly verified.

**Their scope changes as there is no absolute certainty as mathematical theorems and it is possible that a law may be overturned by future observation.**

All science follows physical laws.

Physical constants are universal in nature and constant in time. Some examples

Speed of light

Gravitational constant

Electric constant

The only difference noticed herein is that the law of Gita is not over turned by future observation. It was same millions of years ago as what was imparted 5300+ years ago.

No change in theory, no discovery of new theory, different syllabus or different subject

# GITA & KNOWLEDGE

We will now see some of the verses in Gita which has reference to knowledge and allied matters like intelligence, wisdom, ignorance, their characteristics and effect of the same and resultant output.

SL NO	BG-CH VER	PARAPHRASED TRANSLATION OF SLOKA OR VERSE	CONNOTATION EXTRAPOLATION	REMARKS
1	2-19	He who thinks of himself as killer and the one who thinks he is killed is ignorant(Not in Knowledge)	Man is not the doer, he is only the proximate cause. Actual doer is the God	
2	2-41	Those devoid of knowledge are multi directional and not single pointed	Knowledgeable persons are focused and single pointed in pursuing their objective	
3	2-58	He is devoid of attachment and neither shuns the unpleasant nor rejoices at the pleasant is a man of wisdom	Equanimity in favorable and unfavorable circumstances is the hall mark of the wise person	
4	2-61	A wise persons is one senses are under control	Sense indulgence is obstruction to knowledge	
5	3-38	Knowledge is enveloped by desire just as fire is covered by smoke and mirror by dirt	Desire is a thorn in path of knowledge	
6	3-43	Understanding God who is superior to knowledge, restrain the mind using wisdom and defeat the enemy called desire	Means to overcome desire	
7	4-10	Giving up passion, fear and anger seek refuge of God, by doing which many have attained to God by knowledge	Seeking refuge in God key to give up passion, fear and anger	
8	4-19	A wise person is one whose actions are free from desire and whose actions are purified by knowledge	Desireless and knowledgeable are qualities of wise person	
9	4-33	Knowledge sacrifice is superior to wealth/material sacrifice	Knowledge sacrifice is acquiring knowledge dedicating the fruits of the same to God	

10	4-34	Acquire knowledge by humbly prostrating before the seers and rendering service unto the wise	Method of acquiring knowledge	
11	4-35 4-36 4-37 4-38	Having acquired knowledge you will not fall into delusion  Even if you are worst of sinner, you will cross over by the boat of wisdom  Knowledge burns all sins to ashes  There is no greater purifier than wisdom	Effects of acquiring knowledge	
12	4-39	He who has faith, devoted and controlled his senses obtaining knowledge attains to salvation	Ultimate purpose of Knowledge and ingredients required to attain the same	
13	4-40	The unbelieving, ignorant, atheistic and doubtful, have happiness neither in this world or in the world hereafter	Obstacles to obtain knowledge	
14	4-41	Action do not bind those devotees whose doubts are erased by wisdom, who are devoid of desire of fruits of their action	Wisdom removes bondage of actions	
15	4-16	Only the ignorant claim that sankhya and yoga are different	Great truth. Paths are different but end result is same. Those who see differences in results separately are ignorant.	
16	5-16	A person whose ignorance is destroyed by knowledge, the supreme Lord is revealed like sun	Knowledge is means of attaining to God	
17	5-18	The learned men see the same lord pervading in all beings (A brahmanas, a cow, an elephant and an outcaste	Learned men see all with equal vision—how much more so the Lord	
18	7-2	I shall now describe to you the knowledge, knowing which nothing else remains to be known.	Gita is complete knowledge.	
19	7-3	Among thousands of men, only one strives for knowledge and among those strivers only 1 knows me	Do not be follower of 999 be the one among thousand	
20	7-16	Four kinds of people worship me the afflicted, the seeker of knowledge, seekers of health and the wise(my devotee)	Like seeker of other things, even knowledge seekers turn to God	
21	7-20	Those whose wisdom is carried away by desires, turn to other gods and observe vows and rites to please that god.		

22	7-23	With their limited knowledge and understanding, their gains are limited and temporary		
23	7-24	The unwise(foolish) persons regard me as a human being with physical attributes like themselves		
24	9-2	This sovereign knowledge is kingly secret by which God can be realized. It is a means of knowing dharma, God, easily achievable and results thereof are permanent.	God realization is easily achievable	
25	9-3	Persons who do not have faith in this knowledge return to the samsara (mortal world)	Faith is the key	
26	9-11 & 12	The ignorant disregard me thinking me to be human being, unaware of my supreme, eternal and perfect nature. Their knowledge is devoid of judgment and serves no purpose and they perish.		
27	9-20	The knowers of Vedas are elevated to heavens in response to their prayer and return after exhausting their credit of pious activities.		
28	10-4	Intelligence, knowledge, non-delusion, patience, fear etc all are originating from me	God source of knowledge, ignorance fear, patience etc	
29	10-8	Understanding that I am the origin of all and every thing proceeds from me, the wise persons worship and contemplate on me with devotion		
30	10-9 & 10	Imparting my knowledge, always conversing about me, they are joyful & satisfied  Those who are constantly thinking of me and worship me with devotion, I confer special knowledge by which they attain me.	Special favor of God to those devotees who are constantly contemplating on God and worship. This knowledge is different from mundane knowledge with mundane results like wealth, children, victory over enemies etc	
31	10-22	I am sama veda among Vedas and among senses I am the mind and am consciousness of living beings.	Self explanatory	
32	10-32	I am the beginning, middle and end of all knowledge. I am the science of reasoning among debaters		
33	10-34	I am fame, prosperity, speech, memory, intelligence, firmness and forgiveness		
34	10-38	Among secrets, I am silence. I am wisdom of the wise		
35	10-39	I am the seed of all that is animate and inanimate		

36	10-42	Of what use is knowing all the details, It is sufficient to know that I hold the entire universe with a fragment of my self	Man does not require to know every thing nor is all knowledge useful. He is given that much which is required to fulfill his destiny	
37	11-18	You are the supreme Akshara, supreme object of knowledge	Is the only constant, unchangeable, imperishable	
38	11-38	You are the knower and the object to be known and the supreme goal		
39	12-12	Better is knowledge than constant unintelligent practice. Better than that is meditation with knowledge	Self explanatory	
40	13-3 13-6	Know me alone as kshetragna in all kshetras  5 elements, ego, intelligence, nature, 3 gunas, 5 sense objects, 11 organs together is called Kshetra(Bodily elements form kshetra)	God is only knower of all. The ability to distinguish temporary from permanent, imperishable from perishable and unchanging from changing is the TRUE KNOWLEDGE	
41	13-10 to 13-12	Devoid of pride and ostentation, patience, righteousness, patient, loyal to duties, purity of mind and body, self controlled, indifferent to sense objects, perception of evil of birth, old age and death, equanimity, unattached to any person or thing or situation, unwavering devotion to me, a e all true knowledge	These are the pre-requisites and means to acquire true knowledge	
42	13-25	Some by meditation see God in themselves through knowledge, some obtain knowledge through sankhya, others by studying vedas, and still others by performing action	Different media of knowledge	
43	13-26	Some not conversant with knowledge, take to worship and contemplation of God by hearing from others		
44	14-6	Sattva is luminous and sans evil. It binds the person to happiness and knowledge		
45	14-9	Sattva binds one to happiness. Rajas binds a person to action and tamas binds to heedlessness due to covering of knowledge.		

46	14-10	Each guna overpowers the other 2 gunas when it manifests itself	Gunas are transitory they also coexist in different proportions	
47	14-11	When a person radiates with knowledge, it means sattva is dominant		
49	14-14	If death occurs when sattva is dominant, the soul goes to heavens	If you want to go to Gods abode you should transcend even sattva	
50	14-22 To 14-27	A person transcending the gunas is alike in all circumstances, like pleasure or pain, in ignorance or in knowledge, in favorable or unfavorable circumstances in honor or in dishonor, friend or And serves me		
51	15-15	From me arise memory and knowledge and also their loss. I alone am to be known through Vedas. I am the origin of Vedas and also the knower of vedas	Vedas & God is like toggle key. Each can be known through itself or the other. But primacy is of God	
52	15-19 To 15-20	He who is undeluded know me and worships me in all respects is a knower of everything full of knowledge.  Understanding this secret doctrine of mine he become wise and his endeavors will attain perfection		
53	16-4	Ostentation, arrogance, self conceit, anger, rudeness and ignorance belong to people of demoniac traits	When you see some body with these qualities you may surmise about their knowledge and traits	
54	18-19	Knowledge, knower and knowable are of 3 types		
55	18-20	That knowledge by which one sees one undivided imperishable substance in all beings though in different bodies is sattvika	In mundane terms, it is unity in diversity  He sees god in all beings	Knowledge
56	18-21	That knowledge by which one sees each being as different from another is rajasic	In mundane terms, such person thinks as mine, ours and theirs	
57	18-22	That knowledge by which one sees the self as whole and without reason and vision and reasoning of limited perception is rajasic	In mundane terms, such a person thinks only of himself to the exclusion of all else	

58	18-23	That duty performed without attachment for fruits, without love or hate is termed sattva		Knowable
59	18-24	Duty performed with egoism with an eye on reward and with considerable effort is rajasic		
60	18-25	Action undertaken through delusion without considering the consequences to self or to others and without taking into account his own capacity is tamasic		
61	18-26	That person who is free from attachment and egoism is full of enthusiasm and enterprise and is not affected by success or failure is said to be Satvic		
62	18-27	That person who is swayed by passion and eager for the fruits of action, affected by success or failure is rajasic	Known	Intelligence
63	18-28	That person who is not discerning, conceited and acts with malice is indolent and despondent is tamasic		
64	18-30	That intelligence which is able to differentiate between bondage and liberation, what ought to be done and what not to be done, what is fear and what is fearlessness, is satvic		
65	18-31	That intelligence by which a person is not able to discriminate what is right and what is wrong, what is to be done and what is not to be done is rajasic	Intelligence	
66	18-32	That intelligence which considers wrong as right and views all things in perverted manner contrary to facts is tamasic		

There is a vast expanse of knowledge. What is to be known and strived? Even in knowledge how do you separate the chaff from grain?

Kshetra	This body	Perishable	Changing	Real/Unreal
Kshetragna	Knower of the body God is kshetragna of all bodies	Imperishable	Unchanging	Real

Knowing the difference between kshetra and kshetragna is true knowledge. The supreme knowledge is knowing the kshetragna in all bodies viz God.

From the characteristics mentioned above,

The ability to distinguish between the real and unreal, between perishable and imperishable and between changing and unchanging is Knowledge and all the rest is ignorance.

This is the essence of/sumnum bonum of the knowledge of Gita

Absolute obedience and surrender is the summum bonum of practice of Gita.

The quest for this ability to distinguish is sadhana or karma and its attainment thereof is the end of education.

The seeker of knowledge should pore over each verse, identify those verses which are generalized summary,(Formulae), Segregate the constants and variables, determine the relationship between them, contemplate on the truth. Whatever he perceives is to be compared with the benchmark of the 18 principles. He should see if there are any exceptions which are to be accounted for.

The litmus test of the veracity of our understanding is

After our understanding, Does our understanding delimit the glory of the Lord?

Does it enhance the glory of the Lord or/& His devotees?

The answer to the latter should be in affirmative then you are correct no matter what others say.

Just as obedience to law provides protection and cover, obedience to the supreme law provides cover and shelter.

Meta Mathematics is the study of mathematics itself using mathematical methods – Bertrand Russell.

“ $2+2=4$ ” proposition is mathematics.

$2+2=4$  is valid is meta mathematics.

We too can adopt a similar method for studying Gita by employing Gita tools.



## TOOLS AND TECHNIQUES



There are many tools and techniques for acquiring knowledge. These are mundane tools and in use in various branches of knowledge and study. For the purposes of this book, Knowledge includes knowledge, intelligence, understanding, skill, wisdom, discernment etc, etc, etc, ..... We will study tools employed by various branches of knowledge and use them for understating Gita. The tools to be employed as mentioned in Gita will be explored in another chapter. We will commence with the tools adopted by the legal fraternity.

To understand and arrive at a conclusion the legal fraternity has laws, case laws, decided ratios and various principles. Studying some of them would be a very helpful in unraveling some of the intricacies of Gita. Given below are some parallels in Gita and in legalese.

There are acts of parliament which are primary legislation and there are laws made by people using powers conferred by parliament which are called delegated or subsidiary legislation. We have case laws or the common law handed down by courts by way of decisions in cases decided by them. The judgment decision acts as a precedent in future cases. The decision handed in with reasons therefor is referred to as ratio decidendi. This ratio is used in pleading the cause by both the opposing parties subsequent cases under similar circumstances.

Generally, people read legislation to get an answer for their query and not to understand the legislation as a whole. The answer to their query may not be found in one ACT or in one section etc. IF there are numerous interpretations of a word or phrase and the Act is silent on some aspects the help of the another Act like General clauses Act or the Interpretation ACT is referred to clear the ambiguity of the word or phrase. Generally speaking the primary legislation and the subsidiary legislation stands alone and does not affect other legislations unless specified in it or the other legislation which it affects. Where there is conflict inter-se between 2 legislations the primary ACT prevails over subsidiary ACT. Where there

are conflicting statements in 2 primary ACTS, case is decided based on the the Interpretation ACT or The Common Clauses ACT and using the Case Law or the common law.

The order in which the provisions appear in that ACT does not affect the relative importance. The last provision of the ACT is as valuable or important as any other provision in the ACT.

Bare act is the exact text of a particular enactment, as it was passed by the legislature. there will be no case laws, or any other explanations to the sections, apart from what the parliament or the state legislature has made.

Some of the important things to keep in mind

1. ALL of the Act is not law like Appendix, table of contents, headings, compilation tables etc unless specifically stated so.
2. If a word or phrase is not defined in the Act, the definition of Interpretation ACT or the General Clauses ACT should be applied.
3. Defined words and phrases include other parts of speech and grammatical forms also. For example If verb buy is defined, the definition applies to the verb's tenses "bought" and noun "buyer" and the adjective "buying"
4. Gender and number: When a single gender is mentioned, it includes all genders and when singular is mentioned it includes plural forms also unless specifically stated otherwise. For example, She includes he and dogs include dog etc.
5. Internal references to any section or subsection refers to the section or subsection of the same Act unless specifically stated otherwise.
6. Conjunctions between paragraphs are not placed many times but is implied and to be inferred.
7. The Act is to be read as a whole (like any other book) & understood in such a way as to give effect to its purpose or object
8. Notable exceptions for reading as a whole are Thesaurus, Dictionary, Short stories Encyclopedia etc
9. Acts have a section explaining its applicability for example "whole of India"
10. Acts/legislations are subject to amendments and repeal.
11. An ACT or a section could be read in conjunction with another ACT or section for clarification if required.

12. The ACT must be interpreted such that it should give effect to the purpose for which the ACT is enacted.
13. The judgment once confirmed by Supreme court and after all appeals is final and beyond doubts and change
14. All of acts and case laws or interpretation should be within the framework of the constitution
15. There could be subsidiary laws and ACTs
16. Just as there is universal law, there could be also a personal law
17. The decision or rationale of a judgment may be relied upon in subsequent cases and is termed ratio decidendi
18. There are conclusive presumptions of law which is dealt with under Indian Evidence Act – Sec 41, 112 & 113. There is no further interpretation etc. Courts themselves are precluded from accepting evidences to the contrary

Besides there are some maxims which legal fraternity rely upon or follow. They would give an insight into intricacies of law and we may draw parallels from them with Gita. Some of them are given below

SL NO	LEGAL MAXIM/ TERM	MEANING	APPLICATION IN GITA
1	<i>A fortiori</i>	<i>From stronger reason</i>	<i>All text in Gita is from stronger reason, reason being it emanating from the lips of the God</i>
2	Ad infinitum	To infinity	The contents of Gita extend to infinity. Does not lapse after certain period
3	Corpus juris	Complete collection of laws of particular court	Gita is complete collection/collection of God's words
4	De minimis non curat lex	The Law does not concern itself with smallest things	Gita may not deal with frivolous matters and you may not find such things therein
5	Dictum	Thing said (Weightage given to a statement due to respect commanded by the person making it)	Self explanatory
6	Doli incapax	Incapable of guilt	Self explanatory
7	Ex aequo et bono	Of equity and good (discretion of judge though not in law if all parties agree)	God may go beyond His words for equity and good of all
8	Ex concessis	Guilt by association	Example of Karna
9	Fiat justitia et pereat mundus	Let there be justice though the world may perish	Mahabharata war
10	Hostis humani generis	Enemy of the human race	Kauravas in Mahabharata war

11	In omnibus	In every respect (applicable in all situations)	
12	Inter arma enim silent leges	For among arms, the law falls silent(Laws are suppressed in times of war for good of the nation)	
13	Leges humanae nascuntur vivunt moriuntur	The laws of man are born live and die	But spiritual laws live for ever – not man made
14	Parens patrie	Parent of the nation	Where in courts becomes guardian like Krishna became guardian to pandavas
15	Prior tempore potior jure	Earlier in time, stronger in law. Eg one who registers his security earlier has right before one who has registered later	Gita most ancient
16	Ratio decidendi	Reason for decision (earlier precedent)	
17	Veto	I forbid (power of executive to prevent an action)	Krishna has veto power
18	Mandamus	We command	Directions to do something in Gita
19	Vis major	Greater or superior force (act of God over which humans have no control)	Self explanatory
20	Bare ACT	Is the exact text of a particular enactment, there will be no case laws, or any other explanations to the sections, apart from what the parliament or the state legislature has made.	Pithy but complete, exactly as God said.

All the above is clearly accepted worldwide by legal fraternity and those seeking legal remedy. Man made authority and laws with all its fallibility and with a shelf life is accepted unquestionably but God's authority which is divine in origin and imperishable is not accepted but multifarious reasons are adduced and even its existence is denied!!

Now coming to Gita

1. This is the Divine constitution. It is ultimate and inviolable and not subject to amendment or repeal, deriving its authority from its maker, The GOD (Divine)
2. Gita is complete knowledge/reference/encyclopedia. This has parallels with study of law.
3. It confers benefits if read as a whole or in part or in parts in any order. It can be studied intensively or extensively or a combination of both. It can be recited as poetry or read as prose.

4. The book can be read sequentially, non sequentially or randomly
5. Other scriptures authored by GOD Himself or His devotees may be consulted.
6. The application of Gita extends to whole of mankind nay all the universe itself.
7. You should have faith for your efforts to fructify.
8. What God ruled or how He acted in similar circumstances are precedents or ratios
9. That interpretation/understanding is correct which removes barriers, limitations, restrictions and which enhances grandeur of the Lord, His words, His pastimes and His devotees.
10. The Gita should be understood so as to give effect to the purpose for which it was spoken viz. attaining any; some or all of the purusharthas.
11. Gita has to be studied and understood in the literal sense and thereafter the allegoric sense or the symbolic sense depending on the context.
12. Analytics, extrapolation tools and tools of earthly knowledge may be employed to study Gita.
13. The object is to be to please the Lord, in a spirit of Yagna as mentioned in Chapter 18, verse 69 to 71.
14. Conjunctions between verses and chapters may be implied and is to be inferred
15. Entire Gita is a generalization of sum of summarized knowledge imparted by God Himself
16. Gita summarizes complete knowledge by way of small verses
17. Gita is full of statements of fact (Truth) which are meant to be understood and statements of instructions (Writ of mandamus) which are meant to be carried out. The former are theoretical and the latter is of practical nature.
18. If unable to comprehend despite best efforts, assuming as stated, on the strength of Gods words can be termed “Knowing”



## PARALLELS & SUBTELETY OF MUNDANE LAW AND DIVINE LAW



In our mundane life, we see that many subtleties are involved in interpreting law and that the outcome is different from what is generally perceived. Same is the case in respect of divine law.

In Divine law, The letter of law and the spirit of law both are observed. The following anecdotes bring home the point.

Arjuna had taken an oath that whoever insults or talks disparagingly of his bow, Gandiva would be killed by him. In The heat of War, Yudhishtara admonishes Arjuna and belittles Gandiva. Arjuna springs to Kill Yudhishtara. Krishna comes to the rescue by telling Arjuna that He may abuse Yudhishtara which tantamount to Killing him. Arjuna does so and then laments his misbehavior of insulting elders and wishes to punishes himself with death. Krishna asks Arjuna to boast about himself and his prowess which negates the sin of abusing elders.

Similarly, God asks Arjuna to Kill Ashwattama, and Draupadi asks Arjuna to spare the life of teachers son, a Brahmin. Arjuna removes the jewel from forehead of Ashwattama and removes tufts of hair from his head which is equivalent of killing Ashwattama.

The long arm of divine law of Karma visited all including God himself from the time of Ramayana to the time of Mahabharatha.

Sugriva got Vali killed through Rama from behind in Ramayana. He was paid back in Mahabharatha, where in Karna was killed by Arjuna.

Krishna too was shot from behind by Vali who incarnated as a hunter in fulfillment of curse of Gandhari and in payment of having killed Vali from behind.

God upheld Brahma's boons by killing Hiranyakashipu without violating any of the boons given by Brahma



## FAITH IN GITA

Faith is absolutely necessary for achieving any purpose. Gita specifically mentions what an important tool Faith is. The entire chapter 17<sup>th</sup> of Gita is dedicated to discuss what is faith, what are the types of faith, what is the outcome of such faith and how to identify the faith of the persons, if a person does not act according to scriptural injunctions.

In Verse 17-28, the Lord says “Whatever offering you make, sacrifice you perform, charity you give, or anything you do, if done without **faith (in God) will not yield** any good result herein or here thereafter. Thus it can be noted that FAITH is the FULCRUM for success of any activity. To understand Gita, It is imperative that the sadhaka or the student or researcher or devotee has faith in Gita. It is for this reason that Faith is taken as one of the tools for understanding Gita. In course of His discourse Lord has mentioned Faith many times. Given below is the Lords take on faith.

17-28: Any offerings, sacrifice, charity given, austerities practiced if done without faith will not fructify herein or hereafter (i.e. in this life or in life thereafter)

For any endeavor especially understanding Gita or God, faith is the single most important ingredient.

4-39: A person with **faith** , devoted and having sense control gains knowledge from which he attains supreme peace

4-40: He who is lacking in faith, ignorant, and entertains doubts perishes. He attains neither this world nor the next world nor does he attain happiness.

9-3: Persons who do not have faith in this knowledge returns to this mortal world (Gets caught in birth death cycle) without attaining me (without redemption of Moksha)

17-1: Arjuna asks Krishna, what is the type of faith of persons who have devotion and performs devotional activities like worship, sacrifices etc but

not mentioned in scriptures ?

17-2: Lord tells Arjuna that there are three types of faith namely Sattvika, Rajasic and Tamasic

17-3: The faith of each person is determined as per his nature. What his nature is, that is verily his faith.

SL NO	TYPE OF ACTION/STATE OR IDENTIFIERS	SATTVIC	RAJASIC	TAMASIC	BG-CH	REMARKS
1	Subject of worship	Gods	Yakshas & Rakshas	Spirits and demons	17-4	
2	Unauthorised austerities with ostentation, desire &attachment torturing self & lord residing in the body				17-5 17-6	& Demonic in nature and disposition
3	Food liked	Foods promoting life, health vitality, energy, happiness and cheerfulness, which are delicious and soft, substantial and agreeable	Foods that are bitter sour, salty hot, pungent Producing thirst and pain causing grief and disease	Stale food, leftovers stinking, putrid and unclean	17-8 to 17-10	

4	Sacrifices performed	According to scriptural injunction, without desiring its fruit thereof and for its own sake	Sacrifice performed with desire for its fruit and with ostentation	Sacrifice which is contrary to scriptural injunctions devoid of food, incantations and gifts	17-11 to 17-13	
5	Austerity	Austerity of body Austerity of speech Austerity of mind Worship of twice superiors, abstinent, and without causing harm Speech that is offence less agreeable beneficial & truthful Tranquil in mind, Kind, gentle and silent and pure in thoughts	Austerity practiced to gain respect, praise and honor for purposes of ostentation  The fruit thereof unstable and transitory	The austerity practiced for destruction of others by tormenting self	17-14 To 17-19	

**Effect of Faith:**

7-21 In whatever form a devotee worships with faith, I make his faith in that form stable and unflinching.

7-23 The devotees desires are fulfilled by faithful worship of gods, which are sanctioned by me (Krishna) alone

17-28 Efforts put in without faith does not fructify—Conversely, for any effort to fructify Faith is most essential.

6-37 Arjuna asks Krishna, what is the fate of a person who has **utmost faith** but whose efforts are lax and incomplete. Krishna replies to the same in verse

6-40 to 6-45 There is no destruction nor is befallen into evil for a person doing good deeds both in this birth and thereafter. He attains higher planets is again born (after exhaustion of his merits) in the pure prosperous and pious or in the family of yogis. He continues his striving his practice from where he had stopped earlier and attains the supreme goal.

