



**SCIENCE, SENSE, LOGIC,
REASONING & QUESTIONING**

in

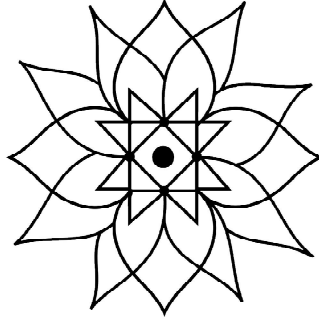
BHAGAVAD GEETHA

Part 1 & Part 2 - Sadhana

LIFE

- Life is a battle ; Fight it bravely .
- Life is full of problems ; Face them boldly .
- Life is not permanent ; Problems too are not permanent .
- Happiness & Sorrow are like day & night. You have to live through them ; Inevitable.
- Life is for living ; Not to run away from it .
- Help your fellow beings without any expectations ; Peace and Happiness will be yours .
- MEDITATION is the best solace to life .

- M. Mohan Sundar. B.Sc, LLB.



PART - I
SCIENCE, SENSE, LOGIC, REASONING
& QUESTIONING in
BHAGAVAD GEETHA

PART - II - @page 375
WHAT IS
SANATHANA DHARMA OR HINDUISM
SANATHAN MEDITATION
AND
OTHER RIGHT
SPIRITUAL PRACTISES WHICH ARE
SPIRITUALLY EVOLUTIONARY IN
NATURE

SCIENCE, SENSE, LOGIC, REASONING & QUESTIONING in BHAGAVAD GEETHA

By
M. Mohan Sundar.

The essence of Bhagavad Geetha is
*“ Be Righteous ; Do your accepted and allotted
duties with application, dedication and
discipline with open mind towards results ;
Turn your mind inward and Meditate upon
the Supreme Being and spiritually evolve to
reach the Supreme Being ”.*

Spirituality is always Natural & Universal and
devoid of any dogmas ; Religion is sectarian
(dogmatic approach to the Supreme Being).

*A prejudiced mind / indoctrinated mind can
never realise or attain Supreme Truth / Universal
Consciousness / God Consciousness because of its
conditioned limitations.*

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NOTE: *The words Universal Consciousness, Supreme Consciousness, Cosmic Consciousness, God Consciousness, Universal Self, Supreme Being and Supreme Truth, Supreme Soul and Brahman are all one and the same but used according to the context and circumstances. Further the words like IT, ITSELF, HE, HIM are also used in reference to the Supreme Being according to the convenience and context.*

There may be a repetition of some of the aspects according to the context and in relevance to the subject.

Any spiritual philosophy or any religion claiming to be spiritual and truthful must withstand the scrutiny of Science, Sense, Logic, Reasoning and QUESTIONING. Unceasing questioning alone can lead to the deduction of real truth and then alone it can become worthy of following (Prashnopanishath). If not, following any such philosophy or religion will lead the soul to darkness.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते - Eeshopanishath

Some Great western observations on Bhagavadh Geetha as available in internet

- When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous.
- I have made the Bhagavad-Gita as the main source of my inspiration and guide for the purpose of scientific investigations and formation of the theories.
- We owe a lot to the Indians, who taught us how to count, without which no worth while scientific discovery could have been made.

- Albert Einstein, Great Scientist

- The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into its fullness.

- Hermann Karl Hesse,

German poet, novelist and painter.

- In the morning I bathe my intellect in the stupendous and cosmological philosophy of the Bhagavad-Gita in comparison with which our modern world & its literature seem puny & trivial.

- Henry David Thoreau,

American Philosopher

- I owed a magnificent day to the Bhagavad-Gita. It was the first of books: it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.

- Ralph Waldo Emerson, American Philosopher

- I hesitate not to pronounce the Gita a performance of great originality, of sublimity of conception, reasoning and diction almost unequalled.

- Warren Hastings, British Governor general of India.

- The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but also to all humanity.

- Aldous Huxley, English writer, novelist & philosopher.

- The Bhagavad-Gita has profound influence on the spirit of mankind by its devotion to God which is manifested by actions.

- Albert Schweitzer, French-German philosopher

" अहिंसा परमो धर्मः धर्म हिंसा तथैव च "

"The diamond alone can cut the other diamond". This is the law of Nature. Non-Violent way of life is the supreme ingredient of Sanaathana Dharma/ Hinduism (a comprehensive righteous way of life inclusive of Justice, Morality and Equality). However, when the Dharma (Dharma is NOT a religion formulated by one man through one book) is under attack by evil and demonic forces either physically or intellectually, it is necessary and imperative to use maximum force/power, physically or intellectually as required, to destroy/defeat those attacking forces and re-establish Dharma (*Ex: Mahabharata war*).

"धर्मो रक्षति रक्षितः" - Those who protect Dharma (Comprehensive righteousness) will also be protected by the same Dharma - *Mahabharatha*

Creation is nothing but the Creator Himself as it has manifested from HIM. Therefore, protect the creation (including earth, flora, fauna and nature) in all possible ways ; you will be worshiping the Creator. Creator is inside the creation as well as beyond.

Glossary of Sanskrit words

***Yoga* :-** Joining two things ; Joining Mind with Soul (Consciousness) ; Joining Individual Consciousness with the Universal Consciousness / Supreme Being/ God.

***Sankalpa* :-** Determined Intention.

***Dharma* :-** A comprehensive righteous way of life inclusive of Justice, Morality, Equality. Dharma simply means righteous conduct in all aspects of life. It includes non-violence, except while protecting oneself, one's family, one's way of life and one's nation. It also includes being devoid of anger, infatuation, partiality, deceit, and not causing harm to society, social order, environment, fellow human and animal beings ; keeping the desires within the frame work of righteousness, not being harmful in any manner. Following the path of humility and humanity along with charity and kindness.

***Karma* :-** Action. Also mean sum of good and bad actions & reactions phenomena.

***Brahman* :-** The formless Omnipresent, Omnipotent, Omniscient, All pervading,

All Knowing and All Merciful Supreme Consciousness/ Supreme Being/God.

Saadhana :- Spiritual pursuit/Spiritual Practises

Thapasya :- Spiritual Austerities.

Sanathana :- Eternal, Everlasting.

Homa/ Yagna:- It is a fire ritual in which holy materials as prescribed by Vedas are offered to God forms which are governing the creation, praying the fire god to transfer the holy materials thus offered to intended God forms in order to get their grace to the Individual or Society or world at large.

Moksha:- Dissemination of Individual Consciousness (soul) into Universal Consciousness (Supreme Being) so as to attain eternity and not to return to the cycle of births and deaths again. A state which is beyond Time and Space.

Spiritual pursuit (saadhana) is the return journey of the Soul (Individual Consciousness) to its origin (God / Supreme Being).

THE CONCEPT OF SUPREME BEING / UNIVERSAL CONSCIOUSNESS / GOD IN SANATHANA DHARMA

Sanathana Dharma (Hinduism as called by invaders) envisages One Supreme God/ Supreme Truth / Supreme Consciousness known as Brahman. This Brahman is formless, all pervading, all knowing, Omnipresent, Omnipotent, Omniscient, non-changing eternal ONE without a Beginning or Ending. This formless Brahman is beyond time and space and IT is of Supreme Peace and Bliss and in live Silence. It is static yet dynamic. This Supreme Brahman (God) has expressed ITSELF as creation comprising multiverse, multi dimensional universe with living and non-living beings subjecting to time and space. The time and space are also created by the same Supreme Brahman. As the creation has manifested from the Supreme Brahman, the creation is automatically made up of the same Brahman therefore the creation is worshipable with due honour and respect (not to be destructive

towards creation). This means the creator is in the creation and also beyond the creation because all aspects of the creation are within the creator (Vishwaroopa-Multiverse expressed form of the Supreme Being).