From the above it can be seen that effect of faith is permanence of results. Your efforts do not get wasted with death unlike other mundane

effort.

SL NO	TYPE OF ACTION/STATE OR IDENTIFIERS	SATTVIC	RAJASIC	TAMASIC	BG-CH	REMARKS
6	Giving of charity	Gift given without any expectation in return at proper place and time to a worthy person	Gift given with expectation of rewards in return or grudgingly	Gifts given to unworthy person at wrong place and time and with contempt	17-20 To 17-22	

Have faith &

<ul style="list-style-type: none"> <li>• Read Gita</li> <li>• Study Gita</li> <li>• Contemplate Gita</li> <li>• Worship Gita</li> <li>• Understand</li> <li>• Teach/Learn Gita</li> <li>• Listen Gita</li> <li>• Discuss Gita</li> </ul>	With full Faith in God	Else efforts wont fructify	Try to have transcendental faith, otherwise try to have Sattvic faith for stable and lasting results
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## BEYOND WHAT IS SAID IN GITA— RANDOM EXAMPLES USING MUNDANE TOOLS



7–13 Entire world is deluded by 3 gunas and do not understand me who is beyond the gunas

7–14 This divine illusion of mine is difficult to overcome.

Conclusion: Gunas (i.e. Sattva, Rajas & Tamas) is illusion, meaning there is no good or bad per se. They become so by defining circumstances i.e. to what purposes the action of guna is put to use to determine if it is good or bad. God is beyond gunas and hence He, His pastimes, Words etc are beyond gunas and is objective.

This is made clear by God Himself in Uddhav Gita Chapter 8

7–19 At the end of many births, man attains realization and takes refuge in me and worships me knowing that I am all.

7–20 Virtuous persons whose sins have come to an end are freed from delusion and worship me finally

Conclusion: One who is worshipping Krishna and taking refuge in Him, is at the fag end of his birth & death cycle.

This is an example of Algebraic tools (If  $A+B = B+C$  then  $A+C = B+A$ )

11–8 But you cannot see me with this eyes. I shall bless you with celestial vision BG—11--8

I seated in the heart, light the lamp of wisdom BG—10--11

18–73 My delusion is gone. I have gained knowledge through your grace

Conclusion: Achievement is not due to individual efforts

You cannot get Knowledge& salvation without Gods grace

7–23 Worshippers of gods go to gods (Demi gods) worshippers of ancestors go to ancestors, worshippers of spirits go to spirits but my worshippers come to me.

Conclusion: Worshippers of Guru go to Guru??? – Why not, quite possible. There is a planet dedicated to Guru.

18–2

to

18–3 Sages hold renouncing of desire fulfilling actions as renunciation.

The knowledgeable sages hold abandoning of fruits of action as renunciation. Yet others say that actions should be given up. Some differ and say that activities like charity, austerities and sacrifices should not be given up.

18–4 Hear the conclusive truth about renunciation from me.

Conclusion: Take my opinion which is conclusive to the exclusion of opinion of all others

7–30 Those who know me, the gods and sacrifices fix their mind on me during death.

8–5 A person who at the time of death remembers me alone and gives up life comes to me.

8–6 A person attains to that thought that occupies the mind and in which he is absorbed always

2–62 A person thinking about sense objects nurtures attachment to them.

Conclusion: Keep thinking about God so that

- You may thoughts of God comes to you naturally during death
- You develop attachment to God
- You may attain God

10-1 Hear again my supreme word, which I shall tell you because you take delight in them.

10-18 Tell me once again your glories for I am not satiated by listening to you nectarine words

18-76 Sanjaya tells Dritharashtra, That recalling the wonderful and sacred dialog between Krishna & Arjuna, He is thrilled and derives delight and pleasure

18-77 Further, as he recalls the universal form of the Lord, he gets immense pleasure

Conclusion

- If hearing Lords words give you pleasure, you will be gifted with His words as in the case of Arjuna & Sanjaya

- You may also be gifted with divine eyesight to behold the universal form of the Lord as in the case of Sanjaya and Arjuna

16-23

&

16-24 He who discards scriptural injunctions and acts as per his own whims and fancies does not attain perfection nor happiness nor supreme goal.

18-65 Fix your mind on me. Be devoted to me. Prostrate before me. Worship me. I promise you, you will come to me because you are dear to me.

18-66 Give up all religions/duties and take exclusive refuge in me. I shall liberate you from all sins. Do not grieve

Conclusion

Gods words too is scripture. Even if it isn't scripture, His words rules or has precedence over all other scriptures.

Gods words in 18-65 & 18-66 is independent of all other words said earlier and is mutually exclusive and conclusive, complete and essence of His teachings. If taken as a whole, It supersedes all other teachings. If taken SEPERATELY by itself it is complete teaching in itself and can be said to be a "YOGA OF SURRENDER."

Discarding of scriptural injunctions at Gods behest is a virtue and is sign of highest perfection and such opportunities are extremely rare to come by. For example, Gods instruction to Yudhistara to lie that Ahwattama is dead or Lords advise to Arjuna to kill Karna when helpless and unarmed or to Kill Bhishma from under the shadows of Shikandin.

Discarding scriptural guidelines for God's cause, even on your own is very noble like the example of Bhakta Ramdas, who used up the money in royal treasury for building temple of Lord Rama which necessitated Lord himself to come and replenish the treasury with diverted funds so as to save Ramdas from royal wrath.

2-62

to

2-63 Musing on sense objects creates attachment. Attachment creates desire. Desire begets anger when desire is unfulfilled. Anger gives rise to delusion. Delusion causes loss of memory.

9-22. Those who always think of me constantly and worship me with devotion, I preserve what they already possess and confer what they need.

18-65 Fix your mind on me. Be devoted to me. Worship me. You will become dear to me. As you are dear to me you will definitely come to me.

Conclusion: Musing on sense objects yields all negative results. Instead muse on the Lord, His words, His pastimes and His devotees. This results in all your needs present and future taken care of. You will become dear to Him. You will attain Him.

2-14 Contact of sense with sense objects give pleasure and contact with same is withdrawn, it causes pain. Contacts with sense objects produce heat and cold, pleasure and pain. They are transient. Bear with them.

8-21 Beyond the manifest, there is another unmanifest which is permanent, i.e imperishable. That is my abode.

Conclusion: Eschew pursuit of the transient sense objects which only gives temporary pleasure. Endeavour for attaining my abode or me which is permanent.

9-11 Fools deride me as one possessing human body without knowing my supreme and eternal nature.

Conclusion: God does not have material body. His body is not made up of material elements as it is in the case of human beings. His body too is imperishable.

10-36 I am gambling among the deceivers. I am splendor among the splendid. I am victory of the victorious and strength of the strong.

Conclusion-1: Gambling is where in the end result or outcome is uncertain and does not depend on any personal skill but on chance or probability. Gamblers tend to cheat by pre-fixing the end result. Here Krishna is telling that He is the greatest cheat or deceiver, If need arises Him to be and is unmatched by any body with no scope of victory for any body else. This is vouchsafed by His pre-fixing the end result of the Mahabharatha war.

Conclusion-2: Be straight in your dealings especially with the Lord or His devotees, because as per karma you will get back what you have given. Play straight get straight results. Play crooked and face crooked outcome.



## HIERARCHY OF PRECEDENCE IN UNDERSTANDING GITA



There being many scriptures in existence, people get confused about which is correct or more correct and get more embroiled in confusion. That is why God has said, give up all religions and surrender unto me.

As a rule of thumb, this hierarchy of precedence as to which is more correct or which is conclusive when two statements are apparently in conflict is formulated.

- First, What God has said (In Gita) as this is the nearest Yuga and also considered Yuga Dharma.
- Secondly, What God has done
- Thirdly What God has said in earlier scriptures or on earlier occasions
- Fourthly what gods(demigods) have said
- Fifthly what demigods have done
- What devotees of God have said
- What devotees have done.
- Of course all these are subject to what is stated in the 18 principles or algorithm of Gita.

Now a question arises, how can what a mortal that too a non entity and not even a devotee can take precedence over what Great Guru's have told.

It is reminded that the entire algorithm has been backed by what God has stated and reference is quoted wherever necessary. So Though it is referred to as algorithm, it is actually God's words.

God Himself has stated in Uddhav Gita, that with His words(In Uddhav Gita) even a blind man can reach him.



## ANALYSIS



- ANALYSIS



## ANALYSIS

In an attempt to understand something of Gita, let us analyze Gita. This analysis is done in the spirit of surrender and in the process of learning and not in a rebellious or challenging spirit. It is studying ancient knowledge with modern knowledge tools.

There are many types of analysis. A few of them are listed below.

- Rhetorical analysis
- Pedagogical & Andragogic analysis
- Cause and effect analysis
- SWOT analysis
- Statistical analysis
- Sociological analysis
- Comparative analysis

We will undertake up the first three types of analysis.

What is analysis?

Analysis is the separation of whole into components for purposes of study and understanding.

The dictionary meaning of analysis is the process of breaking of complex topic into smaller parts to gain a better understanding of it.

What is Rhetoric ?

It is the art of persuasion.

What is rhetorical analysis?

Rhetorical analysis breaks work of **NON-FICTION** into parts and explains how the parts work together to create an effect to

- Persuade
- Inform
- Clarify

**The Situation**

The Venue was battle field. The occasion was the great battle for which the principal commanders of both sides were looking forward. The principal hero of this episode on whom every one depended, and on whose skills, the Pandava army relied developed dejection arising out of misdirected sympathy at the enemies and refused to fight at the zero hour.

### **The Occasion & need for Rhetoric.**

It was at this juncture that Arjunas ‘friend, God Himself needed to persuade Arjuna as to where his duty lay. Besides completing the task for which the Lord descended, The lord wanted to impart imperishable truths and knowledge, which was lost to humanity due to passage of time.

### **The Author**

The Author was Almighty Himself in human garb, acting as a friend and a charioteer to the Pandava prince Arjuna.

Apart from establishing His credentials as God, He also convinces his friend that he is the repository of all knowledge, the author of all that was, that is and that is yet to come. This is done by way of convincing Arjuna

- With logical arguments
- With various examples
- By giving references of great personalities who are authorities who themselves vouchsafe Krishna for Authority
- By making Arjuna relive any experience he wishes to experience
- By giving a glimpse of universal cosmic form which is all encompassing
- By allowing him freedom of choice after the rhetoric

### **The Intention**

There were many reasons. the principal reasons being

- To Complete the task for which He incarnated
- To remind Arjuna and others through Arjuna of their duty
- To awaken devotion consciousness of the devotees
- To re-establish righteousness
- To re-establish principles of knowledge

### **The Audience**

The discourse was directed to humanity at large but only the inhabitants of higher planetary systems, besides Arjuna were privy to the conversation.

The secondary audience were to seek the knowledge through parampara or other regular knowledge seeking channels

## The Message

- Do your duty conscientiously without hankering for fruits
- Be righteous
- Surrender yourself to the supreme
- Always be conscious of the supreme
- The differences between various contrasting concepts and their types like
  - Work X Non-Work
  - Knowledge X Ignorance
  - Duty X Non duty
  - Well wisher X Enemy
  - Sacrifice X Non Sacrifice
  - Liberation X Bondage

▪ Work	X	Non-Work
▪ Knowledge	X	Ignorance
▪ Duty	X	Non duty
▪ Well wisher	X	Enemy
▪ Sacrifice	X	Non Sacrifice
▪ Liberation	X	Bondage

Some of the methods employed by the Lord

- Cause effect analysis
- Appealing to sense of duty
- Appealing to reason
- Appealing to emotion

Metaphors and simile to simplify understanding

The Form

- The form is spoken in Anushtup Meter
- It is in the form of a dialog
- Divine eyes and divine clairvoyance was bestowed for complete and proper understanding
- It was a rendition of poetry by one friend to another

Throughout a condescending tone is used by the lord.

## Conclusion

The discourse sub served the objective in that

- Arjuna consented to take up arms and fight
- He fought

- He was privy to divine and confidential forms of the lord, His activities, His pastimes and insight into the God's thinking
- All the denizens of higher planetary systems benefitted by the espousal of ancient knowledge
- Posterity enriched with divine knowledge

## CAUSE & EFFECT ANALYSIS

We will now go to cause and effect analysis. Instead of analyzing Gita, we will see how cause and effect is analysed in Gita. The 4 Yoga's i.e. Karma Yoga, Bhakti Yoga, Dhyana Yoga and Gyana yoga form the pillars of Gita. Karma yoga is the edifice of Gita. The entire Karma yoga is a study on Cause and effect and a treat to spiritual connoisseurs. In modern parlance Karma yoga is the old adage "As you sow, so shall you reap". Given below are the God's take on Cause & Effect along with the paraphrased quote, Reference and parsing of the Sloka so as to bring forth the essence of the Sloka.

SL NO	BG-CH VERSE	PARAPHRASED SLOKA -----	----CAUSE-----	----EFFECT----	REMARKS
1	7-6	I am the cause/origin of the entire universe and it's destruction	Krishna (cause of all causes) Cause	Cause Effect	Core theme or the summum bonum of Cause & effect Analysis  CALLED KARMA YOGA
	7-10	I am the eternal seed of all beings	Krishna (eternal seed of all beings) Seed	Seed  All beings	
	9-13	The great souls worship me knowing me to be the origin/cause of all beings	Krishna	Origin/Cause of all beings	
	2-14	Contact of sense with sense objects cause Pleasure and pain	Contact of sense with sense objects	Pain	It is temporary in nature
2	2-15	Those who withstand with equanimity and remain unperturbed by opposites, fit for salvation	Equanimity and unperturbedness in face of adversity	Fit for salvation	Attain salvation subsequently
3	2-27	Death is certain for those born and birth is certain for the dead	Birth ----- Death	Death ----- Birth	Those who attain God or about attain God are exception

4	2-32	It is a blessing for Kshatriyas who get an opportunity to fight in a battle unsought which is gateway to heaven.	Kshatriya dying in battle	Proceed to heaven	
5	2-33	If you do not participate in this righteous battle, you will incur sin and be subject to infamy	Dereliction of duty	Incur sin and court infamy	
6	2-34	Your enemies will taunt you and your prowess and a person accustomed to fame cannot tolerate the calumny which is like death	Ill fame for Kshatriya	Equivalent to death	(As intolerable as death)
7	2-38	Regard opposites with equanimity and fight thereby you will not incur sin	Succumbing to opposites and reacting  Handling opposites with equanimity	Incur sin  You will not incur sin	
8	2-39	Now hear from me, Karma yoga, by practicing which you can get rid of bondage of actions, both good and bad.	Karma Yoga	Riddance from bondage or reactions (effects) of both good actions and bad actions	Even good actions produce karma albeit good karma which is to be experienced and which acts as an impediment to Moksha
9	2-43	Ignorant are drawn by the flowery language of vedas—Acting on which confers as rewards Joy, Wealth and Heaven	Following injunctions of the Vedas  Joy wealth & Heaven	Joy, Wealth &heaven  Birth & death after exhaustion of merit	Benefits of Vedas temporary.  Benefits of pursuing Vedas are second best

			Ignorance	Drawn to flowery language of Vedas	
10	2-44	Those whose minds are drawn to flowery language of vedas do not attain single pointed concentration towards to God	Taken in by flowery language of Vedas	Lose single pointed concentration of God	
11	2-46	What is attained by a pond of water is also attained by an ocean of water	Pursuing Vedas God realization	Material benefits  Material benefits Plus God	
12	2-50	With Yogic wisdom, get rid of good and evil here	Realisation/Yogic wisdom	Freedom from reactions of good and evil in this birth itself	

13	2-52	When you overcome delusion, you will attain indifference to all that herd and yet to be heard	Overcome delusion  Succumb to delusion	Indifference to present and future sense pleasures  You will be caught in the snare of Sense and sense objects	
14	2-53	When your current understanding which is perplexed remains un perturbed you will attain to Yoga	Unperturbed and steady conquest of understanding	Yoga	
15	2-55  To  2-28	Giving up all mind concoted desires and delight in self. Be unperturbed and free from desire and attachment. Neither hate evil nor love good and welcome all that comes	Sacrifice desires of all types, remain unperturbed and free from desires and attachment  Withdraw senses from objects	WISDOM	

16	2-59	Abstinence results in riddance of sense objects but the taste for it remains. When supreme being realized, even the relish/taste is lost.	Supreme being realized	Relish for sense pleasure falls off.	
17	2-62 To 2-63	Musing on sense objects gives rise to attachment. From attachment sprouts desire, from desire arises anger, Anger results in delusion(Error in judgement) From delusion arises loss of memory. This results in destruction of good sense and understanding due to which he perishes.	Musings on sense objects  Attachment  Desire  Anger  Delusion  Loss of memory	Attachment  Desire  Anger  Delusion—error in judgement  Loss of memory (Of scriptural injunctions)  Perishing of person	
18	2-64	He whose senses are disciplined and under control attains purity of mind and serenity	Disciplined and controlled mind	Purity and serenity	
19	2-65	Tranquility destroys miseries wisdom gets steady	Tranquility  Destruction of miseries	Destroys miseries  Wisdom is steadied	
20	2-72	Brahmic state does not delude you. He who dies in Brahmic state attains God	Tranquil/Brahmic state during death  Continuing in Brahmic state during death	Undeluded  Attain God	
21	3-10	Brahma/Prajapati created human beings with sacrifice and ordained that sacrifice yields desired objects	Sacrifice	Desired objects	

22	3-11	Propitiate gods through sacrifice and may god bestow on you blessings. By such mutual service attain Moksha	Sacrifice to gods Inter se cooperation between gods and humans	Desired objects Moksha	
23	3-13	The righteous who partake of remnants of sacrifice have their sins destroyed but the impious who cook for only themselves eat sin	Selflessness  Selfishness/absence of sacrifice	Freedom from sins  Accrual of sin	
24	3-14	From food comes being. From rains come food. From sacrifice comes rain. From action comes sacrifice	Food Rains Sacrifice Action	Beings Food Rains Sacrifice	
25	3-20	Janaka & others obtained perfection/salvation by performing duties	Performance of duties	Perfection/ Salvation	
26	3-24	If I stop working, people would follow my example and would be ruined and I would be causing confusion of castes	Stop Working  Others stop working	Others imitate and stop working  Disaster follows	Not doing duty as per nature/caste creates mixture of castes not inter caste men women relationships
27	3-27	Action is performed by gunas of nature. The deluded person thinks he is the doer.	Gunas of Prakruti	Action	Gunas impel a person towards action
28	3-31	Those who follow this teaching of mine with faith is released from bondage of karma/action	Follow teachings of the Lord	Release from bondage of actions	
29	3-32	Those who ridicule my teaching and do not practice it are deluded fools destined to doom	Ridicule Gita	Destined to doom	
30	4-15	With knowledge that action does not bind me, seekers of salvation performed duties. You do so similarly.	Action with knowledge that God is unbounded.	Salvation	
31	5-2	Renunciation (of desires) and selfless action both lead to liberation	Renunciation of desires  Selfless action	Salvation  Salvation	

32	5-12	Desire less action dedicated to God—Attains salvation/peace  Non action or action with desires is bound and subject to cycle of births & death	Desireless action dedicated to God  Non action or motivated action	Salvation  Bondage or tied to birth and death cycle	
33	6-27	Supreme joy follows a calm mind, who has subdued rajasic tendencies of desire and anger and who is situated in Brahman	Calm and subdued mind suppressing Rajasic tendencies	Supreme Joy	
34	8-7	Remember me and fight at all times with mind body and self devoted to me and you shall attain me.	Remembering God and performing duties	Attainment of Lords abode	
35	8-14	Constant exclusive thinking of God and engaging in meditation of God reaches me.	Exclusive devotion and meditation		
36	8-15	Those who have attained me have no more birth and death which is abode of misery	Reaching God  No birth & death	Freedom from birth & death cycle  No misery	
37	9-13	The great souls worship me knowing me to be the origin/cause of all beings	Krishna	Origin/Cause of all beings	
38	9-27 & 9-28	Offering me whatever you eat, do, sacrifice or give, you will be rid of bondage. With Your mind fixed on me in with renunciation you will be liberated and come to me.	Offer all your acts, sacrifices etc to God  Rid of bondage  Equanimity	Rid of bondage  Equanimity  Attain to Gods abode	
39	9-34	Fix your mind on me. Be devoted to me. Offer sacrifice to me. Prostrate unto me. You will definitely come to me.	Fixing Mind on God  Devoted to God  Prostrating unto Him  Sacrificing for Him	You will attain God	

40	10-2	Neither the gods, nor the sages know my birth for I am the origin/cause of all Gods and sages	Krishna	Cause/Origin of gods and sages	
41	13-21	Prakruti is the cause of body and senses	Prakruti	Body & Senses	
42	13-21	Prakruti is cause of body and instruments (of Jiva) Purusha is the cause of Jivas experience of pleasure and pain	Purusha	Jiva feels pleasure and pain	
43	13-26	Whatever is born, animate or inanimate is due to the contact of Kshetragna with Kshetra	Kshetragna in conjunction with Kshetra	Animate and inanimate beings	
44	14-6	Sattva binds the person to happiness and knowledge	Sattva	Bondage or conditioning to knowledge and happiness	

45	14-7	Rajas binds a person to Action	Rajas	Binds to Action	
46	14-8	Tamas born of ignorance binds beings to laziness and sleep	Tamas	Binds beings to sleep and ignorance	Vicious circle of birth by ignorance and bondage to ignorance
47	14-16 & 14-17	Virtuous action is pure and binds to knowledge & happiness Rajasic action is due to greed and causes pain Tamasic action causes ignorance and delusion	Sattva  Rajas  Tamas	Happiness & Knowledge  Pain  Ignorance and delusion	
48	14-20	By overcoming Sattva, Rajas & tamas a person becomes liberated from birth & death cycle and it's pangs and attains God	Conquering the 3 Gunas	Freedom from birth-death cycle & its attendant miseries  Attain God	

49	14-26	He who engages in devotional service, overcomes gunas (nature) of sattva, rajas and tamas	Devotional service	Overcomes gunas of tamas, rajas and sattva	
50	18-12	There are three fold results after death to those who do not relinquish fruits of action namely agreeable, disagreeable and mixed	Action of Non relinquisher  Action of relenquisher of fruits of action	3 fold fruits i.e. agreeable, disagreeable or mixed.  After death—no resultant aftermaths.	
51	18-13 To 18-14	Body, The God, the performer, the sense organs and efforts are the five causes of action	The said 5 objects together	Accomplishment of action	
52	18-58	Fix your mind on Me alone. You shall overcome all difficulties by my grace.	Fix mind on God Gods grace	Obtain Gods grace  Overcome all difficulties	
53	18-62	Take refuge of Him alone by His grace you will attain supreme peace and eternal abode.	Refuge in God His grace	His grace  Supreme peace & eternal abode	
54	4-3	That very ancient Yoga is being taught by me to you because you are my friend and devotee for this is supreme secret	Be God's devotee and friend	Become privy to Supreme secret revealed by God	
55	7-27	All beings are born in delusion bewildered by dualities arising from desire and hate	Desire & hate Dualities	Dualities  Delusion	
56	9-1	I will teach you the most secret knowledge coupled with realization because you are not envious of me, which will free you from evil	Non-Caviling or Non envious  Knowledge & realization	Privy to God's supreme secret knowledge and realization  Freed from evil consequences	

57	9-22	Those who think of me constantly and worship me and who are devoted and ever contemplating on me, I preserve what they have and confer what they need	Thinking of God always and are devoted to God	God preserves/protects what they have confer what they need	
58	9-26	He who offers me with devotion, a leaf, a fruit, a flower or water, with pure mind, I accept that devout offering	Whatever a devotee offers with pure mind be it even a leaf, a fruit, a flower or water	God accepts that devout offering	
59	16-21	There are three types of gateway to hell leading to destruction, namely Lust, anger and greed which leads to ruin	Lust, anger and greed Hell	Gateway to hell  Ruin of self	
60	18-65	Fix your mind on me. Be devoted to me. Worship me. Prostrate before me. I promise you that you will come to me because you are dear to me	Fixing Mind on God, Being devoted to Him, Prostrating unto Him  Endearing to God  Gods promise	You will become dear to God  You will have Gods promise  You will reach God	
61	4-30	Some regulate their food habits and offer it as sacrifice. Others regulate their sense functions as sacrifice. These people are the knowers of sacrifice are purified of their sins through sacrifices	Sacrifice	Purified of sins	

## IF ANALYSIS

In computer programming, an If statement checks if a particular statement is true or false and does one of the 2 things depending on the results. There are many forms and syntax of If constructs.

Similarly in English language, there are various constructs of IF sentences. Along with “IF” conditional tenses are used to speculate about what could happen, what might have happened, and what we wish would happen. In English, most sentences using the conditional contain the word

*if*. Many conditional forms in English are used in sentences that include verbs in one of the past tenses. There are 5 types of conditional statements.

Conditional sentence type	Usage	If clause verb tense	Main clause verb tense
Zero	General truths	Simple present	Simple present
Type 1	A possible condition and its probable result	Simple present	Simple future
Type 2	A hypothetical condition and its probable result	Simple past	Present conditional or Present continuous conditional
Type 3	An unreal past condition and its probable result in the past	Past perfect	Perfect conditional
Mixed type	An unreal past condition and its probable result in the present	Past perfect	Present conditional

In Gita, “If” is used 12 times. The Lord uses it 10 times and His devotee Arjuna uses it twice. Given below are the devotee’s and Lord’s statements of “If” There is one implied “IF” for verse no 18-65.

SL NO	BG-CH VER NO	PARAPHRASED GITA SLOKA	REMARKS
1	2-26 & 2-27	If you think that the self is born and dies, even then you should not grieve because death is certain for one who is born and birth is certain for one who is born	Type zero – General truth
2	2-33	If you do not fight this battle you will be failing in your duty and be subject to infamy and would be incurring sin	Type 1-- A possible condition and its probable result. future
3	2-37	If you are killed in battle you will attain heaven. If you are victorious you will enjoy the kingdom.	Type 2, A hypothetical condition and its probable result
4	3-1	Arjuna speaks—If in your opinion knowledge is superior to action, why then do you ask me to engage in this terrible battle	First “IF” by Arjuna
5	3-23 & 3-24	If I cease to perform action, people everywhere would follow me and the world would be ruined and I would be the cause of ruination.	Type 2, A hypothetical condition and its probable result

6	11-4	Arjuna spoke – Oh Lord, If you think that it is possible for me to see your universal form, please show me that form	Mixed type. An unreal past and possible condition in the present
7	12-9	If you are unable to fix your mind on me, seek me through the practice of yoga	Asked to select one of the many choices depending on the aptitude and temperament.
8	12-10	If you are unable to even practice, perform your duties for my sake.	
9	12-11	If you are unable to do this (perform duties for my sake) than take refuge in me and renounce fruit of all actions.	
10	14-14	If a person dies when sattva is dominant, He goes to higher worlds, i.e. heaven, spiritual skies etc.	
11	14-15	If a person dies when Rajas is dominant, He is re born on earth amongst mortals amongst men of Action	
12	14-15	If a person dies when Tamas is dominant, He is re born in the lower species in the realm of nether worlds	
13	18-58	Fix your mind on me and you will overcome all difficulties but IF out of ego/conceit you do not heed my words and not listen to me, you will perish	
14	18-65	Fix your mind on me. Be devoted to me. Worship me. Prostrate unto me. Then you shall come to me. Truly, I promise this to you for you are dear to me.	<p>This is the Final conclusion. Here the If's are implied and the IF qualifies the entire Gita upto Verse 18-64.</p> <p>This verse is the final and culminating verse &amp; chapter in the step wise graded course commencing from Chapter 2. Alternatively it can be taken as final and independent by itself.</p> <p>This is qualified only by verse 17-28 which delineates FAITH as essential pre-requisite for any endeavour.</p>

How can the verse 18-65 be independent and complete if It is qualified by verse 17-28?

This qualification is given for purposes of emphasis and importance of faith only. IF you dwell deeply it can be noticed as under.

A person bowing down to Lord or worshipping Him or fixing mind on Him cannot/will not do so unless and until he has faith. Nobody does all the things mechanically and as a chore unless he has faith. May be faith is not unflinching but never the less there is faith which strengthens itself in future.



## RANDOM OBSERVATIO NS & FAQ



- FAQ
- GOD IS SUPREME
- HOW TO HONOR GITA
- HOW DIFFERENT PEOPLE HAVE ACQUIRED KNOWLEDGE OF GITA IN DIFFERENT WAYS
- BETWEEN THE LINES
- VARIABLES IN GITA
- CONFUSING VARIABLES AND CONSTANTS
- ABOUT GUNAS
- GOD ON DUTY
- DIVINE AND DEMONIAC

- HYPOTHESIS—RECONCILIATION OF PAST WITH PRESENT
- GOD SPEAKS ON EQUALITY AND CASTE
- ABOUT SHRADH OR OFFERINGS & PRAYERS TO THE ANCESTORS
- SIMILES IN GITA
- WRIT OF MANDAMUS OF GOD CONTAINED IN GITA
- MASS APPEAL OF GITA—REASONS THEREOF
- WHO REACHES GOD AND WHO DOES NOT/WHAT HAPPENS AFTER DEATH



## FAQ



How is Gita complete Knowledge?

- Gita is a compendium of principles and formulae which confer complete knowledge
- Its teaching comprises of
  - Past, Present & Future
  - Creation, sustenance and destruction
  - It Confers preserving what you have and acquisition of desired objects

It is like a person having key to house having house(Symbolic possession)

It is summarized summary of knowledge just like algebra is. It is pertinent to recall Bertrand Russell's statement

By help of a few principles all the entities occurring in mathematics can be deduced and defined.

It is a compendium of generalizations of truth.

Similarly, entire knowledge is encapsulated in Gita.

The practitioners of Gita are varied and diverse. It includes Brahmins, Kshatriyas, vaisyas and shudras. It encompasses students, householders, renunciate's and seers.

The duties of Sun god and Arjuna and Uddhava are different. The law giver Manu, Maitreya and Vidura are all poles apart in nature, aptitude etc with the only common thread being faith and devotion to Krishna. Gita has complete instructions for all situations for each class of people in all station of life.

When God was imparting Gita to Sun God, there was no impeding war nor was Sun God in a state of confusion. When Lord was imparting Gita to Uddhava, he was in a state of utter devotion and supplication. He did not want victory etc but to be with God. God answered and fulfilled diverse needs of humanity but with a single discourse.

## **Gita Requires no Proof. It is Self Evident**

That The Lord spoke, makes this self evident. No proof of Gita or its correctness is required. Gita serves as proof for correctness or otherwise of other scriptures and Vedas. Vedas are considered ultimate knowledge. Vedas themselves eulogizes Krishna. Nevertheless at various places Gita mentions that

Veda speaks about Gods greatness

Veda seeks to know Krishna

Great sages like Asita Devala and Narada proclaim the supremacy of Krishna.

Krishna Himself says in Gita, that Vedas seek Him. He is the knower of the Vedas and the conclusion of the Vedas or the Vedanta.

**It is mentioned in some scriptures that some inconsistent and wrong things are mentioned so as to misguide/bewilder Asuras or demoniac persons. How can God do it?**

This is far from truth. Why should God, who is truth personified and impartial to all do so? This could be an indirect way of imparting truth to whom truth in its pure form is not palatable or not digestible or unintelligible.

**Can a Tamasic soul aspire for Gods grace? Would he succeed in his endeavors?**

This was one question which was bugging me. Yes, We can aspire and also succeed in obtaining His grace. A particular Guna pre-dominates suppressing other Gunas. So a Tamasic person is not always Tamasic. If he has incurred Gods grace, he can obtain God by dying when Satvic Guna is dominant as stage managed by the Lord.

This is a small window for Tamasic persons. If he is a devotee he will die when sattva is dominant and thus be saved.

Some times Satva dominates and at other times Rajas dominates and at times Tamas dominates.

BG---CH---14---VER---9 & 10

Even if a person of a most sinful conduct worships me with exclusive devotion, he should be considered a saint.

BG—CH—9—VER—30

Example of Sattvic person being dominated by Tamas—Akrura stole Syamantaka mani

Example of Tamasic person obtaining Gods favor—Kaliya Naag.

### **Swabhava & Prabhava concept.**

Swabhava is the intrinsic nature of a person. It does not change.

Prabhava is the effect of influence of others or the peer pressure. This is temporary and keeps changing as long as the influence remains, it remains. Newer influences creep in and newer effects can be seen.

As per Madhva philosophy, Their teachings are directed towards the latter who are intrinsically Good but have fallen into bad ways due to extraneous influences so as to bring them back to their true intrinsic nature. There is no hope or their philosophy cannot help those who are intrinsically wicked.

For example, Karna was intrinsically good person who was influenced by Duryodhana.

In Gita, this principle is reiterated as under:

There are 2 types of persons. The divine and the demonic. The demonic types, I repeatedly throw them into lower and lower wombs by which they cannot escape.

### **Is salvation/Moksha open only to certain religionists, communities, countries, sect, sub sect or is it open to all?**

There are a chosen few but that is not for Moksha which is open to all who surrender unto Him unconditionally. Even animals, birds, plants etc have attained moksha what to speak of human beings.

At the conclusion of his pastimes, Lord Rama when leaving for His abode offered Moksha all those who were willing to follow Him. Many plants, insect, birds, animals and other creatures availed themselves of this offer and left for the supreme abode. (Other species do not have religion or caste or sect)

The chosen few are chosen for an assignment so as to bring others to the platform of goodness so as to be eligible for Moksha. That is why we have many messengers of God, prophets, saints and acharyas.

In whatever way people worship me, I accept their worship in that form.

## **Does God understand only one language Pali/Brahmi or Sanskrit or Hebrew?**

Shri Raghavendra Swamy a saint of yester years spoke to Thomas Munroe in ENGLISH from his tomb after being interred therein, which fact is recorded in the Gazette.

Sriman Madhvacharya, has spoken to the Nawab in chaste Persian

When devotees could understand and speak alien language without ever having learnt that language, What to speak of God? He can understand the prayers even in animal & birds languages.

God understood the prayers of an Elephant(Gajendra Moksha in Bhagawata) and rescued him.

Lord, in His Rama Avatar, would converse with monkeys and bears.

Lord reprimanded Kaaliya the poisonous snake in Kaaliyas tongue.

## **God has created caste system and He proclaims so. Isn't He is casteist and biased?**

Caste is a system of classification as per the abilities/qualities, not by birth (BG CH –4 VER—13) It is not mentioned that the classification is based on birth. Even in corporate circles, world over, there is hierarchy where in there is labor class, trading class, security class and management class. They are not based on birth but on abilities. Is it practical to make a fitter or a plumber CEO and a CEO made to do plumbing?. Can a CEO or any management person handle guard duties? This classification is based on innate abilities but has been wrongly implemented to sub serve the vested interests. Fault lies in the practitioners and not the creator.

Irrespective of the caste, Salvation & heaven is open to persons of all castes.

Some examples

In the very recent past, Tukaram, the saint who belonged to Thambi caste went to Vaikuntha even during his lifetime, that too in Kali Yuga, a feat not achieved by the many so called Brahmins.

Kanaka Dasa, a kuruba (Sheppard by caste) attained Moksha

They all were devotees, meaning devotion is the only criteria.

Can a Shudra be promoted to vaisya or a Kshatriya become a Brahmin?

Yes. Valmiki who was a hunter by caste and profession became a great saint who gave the world Ramayana.

Vishwamitra, A Kshatriya emperor became a Brahma Rishi.

A devotee sees the same LORD in a Brahmana, A shudra, a dog and all animals and treats them equally.

BG—CH—5--VER---18

When a devotee sees all persons on equal footing, how much more impartial or equal would God's treatment be?

### **Did God Stop Time? If So How Is It Possible??**

Nothing is impossible for GOD. We have heard of suspended animation in Medical Parlance

Political or parliamentary parlance

God has done something similar in the realm of Time.

What is Time?

Time is the movement taken by the earth to rotate around its own axis and time taken for revolution as per modern science.

As per Bhagawata, The Sun moves in his chariot around the earth encircling the Mount Meru and thus nights and days are created.

What ever the belief either scientific or Theological, God is the controller and can stop the motion either of the chariot or of the Sun or the EARTH. Remember, SUN god himself was the first taught Gita in a previous millennium.

BG—CH—4 --VER—1

Time/Kala means death. Krishna has identified himself as Kala.

Presiding deity of Kala, i.e. Yama is under the jurisdiction of Krishna.

Remember the incident, where in Krishna went to Yama's world to bring back the dead son of His Guru, Sandipani.

God has clarified in Gita, I am time. BG—CH—10 ---VER—32 to 33

### **It is said that Gita is greatest. Is there any thing greater than Gita?**

Lord is the greatest. Gita is said to be greater than God Himself. But at times He makes it appear that His devotees are greater than him due to His infinite affection and love for the devotees.

### **Gita is greater than Lord Himself. Why?**

Geetaashraye'ham tishthaami geetaa me chottamam griham;  
Geetaajnaanam upaashritya treeen Uokaan paalayaamyaham.

I take refuge in the Gita, and the Gita is My best abode. I protect the three worlds with the knowledge of the Gita. This is told by Lord Vishnu Himself in Varaha Puran.

It is some thing like Ram Naam is greater than RAM as can be seen that Hanuman defeated RAM Himself in battle by constantly reciting RAM Naam.

**Whether All instructions found in Gita is applicable for all & should every one follow all the instructions contained there in?**

Supposing you are pursuing a course, you would select one major and some minors and not all branches of learning, depending on your aptitude, likes etc. In case of Gita too, it is so. Remember Gita is complete knowledge.

BG—CH—2 VER—31 & 32

Arjuna, Nothing is more welcome for a kshatriya than a war un sought for.

BG CH—18 Ver 43.

Heroism, vigour, valor and not fleeing from the battle are the duties of Kshatriya.

BG CH—18 Ver 44.

Agriculture, rearing of cows and trading are the duties of vaisyas.

Thus it can be seen that there are different instructions for different kinds of persons as per inclination and ability.

**Was Arjuna Ignorant, necessitating preaching by Krishna?**

No Arjuna is an incarnation of Indra, King of gods and cannot be presumed to be ignorant. God made him lose memory, and made him appear ignorant temporarily to subserve his purpose for teaching to humanity.

Krishna is the source and giver of Knowledge, ignorance and memory and forgetfulness BG CH 10 ---VER—34 to 36

What are the branches of knowledge that Gita deals or it has covered ?

- It is both prose and poetry.
- It is NOT mythology because it is fact.
- It is not religion as the applicability is universal
- Metaphysics, psychology, futurology, cryptology, arts, mathematics, logic, law, ethics, morality etc

- All the above describes a part of Gita.

**In Gita, The Lord, Arjuna, Sanjaya & Dritharashtra have spoken. Is the weightage of all their words equal?. Whose words are correct?**

The Lords words stands out. All words have equal value subject to the principles of understanding and interpretation given else where in the book. Briefly, so long as the words of any body does not belittle God, nor does it criticizes Him, His words and actions, and that which enhances His Glory is Truth.

**What is the effect of blaspheming, criticizing Gita?**

The effects of assault on Gita --- on Gita is NIL – There is no effect on Gita or the Lord.

BG—CH—2 VER—23 to 25. Weapons cannot cut, fire cannot burn, water cannot drench, wind cannot dry a soul. Gita is super soul. Body of Gita i.e. The physical book may be destroyed. But the spirit therein continues. It has survived for millions of years. It will survive millions of years later too.

What is real never ceases and what is unreal never exists. BG—CH—2—VER—16

Gita is real and eternally exists.

The blasphemy/criticism is unreal and does not exist except in the mind of the pervert.

This is true of not just Gita but of any object of worship like any holy books, places of worship, idols etc.

The effect on the perpetrator is as under:

BG CH 18 Ver 58. – You will be lost if you do not listen to me.

BG—CH-18—VER 61 – You will revolve along in the cycle of birth and death by being born in wombs of lower species repeatedly.

The perpetrator too will survive but in lowest of the species unable to come out of the loop of his own creation and suffer untold miseries specific to the body of that species.

### **Effect of wrong understanding of Gita**

Wrong understand may be of 2 types

- Bonafide and in good faith
- Malafide or with bad intentions

In the latter case, the effects of blasphemy as mentioned in the earlier question applies.

In case of the former, Where the misunderstanding is bonafide, 2 possibilities are there.

- This has either no effects or no ill effects but good effects are delayed.
- If this has been done by an unflinching devotee, God makes his understanding become true.

### **How Come?**

The offenses against the holy Name is given in the book titled “Glories of Nama Sankirtana” The Lord’s name, His words and His self are non different. The effect of offences against the holy name is applicable to the offences against Gita.

### **Jurisdiction of Gita.**

Each person is bound by law to which he is subject to. Each state has its own laws. But there is one supreme constitution which is common to all. The different laws are always in consonance with the constitution. The subject may opt to be governed by his personal law or the jurisdiction of a particular state, but is always subservient to the constitution of the country.

Similar is the case with Gita. Each individual has a number of choices to whose jurisdiction he may submit himself but ultimately, He is subject to the Divine Law of Gita. This law is imperishable, meaning it unchanging and eternal. There will be no amendments to rectify some anomalies unlike in the material world, as this is infallible and scripted by the Lord Himself.

### **Whether Gita is subjective or objective?**

It is objective, in that Lords object is to destroy the sins of the devotee and take him to HIS abode. It is objective also in the sense that Lord is supremely indifferent as to the results.

In other respects, it is subjective.

### **Part of Gita and whole of Gita**

The chronological sequence found in Gita is to be followed for over all understanding, This is explicitly implied with IF statements. For Micro

level understanding, you may randomly accept any one chapter, a few verses or one verse for reciting and pursuing and implementation.

For example, you may chose the Yoga of Action, or you may chose the Yoga of wisdom or yoga of devotion. End result is same. Similarly

For example, You may select the verse,

BG—CH—2---VER—47

You have right to action but not to the fruits of Action (This is the prerogative of God)

BG—CH—18---VER—66

Give up all religions and surrender unto me. You will surely come to me.

Both the above verses are complete in itself and bestow the benefits of what entire Gita bestows.

The results of both are similar.

Going further, you may just utter the name of Krishna. This too yields the same result. In Gita, itself the Lord has stated that among the yagna, He is Japa Yagna. In fact the chanting of God's name in this age of Kali is recommended in place of elaborate sacrifices worship etc.

In Gita Mahatmya, it is said that reading/studying/reciting of Gita or a chapter of Gita or a few verses of Gita or even a verse of Gita yield great results. This too is true. The Entire Gita is complete. Each chapter is complete(as far as the results go). Each verse is complete(as far as the results go) subject to it being God's narrative.

Mahabharatha (Gita is a part of it) being the greatest literary work of the millennium, with sublime teachings by the Lord Himself, It is not a matter of surprise that even a WORD is complete in itself.

The case of Ajamila, who uttered the first part of the Lords name[(NARA)(yana)] and obtained salvation is the best example.

The Mystic OM containing all essence of Vedas is another example.

In case of any doubt, In understanding Gita, The principles of understanding Gita, elsewhere in the book may be consulted.

### **Order of Sequence in Gita,**

In any great literary work, We come across

Some sentences/words which are same read either way left to right or right to left

Some paragraphs when read from top to bottom give different meaning than when read from bottom to top.

An excerpt from "The Hindu" dated 08/11/2015 is given below.

Works in Sanskrit form the largest component. These include several versions of the classical works of Kalidasa, the *Ramayana*, *Artha* and *Kama Shastras* with commentaries.

THE HINDU DATED 08/11/2015 MAGAZINE SECTION

lucidate various schools of philosophy or have important *shlokas* and their methods of recitation. Some of these are illustrated beautifully. Two interesting works in Sanskrit are by Chittambara Kavi. In one, the *shlokas* when read left to right become the *Ramayana* and if read in reverse, the *Mahabaratha*. Also by the same author is a work where each verse becomes the *Ramayana*, *Mahabaratha* or the *Bhagavatha*, depending on where you pause in the line.

When a human poet's single work can contain 3 different subject matters based on the direction of reading or the place to pause, What are all the permutations and combination of Infinite God's work?

For macro level understanding, The sequence as given verse wise chapter wise is to be followed. For micro level understanding, or for instructions specific to person or class.

First God has preached so many things, than He has asked to give up all the things (including what he taught earlier) and surrender unto him. This is the example of sequential understanding of Gita.

First God asks Arjuna to do work and then asks him to dedicate it's fruits to HIM. This is another example of sequential understanding of Gita.

## **Effect of studying/following other gods/Scriptures**

**BG—CH—7—VER—21-23**

Whatever God people are worshipping, They are worshipping me only although indirectly.

The results obtained thereof is ordained by God himself.

The results obtained thereof are quick but temporary

**BG—CH—4—VER--11**

In whatever form they worship me, I make their faith in that form stable  
So, it can be seen that only good results to any one worshipping or taking to pious means. The only differences are

The result is faster and quicker when other gods are worshipped.

The results are temporary when other gods are worshipped.

**Gita is not subject to interpretation/addition/deletion or alteration. It has been said so by great seers and you have also said so, but you are doing all of the above, how is it justified ?**

This book is not an interpretation addition etc. It is an exercise in removing all delimiters of the finite understanding of the infinite. This is done by seeing the bigger picture on a larger canvas by

- Distinguishing variables and constants, absolute and relative and varying their values for understanding fuller meaning.
- View Lords in a wider and broader perspective.
- Removing all the delimiters by
  - Overlooking/ignoring narrow outlook/understanding.
  - Removing the characteristics of absolute in variables
  - Removing the characteristics of variables in absolute
- Remaining faithful to the spirit of the Lords words by giving precedence to Lords words at each stage.

The Lords words are classified into

- Absolute
- Relative
  - Unchanging
  - Changing
- Real
- Unreal

The absolutes are untouched. Variables are identified and different values assigned so as bring forth the superlative splendor of the Lord. The Lord does not require our help or writing to show His splendor, but it is my desire so as to bring forth the Lords splendor to all the populace.

All the principles enunciated has been derived/said or implied by the Lord. The relevant verse number and chapter number is quoted.

### **The Gods unequivocal statement “I uphold Dharma” appears to be untrue in view of their experiences to the contrary.**

This is because, God is beyond time and space. He transcends time. The Karma for the good or bad actions are reaped in many lives spanning many aeons. The Lord did not exempt even himself from the Dharma & resultant karma, which can be seen in the way He met His end at the hands of the hunter Jara, seemingly ignominiously, but upholding the Dharma and accepting his Karma for having killed Vali in his Rama Avatar in a different millennium. It is stated that Jara was none other than Vali in the times of Shri Ram and Krishna had then incarnated as Shri Ram.

In Madhva parampara this is disputed and stated that Arjuna is reborn a Vali and Karna is Sugriva reborn just to square up things. Either way, the laws of Karma and Dharma are made by God and is infallible.

### **Is Gita means, or is it an End?**

Gita is both means to knowledge, means to attain God, and means to attain the 4 purusharthas. It is also end In itself in the sense, that Gita is non-different from God and when you understand Gita in its true and full import, You come face to face with GOD. Such persons are called aparoksha Gyani, thereafter they have nothing else in life to aspire.

### **GITA SECTARIAN? NOT UNIVERSAL??**

It is alleged/misunderstood that Gita is sectarian and not universal and that it is addressed to Hindus or some selective upper caste people of Hindu religion. We will herein examine the above in the light of

- History
- What has been said by the Lord in The Gita
- Various analysis

An act or word may be termed partisan or sectarian when it relates to a sect or is limited in character and scope and characteristics. It could mean denomination of a religion, of a class or a faction.

Religious book say Sikhs (Guru Granth Sahib) may be termed sectarian by NON SIKHS. Likewise the religious book of Christians (The Bible) may be termed sectarian by persons not subscribing to the views of Christianity. Whether such act of terming sectarian is based on facts or otherwise based on prejudice, or ignorance and whether it is true or not is debatable. The contrary view is held by humans and is definitely fallible. It is fallible evaluating and judging the words of the Infallible.

In the instant case, Gita was first spoken in the modern times 5300+ years ago. (In ancient times, it was spoken millions of years ago by the Lord to Vivaswan, The Sun God. Most of the presently prevailing major religions were not in existence 5300 years ago. At that time, people would follow the sanatana dharma or the eternal religion. It was not a religion in the strict sense, it was more of a way of life. There was no other religion nor was the nomenclature “Hindu” prevalent then. When there was only one creed or sect or religion, how can the question of a scripture being sectarian arise?

Gita is inclusive in nature. It includes teachings for all class of people and all caste of people and even for those not following the varnashram. The people of four castes were classified as per their aptitude (and not by birth as is practiced by ignorant and persons with vested interests). A careful reading of Gods words would clarify that classification is made as per aptitude. The duties of different persons with differing aptitude are demarcated. The distinguishing features of their nature and their aptitude are also elaborated by the Lord. God has instructions for sinners also with redemption package with opportunity to attain to the supreme most.

Practicing of the yoga mentioned in the Gita or following any of the teachings therein by any person of any religion or faith yields the same results,

Gita does not mention anywhere that this scripture is meant for Hindus. It does mention that this teaching is not meant for non-believers. This is more of a prescribed qualifying pre-requisite rather than a eliminating or excluding covenant.

The penal provisions mentioned therein like “One who does not follow my teaching perishes” etc are to be understood in the proper perspective. For example a Doctor advises a patient and lists out some Do’s and Donts for the patient to follow and further cautions that if the patient deviates or

does not adhere to his advice, The patient is liable to suffer and die. Is the Doctor sectarian? Is he vindictive or partial or sadistic?