This Supreme Brahman has also expressed itself in many many God forms which are in their manifested form at finer and finer levels of creation and they operate, administer and maintain the creation and the Brahman which has expressed itself in the creation within time and space also remains in absolute blissful silence and peace, remaining static beyond the creation. Therefore scripture of Sanathana Dharma proclaim “*Antherbahishcha tath sarvam vyapya naaraayana sthithaha*” meaning God is pervading both within the creation and also beyond the creation. Therefore in essence the Brahman is eternal, everlasting, non changing Supreme Being without a beginning, middle or end and it is both finite and infinite in nature (HE is everywhere in everything yet HE is beyond). The Individual Consciousness / Soul /

Aathma has its origin from this Supreme Brahman and finally it has the return journey to its origin and this return journey is nothing but the spiritual evolution to disseminate into the Supreme Brahman and not to return into the cycle of births and deaths, just as a river joining the sea losing its individuality and becoming the sea which is ever there. This state is termed Moksha and Sanathana Dharma envisages this state to be attained by every Individual Consciousness/ Aathma/ Soul.

Sanathana Dharma also envisages that this Supreme Being/ Brahman can be attained by worshiping/Meditating on any one of the God forms which are within time and space and also by worshiping any divine items within the creation such as holy trees emitting more pranic energy or the images of the God forms in the creation. These forms are the really expressed forms of the Supreme Being for operating and maintaining the creation and by worshiping any one of these God forms one can attain THAT formless Brahman. Worshiping of the manifested

forms easily make the seeker to realise that Supreme Being through this medium and it is the easiest way to reach the Supreme Being because the seeker/ devotee easily interacts with the God form as if he interacts with a highly revered person and thereby emotionally connecting to the Supreme Being in a live way. The manifested God forms ultimately gives way to the knowledge and experience of THAT formless Supreme Being / Brahman and ITS attainment also.

The Supreme Being can also be approached directly as THE formless, all pervading Supreme Being without worshipping any God forms. It is difficult to comprehend that unmanifest Brahman as unbounded, beyond time and space without any beginning, middle or end and ITS All knowing, Omnipresent, Omnipotent, Omniscient, All Merciful Supreme Being. This formless Supreme Being cannot be approached through the emotion of devotion as in the case of worship of God forms. Therefore the scriptures envisage that such seekers must serve the living

beings, being non violent, revering and protecting the nature and doing accepted and allotted duties with application, dedication and discipline without attachment to the results and perceiving the presence of Supreme Being both in the living and non-living beings as one and same Brahman and at the same time appreciating and respecting different aspects of the creation also as the truth.

The upanishadh declare thus :-

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Meaning whatever that manifests from that formless absolute Supreme Being is as complete as the Supreme Being itself and all the manifestations whatever they are will disseminate back into the same Supreme Being becoming Absolute, complete and whole as the Supreme Being ITSELF.

One should apply the Science, Sense, Logic, Reasoning and Questioning to verify the truth of an issue which one wants to believe.

Any belief and practise that withstands the questioning will also stand the test of time

forever, just as Bhagavad Geetha withstood the questioning since more than five thousand years. Therefore, Bhagavad Geetha has become the guiding light to mankind and forever it shall remain so.

Any belief system or philosophy or religion must withstand the scrutiny of the above points to be believed. If not, it is not worth following, and following such belief system leaves one in void.

Don't believe those Gurus who preach that all religions are same because they do not know the depth and uniqueness of Sanathana Dharma (Hinduism) and they have not studied other religious books comparatively to know what they preach.

Hinduism is a way of life, Spiritually evolutionary towards higher orders of life including the realisation of the Supreme Being (Universal Consciousness).

The nature of Sanathana Dharma is as infinite and all encompassing as that of the Supreme Being ITSELF, i.e. Sanathana Dharma is THE Supreme Being ITSELF and it is indestructible.

FOREWORD

In the battlefield when the epic Mahabharatha battle was about to begin, Arjuna asked his charioteer Lord Krushna to drive the chariot closer to the enemy's army so that he could get a full-glimpse of who are all there in the forefront of the enemy's camp. Lord Krushna drove the chariot into the midst of the two armies assembled in the battle field.

Arjuna, the great warrior and a benign soul got a closer look at the enemy's army. He saw his revered great teachers, grand fathers, aged relatives, uncles, brothers (inimical cousins), former comrades and friends and other kings. When he saw the close blood relations of his own clan, he was immediately overcome by depression and immense sadness because of the thought that he would have to kill all his blood relations of his own clan, and a great bloodshed was inevitable if he had to get back his kingdom for himself and his brothers. For a moment he forgot all the wicked things his cousins lead by Duryodhana have done to him and his brothers. They had deprived them of their kingdom by deceit and drove them away to the forest with several conditions, not to return for 13 years.

As a benign soul Arjuna rightly felt that it is better not to kill all those of his near and dear ones in the name of war, and instead better to forego his share in the kingdom. He threw away his bow and arrows and declared to Lord Krushna that he does not want to fight this calamitous war for achieving his selfish purpose. Therefore, he has decided to sacrifice everything rather than waging the war. Arjuna's earlier enthusiasm for the war disappeared and his spirits sank with dejection.

Having understood the state of mind of Arjuna, Lord Krushna was compelled to advise Arjuna and convince him to fight the war that was thrust on him and his brothers. This advice of Lord Krushna went on to become the greatest philosophy of life ever told on the planet earth and it became the guiding light to the mankind for all times.

It can be viewed in the philosophical sense that Arjuna represents human beings, Lord Krushna represents the Supreme Being, and the war represents the battle of life, and the Supreme knowledge imparted is the guiding light to the mankind.

It is relevant to note that 5000 years ago when lord Krushna gave this knowledge of Bhagavadh geetha there were no one man found religions (religion is only a set of dogmas but not Dharma) as they exists today. Therefore, the knowledge of Gita given by Lord Krushna was for the entire mankind. Remember, that Lord Krushna preached pure Spirituality for the evolution of man to higher and to highest spiritual order and not into those religions as exists today.

Wherever you are, whatever you are, constantly remember any one of the names of the SUPREME BEING as envisaged in Sanathana Dharma and do your allotted or accepted duties with application, dedication and discipline, follow the path of righteousness (Dharma). This is the main theme of Bhagavadh geetha.

It is also difficult to comprehend that Lord Krushna divided his counseling to Arjuna into different chapters classifying it in the battle field. Either Maharshi Veda Vyasa has done it when he wrote the Mahabharatha history of which it is an integral part or it has been done in the later stages by the scholars.

CHAPTER 1

ARJUNA VISHAADA YOGA

(ARJUNA'S DILEMMA AND DEPRESSION)

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ 1

Emperor Dhritarashtra said, “ Hey Sanjaya, what are my children and Pandu’s children, having assembled in the war field of Kurukshetra, doing ? ”.

Notes:- Emperor Dhritarashtra having sat along with his aid Sanjaya wanted to know what was going on in the war field of Kurukshetra. The children of Dhritarashtra who are hundred in number led by prince Duryodhana, and Dhritarashtra’s brother Pandu’s children five in number led by Yudhisthira assembled in the battlefield of Kurukshetra along with their armies to wage war. The children of King Pandu were entitled for half of the empire which Duryodhana and his brothers usurped deceitfully, driving away Pandavas to forest for a total of 13 years on several conditions. Pandavas having fulfilled all the conditions have come back and demanded their

half share in the empire which Duryodhana rejected to handover. Therefore, Pandavas were forced to wage the “Kurukshetra” war against Duryodhana and his brothers in order to gain back their half share of the empire. This war was calamitous and the one which became popularly known as Kurukshetra War. It was a Mega War in the world that was waged in Bhaarat (India) roughly 5,125 years ago.

Sanjaya who was the aid of Dritarashtra had a special talent of ‘televiewing’ through a tray of fire which was given to him by Sage VedaVyasa (The author of Mahabharatha history). Thus, he could see the events that are going on in the War-field of Kurukshetra and narrated in detail to emperor Dhritarashtra.

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ 2

Sanjaya said, “ Prince Duryodhana having seen Pandavas placement of their army went up to his Guru Dronachaarya and said...”

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 3

“ Oh, revered teacher did you see that your intelligent disciple Drushtadyumna who is on the side of Pandavas has tactfully arranged Pandava's army ” .

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 4

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ 5

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 6

Duryodhana further said, “ The army of Pandavas have the great heroes like Bheema, Arjuna, Sathyaki, King Virata, King Drupada, Drushtaketu, Chkethana and powerful King of Kashi, Purujitha, Kunthibhoja and best among men, Shaibhya, Valliant Yudhamanyu, Utthamouja, Subhadra's son Abhimanyu and Draupadi's five sons. All of these are great warriors ”.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ 7

“ Revered teacher, I will tell you what all changes I have made in placing the great warriors at appropriate positions in our army ”.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ 8

Great grandfather Bheeshma, Karna, Krupacharya and yourself who are most efficient warriors and Ashwatthama, Vikarna, Bhurishrava, Jayadratha and myself, are part of my group.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ 9

Apart from those, Shalya, Kruthavarma and others having donned the appropriate weaponries are willing to sacrifice themselves in the war for my victory.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ 10

Our army is unlimited led by the great Bheeshma and by all reasons our army is invincible and it is easy to win the army of Pandavas protected and led by Bheemasena.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ 11

All of you are placed at crucial places, be attentive and follow Acharya Bheeshma and protect him from all sides.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 12

The supreme warrior Bheeshma blew the conch (Shanka) like a roar of a Lion, getting ready for the war.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ 13

After Bheeshma blowing the conch, all the war signals at a time came into action, creating a tremendous war atmosphere.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 14

Lord Shree Krushna and Arjuna, riding a chariot drawn by white horses also blew their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 15

The Lord Krushna blew his conch known as “Panchajanya”, Arjuna blew his conch called “Devadattha”, Bheema blew his conch known as “Paundram”, thus happened a blowing of great conchs.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 16

Similarly, Kunthi's son King Yudhishtira blew his conch known as “Anantavijaya” and his other brothers Nakula and Sahadeva also blew their conches known as “Sughosha” and “Manipushpaka” respectively.

Notes:- Ready for the war, Pandavas - the five brothers i.e., King Yudhishtira, Bheema, Arjuna, Nakula and Sahadeva along with Lord Krushna blew their respective conchs.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ 17

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ 18

The great warrior Kings of Kashi, Shikhandi, Drushtadyumna, Virata, undefeatable Satyaki, King Drupada and Draupadi's sons and

Subhadra's son Abimanyu, all of them blew their conchs from all directions showing their readiness.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ 19

This type of thunderous blowing of conchs by Pandavas and their army terrified the hearts of Duryodhana and others.

Notes:- Here, this type of ferocious blowing of conchs by the Pandavas has virtually hinted Duryodhana that what was going to come further in the war.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ 20

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ 21

Arjuna said to Lord Krushna, who was his charioteer, to drive the chariot to the area which is between the two armies.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ 22

So, Arjuna continued, “ Let me see who are all

the great warriors in the opposite camp, from whom I can select the warriors and fight with ”.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ 23

Arjuna further said, “ I will look at all the Kings and other warriors who are standing in support of evil Duryodhana, and I will select them and fight with them”.

Notes:– Here, Arjuna who is one of the Greatest warriors of his era, has the moral duty to fight an equally talented enemy so that he would be doing justice to his war skills and that was the tradition followed in that era.

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 24

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ 25

So, Sanjaya viewing through his tele-mechanism informed Dhritarashtra that, Lord Krushna according to the wish of Arjuna drove the chariot between the two armies and said to Arjuna

“ Partha take a clear view of who are all assembled here in support of the Kauravas ”.

तत्रापश्यत्स्थितान् पार्थः पितृ नथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृ न्युत्रान्पौत्रान्सखींस्तथा ॥ 26

After this Arjuna saw his uncles, grand uncles, teachers, even great grand uncle, maternal uncles, brothers, sons, cousins, grand cousins and nephews and even some good-hearted relatives.

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ 27

Having seen all those blood relations, cousins, teachers and others, Arjuna was overcome by tremendous compassion.

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 28

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 29

गाण्डीवं स्रंसते हस्तात्त्वक्चै व परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 30

Arjuna said, “seeing all this war ready relatives

in the opposite camp, I am loosing my self-control on my body and mind and my bow 'Gaandeeva' is slipping from my hands and I am in a confused state of mind. I am not able to stand to fight the war.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 31

Arjuna said, " By killing all my relations in this war who are facing me, I do not see any positive achievement being done by me ".

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 32

Ajuna continued " Hey Krushna! I do not look for victory or feel that getting back our Kingdom is of any worth, and all the pleasure coming along with that. Life with this type of victory is not of any worth ".

Notes:- Arjuna having lost his courage because of weakening of his heart due to high compassion towards his own relatives and his teachers who are in the opposite camp, he felt war is not of any worth with so much of sufferings leaving behind on both the sides, merely because of Kingly pleasures that

may arise from gaining the entire Kingdom, if war is fought.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ 33

When we seek the welfare of all people in the Kingdom, yet, it is sad to see their army is ready to sacrifice their lives not achieving their well-being.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ 34

It is disheartening to see my teachers and my closest relatives in the opposite side are willing to fight this war.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 35

I would not like to kill all these relatives, even if I get authority over the three planes of the universe or on this earth. It does not matter to me anymore.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ 36

तस्मान्नाहर्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ 37

Arjuna further said to Krushna, “ Killing all these Dhritarashtra’s sons and their army would result in only accumulating sins and nothing more than that and definitely not happiness ”.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ 38

There are those people who are not worried about the sin of causing disharmony and chaos in the society for their selfish purposes, but people like us are aware of this great sin of disturbing and destroying the social orders.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ 39

Arjuna said, “ Krushna, social disorder and chaos occurring in the society due to this war, people with bad intentions would not mind cheating their own friends and relatives not caring about the sins. At the same time they become mentally corrupt in all possible ways. When people like us are aware of this social disaster, then why should we not restrain from this sinful act ? ”.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ 40

Each clan in the society will be deprived of their traditional righteous way of conduct and thereby Sanathana Dharma will take a beating.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्य जायते वर्णसङ्करः ॥ 41

The intermixing of Varnas would result in not performing offerings to the dead elders and thereby the souls of the dead would also go down to the darker layers of the creation.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ 42

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 43

Similarly, people who would get confused in performing their inherited traditional professions, result in the loss of occupational and professional output.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥ 44

Krushna, the people who have lost their

traditional (Dharmic duties) track of doing spiritual duties, we know that they enter into the darker realms of creation for unknown quantum of time.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 45

Even though we are endowed with intelligence, we are willing to kill for the sake of Kingdom and sensual pleasures. What a pity !

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 46

It's a blessing to me, even though I would not fight with weapons, if Dhritarashtra's sons kill me.

सञ्जय उवाच ।

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ 47

Sanjaya said to Dhritarashtra, “ Arjuna saying so to Krushna, dropped his bow and arrows, and sat down besides the chariot with a tragic state of mind ”.

HERE ENDS THE ARJUNA'S VISHAADA YOGA

(DEJECTION PHASE)

CHAPTER – 2

SAANKHYA YOGA

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ 1

Sanjaya said, “Arjuna having totally overcome by compassion for the inimical relatives sat silently with tears in the eyes. Then Krushna seeing Arjuna in this way spoke to him thus”.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2

Lord Krushna said, “ Hey Arjuna, in this hour of beginning of the war, why have you been taken away by infatuation ? This is not the way great warriors behave in the war field. This type of behaviour neither gives you heaven nor name and fame in this world ”.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 3

Krushna continued, “Arjuna do not give way to the weakness of your heart and become

incompetent. Give up this weakness of your heart and get up and fight the war ”.

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ 4

Arjuna further asked, “ Krushna, how can I fight against my worshipable Gurus Bheeshma and Dronachaarya ? ”.