God vide BG-4-11, has said that people everywhere follow my path. He further clarifies in the same verse that in whatever form they worship Him, He accepts worship in that form. If people worship formless God, God accepts that type of worship or prayers. SO any form of prayers or worship in whatever fashion with faith by people of any religion is acceptable to God, by whatever name He is called upon or invoked.

God has declared in BG—9-29 that all are equal to Him. There is nobody dear to Him or hateful to Him.

The above should clarify conclusively any misgivings about debate on whether Gita is sectarian or otherwise.

## **IS MATERIAL PURSUIT (WEALTH, POWER, POSITION) WRONG?**

- 3–36 & 3–37 Desire and anger are born of Rajas. It is most sinful. It is so powerful that it makes an unwilling person also to commit sin.
- 5–22 Enjoyment born of sense objects are source of misery because they have a beginning and an end. This should be read in conjunction with
- 6–17 Be moderate in food, sleep and in recreation.

Meaning continue spiritual pursuits along with material goals and be conscious of Rajasic and Tamasic tendencies.

## **WHETHER THE COSMIC VISION DISPLAYED BY GOD TO ARJUNA ILLUSION (MAYA) OR REAL?**

11 – 5 God says behold my divine forms of different types which are innumerable.

God does not say see my illusion. He could have said see my divine illusion like He said in 7– 14, My divine illusion is hard to overcome.

In 11– 48 He showed 4 armed form and than 2 armed form. In 11– 53 to 11– 54, God explains how to see the forms. So it is not illusion.

God has shown His illusory powers to Narada when He asked God to display it. This He did by creating a illusory village and making

Narada got involved in samsara in that village. He broke the spell after Narada understood Maya.

Here in Gita, Arjuna asked God to show His form and not potency of Maya

Hence it can be concluded that Gods form was real.

### **Can left over remnants of food consumed by others can be eaten?**

It is not mentioned that you are prohibited from such acts, but it is said that Tamasic people like and prefer to eat food left over by others vide BG -- 17– 10

### **Are there exceptions?**

Narada Muni, in his previous birth was a son of maid servant. He pleased great sages with his service and ate the remnants of their left overs with their permission. He was directly elevated to be born as Brahma's Son.

**2 – 47:** God says that do not work with eye on fruits of action. Then why at all should I work?

God answers the same in 5– 11, Work selflessly for purification of mind

**18 – 42:** Restraint of senses, mental austerity etc is the duties of Brahmana.

But- How to control the mind and senses?

God replies in 6– 35, Mind is very difficult to control, but can be controlled by practice and dispassion.

### **What is unmanifest?**

God has replied as under

**8 – 18:** All beings at the beginning of Brahma's day manifest and at Brahma's night merge into Brahma which is called unmanifest

**8 – 20:** Beyond Brahma's unmanifest, there is another Unmanifest which does not perish with Brahma's night. That is eternal and is my abode. That is the supreme goal.

It can be seen that there are 2 Unmanifest. One is Brahma's Unmanifest and another is God's Unmanifest. Gods unmanifest is imperishable.



## GOD IS SUPREME



God has unequivocally stated that He is supreme and nothing is equal or greater than Him. This is reiterated by His devotees, Arjuna, Narada etc. Given below are some references where in the supremacy of God is stated.

- 7–6                    I am the cause/origin of the entire Universe.  
7–7                    There is nothing higher than myself like pearls strung on a thread  
7–10                  I am the eternal seed of all beings  
8–3                    I am the supreme Akshara and hence called Purushottama  
9–4                    The entire world is pervaded by me in my unmanifested form  
9–11                  The ignorant do not know my supreme eternal nature  
9–24                  I am the only enjoyer of all sacrifices  
10–8                  I am the origin of all and everything proceeds from me.  
11–19                I see you without beginning, middle or end and of infinite prowess  
11–45                God is addressed as God of gods  
14–3 & 4            Nature is the womb. I place my seed there and I am the origin of all beings

### **GOD is Omnipresent**

- 11–13                The entire universe is in Lords body  
12–20                The space between Heaven, and earth covered by God  
9–4                    The entire world is pervaded by me in my unmanifest form

### **GOD is Omniscient**

- 11–38                You are the knowable and the known  
7–26                 I know all the past, present and future

- 10–4 & 10–5 I am intelligence and knowledge  
13–3 I am the kshetrajna in all bodies and knowing this is true knowledge

### **GOD is Omnipotent**

#### **GOD is Creator**

- 11–40 You are of infinite prowess and immeasurable valor  
11–19 Oh greatest of all  
11–45 Oh God of gods  
7–7 There is nothing higher than myself like pearls strung on a thread  
8–3 I am the supreme Akshara and hence called Purushottama  
  
9–10 Presiding over prakruti, I bring forth animate & inanimate things into creation  
9–13 Great souls worship knowing me to be the origin/creator

#### **GOD is sustainer**

- 9–18 I am the sustainer

#### **GOD is destroyer**

- 9–18 I am the destroyer  
11–32 I am the terrible time, the destroyer of people



## HOW TO HONOR GITA



There are many ways. All of them are effective though purists may disagree. Whatever way a person chooses to Honor Gita, He will be definitely rewarded, maybe there would be a time lag, but the end result is CERTAIN

1. By Reading
2. By Studying
3. By Hearing
4. By reciting
5. By discussing
6. By disseminating
7. By discoursing
8. By Giving in Charity
9. By worshipping

The serial no's from 1 to 7 needs no explanation. It is mentioned in Gita itself.

By giving Gita in charity, you are giving gift of knowledge in symbolic sense. It is liking gifting cow whose value cannot be estimated.

Having accepted that Gita is non different from the Lord, It is acceptable that Gita is an object of worship. In whatever way you worship the Lord, The Gita may be similarly be worshipped.

The specific benefits accruing to a person listening each chapter of Gita along with the story line is explained in the book titled Gita MahatYam.

When Vayu deva in his Madhwa incarnation was discoursing, the same was being heard and assimilated by an OX. This ox was used by Mutt authorities to carry the literary works of Madhvacharya. This Ox became Jayathirtha the famous Madhva Saint and was popularly known as teeka charya(One who wrote teeka or commentary) titled Nyaya Sudha. This book is the standard text book prescribed for Madhva studies. Imagine, just carrying the books of Madhvacharya, gave the Ox such a noble birth,

knowledge, etc, what could be the result of worshipping of the book of GOD (Gita)

The son of maid servant ate the left over's or the remnants of food of the saints. In his next birth he was born as the son of Brahma, popularly known as Narada. Partaking the remnants of saints could yield such results, imagine the results accruing of partaking the words emanating from the Lords lips.



## HOW DIFFERENT PEOPLE HAVE ACQUIRED KNOWLEDGE OF GITA IN DIFFERENT WAYS



By reading and studying

By approaching masters and doing seva-- vide BG—CH—4--34

By disciplic succession vide BG—CH—4--VER---1

Directly through Lord like in the case of

Uddhava, Vivasvan etc

Directly both by way of vision and sermon like in the case of

Arjuna

Through the grace of God incarnate like in the case of

Ganesha, through Vyasa, Kapila's Mother through Kapila etc

By inspiration of the Lord who is seated in the heart of all vide BG---CH---10---Ver---11

Like in the case of Brahma.

Through optical & ocular reception by grace of Lord incarnate

Like Sanjaya



## BETWEEN THE LINES



**I will be good and do good activities—Why should I believe in God or pray or worship Him?**

This common refrain from Gen Next appears correct but in reality, the argument is unsound. Study of Gita reveals the pitfalls of this argument.

A person cannot do only good deeds always. A person always acts as per his nature. Nature forces him to do so. Any restraint exercise is of no avail. BG-CH-3-5 & 3-33

Presuming that the person is of Sattvic nature and does only good deeds, the credit of his pious activities gets accumulated which has to be exhausted with corresponding enjoyment, I.e. just like fruits of bad deeds is to be suffered/experienced, even fruits of good karma has to be enjoyed.

Any act good or bad leads to bondage unless dedicated to the Lord or done without desiring fruits of the action-- BG-CH-3-9.

Nature itself is always changing always. At times sattva dominates over powering Rajas and Tamas and at other times Rajas dominates over Sattva and Tamas. Likewise at times Tamas is predominant. BG—CH—14-10 so a person may also perform not so good actions when Rajas or Tamas is dominant.

Every action has a blemish as knowledge is covered by desire just like fire is covered by smoke and foetus covered by amnion. BG—3-38 & 3-39

Gunas perform action. The deluded persons think he is performing action, but a wise person sees that gunas are performing action. BG—3-27

Entire world is deluded by 3 Gunas. BG—7-13

The gunas are very difficult to surmount. Only those who take refuge of me can overcome gunas BG—7-14.

Nowhere in the three worlds can you find where persons/gods are free from gunas born of nature. Right from Brahma down to the lowest creature on earth are subject and bound by gunas. BG—18-40

Acting as per nature is not good or bad per-se. Hence God asks you to work as per your nature and not resist. Good or bad is a relative term and is determined by

- Purpose a of action
- Time
- Place
- Person
- Whether it God approved

## SACRIFICE BY TORTURING THE SELF

At the outset it is clarified that the aim of these lines is not to criticize Ekadashi or any other vows or rituals or penance but aims only to redefine the same so as to be in sync with modern day needs.

In the days of yore, Hiranyakashipu performed penance for many thousands of years by giving up food water, sleep etc to and embraced all sorts of self torture to propitiate Lord Brahma with view to seek the boon of immortality from Lord Brahma.

On analysis, we may observe that the following instructions of God were flouted/ignored.

- Hiranyakashipu's penance was material sacrifice
- He desired for fruits of his action
- His prayers were directed at demigod(Lord Brahma)
- He tortured his body.
- His penance was for acquiring powers for the destruction of others.

There are some modern day parallels. Even today People do prayers, sacrifices etc with ulterior motive. Others do so with best of the motives but become so involved in the act that they fail to observe their transgressions.

Gods say on penances, rituals vows etc would throw light.

- They torture themselves and Me dwelling in their body—BG—17-5 & 17-6
- Yoga is not for a person who eats indiscriminately or fasts excessively —BG—6-16
- Yoga is easily attainable by one who is moderate in food, sleep and recreation – BG-6-17
- Sacrifice through knowledge is superior to material sacrifice BG—4-

- A Tamasic person acts without regard to his capacity/capability & the consequences thereof BG—18-25
- God has not expressly asked to perform Ekadashi
- God has indirectly permitted performing of Ekadashi by asking us to follow scriptures. God's direct say precedes over his indirect sayings
- A devotee, seeing God residing everywhere does not injure the self by the self. BG—13-28

Ekadashi may be performed if a person is hale and healthy and capable of doing. But fasting for fasting sake and claiming it to be for God's sake is what is being put in proper perspective above.

## **CLAIMS OF SUPREMACY OF VEDAS – ALMIGHTY'S TAKE ON THE SUBJECT**

The purists and orthodoxy claim that Vedas are the ultimate and all in all. Further they claim that Vedas are complete knowledge in itself. This is but part truth. Gita continues where Vedas end. Vedas are the ultimate only as far as mundane pursuits are concerned but not beyond.

Vedas are called apaurasheya, that which is without human authorship and self existent. Whereas Gita is spoken by the Almighty Himself. Both are not subject to human interpretation. Both are eternal. Further both are expressed in esoteric way. Vedas are a means to an end whereas Gita is both the means and the end by itself. The results of Vedas are temporary i.e. till the credit of pious is exhaustive, whereas the results of God realization are permanent residence in the abode of God.

For study of Vedas and perform Vedic rituals certain qualifications are prescribed which are a pre-requisite for the endeavor to succeed. Further It has to be performed confirming to standards of atomic precision as regards to time, place, person, ingredients, incantation and intonation so as to yield desired results. Any lapse would not only not yield the desired results but may boomerang on the performer and the Yajmana (For whose sake -It is performed)

GOD has referred to Vedas number of times in Gita, which gives insight into the supremacy par excellence of Gita over Vedas.

In the conversation Uddhava had with God in what is called Uddhava Gita (occurring in Bhagavata)(Uddhava Gita—6-14 & 6-15) God tells “Oh Uddhava, boldly declare the futility of Vedic chants AND ITS COMPLEX

**PROCEDURES.** Ignore the injunctions of the Vedas- both positive and negative. Ignore whatever you have heard or what you are yet to hear about Vedas. Ultimately, I am the Absolute truth. Surrender unto me exclusively.

- BG-2-42 to 2-44      The less intelligent persons whose mind is full of desires regard heaven as the highest objective and are influenced and carried away by the flowery words in the Vedas. They say that nothing is higher than Vedas and the rites prescribed therein yield heavenly results but do not see that it causes entanglement in birth-death cycle
- BG-2-45      Vedas deal with matters pertaining to gunas(which change often). Rise above the gunas towards the unchanging oh Arjuna
- BG-2-46      All that is achieved by Vedic activities are achieved by God realization just as an ocean fulfills all the needs that are fulfilled by the pond.
- BG-7-8      I am the syllable OM in all Vedas (meaning, I am the essence of Vedas)
- BG-8-11      That which the knower's of Vedas describe as imperishable, which desire less persons seek to achieve, desiring which persons practices abstinence, I will tell you about that in brief. God is reiterating what He has told in BG- 2-46 revealing the highest principles of Vedas.
- BG-8-28      A yogi (practitioner of Yoga prescribed in Gita) transcends the fruits of Vedic sacrifices, charity, asceticism and attains God.
- BG—9-20      The knower of the Vedas prays for ascendance to heaven having purified themselves of sins and attains heaven presided by Indra and partake of celestial enjoyments there.
- BG—9-21      Their enjoyment in heavenly abode is co-extensive to the extent of credit of the merits of their pious activities. On exhausting of their credit of pious

activities, they are again born on earth. Thus they come and go repeatedly.

BG—10-22

Of the Vedas, I am Sama Veda.

BG—10-35

OF the Vedic hymns, I am Brihat Sama

BG—11-53

I am not visible in the form seen by you either by Vedas nor by performance of austerities nor by giving charity nor by sacrifices. It means that Vedas cannot help you to see God in His primeval or four handed form.

BG—11-54

But I may be seen by undivided devotion. Devotion scores over Vedas. Yoga of devotion rings you face to face with God.

BG—15-15

I am what the Vedas seek or what is to be known through the Vedas. I am the conclusion of Vedas. I alone am the knower of Vedas.

## **MISCONCEPTIONS ABOUT INTER CASTE SOCIAL UNION**

There are many misconceptions about caste and social intercourse inter-se between castes. God answers them unequivocally in Gita

Firstly, Caste is based on aptitude and skill and not based on birth as is presumed by many. In Gita 4-13, God has stated that the castes have been created by Him keeping in view the differences in abilities, nature and aptitude of different persons. This is seen by all in our contemporary daily lives. Father may be a poor farmer and son a Civil servant or doctor and vice versa. The caste system based on birth is artificial and is defective as it is manmade unlike Gods classification which is based on aptitude and defect free and infallible. Everybody would be aware of present day examples in their daily life. There are many examples from the days of yore where aptitude has transcended birth. Given below are a few examples.

A young boy approached a Guru and sought to accept him as a pupil under his tutelage. The Guru asked him his name and lineage, where upon the youngster said that he is a son of “Jabala” a maid who serviced many saints and that he is unaware of his father. The Guru appreciated his

honesty and classified him a Brahmin and admitted him into the Gurukula as truth is a virtue cultivated by Brahmins (At least in those times)

Than we have Vishwamitra who was a Kshatriya and a very great King who aspired to become a Brahma Rishi and strived to that effect till he succeeded. He was acknowledged a Brahma Rishi despite being born a Kshatriya.

We have “Kanakadasa” the devotee and saint of 16<sup>th</sup> century who was born in Sheppard community but reached pinnacle of devotion, and God himself turned 180 degrees breaking the obstructing wall to enable Kanakadasa have His darshan face to face, which was meant to be an eye opener to the orthodoxy not to practice caste system in the prevalent form.

Valmiki the saint author of Ramayana was a hunter and brigand who went on to become one of the greatest saint poet and devotee.

Having clarified that the determinant of caste is aptitude, nature and action and not birth, we will now see about the social union inter-se castes.

In BG—1-41 to 1-44 Arjuna bewails that with most of the men folk dead in war, family values perish, women become corrupt and there would arise mixture of caste which ultimately leads to hell.

The Lord answers him in BG-3-24, If I stop working, people would follow suit and follow my example and stop working. There would be mixture of castes and the world would be ruined.

From this it is very clear that mixture of castes is caused not by social union but by action not suited to aptitude or temperament (Caste). Duties/action should be performed as per temperament/nature (Sattwa, Rajas & Tamas) and aptitude, and attempting to do others duty result in mixture of caste and creates havoc in the world.

Supposing you come across a crime being committed, you would inform authorities. You do not take law into your own hands. Why? If everyone takes law into their own hands there would be havoc of social order.

Supposing there is inter union of caste as per birth. It does not create havoc. There have been many inter caste unions and the off spring has been held in high esteem. Examples are Mahatma Vidura, Suta Maharshi, Yuyutsu etc.

## **SURRENDER ALL YOUR ACTIONS TO GOD**

God says in 9-27, Dedicate all your actions to me. I will absolve you of all sins.

In 5-15 He says I do not accept anybody's sin or pious activities

Then, what happens when you surrender your actions to God if He does not accept it?

God replies in 9-17, I am the purifier. God purifies your action and makes you eligible for absolving of all sins.

## **WORKING WITHOUT EYEING FOR FRUITS OF ACTION**

In BG—2-47, Lord says Work without eyeing for fruits of action

The same Lord in BG—18-25 says that Tamasic persons act without regard to their ability and the consequences there of.

Apparently both verses appear to be contradicting each other but on closer examination it may be observed that, God asks you to act to the best of your ability, being conscious of the consequences but without expectation of fruits.

## **Performing of duties and abandonment of duties**

In BG 3-8, God says perform your duties

In BG—18-48, God says one should not give up his duties although it has blemishes

In BG-18-66, God says give up all duties and surrender unto me.

The first 2 verses appear to be contradicting the third verse. The first 2 verses are addressed to Karmis or for men of action or Karma Yogis where as the third verse is addressed to the devotees or the followers of Bhakti Yoga.

## **IS MOKSHA IS ABODE OR STATE OF MIND**

There are verses in support of both the contentions. So it may be said that it is both. The Lord says in

8-20 & 8-21, Beyond the unmanifest, there is another unmanifest which does not perish when all else perishes and that is my abode (goal)

In 15-6 & in 15-21, The Lord says that in that imperishable abode, illumination is not provided by the sun or moon but by Himself.

By looking at the story of Jay & Vijay, the personal attendants of God who were expelled from Gods abode for a certain period; we may say that Moksha is Gods abode.

By looking at the Sanat kumaras, Suka Maharshi etc, we may conclude that Moksha is a state of mind.

### **Why should one perform work as per his caste and not perform duties of other caste**

4-13 The 4 castes were created by me according to their gunas(Nature of qualities and aptitude)

18-41 Duties of 4 castes prescribed as per their disposition born of their nature

3-33 Even a wise man acts as per his nature. Resistance is futile.

18-45 Devoted to one's own duty man attains perfection

18-60 You will perform duties as per your nature by force of nature

In view of all the above,

3-35 better is performance of one's duty though imperfect rather than another's duty well performed

### **BROODING ON SENSE OBJECTS**

2-62 &2-63 Thinking about objects of senses, a person develops attachment, from attachment develops lust and from lust arises anger.

Instead of acquiring anger lust etc, turn away from thinking of sense objects towards thinking of God. The results are.

9-34 Engage your mind **always** in **thinking of Me** , offer obeisance and worship **Me** . Being completely absorbed in **Me** , **surely you will come to Me** .

### **GOD ULTIMATE CAUSE/DOER OF ALL ACTIONS. BEINGS ARE A MERE INSTRUMENT**

11-34 Kill Drona, Bhishma, Jayadratha, Karna and other warriors who are already killed by me.

All the aforesaid warriors were killed by Arjuna later. God says that He has killed them even when they were alive, and were subsequently killed by Arjuna.

Here God is implying that He is the ultimate cause though Arjuna is the proximate cause.

Secondly God is implying that He is beyond time.

## **GOD KNOWER OF PAST, PRESENT AND FUTURE. GOD A GREAT GAMBLER**

In 2-6 Arjuna expresses doubt about the outcome of the war.

God replies in 2-37, If you win the war you will enjoy the kingdom, If you are slain, You will attain heaven.

But God does not reveal the final outcome then but waits until verse 11-34

7-26 I know the past, present and future but no one knows me  
Meaning He knows the future outcome.

God replies in 11-34, Fight and you will conquer your enemies, Kill Drona, Bhishma, Jayadratha, Karna and other warriors who are already killed by me.

This confirms Gods cheating propensity when He says in 10-36 that I am gambling among cheats as He not only know who will win but also pre-fixed the winner.

## **7 Akshouni X 11 Akshouni**

Pandavas had 7 battalion army as against 11 battalion army of Kauravas. The end result was victory of Pandavas. Reading between the lines we can see that

- Evil persons command more support
- Even righteous persons support evil persons(Bhishma, Drona, Karna etc)
- Truth always triumphs.

## **ATHEISTIC TENDENCIES & PURITY OF THE LORD**

Some of the literature propagates atheistic interpretation or the supremacy of a deity other than Krishna/Vishnu. The ostensible reason adduced by people is that it is done to bewilder asuras. This is far from truth and not

acceptable. God does not misguide anybody. Persons without faith get bewildered. Their faithlessness is the cause of bewilderment and not God. Also People of lower tendencies may not assimilate or appreciate higher lessons.

This bewilderment could be caused due to various reasons such as atheism, ego, familiarity, etc. Even good people are bewildered but their bewilderment is temporary and the bewilderment of atheists is permanent.

It is due to this reason that God asks Yudhishtara to seek knowledge from Bhishma even though He himself could have imparted what Bhishma taught. Similarly, Krishna asked Uddhava to impart knowledge to Maitreya who in turn imparted it to Vidura.

## **Appearances are Deceptive**

God reprimands Bali although He is very pleased with him. It appears that God is punishing him but in reality blessing him. This is discerned by the grandfather of Bali, Prahalada Maharaj, and thanks God.

Kaliya, the poisonous serpent was trampled and conquered by God and appears to have been punished but learned persons can see that God was blessing Kaliya.

## **WHAT OTHERS THINK**

**2-35** When Arjuna refuses to fight, Krishna says “All the great warriors will think that you are leaving the battle field out of fear and shame you with uncharitable remarks. You will not be able to bear it.”

When Krishna advised to shoot arrows at Bhishma from behind Shikandin, Arjuna did not consider what others think of such an act. When Karna was shot down when he was helpless than too Arjuna did not think what others think.

### **Conclusion:**

- Krishna’s words supersede all other dharma/duties/scriptures etc.
- Kauravas did not think what others think when they resorted to treachery.
- Just like only Diamond can cut diamond, Adharma can be fought with Adharma when there is no other means.
- Gods law of Karma takes over. The Kauravas have to reap the fruits of their misdeeds

## **DIFFERENCE BETWEEN GOD SEEING YOU AND YOU SEEING GOD**

Both appear to be same but there is lot of difference. When War between Kauravas and Pandavas became inevitable, Both Arjuna and Duryodhana went to Krishna to seek assistance. Duryodhana arrived first and sat at the head side of God who was sleeping. (meaning Duryodhana saw God first.) Arjuna arrived subsequently and sat at the foot of the Lord. When lord woke up He first saw Arjuna. The rest is history.

### **GOD is Independent**

**9-6** The seven great sages and other four and also the Manu's are born of my mind.

**CONCLUSION:** God is independent and does not require another person for reproduction

## **PERFORMANCE OF OUR OWN DUTY CONSTITUTES WORSHIP**

**18-46:** Worshipping Him through one's own duty a man attains perfection/goal.

### **Conclusion:**

- Performance of our duty constitutes worship of God.
- This should be done in a spirit of deference
- By duty is meant duty prescribed by God as per your aptitude/class
- Performance of mundane duty in a spirit of deference is accepted as worship.

### **In defense of Tamasic knowledge.**

18-22 That knowledge to which one is attached as if it were whole, which is irrational, not based on truth, which is trivial is said to be Tamasic.

Critics often argue that my obsession with Gita as complete knowledge to the exclusion of all others is Tamasic and quote the above verse.

On closer observation, it may be observed that

- As it were whole is wrong. It is whole or complete knowledge just as its author is.
- It is not irrational. In fact it is most logical.
- Neither is it based on untruth as stated.
- Nor is it trivial.

In fact we are adhering to Gods words in letter and spirit as is required as per law in any mundane matter also. How can adhering to God's words in letter be termed Tamasic?

Adi Shankaracharya's sloka

Ekam sastram devaki-putra-gitam eko devo, devaki putra eva eko mantras tasys namami yani karmapy ekam tasya devasya seva

There is only one scripture for the whole mankind, that is Bhagwad Gita there is only one God --Krishna there is only one hymn or prayer, that is chanting his name and there is only one work and that his performance of service unto HIM

EKAM Shastram Devaki putram absolves me of the charge of Tamasic knowledge.

## POLITICAL INCORRECTNESS

The CEO of our Country has gifted Gita to

- The President of U S A
- The Emperor of Japan
- The President of China

Gifts to any head of the state would not be without value or meaningless. It is because of the universality of the message of Gita did our Prime Minister gift Gita to Head of a catholic country, To the emperor of a Buddhist country and to head of a communist country, all of whom accepted the same with grace knowing the symbolic import of such a gift. Gita is received and being researched in foreign countries, but is derided by some in the country of its origin is a tragedy.

## State of Confusion

**2-7** Arjuna tells that his mind is confused and that he becomes disciple and takes refuge of God

**Conclusion:** When in a state of confusion, take refuge of God even as Arjuna did. This is approved by lord Himself (where in He has said whatever great people do, others follow)

## The Permanent and the Temporary

**2-14** God tells Arjuna, Sense contacts with sense objects produces opposites. They are transient in nature. Bear with them.

**Conclusion:** Bear with the transient, Pursue the permanent

## **How to Handle the Inevitable**

**2-27:** God tells Arjuna: For a person born, death is inevitable and for a dead person, birth is certain. Why then do you grieve?

**Conclusion:** Do not grieve over what is certain or what is inevitable.

**4-2 & 4-3:** Due to passage of time, this Yoga which I taught was lost to humanity. That very yoga, I am teaching you.

**Conclusion:**

- Time destroys everything.
- Krishna is beyond destruction
- Krishna is beyond time
- Krishna remembers what was taught by Him millions of years ago
- Krishna is giver of memory and forgetfulness (Made Arjuna forget)

**4-34 & 4-35:** Acquire that knowledge by service, prostration and inquiry, The wise will teach you. Acquiring that knowledge you will see all creatures in Me and ME in all creatures

**18-20:** Seeing the same supreme God in all beings is Sattvic knowledge.

**Conclusion:** The knowledge so acquired should unify and be inclusive. i.e. you should be able to see all creatures with same vision without discrimination. If taught otherwise or learnt otherwise, It is contrary to what is taught by the Lord.

**5-1:** You teach both action and inaction and confusing me. Which of the 2 is definitely better for me?

**Conclusion:** God teaches same thing. It is we who fail to grasp what is taught and misunderstand things in proper perspective.

**7-13:** All persons are under illusion of 3 gunas and do not know me who is beyond the gunas.

**Conclusion:** You will not know the person who transcends gunas when you yourself is in the clutches of gunas.

Uttanaka is a Sattvic soul and was about curse Krishna for not stopping the war though He was capable of doing so. Arjuna is in the grip of Sattvic element when he is compassionate towards his enemies. He is in Rajasic temperament when he is forgetful of his own duty. Each of the gunas suppresses others and dominates the other two. It is only when all three gunas are subdued and goes beyond goodness, passion and ignorance that God is revealed. How to overcome Gunas is stated by God in 7-14 wherein He says take refuge in me and overcome delusion.

**8-15:** Those great sages who have attained me do not have rebirth which is full of misery and is transitory.

**Conclusion:**

- Birth and death is transitory
- It (Earth) is abode of misery
- Temporary fulfillments are always miserable.
- Pursue permanence

**11-4:** Arjuna speaks to Lord ---- Oh God, If you think that it is possible for me to see your cosmic form, Please display the same.

**Conclusion:** Nothing is impossible for God, yet Arjuna is asking God to show His cosmic form if it is possible for the Lord. This is the humility inherent in a devotee which makes him speak in a reverential way to Lord and an example of how to pray to Lord.

# VARIABLES IN GITA

Given below is the list of variables in Gita, or some expressions which can be generalized. This is only illustrative and not exhaustive.

Sl	Ref	Variable	Possible values
1	1-25	War	Duty
2	1-25	Armies Pandavas Kauravas	Team favorable to us (PRO) Team opposing us (Con)
3	1-27	Fathers, Sons, Grand fathers, Friends relatives etc	Persons favoring our Righteous objective & Persons opposing us
4	1-33	Victory, Kingdom, Pleasures	Favorable results consequent to our acts
5	1-36	Kill them	Overcome opponents
6	1-47	Bow and arrow	Implements or tools of trade
7	2-12	For those who should not be grieved for	Any one opposing just cause be it our own kin (Variable and could take many values)
8	2-18	Therefore fight.	Therefore perform your duty. Variable in variable, Could take many values)
9	2-30	Oh descendant of Bharatha (Arjuna)	Any person with faith in Krishna & His words
10	2-31	Great opportunity for Kshatriya	Kshatriya by nature, Need not necessarily be Kshatriya by birth
11	2-33	Righteous battle	Any Righteous cause
12	2-42	The Vedas	Any of the 4 vedas individually or collectively or a combination of both. At a higher level, It could be any scripture
13	2-61	Meditate on me	God by whatever name He is called
14	3-21	Whatever a great man does	Substitute any great person
15	3-35	Better is one's own duty	One's may be substituted with either Brahmana, Kshatriya, Vaisya or Sudra
16	4-11	Whatever way they worship me	Worship includes prayer, propitiation, sacrifice etc

17	4-32	Various sacrifices prescribed in Vedas	Sacrifices is a class. It could be Knowledge sacrifice, Material sacrifice, etc as prescribed in Gita apart from what is prescribed in Vedas
18	6-35	Mind is hard to control	Mind includes senses, thoughts, words deeds action etc
19	16-4	That enemy has been slain by me	Enemy= Adversary Slain=overcome



## CONFUSING VARIABLES AND CONSTANTS



Whether GOD is a variable or constant?

God is variable as it refers to demigods who hold administrative posts and change in each yuga, but GOD is a constant. BG –15—16 to 15—18 (I am the only imperishable among the perishable) He is unchanging even when there is cosmic destruction. Then how come Krishna himself is called Vasudeva, Madhusudana, Mukunda, Vithala, Parthasarathy etc?

God is constant but his names are variable. Variables change but it refers to the same GOD. Variable names generally describe God's varying qualities.

His residence is constant. The names of His residences may change. It could be temple, church, Gurudwara, synagogue etc.

The Books containing His words are variable, but His words are constant and absolute.

How to reconcile different words in different books? Each of them is meant for a particular audience at a particular time and place. The ultimate teaching is to reach Him.

Is salvation/Moksha constant or variable? (BG—8-21), (Having reached my abode there is no rebirth) IT is constant. Because, having reached it people do not return.

### **What is Salvation/Moksha?**

IT is freedom from birth and death cycle which is available to residents of Gods abode. Reaching Gods abode is salvation/moksha. Moksha may also be a variable in the sense that God has many abodes. When human beings can have number of residences why not God?

### **Is Gita constant or variable?**

Gita is a Class variable. The possible values of the class being, Uddhav Gita, Bhagwad Gita, Brahmari Gita. Aila Gita, Ashtavakra Gita, Venu Gita

etc. The individual items in the set is constant.



## ABOUT GUNAS



Gunas are created by God Himself. All men are subject to gunas. Resistance is futile and God has Himself asked what the use of resistance is? Gunas cause action. Than the question arises – Why is punishment inflicted or rewards awarded when a person acts as per Gunas.

The question is whether a person has acted as per Gods instructions or is it dedicated to God? If yes, He is absolved of sins/bondage.

Let us take an example. Suppose a person of Rajasic tendencies opts to become a soldier and is authorized to kill in the battle field. Whether his act of killing is for personal or for the sake of his employer/Army? Suppose a Sattvic person is working as a teacher. How will he employ his persuasion skills to his student who is a soldier. Will he ask him to fight or withdraw?

The test is whether an act is done to please God or to please himself.

Have you fought to please God	Example	Arjuna
Have you lied to please God	Example	Yudhishtara
Have you cheated to please God	Example	Bhima
Have you given charity to please God	Example	Bali
Have you refrained from fighting to please God	Example	Refusal by Duryodhana
Have you depended exclusively on God	Example	Prahalad Maharaj

Ethical/Moral confusion and appears topsy-turvy Well in real life too such acts are virtuous.

A soldier kills at behest of Government. A spy cheats and executes covert operations and is hailed as hero by his countrymen. A soldier stops fighting on ceasefire being declared by Government. Contribution to Government relief fund is hailed as generosity and donation and assistance to terrorist activities is punishable. Depending on police/Government is expected, else you will be charged with taking law into your own hands.



## GOD ON DUTY



The term duty is confusing. The general understanding is the duty owed by a person to his employer and subsequently to his family, society etc. God does not interfere in your mundane duties. He is asking us to perform duties as per your Gunas (Nature) and aptitude. Thus if you are Kshatriya, He tells that so and so are your duties. By performing the duties prescribed by God (meant to your class) you would excel in your mundane duties and achieve pinnacle as also peace of mind.

- 18-34 Steadfastness towards performance of duty, pleasure, wealth with desire for fruits is termed Rajasika
- 18-49 Equanimity, Self control, austerity, purity, forbearance, knowledge, realization and faith are the duties of Brahmana born of his nature.
- 18-43 Duties of a Kshatriya are prowess, steadfastness in battle ground, generosity, kingship or administrative ability born of their nature.
- 18-44 Agriculture, cattle rearing and trading are the duties of a vaisya born of his nature and rendering service to the above three classes of people so as to facilitate them perform their duties are the duties of vaisya born of his nature.
- 18-45 God tells herein the effect of performing ones duty, which results in liberation.
- 18-47 Performing one's own prescribed duty even though imperfectly executed is better than the duty prescribed for others even though well performed. It may be noted that duties is as per nature i.e. aptitude and not based on birth.
- 18-48 Effects of abandonment of duty—One must not give up their prescribed duty even though it is attended with blemishes because any action has some blemish.
- 18-60 Resistance to duty is of no avail as Nature will force you to do your duty as per your inherent nature. Karna is a Kshatriya and had promised that he would not take up arms whilst Bhishma was in

command. But his innate nature made him visit the battle field after sun set to get to know goings on of the battle.

**18-66 GIVE UP ALL DUTIES, TAKE REFUGE IN ME ALONE. DO NOT GRIEVE. I WILL LIBERATE YOU FROM SIN.**

This verse asks you to give up all duties prescribed by God Himself or by others and take refuge in Him. Taking refuge in him is sufficient to obtain your objectives. Nor will there be confusion whether this is my duty or not nor will there arise conflict of duties.



## DIVINE AND DEMONIAC



There are two types of nature, the divine and the demoniac. The divine is conducive to liberation and the demoniac is inclined towards bondage. This is different and distinct from the 3 gunas. The pre-dominance of gunas are temporary and is constantly changing. All the three gunas are simultaneously present in a person in various proportions and are prominent at different times. The persons with whom one associates also play a role in bringing to fore a particular type of guna.

On the other hand, Nature, i.e. Divine and demoniac are intrinsic in a person and inherent. It is unchangeable. The Gunas are what is called prabhava and the intrinsic nature is sambhava.

The characteristics of Divine and demoniac and their effect are dealt with in Gita.

### **Demoniac Traits**

- 7-15 Persons of demoniac nature are wicked, ignorant and lacking in discrimination and do not surrender unto the Lord nor take refuge in him. Such persons are overcome by my illusion (Maya)
- 9-12 The demoniac type of persons have false hopes and put in vain efforts and their knowledge is fruitless and are lacking in judgment.
- 16-4 A demoniac type of person is ostentatious, arrogant conceited rude ignorant and full of anger.
- 16-7 A demoniac type of person is unaware of what is to be done and what is not to be done. They are lacking in honesty, conduct and purity.
- 16-8 Demoniac persons hold the world as false, atheistic and without God and brought about by mutual union as a result of lust.
- 16-9 These demoniac persons are born for destruction of world as enemies and are ruined by their limited intelligence and fierce deeds.
- 16-10 to

16-15 Their desires are insatiable. They are hypocritical, arrogant and deluded. They look upon sense gratification as the highest goal. They are full of lust and anger. They collect and hoard wealth by illegitimate means for sense gratification and equate themselves to God

16-16 They are deluded and addicted to sense gratification and fall into foul hell.

16-18 They hate me residing in their bodies and me residing in others bodies. They cavil persons performing sacrifices.

16-19 These degraded persons amongst men are hurled by me perpetually into lower species of wombs in trans-migratory worlds

16-20 Being born in demoniac wombs and deluded birth after birth, they fall into further hellish conditions

17-5

to

17-6 Practising severe austerities contrary to scriptures, full of desires and attachment, they torture themselves and me residing in their bodies and in the bodies of others.

## Divine Traits

7-16 Four types of virtuous persons seek me. The distressed seek relief from their distress through me. The person hankering after wealth seeks wealth through me. Person with passion for knowledge seeks knowledge from me and the wise person seeks me i.e. realization of me.

9-13 The great souls are divine in nature and know me as the cause of all beings and worship me with single minded devotion.

16-1

to

16-3 Fearless, Pure of heart, steadfast in pursuance of knowledge, charitable, exercising restraint and control over senses, sacrificing, austere, upright pursuing vedic studies, truthful, devoid of anger, tranquil., kind gentle, modest, firm bold, forgiving by nature, does not nurse hatred are the natural qualities of a person who is divine by nature.

16-5 Divine leads to liberation and demoniac leads to bondage. Grieve not of Arjuna, for you are divine in nature.

EFFECT/OUTCOME OF NATURE		
SL	DEMONIAC NATURE	DIVINE NATURE
1	Efforts fruitless	Fulfillment of desire
2	Overcome by Maya(Illusion)	<ul style="list-style-type: none"> <li>• Knowledge seeker gets knowledge</li> <li>• Relief from distress as per prayer</li> <li>• Wealth seeker awarded wealth</li> <li>• The wise blessed with realization &amp; reaches God</li> </ul>
3	Fall into hell	
4	Born into lower and lower species	
5	Fall further into deeper hell	
6	No escape from Trans-migratory cycle as Lord perpetually hurls them into lower wombs	Leads to Liberation

The Divine persons are the friends of humanity and uplifts the society unlike the demoniac who are enemies of mankind and born for destruction.



## HYPOTHESIS—RECONCILIATION OF PAST WITH PRESENT



This is a hypothetical and imaginary dialog between a traditionalist and present generation youth who has faith in tradition but unable to relate the ancient texts with modern times in light of his contrary experiences.

AA Can revealed scriptures be wrong?

BB No. They are infallible and correct.

AA Is Gita a scripture

BB Gita is THE Scripture

AA Gita cannot be wrong??

BB Absolutely.

AA But it seems outdated and needs modifications

BB Gita is eternal and unchanging. It is our understanding which requires to be modified.

AA But it is not in sync with times. Nor is it practical. It is theoretical.

BB Undoubtedly it is in sync

AA Our day to day practical experience is something and suggests otherwise

BB Suppose you are studying algebra, and you are taught that  $(a+b)^2 = a^2+b^2+2ab$ . In the test you are asked to solve  $(3+4)^2$ . You cannot say, mathematics is absolute and unchanging. Here you are required to identify the variable and the substitute the same with required figures. This may not be appropriate example but the closest I could think of. In scripture (Gita) the entire Gita is summarized summary of all the principles that be. The principles are unchanging. The outcome too is unchanging. The variables are changing. The outcome is variable constant. Practitioners should distinguish between the changing and the unchanging, and the appropriate principle for the appropriate situation.

This failure to distinguish between the changing and unchanging by orthodoxy and clinging to scriptures verbatim and taking something literally where it was meant to be figurative or situational and not literal and taking the figurative where scripture means it to be literal is the cause of scriptures appearing not to be in sync. The application too is literal and adhered to in letter ignoring the spirit behind or vice versa.

Another example—A soldiers duty is to kill enemies to protect his country and safeguard his countrymen.

Should the soldier keep on killing his enemies even when the country is not at war? Or should he be non-violent during the battle?

The answer you give to the soldier and the arguments like, time, place, situation duty etc are the very answers which you are seeking and which you can find in Gita.

## **ABOUT FAITH AND PRACTICE**

4-40 He who lacks faith or who is doubting in nature goes to ruin.

17-28 Anything done without faith does not yield results herein or hereafter.

4-11 In whatever way they approach me, so do I answer their prayers

6-40

to

6-45 Fate of a person with faith but lax in practice

## **Conclusion 1**

Suppose you pray without faith and entertain doubts about efficacy of prayer, God answers your prayer by answering your inner thoughts, i.e. doubts making your prayer ineffective. Further He strengthens your doubt.

## **Conclusion 2**

Suppose you pray with faith but lax in practice, You would be born in a family of wise and noble person or rich persons family where you would recall the your previous struggle, and strive afresh from that point.

## **IMPORTANCE OF SELF CONTROL**

15-11 Yogis with self control perceive and see me seated in themselves but those without self control do not see me even though they strive.

## **Conclusions**

- You have only to act. Fruits thereof is the prerogative of God. (2-47)
- Mere striving does not yield results
- Exercise of self control essential to achieve results
- Control of mind difficult but possible by practice& detachment (6-35)

## **PAST LIFE OF THOSE BORN IN A WEALTHY FAMILY OR PIOUS FAMILY**

4-12 People seeking fruits of action worship demigods and their efforts/prayers are answered quickly

8-6 Persons attain that object which they were thinking at the time of death

6-41

to

6-45 A person of faith who dies in course of his striving in the path of yoga is born in a wealthy or pious family, where he recollects his past practice and strives even more.

## **CONCLUSION**

Those born in a wealthy or pious family are either

- They have prayed to demigods yielding quick results
- They were into yoga in past birth but their efforts were lax
- They were thinking about wealthy or wealth at the time of death

## **BRAHMA SUTRAS**

13-5 What is Kshetra & Kshetragna has been told differently by different sages and provided with decisive and logical reasoning in Brahma Sutras

### **Conclusion**

- There are many commentaries on Brahma sutras
- Each have described same thing differently
- There are many ways of expression
- God has termed all of them decisive
- Thus there are many paths but one goal
- Knowing difference between Kshetra and Kshetragna is true knowledge (13-2)

**GOD IS ALWAYS BLISSFUL AND WITHOUT MISERY.**

**5-22** Enjoyments born of sense objects are a source of misery. They have a beginning and an end.

**11-16** Oh God, I see not thy beginning, thy middle or thy end

### **Conclusion**

- God is free from misery always and full of bliss
- God is beyond space

Devotees worship Krishna and take refugee of Him.

**7-19** At the end of many births, the devotee worships me and takes refuge in me.

Conclusion: If you are worshipping Krishna and taking refuge of Him, This could be your last birth or the end of innumerable births.

### **REMEMBERING GOD DURING DEATH—WHO – AND AFTER EFFECTS**

**7-30** Those who know God, beings, sacrifices, fix their mind on me and know me at the time of death.

8-5 He who at the time of death remembers me attains me

8-6 Whatever the thought at the time of death, a man attains to it.

8-7 Therefore think of me at all times

Conclusion: A person who thinks about God at the time of death is either in knowledge of God, sacrifices, and beings or they always think about God and are firm and consistent in their practice of remembering God

### **TO WHICH CASTE GOD BELONGS?**

We have already seen that caste is determined by gunas/nature/aptitude and not by birth.

We have also seen that duties are fixed on the basis of nature/aptitude

3-22 I have no duties to perform. There is nothing unattained by me.

4-13 Duties are prescribed by me as per caste

CONCLUSION: God does not belong to any caste, religion or community or country. He transcends all the artificial barriers



## GOD SPEAKS ON EQUALITY AND CASTE



It is a common refrain heard from many quarters that God is partial. He is casteist, communal, etc. What God has to say on this is given below.

4-13 Castes are created by me according to **Aptitude and action** (Birth not the basis) God has only classified the castes as per aptitude

5-18 A sage by virtue of his knowledge sees with equal vision a learned Brahmin, a cow, an elephant a dog and a dog eater. (when a sage who seeks God himself has equal vision, how much more so it would be in the case of God ?

5-29 I am the well wisher and benefactor of all beings.

6-31 He who worships me residing in all beings in spirit of unity becomes yogi whatever be **his mode of life (Whatever be his birth, a person who treats all beings equal becomes a yogi)**

6-32 He who looks upon others as he looks at himself in pleasure and pain equally in all beings is a yogi.

9-29 I am equal to all and not partial to any one nor do hate anyone.

13-27 He who sees supreme lord equally in all beings is a true seer

18-41

to

18-44 Duties of Brahmanas, Kshatriyas, Vaisya and kshatriyas are according to disposition (And not determined by birth)

It may be seen that God has unequivocally stated that he is Impartial, and equal to all. He has also delineated the qualities of a yogi and a seer. When the yogi is impartial and all loving how much more so the Yogeshwara.



## ABOUT SHRADH OR OFFERINGS & PRAYERS TO THE ANCESTORS



Shradh is a sacred duty (debt). The performance of this duty is a debt every male member owes to his ancestors.

Ancestors are pleased with the offerings made therein. Every person MUST perform Shradh. If however it is not possible to perform due to various reasons, both the beneficiaries and the performer need not worry about the bad consequences thereof. Why they need not worry is the central theme of this article.

At the outset let me clarify, I am not against Shradh. Then why this piece?

This is to counter the orthodoxy who have brainwashed and indoctrinated the gullible public that Shradh is a MUST DO act and non performance would result in the non performer to remain/dwell in dark hell for long duration of time. To further coerce/bull doze the gullible, they say that the parents or the deceased for whose welfare Shradh is performed would remain in hell for innumerable years and they would be deprived of food, shelter and other basic necessities due to non performance.

As per Hindu belief, a person owes debt to gods, ancestors, nature, society etc. The debt to ancestors is squared by having male offspring. This son would perform shradh/anniversary every year. This has degenerated into a mandatory ritual. It is a ritual and a chore to be done for the doer/performer who may not share the same commitment and a cause of anxiety for others who wants it to be performed for the well being of those who were with us and shared our life's journey in the not too distant past.

Again it causes anxiety for those believers who have no male progeny or whose son may be wayward or not inclined to such rites. The fear of damnation and deprivation for whom shradh is not performed is ingrained

very deep because of the repeated indoctrination/brain washing by the orthodoxy.

What is Shradh?

According to me, it could be one of the following.

- 1) Prayers and offerings to the departed
- 2) Prayers to the Lord for the well being of the departed souls and a prayer for conferring them a good destination.

The priest and the orthodoxy harp on the scriptures of which i am ignorant Let us see what the LORD has to say on the above matter.

REFERENCE	CONVERSATION	REMARKS/COMMENTS	REFERENCE OF COMMENTS/ REMARKS
BG-CH1 V-41	Arjuna spoke When there is increase of unwanted population, a hellish situation is created both for the family and for those who destroy the family tradition. In such corrupt families, there is no offering of oblations of food and water to the ancestors. Resulting in their pushed into hell for indefinite period of time		
BG-CH2 V 2 & 3	The Lord replied thus My dear Arjuna, how have these impurities come upon you. They lead not to higher planets but to infamy. O son of partha, yield not to this degrading impotence. Give up petty weakness of heart and arise of chastiser of enemies	The lord has neither affirmed Arjuna's assertion nor rejected his contention. It is not Lords nature to speak irrelevant things. The Lord is subtly (By way of silence) telling Arjuna that his views are incorrect	

		<p>Lord spoke thus</p> <p>1) Of secrets, I am the custodian in the shape of silence</p> <p>2) I shall unfold to you in full this knowledge after which nothing else remains to be known by you</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>Both the above lines reveal that God is communicating a great secret to Arjuna through silence. Lord has not avoided Arjuna's question but replied to it with silence</p>	BG CH 10 V 38 BG CH 7 V 2
BG-CH9 V-23	Those who are the devotees of other gods and worship them actually worship me only, but they do so in a wrong way	whether you worship god or ancestors, it reaches Krishna only. Why then take to indirect worship?	