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ 5

Krushna, it is better to live on alms than killing the great gurus and enjoying the sensual pleasures of this blood-stained Kingdom won by us.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः।

यानेव हत्वा न जिजीविषाम स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥ 6

I am confused whether to fight this war or not ? I do not know, whether we conquer our enemies or our enemies conquer us. We would not like to kill our cousins. Unfortunately, they are standing here as our enemies.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7

Arjuna continued, “ In this confused state of my wisdom, Krushna, tell me which is the best course of action for me at this hour. Now I have surrendered to YOU as your disciple. Tell me, what is the right course of action for me now ? ”.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपन्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ 8

My grief is drying up my senses, I feel that even if the Kingdom is won from the enemies, I do not think that I would be happy and peaceful.

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ 9

Sanjaya said, “Arjuna having said all these thoughts of his mind to Lord Krushna, declared emphatically that he would not fight the war. Saying so, he became silent ”.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ 10

In the midst of two armies, Lord Krushna with a pleasant smile said to Arjuna in the following way.

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 11

Lord Krushna said, “ Arjuna, you speak like a wise man. Wise men do not grieve for those who should not be grieved for or for those presently living ”.

Notes:- Implying that those who are destined to die in the war as per their destiny will die anyway, and those who are destined to survive will survive. This being the cosmic WILL, whom is he grieving for ? Whether for those who are going to die or for those who are going to live after the war.

It is Nature's law that whichever living being (including human beings) takes birth shall die after their prescribed period of lifetime. The wise are aware of this play of nature very well and they do not unduly grieve over it, and they maintain their Equanimity of mind relatively.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12

At any time, in the time scale neither I ceased to exist nor you ceased to exist. As a matter of fact,

even all these warriors existed in the past and, we and they are all going to be there in the future also.

Notes:- Here, Lord Krushna is talking about existence of every Individualized Consciousness from the time it has manifested, until the time it is withdrawn into the Supreme Being. Even the TIME is also withdrawn at the end of one cosmic timescale i.e. after completion of allotted age of a particular creation in the Multiverse and multi dimensional Universe .

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ 13

Just as childhood, youth and old age are natural to all the souls (Individual Beings) which have donned the physical body, casting the old and donning new bodies is also natural. Therefore, the courageous people will not be deluded by this attachment to the body (implying rebirth of the soul is inevitable).

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14

The five senses are the cause for one to

experience heat or cold, happiness or sorrows and this phenomena is natural. Therefore, it is inevitable to go through them with an Equanimity State of Mind. Therefore, Arjuna be courageous enough to endure them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15

Arjuna, one who develops a Neutral State of Mind towards happiness and sorrows, ups and downs of life will not be disturbed by this phenomenon and such a person is entitled to be liberated from the senses and reach the SUPREME CONSCIOUSNESS/ SUPREME BEING for eternity (Attain Moksha).

Notes:- It is necessary for a human being through his wisdom to develop Equanimity State of Mind towards happiness and sorrows and not to get attached to them. Such a person is entitled to evolve to reach the Supreme Being which is beyond the creation i.e. Time and Space, and free himself from the cycle of births and deaths. Such a state is known as “Moksha”, which means dissolving one’s ego (Individuality) into the Supreme Being/ Universal

Consciousness and becoming THAT (just as a river infusing into the sea) with no more Individuality (Moksha is the goal to be attained in Sanathana Dharma and not any spiritual powers or the transient hell or heaven planes of existence which are within the creation at different finer levels).

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 16

That which is NOT true has no real existence (transient), and that which is TRUE shall never die or cease to exist. The philosophers know this truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ 17

Arjuna, know the truth that, the ONE which is pervading in the entire visible creation and beyond is Eternal, Everlasting and IT is Indestructible.

Notes:- Here, Lord Krushna emphatically says that the Supreme Being/ Universal Consciousness/ GOD is pervading in every aspect of the visible creation as a core aspect. Therefore, this Supreme Being is Imperishable, Eternal and Everlasting.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ 18

Arjuna, now you know that, all visible bodies you are seeing as your enemies in this war-field are perishable except their Consciousness (souls). Therefore, get up and fight.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19

He who thinks that he is killing the soul, and he who thinks that his soul is being killed, both are ignorant. The soul cannot kill nor can get killed, for it is indestructible (implying that the soul is eternal and immortal). Killing can only be done by killing the body and not the Consciousness (Soul).

Notes:- Here, it is important to understand that some people talk about Spirit possessing another person, and sometime declaring that it wants to kill the possessed person. Here we have to understand that the spirit which has possessed, though in it's core, it is also an Individual Consciousness but it is in it's finer form as spirit due to it's Karma with a revengeful attitude. Therefore, we can safely assume

that, this spirit which is possessing the person can only kill the possessed person's body but not his soul (his Individual Consciousness which is eternal). Therefore it is not the soul killing another soul.

न जायते म्रियते वा कदाचि नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20

The soul has no birth or death, nor was it born once upon a time and now continued to exist. It has no beginning or end. Even when the physical body donned by it dies, the soul never dies (indestructible). It is Eternal.

Notes:- The Individual Consciousness is a part and parcel of the Eternal, Everlasting Universal Consciousness which has no birth or death at any time. Therefore, the Individual Consciousness (Aatma or Soul) being a part of THAT Eternal Consciousness which has no beginning and end can only reach THAT Supreme Being through it's Right Spiritual Saadhana [i.e., Spiritual Evolution is the return journey of the soul (Individual Consciousness) to it's origin (Universal Consciousness)].

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ 21

Arjuna, he who knows that Aatma (soul or Individual Consciousness) is indestructible, eternal, and everlasting, how can it kill the soul of another person ?.

Notes:- So here, Lord Krushna is explaining that the Individual Consciousness (Aatma/Soul) which is eternal and everlasting cannot kill another person's soul except killing the physical body, through it's own donned body.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही ॥ 22
Just as a person disposes off his old clothes and wears new clothes, in the same way the Soul (the Individual Consciousness which is bound by the Karma of innumerable births is known as Jeevaathma) sheds the old body and takes on new body to continue it's journey of evolution.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ 24

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 25

The soul (Individual Consciousness) cannot be cut by any type of weapons, fire cannot burn it to ashes, water cannot soak it to dissolve it and the wind cannot dry it/ extinguish it. Therefore the soul is Eternal and Everlasting and it is not proper to grieve over it when a person is dead.

Notes:- In this stanza, Krushna makes it very clear that the Consciousness is beyond any layers of matter, including any type of frequencies. This implies that Consciousness is not a matter, either gross or finer, because it is a part of the Universal Consciousness (Cosmic Soul). Further Krushna says that the soul is eternal and indestructible in it's quality. It is beyond everything and anything, only being aware of ITSELF. One who knows all about the Consciousnesses will never grieve over physical death and he should not grieve anymore over his death or that of his enemies.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ 26

If you are of the opinion that the Soul (Individual Consciousness) takes birth and dies again and again, even then it is improper for you to grieve in the light of knowledge given by ME.

Notes:- Here, Krushna implies that, the soul even though does not have birth and death, except transmigrating from one body to another, the above said opinion of Arjuna, still if he has any miss-placed opinion, then also it is not proper to grieve over that eternal and ever existing soul which is a part and parcel of the Universal Soul.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27

Death is certain to all those who are born, and rebirth is inevitable to all those who are dead. When this is an Inevitable Phenomena, it is better not to grieve on this.

Notes:- Unless the soul disseminates into that Immortal Soul/ Universal Consciousness by attaining Moksha, rebirth and death cycle is inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28

All the living beings are invisible before birth and they become invisible after death, so they are visible only between life and death. Therefore, it is unnecessary to worry about this natural phenomenon.

आश्चर्यवत्पश्यति कश्चिदेन माश्चर्यवद्ब्रूयति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ 29

Some great people experience the soul as a wonder, some other great people describe it as a wonder, some other hear this phenomenon as a wonder. Despite, some who hear all these truths will continue to remain ignorant.

देही नित्यमवध्योज्यं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30

The Universal Soul (GOD) is there as Individual Souls in all the living beings. Is it possible to grieve over all those living beings physically dying at their own time ?

Notes:- Lord Krushna is implying that HE as the Supreme Being is present in all the living beings and the bodies of the living beings die at their stipulated time. Therefore, it is not possible to grieve over all those dying beings, and in other words their Individual Consciousness which is part of the Universal Consciousness is immortal and it transmigrates into new bodies, be it human beings or animals.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ 31

As a person of warrior clan, it is your duty to wage war in order to uphold righteousness in the society. There is no greater blessing to you than doing your allotted duty.

Notes:- Krushna is advising Arjuna that, it is his duty as a warrior, having born in a warrior clan to put down the unrighteousness and uphold righteousness. Therefore, his fear of killing unrighteous blood relations who are in the opposite camp is unfounded.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ 32

It is an opportunity for a warrior to fight such a war for upholding the righteousness, and the doors of heaven are open to such great warriors.

Notes:- It is the duty of a great warrior (in this case prince Arjuna is one of the greatest warriors in the world). He is duty bound to fight a war against unrighteous enemies and save his people from the misrule of the unrighteous enemies.

अथ चेतस्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ 33

Arjuna, if you do not fight this righteous war, you will be failing in your duty. By doing so, not only you will suffer from loss of fame but also incur sin (For not doing one's allotted and accepted duty/ omission of duty).

Notes:- Here, Lord Krushna used the word Swadharma which applies to every human being. Whatever the duty, be it social or spiritual duty supposed to be done by a person and if he fails to do his duty, then he incurs karma because of omission of duty. This type of behaviour generally results in a person losing his graceful image.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययम् ।

सम्भावितस्य चाकीर्तिं मरणदतिरिच्यते ॥ 34

Your ill reputation will remain for a long time and for a man of great reputation, it is worse than death.

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ 35

Those who have held you in great esteem will start looking down on you as if you have run away from the battlefield due to fear of war.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ 36

Your enemies will start condemning your ability to fight war and talk very ill of you. There cannot be anything more humiliating and painful than that.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37

If you get killed in this war, you will reach heavenly abode and if you win the war you will be ruling the Kingdom establishing righteousness. Therefore Arjuna, get up and be determined to fight this war.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 38

Arjuna, have EQUANIMITY of mind and intellect towards success or failure, gain or loss and happiness or sorrows. If you wage this war with this Equanimity State of Mind and Intellect, you will definitely not incur any sin.

Notes:- One will not be caught in the bondage of Karma i.e., action and reaction phenomenon that binds an entity into the creation, and makes him to

take birth again and again. Here in this case Arjuna would suffer from omission of doing duty which itself will bind him in karma.

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 39

Arjuna, so far I have counselled you intellectually. Now listen to ME with regard to doing ACTION without attachment of desires towards it (Selfless Action / Karma Yoga). By performing this type of Action, you will be freed from the bondage of action and reaction phenomena i.e. Karma (free from the bondage of committing sin and accumulating bad Karma).

Notes:- Bhagavad-Gita is a practical spiritual philosophy mainly focussing on the RIGHT ACTION (purity of action) which does not result in REACTION (binding the action doer in the law of karma). The entire counselling of Arjuna by Lord Krushna is to remove the fear of Arjuna that he was doing wrong action by killing his own kith and kin for the sake of fulfilling his and his brother's desire to get back their rightful share in the Kingdom. He was overcome by the sense of guilt, compassion, and confusion

whether to fight the war or not. Therefore, it became necessary for Lord Krushna to teach the secret of RIGHT ACTION to Arjuna to dispel his apprehension. In the coming stanzas time and again there is reference to doing action without desire or free from desires .

It is usually interpreted that actions have to be done without any desires whatsoever. If so, the actions done without any purpose become direction less and meaningless.

A worker after doing his work honestly, expecting his salary cannot be termed as action with desire. Unless he gets his salary he cannot fulfil his duties towards his family and himself. Action done rightly for the fulfillment of livelihood cannot be termed as action with desire.

Similarly, a businessman rightly doing his business and expecting profits to fulfill his requirements and that of his family, cannot be said as action with desire. In the above two aspects as examples, the only thing for consideration is whether there is RIGHT action or purity of action in earning their livelihood (to avoid reaction from the law of karma).

Lord Krushna's philosophy of Right Action means actions done to fulfill righteous desires or to fulfill the righteous duties that are allotted or accepted i.e., fulfillment of desires in accordance with Dharma (righteousness). Action done to put down unrighteousness is also Right action.

This is the theme of the counseling given to Arjuna to fight the Mahabharata war (which is primarily for the purpose of putting down unrighteousness and for the fulfillment of righteous desires of Pandavas to get back their share of Kingdom which they were deprived-off by Duryodhana by deceit).

Therefore, RIGHT ACTION means action done for the purpose of fulfillment of such desires which are in accordance with DHARMA either for the good of the individual, society or for the world. If Arjuna's action of fighting the war has no purpose for him, then his actions become meaningless and direction less. Action done for the good and righteous purpose but with some greed behind it is an imperfect action. Like doing good for the sake of name, fame or even for earning the divine grace.

Therefore, wherever and whenever references come

in the future stanzas with regard to action without desire, simply means action without any greed, bad intention, deceit and unrighteousness behind it, and totally for righteous purpose.

Action without desire should be further understood as or construed as action done in accordance with Dharma devoid of greed, anger, selfishness, arrogance (egoism), infatuation and jealous (six negative traits). Therefore, in this practical world one should try to do actions righteously as far as possible to reduce karmic load.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 40

Shree Krushna continued, “ If you act with the Equanimity of Mind and Intellect, there will be no sowing of seed of sin, and instead you will not get the tainting of the results. This type of non-attached action is a righteous way of action which will prevent you from the clutches of cycle of births and deaths ”.

Notes:- Any person doing action in the course of his duty without any attachment towards the results of such duty will not be bound by the principle of

action and reaction phenomenon (Karma). And such a person will be freed from the cycle of births and deaths because he has not incurred Karma. This is one of the most important lessons to mankind, imparting how to do action in the worldly life without having attachment towards the results, because results depend upon various factors involved in it according to it's circumstances and the quality of Action.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41

Arjuna, the way of doing Karma yoga (action) as I explained (with equanimity of Mind and Intellect), definitely and spontaneously will result in absolute focus on the Action. On the other hand, those people who lack wisdom will have their focus varying (not one pointed) and thereby the mind will suffer from lack of focus on the Action they do.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ 42

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43

Those who do action for getting praise from others or for the glory, or for desiring/attaining of heavenly abode are foolishly thinking that there is nothing beyond that and such actions will result in rebirth-oriented phenomena (i.e., to revolve in the cycle of births and deaths).

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44

Those who are doing action with worldly interest of gaining wealth, name, fame and luxuries of this worldly life, such people will suffer from total lack of belief and focus on the existence of Supreme Being/Universal Consciousness/God.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45

Arjuna, Vedas describe performance of such actions which are in the combination of Positive (Sathwa Guna), Semi- Positive (Rajo Guna) and Negative traits (Thamo Guna), and they are performed for deriving the pleasures, happiness and worldly wellbeing deriving from the grace of God forms with heaven as the goal. But you raise above these three traits (Gunas) and such

pleasures and the dualities of happiness and sorrows, pains and pleasures, and only focus on the Eternal Supreme Being for your eternal well-being.

Notes:- AAAum is the primordial cosmic sound from which all the Vedic hymns manifest. “A” is the first letter among the Syllables. AAAum is also at the root of all the three traits from which all the living (divine, i.e. gods and goddesses, and also dark forces) and non-living creation emerge. The Vedas being sounds in their origin, deals only with the creation of all layers.

The Individual Consciousness (Self) and the Supreme Being (Universal Consciousness) are beyond the Cosmic Sound AAAum (i.e., three traits) and they are in Absolute State of Tranquility (Supreme Peace, Bliss and Live Silence, i.e. beyond sound) and Supreme Bliss of IT’S own.