V-24	I am the only enjoyer and master of all sacrifices	Your offerings to ancestors go to Krishna ultimately, why not offer directly to Krishna, ancestors will have privilege of having food offered to Krishna	
V-16	It is I who am the ritual, I the sacrifice, the offering to the ANCESTORS	All your offerings, act of offering etc is Krishna and goes back to Krishna	
V-25	Those who worship the gods will take birth among the gods, those who worship the ancestors go to ancestors and those who worship ghosts and spirits will be born among ghosts and spirits but my devotees will live with me	Should we pursue the ultimate (God or ancestors) ?	
BG-CH10 V29	Of the departed ancestors, I am the Aryama	Krishna is the best of ancestors, by worshipping him you are also worshipping ancestors. If you worship ancestors you are worshipping only ancestors	

BG-CH11 V29	Arjuna spoke as under: All the rudras, vishwa devas, maruts, ashwini twins, gandharvas, yakshas, asuras & FOREFATHERS are gazing at you in wonder	Ancestors are visible in Krishna's body as vouched and seen by Arjuna	
BG-CH17 V-4	Satvika persons worship demigods, rajasic persons worship demons and tamasic persons worship ghosts and spirits	Self explanatory	
BG-CH34 V-34	The firmness by which one holds on to dharma(virtue) is rajasic firmness	Firmness in worshipping Krishna, thinking of him, praying to him is devotion, other activities are rajasic	

From the above, it may be summarised as under:

- Not having a male progeny or non performance of shradh does not push ancestors to hell nor is it a bar for ancestors from higher destination.
- Worshipping ancestors may be good but yields less than the best benefit.
- Same is not encouraged by the Lord.
- Worshipping LORD gives highest benefit. It also passes on the benefit to ancestors
- By Worshipping the LORD automatically ancestors are worshipped (They are present in him)
- Offerings to the LORD satisfies the ancestors also.
- (LORD eating a leafy vegetable sticking from the vessel satisfied the entire Durvasa Muni's entourage)
- Worshipping ancestors also mean worshipping then LORD but indirectly but which is against HIS injunctions.
- Offerings to the ancestors are also ultimately enjoyed by the LORD.
- Those worshipping the ancestors attain to ancestors instead of the Lord.
- Lord extols, Give up all religious duties and surrender unto me, why than should we deviate?
- Sattvic persons or transcendental persons worship the lord. Ancestors are worshipped by the Rajasic/Tamasic persons

Some arguments have been put forth in favour of Shradh (found n GITA)as under:

Let the scriptures be your guide to decide if an action is good or bad & scriptures says perform shradh.

Reply:

- Gita, which are the words of the LORD is also a scripture
- Even if it weren't so, LORDS word is supreme and supersedes all other scriptures.
  - Arjuna Killing Bhishma from behind shikandin, Bhima slaying duryodhana by hitting him below the waist, Yudhishtara telling Drona that his son, ashwattamma is dead are the best examples. Hence, Gods declared and proclaimed stand on the issue is to be followed.

God himself made all perform shradh after the war

Reply:

Do as GOD says, rather than what he does. Again, The discussion is about inability to perform shradh and not about performance or non performance and the supposedly ill effects on non performance.



## SIMILES IN GITA



God has used the tools of simile, to make home a point in His discourse with Arjuna in Gita.

Some of the similes are implied. Besides, Shankaracharya himself has compared as under:

Vedic scriptures = Cow

Krishna = Cowherd

Arjuna = Calf

Gita = Milk or essence

Thereby implying that Gita is the essence of all vedic scriptures, and Krishna is milking the essence from the cow which Arjuna in the form of calf is relishing the nectar so milked.

2-22 Just as a person changes clothes by discarding old ones and putting on new ones, so does the soul discards old body and takes new body.

3-38 As fire is enveloped by smoke. Mirror by dirt, foetus covered by amionin, so too knowledge is covered by desire which is insatiable.

6-19 A lamp in a windless place does not flicker. Similarly a Yogi of controlled mind does not waver from his goal(God realization)

10-20

to

10-40: The entire verses in chapter 10 Verse 20 to verse no 40 are both literal and similes. These are implied similes unlike directly expressed ones.

11-26

&

11-27 All the principal warriors of both sides are entering into your mouths and crushed between your teeth with their heads smashed.

11-30: You are licking all these people after devouring them.

In 11-26 to 11-30, God is answering Arjunas question in BG—2—6 as to who would be victorious. God could have replied plainly as He did later in

BG—11--34 by telling, I have already killed bhishma, drone, karna and other principal warriors on their side. Be you an instrument and fight.

He could have shown Bhishma, Drona & Karna being killed by Arjuna as would be seen later. Why did God reply symbolically? God probably wanted to show Arjuna that he(Arjuna is not doer but God Himself is the doer. i.e. God is the prime and ultimate cause and Arjuna is just a proximate cause.

This teaches another intricacy with which we have to familiarize with to understand Gita.

15-1

to

15-4 Ashwatha tree is compared to Vedas. The tree has roots above and branch below whose leaves are Vedas. Branches are nurtured by gunas. Shoots are objects etc.

15-6 Neither the Sun nor the Moon nor fire illuminates it. This can be taken both literally and a simile. When taken literally, Moksha is the abode of God. When taken as a simile, Moksha is a state (similar to the state of God)

15-8 Just as a breeze carries fragrance similarly the soul carries senses and mind when leaving the old body in search of a new body.

15-15 I am seated in the heart of all beings. This too can be understood both in the literal sense and as a simile.

18-61 The supreme God residing in the heart of all beings causes all to revolve as per His will as though mounted on a machine.



## WRIT OF MANDAMUS OF GOD CONTAINED IN GITA



Gita is full of statements of fact and statement of instructions. The former is to be understood and the latter is to be practiced or executed. The instructions could be

Positive injunctions

- Prohibitive injunctions
- General or specific guidelines
- Statement of facts

This Writ is of 3 types, Universal, General and specific. Universal instructions is meant for all persons and addressed to the world at large. The general instructions are addressed to a class of persons, say either Kshatriyas or Vaisyas or it may be addressed to persons with Sattva temperament or Tamasic temperament. Given below is the list of instructions of God as found in the Gita. The list is illustrative and by no means exhaustive.

SL NO	BG-CH	THE WRIT/INSTRUCTION -PARAPHRASED SLOKA IN GITA	REMARKS
1	2-3	Do not yield to unmanliness Arjuna	Addressed to Arjuna. Can broaden scope to every one in similar situation where then it becomes general and addressed to Kshatriya class
2	2-30	Therefore you should not grieve for any creature.	Universal in address and applicable to all to overcome stupidity and not to cling to grief and despair 18-35 The stupid stubbornly clings to grief and despair
3	2-31	From the view point of your duty, you should not falter	Universal in application. No one should hesitate to perform his duty. Here duty means the duty as prescribed by Gita in accordance with his nature and temperament.
4	3-8	Perform your prescribed duties for action is superior to inaction and even the maintenance of body is not possible by inaction	This is applicable to all persons. No one can remain idle.
5	3-30	Renounce/dedicate fruit of all actions unto me and fight	
6	3-41	Arjuna, Control your senses and kill desire which is an enemy of knowledge and wisdom	
7	4-15	Even the ancient seekers performed work without desire. Similarly, you too perform work in the same spirit as performed by the ancients	
8	4-34	Acquire that knowledge through, service and bowing before the teachers. The seers will impart you the knowledge	
9	4-42	Attack doubts born of ignorance with the sword of knowledge arise to take up to battle(do your duty)	
10	6-46	Therefore you be a Yogi O Arjuna	
11	7-1	Now listen to me. Taking refuge in me you will know me in full and clear all your doubts	
12	8-7	Therefore remember me at all times and fight with your mind devoted to me.	
13	8-27	The devotees knowing these paths is not deluded. Therefore O Arjuna, be devoted to me always.	

14	9-27	Whatever you do, eat or sacrifice or perform, offer it unto me.	
15	9-31	Proclaim on oath Arjuna that my devotee never perishes.	
16	9-34	Fix your mind on me. Be devoted to me. Sacrifice unto me. Have me as your supreme goal. You will definitely come to me.	
17	10-1	Hear again my supreme word which I speak for your welfare	
18	11-33	Arise and conquer your enemies & attain fame	
19	11-34	Kill Drona, Bhishma and Karna. Fight and you will conquer them.	This is in reply to Arjunas doubt as to whether he will win or the kauravas would win the bttle as expressed in CH—2—VER—6
20	12-8	Fix your mind on me alone. Let your intellect rest in me. You will come to me	
21	18-62	Take refuge solely in Him. By His grace you will attain His supreme abode.	
22	18-64	Hear again my supreme word, which is most secret	
23	18-65	Fix your mind on me. Be devoted to me.	
24	18-66	Giving up all duties, take refuge of me exclusively. I will liberate you	



## MASS APPEAL OF GITA— REASONS THEREOF



Nature of people is of three types, i.e. Sattvic, Rajasic and Tamasic. There are four types of persons based on aptitude/skill sets viz. Brahmanas, Kshatriyas, Vaisyas and Sudras. Again there are four stages in the life span of a person i.e. Brahmacharya, Grihastha, Vanaprastha and Sanyasin. Besides, considering the innate nature, A person has either divine or demoniac tendencies.

Gita has means of attainment for all of them. It has prescribed duties and prohibitions for Sattvic, Rajasic and Tamasic type of persons. Brahmanas are the torch bearers of disseminating Gita knowledge. Kshatriyas are the executors of Gita Knowledge. The Vaisyas and Sudras aid the above two classes of people in executing their duties in accordance to the prescription of Gita.

Brahmacharya stage is ideal for acquisition of knowledge and the other 3 stages of life is to put into practice what is learnt in that stage.

Arjuna was taught Gita by the Almighty Himself in person. Arjuna was a Kshatriya and a householder. Sun God was taught the same again by the Almighty in person. The prescribed duties and aptitude of the Sun God, and Arjuna were different. Sun God taught to Ikshvaku, who taught it to Manu who were all kshatriyas.

The acharyas of four sampradayas which carry forward the legacy of Gita were all Brahmins and renunciates or Sanyasis. Lord taught Gita to Uddhava whose nature was Satvic and full of Brahmanical tendencies and advised him very differently from what He advocated to Arjuna.

The origin of four sampradayas i.e. Brahma, Rudra, Sanatkumara and Shri Sampradaya were divine in origin and were demi gods, saints with varying administrative responsibilities and duties. All the above are non residents of planet earth.

Maitreya and Vidura both acquired knowledge from Uddhava. Vidura was born of a mixed caste and Maitreya was a saint. Such diverse alumuni – truly cosmopolitan appeals to all class and all types of people

## **Reasons for Hating or Disliking Gita**

There are persons who intensely dislike Gita or even hate it. The reasons for their dislike or hatred is contained in Gita itself.

- They have no faith in God or His divinity.
- They are outside the pale or purview of Vedic varnashrama or sanatana dharma
- They pursue lower aim or goals instead of the loftiest and highest goal and resort to other gods and deities.
- They are ignorant and wish to continue to remain so.
- They are demoniac in nature and resolve.
- They perform fierce deeds contrary to scriptures and hate other fellow beings.



# WHO REACHES GOD AND WHO DOES NOT/WHAT HAPPENS AFTER DEATH



The Gita dwells at briefly on the above. Given below are some of the verses referring to the final destination of humans after death. The destination is determined by

## **Time of Death**

BG—8-24 & 8-25 Seers who give up their body during the six months of Sun's journey northwards, during the full moon do not return

Others who give up their body during the six months of Sun's journey southwards, during the moonless fortnight return.

## **Thoughts Dwelling at the Time of Death**

BG—8-6 whatever thought in mind during death, the person attains to that very object.

BG—8-7 Therefore always think of me and fight.

## **Whether Divine or Demonic**

BG-16-5 persons with divine qualities attain liberation and persons with demoniac qualities remain in bondage i.e. do not come out of birth death cycle.

## **Gunas Dominant**

14-14: If a person meets his end when sattva is dominant he goes to pure regions of worshippers of gods

14-15: If a person meets his end when rajas is dominant he is born in family of persons attached to work and fruits of work, & if a person meets his end when Tamas is dominant he is born in lower species of animal kingdom.

14-18 Sattvic beings go to higher regions, Rajasic persons go to middle regions like earth and Tamasic persons go to lower regions.

## **Whom you Worship or Surrender**

- 7-23 Ignorant persons worship demigods and receive fruits of their worship which are limited and transient. Those who worship demigods go to demigods but my devotees come to me.
- 9-25 The worshippers of gods go to gods, worshipper of spirits go to spirits and worshippers of manes go to manes but my devotees come to me.
- 9-32 Even women, sudras, vaishyas and persons born of sinful birth who take shelter of me attain me.
- 13-26 Even those who are ignorant of scriptures but worship the supreme God on hearing from others conquer birth and death.

## **Persons Without Faith**

- 9-3 Persons without faith in my teaching do not come to me but return to the mortal world

## **Knowledge**

- 13-24 He who knows the differentiation between body, soul and the super soul (God) is liberated.

## **Persons with Wicked Tendencies**

- 16-19 Cruel and hateful persons, the degraded lot among men, I perpetually hurl them among demoniacal species without ever attaining me.
- 18-62 Surrender unto Him. By His grace you will attain the supreme abode.



## MISCELLANO US



- MISCELLANOUS
- SYNCHRONISING PAST WITH PRESENT
- CASTE ISSUE REVISITED
- RUMINATIONS ABOUT SELF IN THE LIGHT OF WHAT GOD SAID



## MISCELLANOUS



### **Do you Belong to Any Parampara?**

Yes, I belong to Madhwa parampara and am proud of it. I respect and believe in not only Madhva parampara but the 3 other authorized sampradayas also

### **What about other sampradayas or other religions?**

I believe in all sampradayas/religions as long as it is in consonance with what is said by the Almighty (in Gita/Uddhav Gita).

### **Your views is contrary to what is said by learned worshippable acharyas??**

I respect all the acharyas. I hold them in high esteem. I am not criticizing them nor condemning them. Nor am I an atheist. I am a firm believer. Not only a believer but I am a worshipper of all **believers of all faiths and of all denominations. But there is a hierarchy in the amount or quantum of respect accorded which is based on their proximity & love to GOD.** I just hold different view. I don't hold that only my view is only correct. Mine is just a view from different perspective.

How can contrary views be correct ?

There could be more than one sub-truth but there is only one TRUTH

All the views of different seers are the sub-truth which is absorbed by the ONE TRUTH.

The sub truth is the lower principle of the Lord and the ONE TRUTH is the higher principle of the Lord. Thus there is no inconsistency in the understanding of different persons as long as the requisites of the 18 principles are satisfied.

People at lower consciousness follow the lower principle. People at higher level of consciousness follow the higher principle. I myself keep fluctuating between the two principles depending on the level of consciousness I am at any point of time. After all, I am subject to the

limitations of time and space apart from my infinite limitations, Unlike my GOD who is beyond time and space and devoid of any blemish.

The Acharyas/Guru's words are sacrosanct. Gods words are MOST Sacrosanct and unchangeable. If any difference appears, it is in our understanding. Not the Guru's words. (This infallibility of the GURU's words applies to the GODS teachings (The Unchangeable part) It does not apply to the changeable part like attire, mode of worship, paranaphelia used, etc. This explains a multitude of seers, religions etc. The God Himself has asked us to change and evolve.

If your understanding of Guru's words limits the word of God, delete your understanding, re think and rejig your thought process till it is in sync with Gods teachings.

**How can Krishna who himself ran away from battle & earned the sobriquet "RANCHOR" (meaning one who ran away from battle) advise Arjuna to fight his enemies?**

Jarasandha attacked Mathura 18<sup>th</sup> time with his huge army. Krishna ran away from the battle after having translocated his entire citizenry to dwarka and earned the famous (Not Infamous) epithet RANCHOR or the one who ran away from battle.

A few decades later, In Kurukshetra, This very Ranchor who ran away from battle was holding the reins of Arjuna's chariot and persuading Arjuna who wanted to give up battle not to do so. Our beloved Ranchor rendered unto Arjuna the transcendental Gita and advised Arjuna that he should fight the battle and therein lay his duty. Paradoxical?

This contradiction may be judged by the end results of their respective stances.

When Krishna left the battle, He had already trans-located his entire citizenry to Dwarka and ensured their safety, thus it may be seen that He had already fulfilled His duty. He attended Rukmini swayamvara in response to Her call to the Lord to abduct and wed Her.

Where as if Arjuna was yet to fulfill his obligations towards his people who all depended upon him. Besides his reason for refusing to fight was he did not want to kill his relatives, thereby ignoring Krishna's example of killing Kamsa, His maternal uncle and Shishupala, His cousin and Paundrika Vasudeva, His half brother in course of His upholding Dharma.



## SYNCHRONISING PAST WITH PRESENT



All the scriptures, including Gita appears meaningless and outdated and impractical. This opinion is compounded by the rigidity to which the letter of scripture is adhered to (by orthodoxy) more than the spirit behind the letter.

This book has attempted to bring the past in sync with the present as per Gita's say. This method is commonly adopted in material world consciously or un consciously and is widely accepted. Then why no adopt the same in the realm of scriptures ?

In computer, Computer time is synchronized with network time of global time.

In economics, Inflation is indexed and present value is arrived at in all the calculations. The concept of GDP in real terms is evolved and bandied about freely.

In HR, dearness allowance is paid keeping in mind the shrinkage of real value of money. The statistics department constantly calculates and provides wholesale price index and consumer price index.

When travelling from east to west, time is lost and when travelling from west to east, time is gained.

So why can't the same principle have acceptance in the spiritual world?

There is an anecdote about changing time in spiritual world and material world where in Revathi's father visited Brahma loka with Revati so as to enquire about suitable groom for her. Lord Brahma was busy listening to the music recital of His spouse and could attend to the earth king only after that. By then many yugas had passed on earth and many generations had passed away.

The sum and substance is that synchronization is necessary so as to arrive at the correct values or correct knowledge just like in material calculations or transactions.



## CASTE ISSUE REVISITED



Caste is determined by nature/aptitude and not birth has been told a number of times. God's words have been quoted as reference. We will now see a few anecdotes which establishes truth of the above.

The great Brahmarishi, Vishwaitra curses his sons to become chandalas(Lower Caste) as they refused to be sacrificed at the altar of human sacrifice in place of sunashepa as per the order of their father. They became chandalas by nature and were not born as chandalas.

The sons of great sage Vasishta cursed Trishanku to become chandala in view of Trishanku's audacity in approaching them for performance of sacrifice to send him to Heavens in that very mortal body, when his guru, Vasishta rejected Trishanku's proposal. Trishanku became chandala and was not born as chandala.

The great king Nahusha, an ancestor of Pandavas was made king of gods in place of Indra. This was because of Indra absconding from heaven and due to earlier pious deeds of Nahusha. Nahusha got intoxicated by power and was cursed by sage Agastya, one of the saptarishis to become a serpent on Nahusha kicking the sage in arrogance. Nahusha fell down to earth and became a python. He was transformed into python and not born in the species of reptiles.

All these conclusively proves that caste is determined by deeds and not birth.

The misinterpretation is done by vested interests willfully or by ignorant person. A true devotee who understands God's words does not subscribe to such views nor practice such divisive acts.



## RUMINATIONS ABOUT SELF IN THE LIGHT OF WHAT GOD SAID



It is said that Lord Shesha the 1000 hooded serpent which carries aloft the universe is continuously chanting the glories of Lord Mahavishnu with his 1000 mouths since beginning of creation and still unable to complete the description of His glories. What can a human pigmy like me eulogize the Lord. My attempt may be considered just that --- An ATTEMPT, Nothing more.

### **NUANCES**

#### **BG--9—30**

Even a most sinful person worshipping or taking refuge of Him may be considered a saint for he has turned correctly.

I used to think that I am a saint though I am sin personified, by quoting this reference.

#### **Flaw in Logic**

God says that he can be considered a saint, meaning considered by others and not by the sinner himself. Otherwise He would have not used third person saying “He may be considered a saint.” It means must consider even a sinner who is a devotee a saint but the sinner himself should strive for cleansing himself of the sin.

#### **BG—2-59**

Sadhakas may restrain their senses from sense objects but desire for objects remain. Even that desire vanishes on realization of God.

I would think that I am in that state and soon desires would vanish.

#### **Flaw in Logic**

The desire from vanishing is becoming stronger even after passage of 25 years from the seemingly attaining that state.

## **BG—3.6**

A person who meditates (outwardly) but mind glosses over sense objects  
is a hypocrite

### **Flaw in Logic**

There is no flaw. This is the apt description of me.



# HOW TO ENDEAR YOURSELF TO GOD



- GOD'S CLARIFICATION ON WHY, WHAT HOW ETC OF SACRIFICE
- HOW TO ENDEAR YOURSELF TO GOD?
- ENDEARING TO GOD AS PER UDDHAV GITA



## **GOD'S CLARIFICATION ON WHY, WHAT HOW ETC OF SACRIFICE**



There are misconceptions galore about sacrifice. What is commonly understood as sacrifice and what it is sacrifice in reality are totally different. Besides there are different grades of sacrifice.

Sacrifice involves giving up of something valuable and pre-supposes some amount of loss, pain or inconvenience to the person performing sacrifice. Killing of sheep or fowl or some another animal cannot constitute as it is the animal that undergoes pain and not the person. In fact the person feasts on the butchered animal which is quite contrary to the spirit of sacrifice.

God has spoken at length on sacrifice in Gita. He has dwelt therein as to what is sacrifice? What are the types of sacrifice? Who is the receiver of all sacrifices? What is the result or effect of sacrifice? and the fate of those not performing sacrifices.

4-23 A person performing work as a sacrifice (unto the Lord) without attachment and in knowledge is freed from bondage of work.

CONCLUSION: Effects/fruit of sacrifice is freedom from bondage.

Perform work for God's sake. For example Arjuna fought the war against his own wishes as a sacrifice unto the lord at Lords' behest.

4-24 The ladle is the Lord, the oblation is the lord the fire is the lord and it reaches the Lord.

CONCLUSION: See the same lord everywhere and see that the doer is not the self but the Lord

4-25 A Yogi contemplating on the Lord is an act of sacrifice. A householder performing agnihotra too is an act of sacrifice (for pleasing the Lord)

4-26 Some restrain their ears and other sense objects as an act of sacrifice.

4-27 Some restrain the functions of all sense organs by exercise of self control as sacrifice

4-28 People practice charity/give gifts as sacrifice. Some perform penance and austerities as sacrifice. Some keep austere vows and yet others pursue scriptural studies all of which constitute sacrifice.

4-29 Persons perform pranayama by controlling and regulating the different types of breath both incoming and outgoing as an act of sacrifice.

4-30 Persons regulate their food habits as an offer of sacrifice and restrain their sense of taste. All these are knower of sacrifice and are purified of the sins through sacrifice.

CONCLUSION: Sacrifice purifies and rids the performer of his sins.

4-31 Eating the remnants of sacrificial food, they attain me. Even this world is not for the non-sacrificing much less the next world.

CONCLUSION: For the non-sacrificing, attain neither this world (happiness) nor the next

4-32 Sacrifices are prescribed in Vedas.

CONCLUSION: Vedic sacrifices are mundane. Sacrifices prescribed by God is transcendental

4-33 Sacrifice through knowledge is superior to material sacrifice

5-29 I am the enjoyer of all sacrifices. Knowing this a performer of sacrifice attains peace.

**CONCLUSION:** The Lord is the ultimate enjoyer of all sacrifices. Sacrifices are to be performed for the pleasure of the Lord.

6-1 He who works for the sake of duty without desire for the fruits thereof is a sanyasi or a yogi and not he who does not perform any action

**CONCLUSION:** A sanyasi or a yogi is a true performer of sacrifice

6-3 For a novice in the path of yoga—action is the means and for an accomplished yogi, inaction is the means.

**CONCLUSION:** Both action and inaction is a sacrifice depending on the performer.

An adept's inaction is a sacrifice just as as much as a novice's action is a sacrifice.

6-16

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6-17 Yoga is not for him who eats too much or for him who eats too little nor is it for a person who sleeps excessively or for a person who stays awake always.

**CONCLUSION:** Temperament for yogi(One who performs sacrific) moderate in food, sleep and activities

8-4 I am Adiyajna in all bodies of jeeva for I am the enjoyer of all Yajna or sacrifices

**CONCLUSION:** God is the enjoyer of all sacrifices(in each person's body)

Some sacrifices are enjoyed by the God residing in our body and others are enjoyed by the self same God residing in His own abode.

10-25 Amongst the sacrifices, I am Japa or the chanting.

**CONCLUSION:** Perform Japa sacrifice as this is the best and easiest form of sacrifice. It is least effort and maximum returns provider

10-35 OF the meters I am Gayatri

**CONCLUSION:** Do Gayatri Japa

17-11 A sacrifice performed as per scriptures without desire for its fruits and performed with a sense of duty is Satvic

**CONCLUSION:** Satvic form and best among sacrifices

17-12 A sacrifice performed with desire for fruits of the same and done for the purposes of ostentation is Rajasic.

**CONCLUSION:** Rajasic --- Mediocre

17-13 Sacrifice performed in defiance of scriptures and where food is not distributed and mantras are not chanted or is done without faith is Tamasic

CONCLUSION: Tamasic and lowest kind and is futile and fruitless

17-27

&

17-28 Sacrifice is to be done to please the Lord is termed Sat. Faith is essential for performance of any sacrifice to bear the desired fruit.

18-4 Hear my conclusive opinion about relinquishment/Sacrifice

CONCLUSION: God is giving His final say on the matter of sacrifice

18-5

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18-6 Acts such as austerity charity and sacrifice should be performed and no be abandoned for they are sanctifying to the performer. These should be done without expectation of fruits and without attachment.