When one is established in his own consciousness (Self), he is freed from the influence of these three traits and his thinking will be in accordance with the WILL of the Supreme Being and not according to his mind tainted by the three traits. Therefore,

Lord Krushna asks Arjuna to rise above the three traits putting an end to the influence of the mind (three traits), and follow the Cosmic WILL of the Supreme Being.

Lord Krushna always held a flute in his hand symbolically indicating that, he was not only beyond creational sound AAAum and the Vedas thereon (three traits), but also in perfect control of the sound AAAum which is the root of the creation, along with all the living and non-living beings.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46

When a reservoir is full and is overflowing, the smaller reservoir becomes less relevant. In the same way, one who attains the Universal Consciousness/ Supreme Being through Right Spiritual Practices, for him Vedas become less relevant.

Notes:- Right Spiritual Practices will gradually lead the practitioner to attain the Universal Consciousness or the Supreme Being and for such a person, when there is nothing more to attain, the Vedic practises which are meant for appeasing Gods

and Goddesses for the well-being of oneself or for the well-being of the society will be of less relevance, because such a realized person who becomes aware of the operation of Karma of individuals or the collective Karma of the society or the world, will not interfere with the operation of Karma.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47

Arjuna, you have got control over your actions (planning and execution) but not on the results of such actions. If you are more focussed on the results of your actions (anxious of the results), then actions will suffer from imperfection and in turn the results. At the same time do not develop the attitude of non-action (not doing your duty fearing the karma).

Notes:- In other words, one has got control on doing the action with application, dedication and discipline to the best of one's ability, but not on the results of it.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48

Arjuna, perform action having an EVEN (Neutral) State of Mind not worried about success or failure

from such action. Developing this EVEN state of mind is called YOGA (in other words establishing one's mind and intellect in one's own self/ consciousness and performing action).

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49

Actions done with the desires only for the sake of results are always of lesser order (imperfect action, because for the sake of the results one may take to deviant paths). Such actions bind the person who is doing the action in Karma (Action and Reaction phenomenon). Therefore, be intelligent enough to do action with the EVEN state of mind (Not worrying about success or failure).

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 50

A person who does action with the EVEN state of mind will leave back the good and bad results of such actions in this world itself. He will be freed from the bondage of Karma. Therefore, you prefer to do action in this Yogic State of Mind (EVEN state).

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 51

People of knowledge who do action with this EVEN state of mind will alone have the ability to renounce the fruits of their action and free themselves from the bondage of action (Karma) and attain the highest Spiritual State (Moksha).

Notes:- In the above two stanzas, Lord Krushna clearly explains that whoever develops an Equanimity state of Mind through Right Spiritual Practises like Right Meditation on the Supreme Being or by the way of Japa on the Supreme Being or through Manana and Shravana i.e., constantly remembering or repeating mentally a chosen Sanathan Divine Name of their choice while doing easy works which does not call for greater concentration. Those who perform their actions/ duties in this Equanimity state of mind, they develop the ability to renounce (give up) the good and bad results of such actions in this world itself, and they will be freed from the bondage of any actions that they have done in the worldly life. Such persons attain the Highest Spiritual Order i.e. Moksha,

which is nothing but disseminating one's self into the Supreme Being, just as a river joining the sea losing it's individuality but becoming the sea itself which is ever there.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ 52

Anytime when you rise above all infatuations towards the worldly life and also towards heavenly life, then you become a true renunciate.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ 53

Arjuna when you are influenced by different aspects of life and yet your intellect is not swayed away by that, and if your intellect permanently rests in an unwavering state, then you attain Yoga i.e., alignment with the Supreme Being.

Notes:- One who is not swayed away by variety of activities of the world which are not true, then his intelligence is firmly fixed in Meditation and becomes stable without any deviations. Such a person attains Yoga which means a permanent alignment with the Supreme Being / Universal Consciousness/ GOD.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ 54

Arjuna asked, “ Hey Krushna, tell me the qualities of a person who has attained Equanimity state of mind with a non-oscillating intellect. How he speaks and behaves ? ”.

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 55

Krushna said, “Arjuna, he who at all times has renounced or extinguished all his desires (worldly and heavenly) such a person will find his happiness in his own pure consciousness (Soul) and he is called as “Stitha-Pragna” (whose mind and intellect have become non-wavery at all times because these are in union with his own consciousness).

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 56

He who is established in absolute Equanimity of Mind will not be swayed away by happiness and sorrows, and has got rid of emotional

attachments towards his people and free from fear, anger and hatred which are also extinguished, such a person is termed as Muni (A person of highest spiritual order).

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57

Anyone, who is friendly with everybody and not affected by the happenings of good and bad events, and who does not carry hatred and jealous towards anybody, such a person's intellect becomes stable (established in the Equanimity State).

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 58

Just as a tortoise withdraws its limbs into itself and become mute to the world, similarly, a person who is established in the Equanimity state of Mind, even though he is living through his senses, yet he will not react with any attachments, emotions, likes and dislikes.

Notes:- A person, through Right Spiritual Practices, if develop proper control over his senses, he would not be influenced by any sort of information fed to

him. He would react only appropriately to the requirements of the situation and not with any emotions, because he is established in the Equanimity State of Mind.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 59

A person who turns away his senses from the worldly aspects, yet the interest in the worldly aspects has not fully disappeared, but if established in the Equanimity State of Mind having aligned with the Universal Consciousness / Supreme Being/ GOD, all the worldly interests just get extinguished in course of time. In other words, such a person will not be swayed away by any events of life (Good and Bad).

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 60

When desires in any person (worldly desires) are not extinguished fully, even a good minded person who is trying to have control over his senses, his mind too will be swayed away by worldly affairs.

Notes:- Here Lord Krushna is explaining that,

someone who is trying to take control of his senses to develop detachment towards the influence of worldly affairs, yet if his desires of all types are not extinguished fully, worldly information fed by the senses may disturb his mind.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 61

Therefore, the Spiritual Seeker should try to control his senses as far as possible, and with a calm state of mind, letting himself into Meditation with his heart and soul dedicated to ME. If his senses come under his control then his intellect and mind will become stable.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ 62

One who thinks more about the worldly desires, his attachment towards worldly aspects increases. If such worldly desires are not fulfilled, he will become very angry with himself and circumstances.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 63

Anger leads to frustration. Frustration leads to

disturbance in memory which in turn results in imbalance in the mental state causing loss of wisdom and the person ends up in mental ruin (which means Depression).

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 64

A person of self-control who has raised above all emotions, will naturally have control over his senses and thereby he enjoys a pleasant state of mind.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 65

One who attains this pleasant state of mind will be freed from sorrows and his intelligence will be firmly aligned with the Supreme Being/ Universal Consciousness/ God.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ 66

He who has not controlled his senses will be carried away by emotions. Loss of emotional stability will deprive him peace of mind. There is no happiness without peace of mind.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ 67

Just as a boat is swayed away by waves because of wind, similarly, the mind which is operating through senses will be swayed away by the intelligence of a person causing loss of discretion.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 68

To whatever extent a person controlled his mind from the senses to that extent his intelligence will be stable.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 69

Whenever the world is awake, a yogi is in sleep (He remains in the transcendental state), and when the world is sleeping a yogi is fully awake in the Universal Consciousnesses. Such a person is known as a Muni.

Notes:- When the world is busy with activities, a Yogi keeps away from the unwanted activities of the world (except he does actions, which are necessary for the good of the world) and he spends his time in silence in isolation. When the whole world is sleeping

which means, when all the activities of Nature are at minimum level, a yogi keeps himself awake and takes the opportunity to dive deep into his own consciousness (Soul/Aatma) through Meditation and connect himself to the Universal Consciousness (GOD). A person of that state is called Muni.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ 70

Just as the static sea is undisturbed by the innumerable rivers joining it, a person established in the EVEN state of mind (Yoga) is not carried away by the influences of the worldly affairs and desires, and such a person will enjoy the Supreme peace. This is not attainable by a person plagued by desires.