18-7 Abandonment of obligatory work out of misconception is Tamasic

18-8 Relinquishing of work due to bodily fear or inconvenience is Rajasic

18-9 Performance of work without attachment to work and its fruit is Satvic

## SUMMARY

What is sacrifice?

- Contemplation on God and His words and pastimes
- Rituals and worship
- Refraining from contact of sense organs with sense objects
- Exercising restraint over sense organs
- Charity, Austerities, Penance, keeping Vows and study of scriptures
- Breath control and pranayama
- Regulating food habits and sleeping habits
- Sacrifices as mentioned in the Vedas

What are the types of sacrifice?

- Sattvic or the best type of sacrifice
- Rajasic sacrifice which is considered mediocre
- Tamasic which is of the lowest order

Who is the receiver of all sacrifices?

- The Lord is the enjoyer of all sacrifices
- The Adiyajna in each body, who is the Lord Himself is the enjoyer of all individual sacrifices
- Sacrifices made unto other gods also ultimately enjoyed by the supreme Lord

What is the result or effect of sacrifice?

This depends on the type of sacrifice performed.

- The results of Sattvic sacrifice is permanent and enduring
- The results of Rajasic sacrifice is temporary and fades away in course of time
- The results of Tamasic sacrifice is not the desired or expected results and brings pain

What is the fate of those not performing sacrifices?

Neither (happiness) this world nor next world is attained by the non-sacrificing.

Who is the doer/performer of a true sacrifice?

- One who works for sake of duty without desiring for fruits and dedicates it to the Lord
- The Lord is the ultimate doer as well as enjoyer. He is the doer in the sense that He inspires a person to do sacrifice and facilitates the

necessary things for the successful accomplishment of sacrifice

What are the means of sacrifice?

- For a novice, action is said to be the means
- For an adept, Inaction is said to be the means

What is the supreme most sacrifice?

The Japa sacrifice is the supreme sacrifice as God has identified Himself with japa

Who is the final arbiter of sacrifice ?

The Lord Himself as He has said that listen, the conclusive opinion of sacrifice from me.

What is the final result of sacrifice ?

The proximate result of sacrifice is freedom from bondage and the ultimate result of the same is attaining God and freedom from birth death cycle

Nowhere has God asked to perform animal sacrifice. Indirect reference is made of vedic sacrifices, but then, Vedas are subordinate to Gods injunctions. Vedas are meant for fruitive workers. God's injunctions are for His devotees and transcendentalists. The followers of Gods injunctions derive the fruits of adhering to Vedic injunctions besides attaining to God.



## HOW TO ENDEAR YOURSELF TO GOD?



The measure of perfection is the quantum/proportion of your endearment to the Lord. The Lord may be dear to you(according to you) but you should be dear to the Lord. This is the object to be strived for and worth striving for and attaining. This is why Gita should be studied, contemplated, worshiped etc.

In Gita God tells Arjuna many times that he (Arjuna) is very dear to him. He also tells what the qualities that endear him to the devotee are. Further He tells the effects of pleasing Him and being dear to Him. Taking a cue, we should strive to endear ourselves to God.

4-3 The Lord says that He is teaching this ancient yoga which is a supreme secret to Arjuna because Arjuna is His devotee and friend.

From this we can surmise that Being a devotee and friend of Lord would endear us to the Lord to such an extent that He would reveal the supreme most secret and also bless us with vision of four handed form and universal form.

6-30 He who sees me everywhere and in all beings, I so not lose sight of such a person and he does not lose sight of me

We should see all beings with equal vision at all times and all places so that we are ever in the range of Gods benevolent sight. (Kripa Drishti)

7-17 To a man of knowledge, I am very dear to him and he is very dear to Me.

Strive and acquire knowledge so as to be the object of Gods endearment. Here, Knowledge means, knowledge as defined in Gita, Not mundane knowledge.

8-14 One who unswervingly and exclusively remembers me always I am easily to attain/achieve.

The requisites herein are, Exclusive, unswerving remembrance always.

9-29 I am equal to all beings. I am not partial and here is none hateful or dear to me. But those who worship me with devotion I am in him(his mind/heart)always and he is in me (my mind/heart)

Worship God with devotion

9-33 The Brahmins, righteous persons, devotees and royal kings attain me. Therefore offer devotional service to me.

Be Brahmin, righteous and devoted (as per deeds, not birth) and offer devotional service to God

11-47 Arjuna, being pleased with you, I have shown you my universal form, which has not been seen by any mortal before.

Please the Lord. Incur His pleasure.

12-14 A person who is free of envy, kind and friendly to all, free from possessiveness, same in joy and distress, self controlled, contented, and offers devotional service with mind fixed on me is very dear to me.

12-15 A person who does not trouble anyone and not troubled by any one, who is free from fear and anxiety and agitation is dear to me.

12-16 A devotee who is independent, pure, skillful, not troubled by anything and who gives up mundane endeavors is dear to me.

12-17 A devotee who does not rejoice or lament, who neither likes nor dislikes, who shuns both good and evil is dear to me.

12-18

&

12-19 A devoted person who is alike to friend and foe, same in honor and dishonor, in happiness and distress, alike in praise and censure and who is fixed in mind is dear to me.

12-20 Those who follow this teaching of mine with faith and with me as their supreme goal is dear to me.

18-64 Hear again my supreme word which is supremely confidential which I am revealing to you as you are very dear to me. It is very good for you.

18-65 Fix your mind on me. Be devoted to me. Worship me. Prostrate unto me. I promise you, you shall definitely come to me for you are very dear to me.

18-69 Those who impart this supremely confidential teaching of mine to my devotees, No other service is as dear to me than that. There is none

more dearer to me than one who imparts my supreme secret knowledge to my devotees.



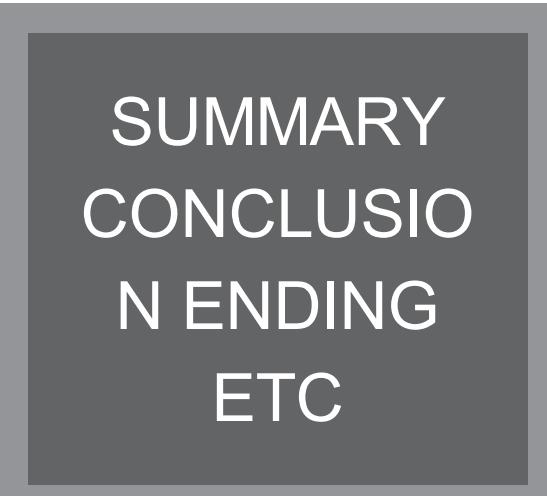
## ENDEARING TO GOD AS PER UDDHAV GITA



### **GOD SPEAKS TO UDDHAVA ABOUT WHO IS DEAR TO HIM**

- UG—6-1 to 6-2      Those who seek association of my devotees, win my heart. I am indebted to them. Nothing else is as dear to me as those who seek association of my devotees. By this you can overcome desire for sense gratification.
- UG—6-7      Many persons like Prahalad maharaja, Bali maharaja, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, and Gopi's of Vraja attained me without study of Vedic scriptures or worshipping or by keeping of vows nor did they practice austerity. They achieved this by simply associating with me or my devotees.
- UG—8-13      My devotees do not entertain desire for any material things. They have achieved peace by controlling their senses and know what is true happiness.
- UG—8-15      Being my devotee, you are dearest to me. You are more dear to me than Lord Brahma, Lord Shiva, Goddess Lakshmi. Even my body itself is not so dear to me as you are to me
- UG—8.16      My devotees are always absorbed in thinking of my pastimes and are peaceful and lack enmity towards to anyone.
- UG—8-18      My dear Uddhava, Even if my devotee is filled with material desires, and has not mastered sense control, He will not succumb to sense gratification. This is because of his unflinching faith in me.
- UG—8-20      I am under the control and sway of my devotees.

- UG—8-22 Anything performed for me is not pure unless it is done with devotion- Devotion is an essential ingredient.
- UG—10-29 I am Uddhava among devotees.
- UG—11-36 Brahmins rising above mundane interests by practicing celibacy become my devotees.
- UG—23-26 A person sharing the mysteries of this knowledge with my devotees is a preacher of absolute truth and I offer myself to him.
- UG—23-33 Things are easier for you because you are my devotee. You need simply to surrender unto me.



SUMMARY  
CONCLUSIO  
N ENDING  
ETC

- SUMMATION
- EPILOGUE
- POST SCRIPT
- LOGIC OF GITA



## SUMMATION



Gita is the word of God. It is impeccable, pure blemish-less just as it's author is. It is imperishable meaning it is unchanging. Though it is unchanging, it meets the requirements of modern day. It is for this that the concept of variable and constant is introduced to highlight the two components, one which is unchanging and the other which is changing and the changing one takes care of the dynamics of modern day requirements. It is not subject to interpretation. It is complete knowledge, after knowing which nothing else remains to be known. Hence God precludes every one from the necessity of studying other scriptures. Gita study, discussions etc itself being sacrifice, no separate sacrifice or ritual is necessary. Knowledge itself is infinite, Gita is therefore infinitely infinite. The understanding of infinite by finite is limited to the quality and capacity of the finite just as a weighing scale with capacity of 1 KG can only weigh maximum of 1 KG, and that too, to the degree of precision for which it is designed, similarly our complete understanding of the infinite is limited to our capacity, devotion, aptitude etc and not comparable with others who are on a different plane, different level of consciousness etc.

Gita can be studied by way of tools mentioned in Gita itself (higher spiritual tools) for higher level of understanding. Gita and Krishna being source of all knowledge and bestower of knowledge, advanced tools of mundane knowledge such as mathematical tools, legal tools management tools logic, analytics and info technology tools may be employed for better understanding. Both the understanding is correct subject to certain qualification and tests.

Legal Maxims has parallels in Gita, study of which would help us understand the concept of derivation of Authority, Finality of authority, Principles of equity and justice, acceptance of rule of law, consequences of flouting law.

Logical tools and mathematical tools help in identifying and noting of generalized statements, and segregating of specific statements, using of

tools of substitution, identifying of exceptions where generalization does not work etc.

Management and analytic tools help broaden the scope of our understanding and help see things in new perspective. It un-clutters data and throws light on new way of looking at existing data(Knowledge)

Information technology helps us appreciate that Gita is complete knowledge just as voluminous data of many TB is compressed into a small device, just the size of fist. It also helps us understand difference between spirit and matter in the same way as software and hardware is differentiated. It helps us understanding communication between incompatible devices just as same as Gita is understood amongst by the multitude of persons differently wired.

Tools of language can be employed to unravel mysteries of Gita. Language is a medium of communication. It can be covert or overt. The 14<sup>th</sup> century saint Jayathirtha or popularly known as Teekacharya used language to milk the secrets of the works (Anuvakhyan) of his Guru, Madhwacharya, a saint of 13<sup>th</sup> century. As an example,

An adjective as understood generally is a word which describes a noun or adds to the meaning of the noun. The seer sees it as not only describing a noun or an object but it also precludes from other properties being ascribed to it or distinguishes it from other objects. In the context of Gita, this technique is invaluable as it distinguishes between cause and effect., perishable and eternal, work and non work etc. This directs or shifts our focus from what is said to what is unsaid, from history to mystery and from gross to subtle.

Mundane tools are discussed and encouraged to be used as in this eon(Kali Yuga) mundane tools are accepted as authoritative and termed scientific but people have reservations in accepting spiritual tools which are dubbed as unscientific, mythical, communal parochial etc. Mundane tools having been accepted as authority, The said mundane authoritative tools may be used to study Gita. The conclusions remain almost identical and on coming to the critical appreciation of the contents therein, spiritual study using Gita tools may be commenced. The algorithm/principles would guide if the understanding or pursuit is in right direction.

The Gita tools provide the benchmark and the litmus test as to whether conclusions reached by use of mundane tools withstand the stringent

standards of Gita tools. It also shows methods and sources of acquiring knowledge.

A mundane student of Gita would

Commence his study with prayers beginning with invocation of Ganesha, remover of obstacles, Goddess of learning and Guru and thereafter Lord Krishna Himself.

He would read Gita, Ponder. Consider whether each sloka is to be considered literally or figuratively. He would look for generalized statements and segregate them from specific instructions for a class. Thereafter identify the your class based on aptitude, not birth. He would search for exceptions to the generalized statements. He would further identify variables and constants. He would identify value range with inner and outer limit of the variables. Thereafter he would supply possible values to variables within the permissible range. He would vary the place, time etc and confirm that the values remain unchanged. He would test the conclusions arrived at to see if it violates any principle. He would also compare it with actual history of the Lord. He would discuss it with others.

The aforesaid is a theoretical study. The main purpose of Gita is to go back to Godhead. We should synchronize our purpose with Gods teaching so that we derive ultimate benefit. However if you lower your goal or strive for a lesser purpose, God fulfills that also. God Himself has said 4 kinds of devotees approach Him and He fulfills their desire also namely

The distressed

The wealth Seeker

The knowledge seeker

& the Devotee

Dear devotee readers,

Study of Gita is considered knowledge sacrifice (Yagna) and pleasing to the Lord. By reading this book you have performed/participated in knowledge sacrifice albeit in an offbeat way and accumulated piety.

You are heir to the infinite treasure bequeathed by the Lord. Much of Gita is cryptic but the CREAM of Gita is unambiguous and this top most secret is revealed by the God almighty.

I have not revealed the same because I would be depriving you of the ultimate pleasure that you are to find when you unravel the secret. At that

moment, you would shed tears of joy and experience euphoria unknown before.

It would be something like revealing the climax scene of a suspense movie and hence refrained from doing so.

I pray to the Almighty that he fulfills your quest to your satisfaction.

## **KRISHNARPANA MASTU**



## EPILOGUE



It can be observed by any discerning person that through out the book The Lord, His words, His devotees, or his pastimes are not criticized, or belittled. All of them have been reconciled and the understanding been made more inclusive and conclusive. They only glorify the Lord, His words and his pastimes.

If any thing to the contrary is found, I bow my head and prostrate at their feet as a gesture of apology for hurting Vaishnavas & the devotees and seek their forgiveness and seek their unparalleled mercy and blessings.

Any discrepancy, omissions, commissions, which hurt the Vaishnavas, the Lord or his devotees or any other being, is unintentional and wrong and may be discarded as ravings of an idiot and I may be forgiven and blessed specially so that I may reach Him with my ignorance removed ... for "Oh Lord, I do not know what I am saying"

Speaking, discussing and reading about God, His words, and pastimes give pleasure to the Lord and is treated as a worship of wisdom. Even if one person has been illumined by this book, I am blessed. Even that one person can ensure that I do not tarry here but find a passage to the Lords abode.

25th August 2016

Durmukhi Nama Samvatsara,  
Krithika Nakshatra,  
Janmashtami

**KRISHNARPANA MASTU**



## POST SCRIPT



This book could be full of flaws. It could be having a flaw in each sentence nay in each word. The error could be factual, grammatical, logical, or result of personal conditioning etc and could be subject to criticism, correction and changes.

But the subject matter is flawless, consistent, unchangeable and eternal and would absorb all the shortcomings of my work.

Nevertheless, my object is fulfilled, because God is pleased when He, His works & pastimes are enacted, discussed or written about.

God says in Uddhav Gita -- Even useless endeavors of sublime devotion pleases the Lord and yields great results.

### KRISHNARPANA MASTU

Jarasandha attacked Mathura 18<sup>th</sup> time with his huge army. Krishna ran away from the battle after having translocated his entire citizenry to dwarka and earned the famous (Not Infamous) epithet RANCHOR or the one who ran away from battle.

A few decades later, In Kurukshetra, This very Ranchor who ran away from battle was holding the reins of Arjuna's chariot and persuading Arjuna who wanted to give up battle not to do so. Our beloved Ranchor rendered unto Arjuna the transcendental Gita and advised Arjuna that he should fight the battle and therein lay his duty. Paradoxical?

Apparently, It ignites questions about whether Ranchor's words and discourse merits consideration or serious study?? If yes it's utility etc??

This book aims to give the logic or the rationale of understanding Gita in true perspective in the chapter titled "algorithm of Nineteenth Akshouni"

# LOGIC OF GITA

GOD KRISHNA	IS SUPREME → ← BG-7-7	GITA HIS WORDS	HENCE →	GODS WORDS CONCLUSIVE/DECISIVE HIS WORDS HAS PRECEDENCE OVER OTHERS WORDS HIS WORDS CANNOT BE QUALIFIED BY OTHERS WORDS
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GITA	IS — —	IS COMPLETE KNOWLEDGE BG-7-2	HENCE →	NEED DOES NOT ARISE FOR CONSULTING OTHER SCRIPTURES  OTHERS' SCRIPTURES/WORDS IF CONSULTED RANKS NEXT IN HIERARCHY TO GODS WORDS
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GOD	→	UNCHANGING IMPERISHABLE BG-15-17	HENCE →	GITA IS UNCHANGING IMPERISHABLE
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HUMAN BEING COMPRIMES OF	→	PERISHABLE COMPONENT(BODY) & IMPERISHABLE COMPONENT(SOUL) BG-15-15 & 15-16	←	GITA COMPRIMES OF
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GITA COMPRIMES OF PERISHABLE OR CHANGING &(PLUS)+ UNCHANGING OR IMPERISHABLE BG-15-16	→	DYNAMIC , KEEPS UP WITH TIME & SUBJECT TO CHANGES BY HUMANS, SEERS,SAINTS ETC
	→	UNCHANGING REMAINS WHAT WAS 1 LAKH MN YEARS AGO

TRUE KNOWLEDGE BG-13-13	→	IS ABILITY TO DISTINGUISH BETWEEN	PERISHABLE OR CHANGING IMPERISHABLE OR UNCHANGING
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FALSE KNOWLEDGE	→	MISTAKING THE CHANGING PERISHABLE FOR  MISTAKING THE UNCHANGING IMPERISHABLE FOR	IMPERISHABLE  PERISHABLE	RESULTS IN DOGMAtic, VIRULENT AND VIOLENT BEHAVIOUR  RESULTS IN WORSHIPPING FALSE GODS, NATURE,POWERFUL PERSONS ETC
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GITA	-->	AS A KNOWLEDGE TOOL HELPS	IDENTIFY  ****UNCHANGING & ****CHANGING	CONSTANTS  VARIABLES	RESULTS IN PURSUING THE IMPERISHABLE OR THE PERMNANT
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GITA	-->	AS AN AUTHORITY PROVIDES	BENCHMARK FOR EVALUATING YOUR IDENTIFICATION THE TEMPORARY & THE PERMNANT
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GITA	-->	ACCEPTED BY FEW <u>COMPLETELY</u> ACCEPTED BY SOME IN PARTS <u>ACCEPTED</u> BUT DOES NOT PRACTICE <u>REJECTS</u> &SEEKS PROOF	FOR THOSE WHO DEMAND PROOF	MUNDANE KNOWLEDGE <u>ACCEPTED WITHOUT QUESTION</u> APPLIES DIFFERENT YARDSTICKS OF PROOF FOR MUNDANE KNOWLEDGE AND SPIRITUAL KNOWLEDGE	FOR BENEFIT OF SUCH PERSONS MUNDANE TOOLS EMPLOYED FOR STUDY OF GITA
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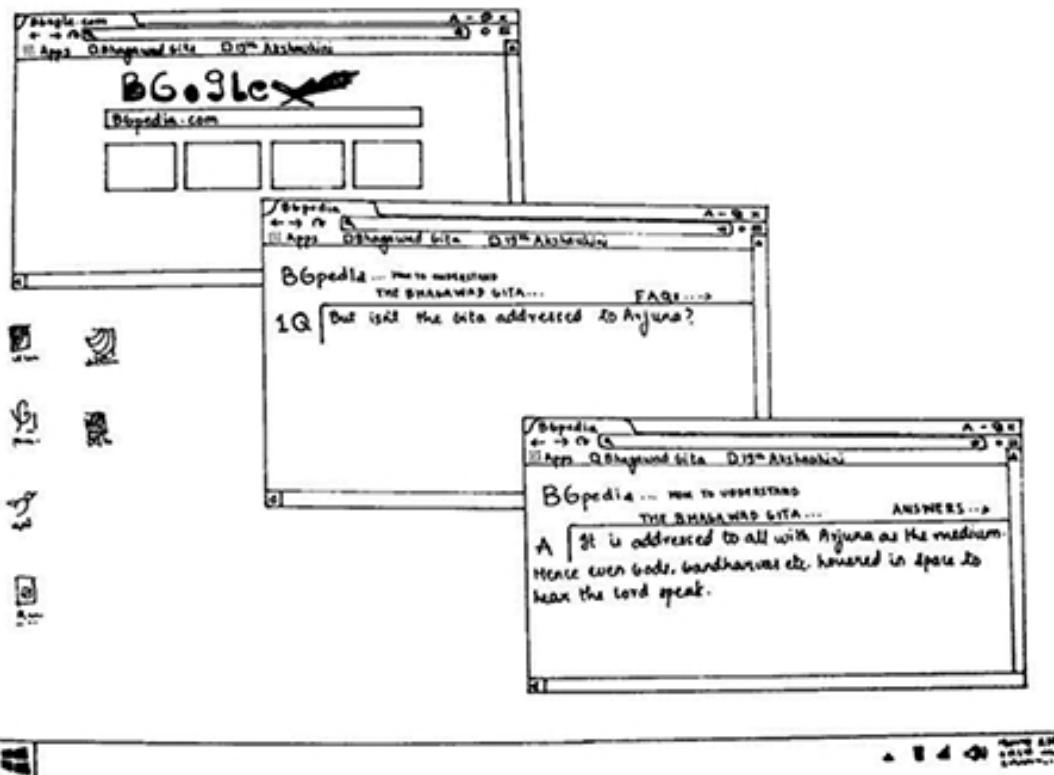
GITA	-->	HAS BEEN COMMUNICATED THRU MULTIPLE CHANNELS  → WORDS → SILENCE → SIGHT/VISION → SYMBOLIC → EXAMPLE → OVERT WAY → COVERT WAY	←	MUNDANE COMMUNICATIONS
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## DARSHANA

- BGOGLE
- COMPARISON
- DIALOG-DAD-DAUGHTER
- OTHERS
- WHAT IS SAID & WHAT IS UNDERSTOOD

# B G O O G L E



B6plex

B6pedia.com

THE BHAGAVAD GITA...

2Q OK. It is addressed to all but doesn't make sense.

B6pedia ... HOW TO UNDERSTAND  
THE BHAGAVAD GITA... ANSWERS...  
A Substitute yourself in place of Arjuna and try to re-understand. While debugging a code software puts itself in the computer's shoes. For proper debugging.

B6plex

B6pedia.com

THE BHAGAVAD GITA...

3Q Is what was taught to Yiravvan same as what Arjuna was hearing?

B6pedia ... HOW TO UNDERSTAND  
THE BHAGAVAD GITA... ANSWERS...  
A God is eternal (unchanging). His words are eternal. Naturally the teachings are the same. Maybe words were different.

B6plex

B6pedia.com

THE BHARAWAD LITA...

4Q. How can a charioteer advise the commander and the commander accept it?

A. The Lord is Baladeva Vatsala; he breaks all word and convention to uphold his devotee's prestige, honor etc. Just like when the father loves the love of a child, he does not become the servant/buffer of the child.

B6plex

B6pedia.com

THE BHARAWAD LITA...

5Q. I am the CEO of a company. How can the instruction to fight be applicable to me?

A. Some instructions are universal and others are class specific. Follow those which are universal and those pertaining to your class. Substitute the word duty in place of fight and uncloud your confusion.



B6pedia ... HOME TO UNDERSTANDING  
THE BHAGAVAD GITA ...

8 Q. Our Guru's teachings says something but you tell something else.

B6pedia ... HOME TO UNDERSTANDING  
THE BHAGAVAD GITA ... ANSWERS ...  
A. Some Maths are hidden by the Guru in strict obedience to God's express instructions. Krishna is the greatest teacher as sworn by Arjuna.

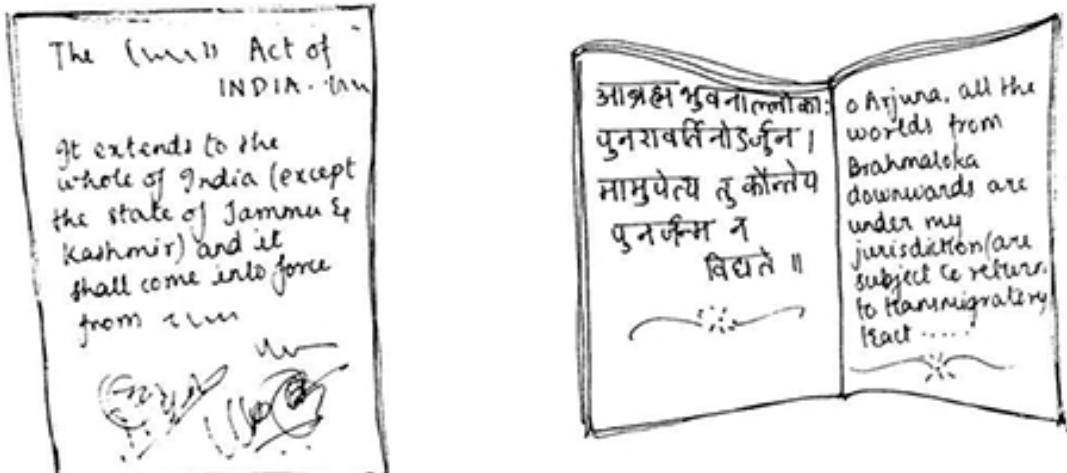
BGpedia - How to understand  
THE BHAGVAD GITA...  
Q I do not understand certain things...

BGpedia - How to understand  
THE BHAGVAD GITA...  
A I bad himself has said it is ok to not  
understand certain things as they may not  
be required by you.

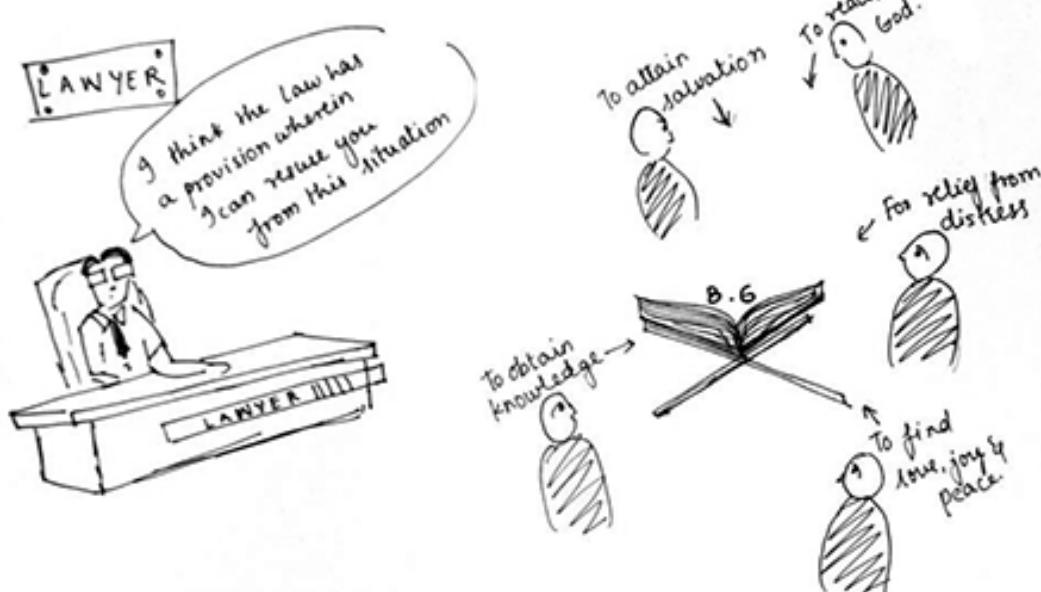


# COMPARISON

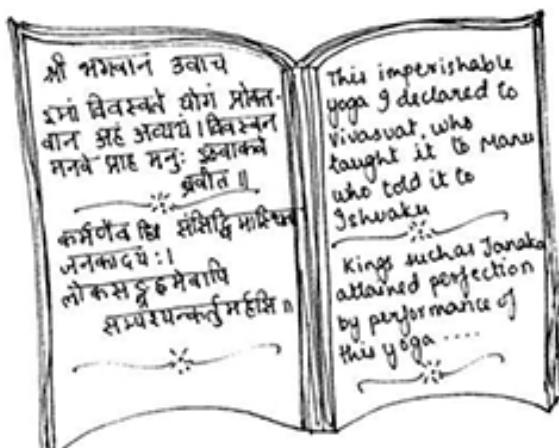
## SCOPE, EXTENT AND APPLICABILITY OF THE GITA.



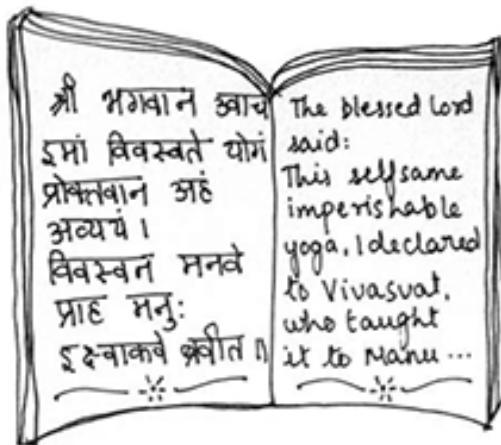
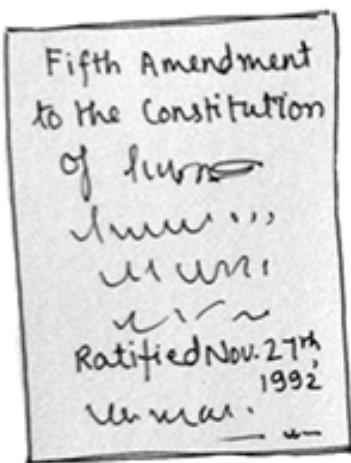
## SCOPE OF LAW AND GITA



## ALUMNI OF THE GITA:



## THE CHANGING NATURE OF MATERIAL LAW AND THE UNCHANGING NATURE OF GITA



## GITA AND MATHEMATICS



## VEDAS VS GITA

VEDAS	PROPERTIES
→ Ultimate Knowledge.	
→ Apaurushaya → Self existent without human interference	
→ Eternal, imperishable.	
→ Not subject to human interpretation.	→ To Perform Vedic Rituals.
→ Be qualified	
→ Atomic precision as regards to time, place, incarnation and intonation so as to yield results.	
→ yields desired results.	
→ Expressed in coded/esoteric way.	

Srimad Bhagavad Gita	PROPERTIES
→ Beyond Ultimate Knowledge.	
→ Authored by Almighty himself.	
→ Eternal, imperishable.	
→ Not subject to human interpretation.	→ To read the Gita
→ No qualification except faith & surrender	
→ Fruits of vedic rituals ++	
→ Both open and esoteric	
→ Means to an end and end (of quest).	

## MATERIAL LEARNING



## SPIRITUAL LEARNING

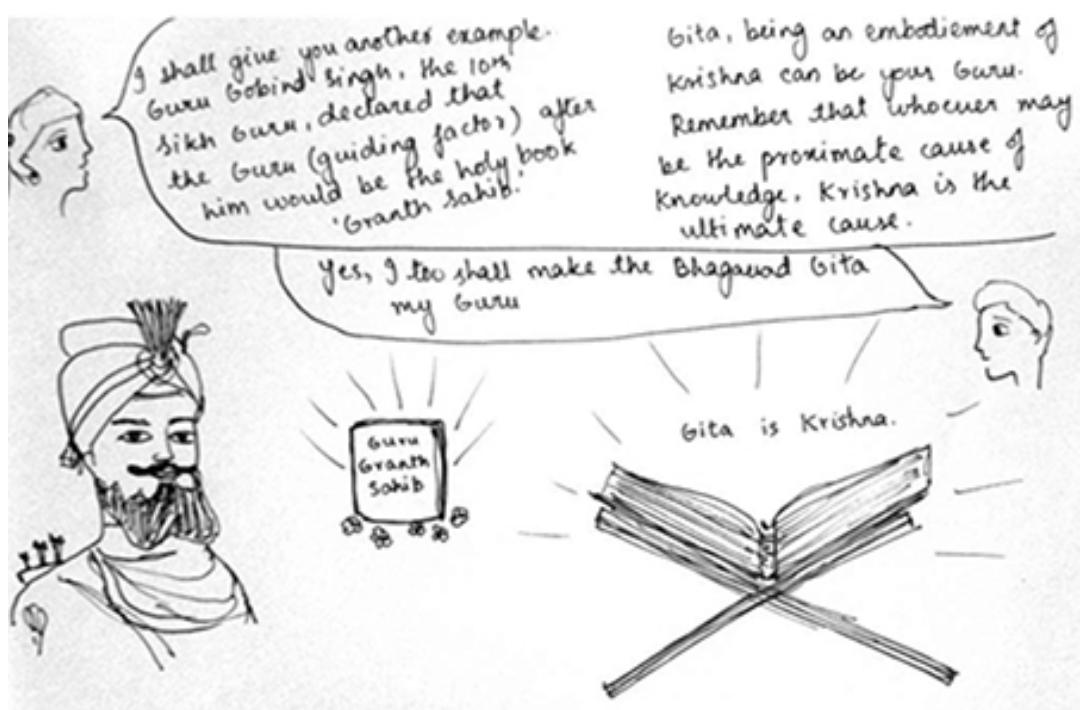


# DIALOG-DAD-DAUGHTER









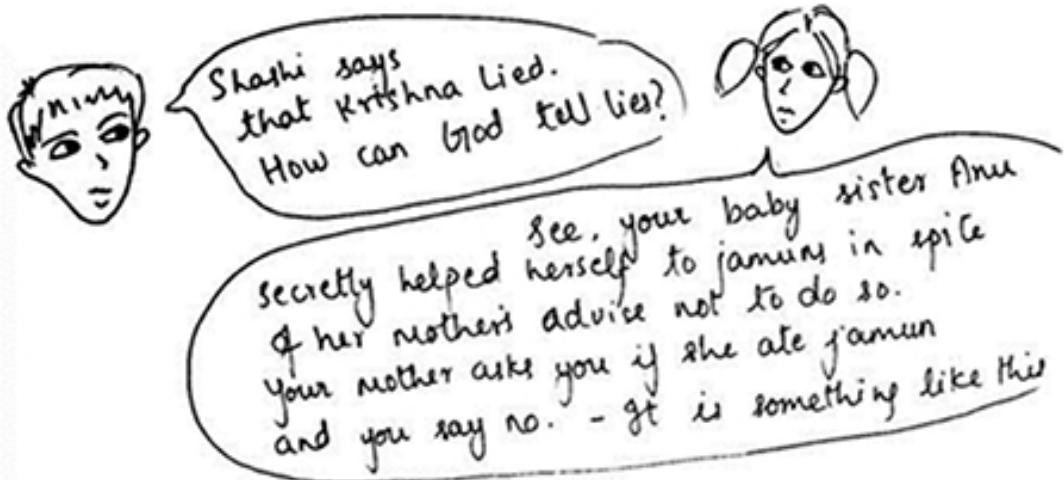
## READING PART/ PARTS/ WHOLE



# OTHERS

## GITA- THE ABSOLUTE.







You join a bank. You are taught to credit the amount deposited by Mr. A - by adding the existing balance of Mr. A to the amount deposited.

Now Mr. B comes with his deposit. But you don't do anything saying - 'Bank has asked me to add amount deposited by Mr. A - it says nothing about Mr. B.'

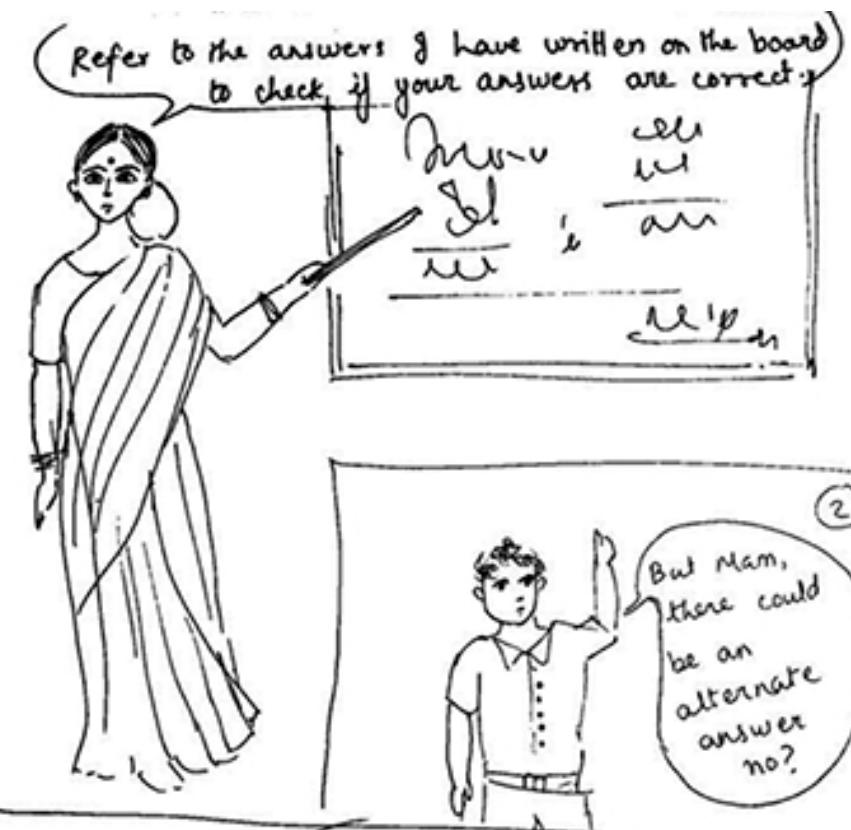
In both the above cases, the principle is unchanging, but results are varying. Practitioners failed to distinguish constant and variables.

This is the attitude / understanding of the orthodoxy in case of the scriptures. They take it literally where it was not meant to be and take it figuratively too where it was not meant to be.

The application too is either not adhered too or is adhered to in letter, ignoring the spirit.

Let us take another example. A soldier's duty is to kill enemies. To protect his country and guard its countrymen should he go on shooting even when we are not at war?? or should he be non violent during war??

This is what the Gita says.



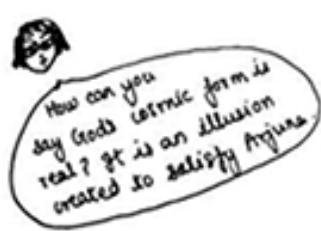


मुमुक्षु अस महात्मा गांधी नि -मर्तुज ।  
मुमुक्षुव्यसि भावं ते प्रदिवाने प्रियोऽसि न ॥  
(३.६ अ.५)

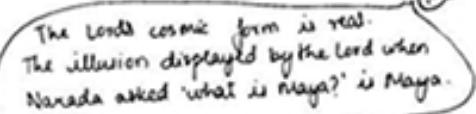
Fix your mind on me, be devoted to me,  
worship me, bow down to me, then you  
shall come to me. Truly do I promise you.  
for you are dear to me.

.... with genuine devotion, he should offer appropriate  
items to my Deity form or upon the ground, in fire,  
in the sun, in water or within the worshiper's own heart....

....In the end, whatever is offered to me by my faithful  
devotee - even if only a little water- is the best of all offerings  
(address Lord)



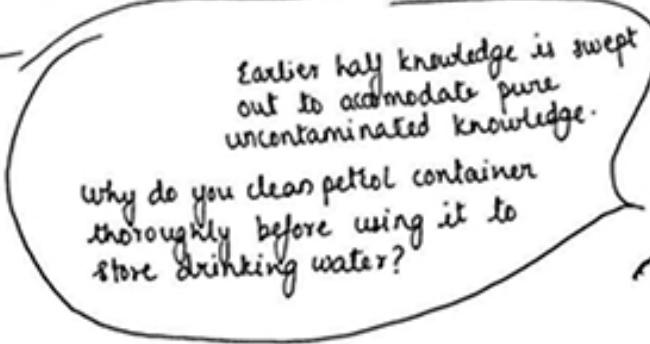
How can you  
say God's cosmic form is  
real? It is an illusion  
created to satisfy Arjuna.



The Lord's cosmic form is real.  
The illusion displayed by the Lord when  
Narada asked 'what is maya?' is Maya.



Why should we give up all  
religion & surrender to Gita's  
instructions?



Earlier half knowledge is swept  
out to accommodate pure  
uncontaminated knowledge.



Why do you clean petrol container  
thoroughly before using it to  
store drinking water?

THE PATHS OF KARMA, JNANA, BHAKTHI AND RAJA YOGAS ALL LEAD TO GOD. BUT WE THINK OURS IS THE ONLY RIGHT PATH.



**WHAT IS SAID**

&

**WHAT IS UNDERSTOOD**

**What he said...**



**....What we understood**





## What he said...



## ....What we understood



**What he said...**



## ....What we understood

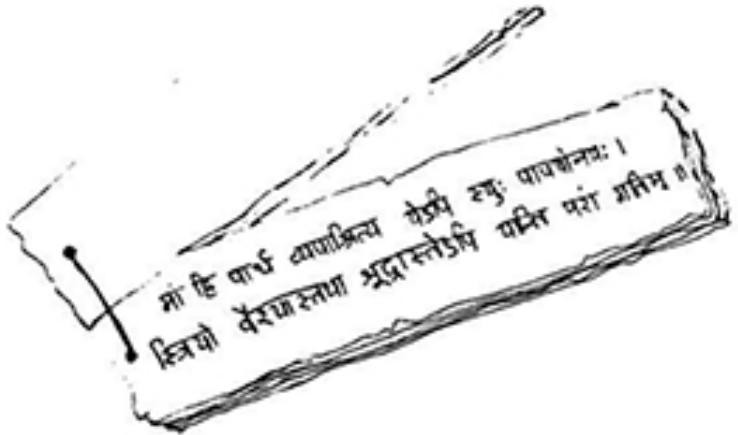


## What he said...



## ....What we understood





मां हि पर्व वायित्वा तेषी द्युः पापानन्दः ।  
स्त्रियो वैश्यस्तथा श्रद्धास्त्रोतुर्मि यस्मि पां गतिम् ॥

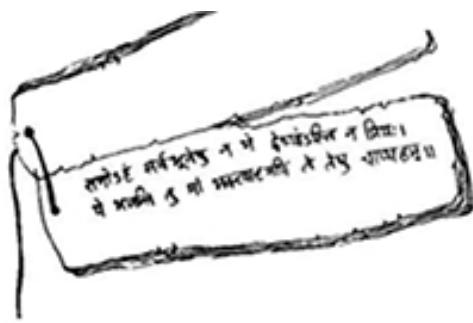
## What he said...



Even women, vaishyas  
and sudras attain me.

### .... What we understood





**What he said...**



**....What we understood**





....What we understood



**What he said...**



**....What we understood**



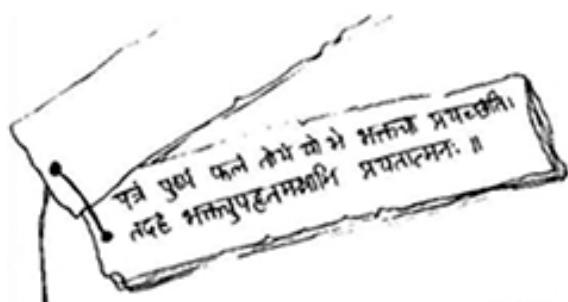


**What he said...**



## ....What we understood





**What he said...**



**....What we understood**



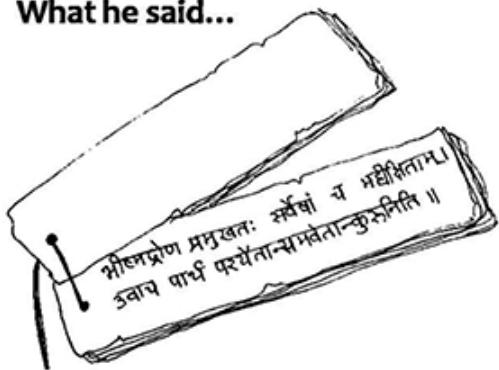
## What he said...



## ....What we understood



**What he said...**



## ....What we understood



## What he said...



## ....What we understood



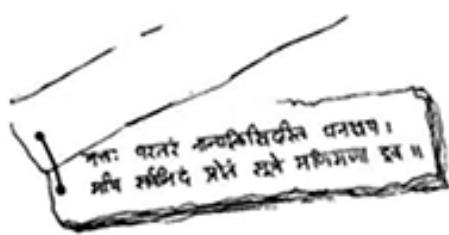
**What he said...**



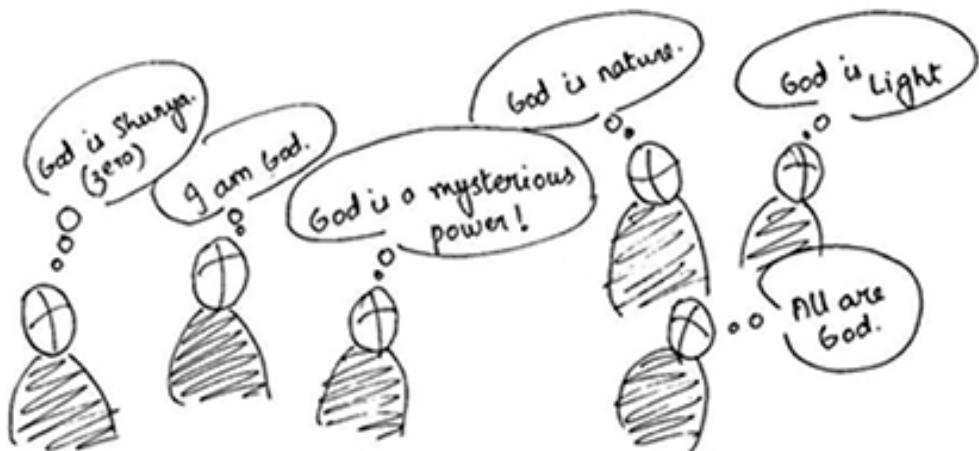
**.... What we understood**



**What he said...**



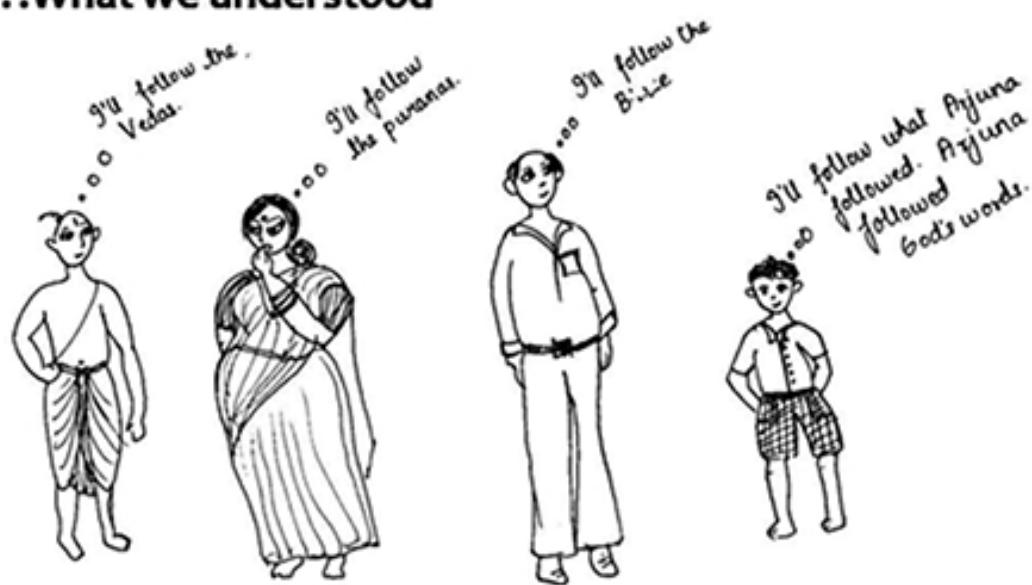
**....What we understood**



**What he said...**



**....What we understood**



## What he said...



• सर्वस्य चाहं हृदि सन्मिलितो  
सत्तः स्मृतिर्ज्ञानमयोहनं च ।  
वेदेश्य सर्वेऽरहस्येव वेदो  
वेदान् कुद्देदत्तिदेव चाहम ॥

## ....What we understood



## What he said...



इधर सर्वभूतानां हृदयोऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि अन्वारुद्धानि मायथा ॥

## ....What we understood



## What he said...



तेषामेवानुकूलपार्थमहमजानं तस्मः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

## ....What we understood



### VERIFYING CORRECT UNDERSTANDING



Lactometer - to test purity of milk.



Karatmeter - to test purity of Gold.



TDS meter - to test purity of water.

How do you check if you have the right understanding of the Gita?

→ whether your understanding is in consonance with the supremacy of the Lord.

→ whether your understanding retains or enhances glories of God, his pastimes, his devotees.



## ABOUT THE AUTHORS

Haribakth is the pen name or the adopted name of the author, Ravindra Rao.

He has a master's degree in commerce from Marathwada University and a bachelor's degree in law. He has graduated from Osmania University. He was an IT officer in a public sector bank and opted for voluntary retirement in 2015, after thirty-four years of service, to pursue his passion.





Vaishnavi Rao holds a bachelor's degree in design from Shivaji University, Kolhapur. She has worked as a designer in Goa for a year. Presently, she is a freelancer undertaking independent assignments. She has a flair for painting and other artworks. The entire illustration in this book is credited to her.

This is the maiden foray of the father-daughter duo into the field of writing/illustrating. They can be contacted at

[haribakth@rediffmail.com](mailto:haribakth@rediffmail.com)

[haribakthr@gmail.com](mailto:haribakthr@gmail.com)