Notes:- A person finds his Supreme happiness and peace in his own Self (Aatma/Consciousness) without getting disturbed from all the desires that may plague (Disturb) in the normal course of life, but all of them simply get extinguished, just as rivers from all directions pouring their water into the sea extinguishing themselves but the sea remains undisturbed.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ 71

A person who has attained Supreme peace in his own self / consciousness will be free from likes and dislikes, free from ego and impartial in his attitude.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ 72

Arjuna, who ever attains this above state, which I have described shall never fall victim to any infatuation. Even at the time of his death, his consciousness will remain connected to the Supreme Being for all times.

HERE ENDS THE KNOWLEDGE OF SAANKHYA YOGA

Those who are attached to the concept of formless aspect of the Supreme Being or God forget that the formless Supreme Being ITSELF has taken the form as the infinite creation. Therefore, form or formlessness of the Supreme Being is one and the same for the intelligent seeker of truth.

CHAPTER 3

KARMA YOGA

(FIELD OF RIGHT ACTION AND DUTY)

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ 1

Arjuna said “ Hey Krushna, as YOU say Jnana (Knowledge of the Supreme Being) is the Supreme path for attaining the Ultimate State. Then why are YOU pushing me into the deadly Karma Yoga (field of Action) which may result in great sin? ”.

Notes:- Arjuna asked a very intelligent question as Krushna was explaining all about Meditation and Supreme path to be followed to attain everlasting state. Then he got a doubt that, was it necessary to fight the war on hand? Therefore, he is asking Krushna to tell in detail about the Karma Yoga which can also result in a massive reaction. Karma Yoga is all about doing allotted, accepted duties with application, dedication and discipline which could be free from reaction. However, Arjuna thought as a prince fighting the war on hand might result in not only great calamities, but also putting him in the

bondage of deadly sin. Having already heard about Jnana Yoga, in a way his reluctance to fight the war increased and fear of Karma also started plaguing him. Therefore, he wanted clarity from Lord Krushna.

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2

Krushna, YOU are confusing me with YOUR words. I am not able to understand which is a right thing for me to do ? What brings good to me ? Tell me about that specifically.

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ 3

Lord Krushna said, “ I have said long ago about two paths to reach ME. One is known as Saankhya Yoga, which is all about gaining the Supreme Knowledge to realize the Supreme Being. The other one is doing Karma Yoga which is nothing but doing accepted and allotted duties in accordance with total righteousness (Dharma). In other words, doing Karma Yoga with Equanimity State of Mind by which the Karma does not bind you ”.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 4

Krushna continued, “ Without performing Action i.e., Karma Yoga, you cannot renounce the fruits of Karma Yoga. So, Karma Yoga is very important for a seeker of truth to perform the allotted and accepted duties with perfection. Karma Yoga will also give the same results as that of Saankhya Yoga (Yoga through Knowledge). Both are complementary to each other ”.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 5

No human being can remain without performing Karma Yoga (Duties) at all times. All human beings are compelled to do actions (i.e., Karma yoga) according to their natural inborn instincts/ skills.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ 6

A person of lesser intelligence forcibly tries to control the senses from the worldly attitudes and think that he has gained control over the senses even though his mind is more interested

in worldly affairs. Such a person is chasing a mirage.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ 7

Arjuna, any person who has taken control of his senses through Right Spiritual Practises, and perform his actions and duties through his senses without any attachments, such a person is a great Karma Yogi.

Notes:- Here, Lord Shree Krushna is explaining to Arjuna the methodology of performing Action without having any emotional desires and attachments to the actions, because actions have to be performed through senses. If senses are under control then detachment towards the actions that are being performed will be a natural phenomena. Actions are done as only duties which are mandatory to a person.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8

It is better to perform action than not doing it. Performing action would help in keeping the natural rhythm of the body.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 9

Apart from doing Karma Yoga, sacrificing sacred offerings (materials) to the fire God is a benign action. But when people do worldly actions, the human beings get bonded by Karma because of the desires behind them. Therefore, Arjuna you perform your action (Duty) as if you are doing sacrifice of holy offerings to the fire in a Homa/ Yagna (because here a war was being fought to uphold righteousness/ Dharma).

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10

Lord Brahma who is also known as Prajapathi, who has created human beings in the beginning of creation has given the method known as Yagna (sacrificing prescribed holy materials to fire God in a Homa Kund) to the human beings with a blessing that they can perform Yagna giving offerings to God forms (The Gods are nothing but various Cosmic Forces who are operating and maintaining the creation) and get Divine Grace from them for fulfilling their rightful desires.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11

You, the people, appease the God forms through Yagna and satisfy them and God forms in-turn would grace you with prosperity. Through this righteous way (Homa/ Yagna) satisfy each other and enjoy peace.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12

Yagna or performance of sacrificial fire to the Gods result in the grace of Gods occurring naturally, whether one desires or not. Such a grace given by the Gods and the prosperity bestowed by them if not returned other way back to them, such a person is a deceiver. The doer should be aware of this.

Notes:- Whenever a person performs Yagna or Homa giving offerings to Gods, Gods in return grace him and bestow prosperity on that person who has performed the Yagna. Again, the person who has received the Divine grace and prosperity does not give back again to Gods in one form or the other (by doing charity, offering food to the poor, offering clothes to the poor, etc.), such person is a deceiver.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ 13

Those who make offerings to Gods in the Homa or Yagna (in the form of Naivedhya), and then eat the remaining Naivedhya so offered, such people will be cleansed of the toxins from their body (because it becomes a Prasad Graced by Gods). Those who cook food and does not offer to Gods and eat such food will be virtually eating the food devoid of divine grace.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 14

All living-beings evolve from food. Food grains are grown by the Grace of rains. Rains are invoked by the performance of Yagnas and Homas purifying the environment. This performance of Yagnas have evolved from Vedic knowledge. This great Vedic knowledge has evolved from the Supreme Being. Therefore Arjuna, know that the Supreme Being and the God forms are always present wherever the Yagnas/ Homas are performed.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 15

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ 16

Arjuna, whoever does not follow the above principle which is to be in conformity with nature, such a person only lives for the sensual pleasures of life and only adds sins to his life and that life is a wasted one.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ 17

He, who is established in his own Consciousness (Self), he will find his happiness and fulfillment in his own self. Therefore, he need not seek happiness from anywhere outside.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ 18

Such a person will not seek any gain from his Actions and also it is not necessary for him to do any action for gain, because he has found Supreme Bliss within himself, and therefore, he will also not seek any selfish things from any one.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ 19

Therefore, Arjuna, do your actions (Duties)

without any emotional attachments towards them or results, and by doing actions in such a way (Karma yoga) you will reach the Supreme Being in the end.

Notes:- Here, Lord Krushna explains the way of finding happiness within one-self by doing actions without any attachments and expectations. However, there could be certain gains from doing right actions, and such gains he will simply sacrifice for fulfilling his duties towards his family, society and to other living beings. Therefore, such a person will attain the Supreme Being for all times.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ 20

The King like Janaka and other realized people have done actions without any attachments for the well-being of the world. Keeping this in mind, Arjuna, you too do your Karma yoga (actions) in a similar way and it is good for you.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21

Whatever the great and pious people in the social order do, the same thing will be followed by other

members of the society because such people's actions are taken as a proof of right way of doing things.

Notes:- In the above stanza, Lord Krushna makes it very clear, in whatever way the elders and pious people of the society act, such acts will be taken for granted as a proof by the common people of the society. Therefore, it is important for the elders and the leading people of the society to set right examples for the society to follow. Whatever the actions great and pious people of a society do, the common people too act in the similar manner taking their actions as a standard and as righteous acts to do. Therefore, it is a great responsibility on the elders and leading people of the society to conduct themselves in a just and righteous manner setting right examples through their conduct and actions.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ 22

Lord Shree Krushna continued, “ Arjuna, there is nothing for ME to attain either in the Heavens, on Earth and also in the Lower Planes of the Creation, but yet, I continue to do actions for

the well-being of the creation as a whole ”.

Notes:- The word heavens simply means higher and higher planes of existence within the creation, and the lower planes mean the darker and negative planes of the creation including that of animal kingdom.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23

Arjuna, if I do not act, there will be a great chaos in the creation moving towards disintegration and also there is the danger of people following MY way.

Notes:- Lord Krushna is indirectly saying , through HIS own example, that every human being has to do his actions in accordance with his necessities keeping in conformity with righteousness /Dharma.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24

If I do not act there will be chaos in the world, and the classified actions that have to be done by each group (Varnas) gets disturbed totally, and this would lead towards dissolution of the social order as well as human existence.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ 25

Arjuna, the ignorant people do actions for the fulfillment of their desires. Those who are enlightened also do actions but for the well-being of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26

Those who are established in THAT non-changing, Universal/ Cosmic Consciousness should induce those ignorant people who are doing actions for the fulfilment of their desires, to do actions in accordance with righteous ways as prescribed in scriptures (Sanathan Scriptures).

Notes:- The people of wisdom in a society must guide the ignorant people to do their actions in conformity with nature, meaning not to do harmful actions against other human beings, living beings and nature, and also guide them towards scriptural duties. Thus, Lord Krushna emphasises that the wise people (enlightened people) have the responsibility to guide the ignorant of the society.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27

All the actions the human beings do are according to the influence of the nature based on their own instincts, traits and tendencies, but the one who is ignorant always thinks that ' I am the doer '.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28

Hey Arjuna, a wise person who is aware of his instincts, traits and tendencies will always be aware that those instincts, traits and tendencies are acting through him time to time, and therefore he should not get attached to the Three traits.

Notes:- The Three Traits mentioned by Lord Krushna are, Positive (Sathwa Guna), Semi-positive (Rajo Guna), and Negative (Thamo Guna) which are embedded in every human being. A person of wisdom knowing this knowledge not only balances his actions for the good using them according to the circumstances, and yet he will not be attached to them.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ 29

A wise man who is aware that the common man is doing actions according to the guidance of three traits of the nature, and doing such actions for the fulfillment of the desires will not disturb those ignorant unnecessarily.

Notes:- A wise person advises and guides an ignorant and selfish person only when he approaches him for proper guidance. Otherwise, the wise man should not disturb the ignorant unnecessarily in an interfering way.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31

Arjuna, fix your mind on ME, the Supreme Being, in an unwavering way and do your actions without any greed or attachment or regret towards them (towards actions). With this state of mind, you fight the war which is on your hand. Any person who has understood this MY above

Knowledge and does actions will be totally freed from the bondage of reactions of such actions.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ 32

Those who do not understand MY this way of principles of action, but finds fault with MY this philosophy of actions will be attracted into the Karma (action and reaction phenomena) of their actions and the consequences there on.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33

All living beings have their own nature and act according to their inherited instincts, traits and tendencies. Even a man of wisdom will also act according to his nature, of course balancing his traits towards the good.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34

The senses, and the senses orientation are the two things which cause attachments and hatred. Therefore, man should not fall victim to these two things, because these two things are great obstacles for one's Spiritual Evolution.

Notes:- It is necessary for a man to take reasonable control of the five senses and the instincts created by those five senses. Otherwise, they tend to lead man in the negative direction instigating him to do wrong actions and get into the web of Karma like a spider. In other words, he will be stuck in the evolutionary order.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 35

Life is not worth following the duties or occupations of others which may appear better than the one a person is already doing. It is better to die in doing one's duty which is natural to one's nature (positive duties), and adopting to some other's way of life / occupation which is not natural to him is highly distracting from Spiritual Evolution and death is better than that.

Notes:- Here, Lord Krushna is giving a great lesson to mankind that it is worth following a natural duty that has come to a person and which he has accepted as a matter of righteous duty/action. Though the duties which others are doing may appear better than what he is doing, yet it is not

worth following it, because it is as good as stepping into other man's shoe where the duties envisaged in the other person's way of life may not be suitable to the inborn nature of this person. Therefore, he becomes a miss-fit in doing those duties towards which he got attracted and because of which he gives up his righteous duties. Therefore, his Spiritual Evolution stands still without further progress. Thus, it is better to do the righteous duties which are natural to one's attitude, character and aptitude and it is better not to step into other man's shoes merely because of attraction thinking that it is better than what he is already doing. Swadharma simply means one's accepted duties which are natural to his instincts. Paradharma means that which is not natural to a person but alien to his nature/ instincts.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्य बलादिव नियोजितः ॥ 36

Arjuna said, “ Does that mean Krushna, even though one does not intend to do wrong actions, but what is that which compels him to do wrong actions/ sins ? ”.

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ॥

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37

Lord Krushna said, “Arjuna, the Rajo Guna (Semi- Positive trait) induces worldly desires and anger. This Rajo Guna will not be satisfied even with all the luxuries that you have attained through it. Understand that this (Rajo Guna) is your greatest enemy.

Notes:- The Semi-Positive trait (Rajo Guna) drives one towards the fulfillment of physical desires, and failure to attain such desires makes him to suffer from frustration resulting in Anger. Therefore, the desires and anger are the two great enemies of man influencing him to do sinful acts.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ 38

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ 39

The knowledge is shadowed by desires, just as the fire is covered by the smoke and the mirror by dirt and the embryo is covered by amniotic fluid. Therefore, people of knowledge should

always be aware of the worldly desires that blocks the wisdom.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ 40

The desires reside in the five senses. Those hidden desires cause undue influence on the mind, and at the same time the intellect and senses blocks the knowledge and wisdom, driving the Individual to get attracted towards seeking fulfilment of desires.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ 41

Therefore Arjuna, take control of the senses and extinguish those desires which stand between the Science, Sense (wisdom) and the Supreme Knowledge.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42

The senses are stronger than the physical body, and the mind is much finer and powerful than the senses, and intellect is more powerful than the mind. Transcending all this, there lies the Individual's pure Consciousness (soul).

Notes:- Here, Lord Krushna is giving the greatest

clue that how senses are more powerful and they becomes the driving force executing guidance given by mind and intellect. But the Individual Consciousness is Supreme and the master over all these above said forces and therefore they fail to influence anymore. Therefore, it is necessary for a seeker to establish in his own consciousness overriding the senses, mind and intellect through RIGHT Spiritual Practises.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43

So Arjuna, know the Supreme truth that the Individual Consciousness can override mind and intellect, and guide the senses in the right direction to overcome the desires. Therefore, it is necessary to establish in one's own consciousness (through right spiritual practises) and do actions in accordance with Dharma (righteousness) to overcome desires for all times.

HERE THE KARMA YOGA ENDS.

**(HERE ENDS THE THEME OF SECRET OF
RIGHT ACTION)**

CHAPTER 4

JNANA KARMA SANYASA YOGA

(SCIENCE OF KNOWLEDGE, ACTION AND DETATCHMENT)

श्रीभगवानुवाच ।

इमं विवस्वते योऽगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ 1

Lord Krushna said, “ I gave this Indestructible Great Knowledge to Sun God. Sun in turn passed on this knowledge to his son Vaivasvata Manu and Manu preached it to his son, King Ikshvaku”.

Notes:- Lord Rama is the descendant of Ikshvaku clan who brought name and fame to his clan both in the heavens and earth. Lord Rama's family deity was Sun God.

Lord Krushna/LORD GOD gave this knowledge of Secret of Karma Yoga to Sun, who in turn gave it to Vaivasvata Manu and Manu preached it to his son King Ikshvaku. This is how the knowledge of secret of Karma yoga was passed on from King after King in the Ikshvaku Clan and Lord Rama too received this knowledge of doing action purely for the

purpose of establishing righteousness in this world and also to show to human beings how to lead a righteous way of life.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ 2

Arjuna, in this way the descendant Kings later were endowed with this knowledge but in course of time it got lost.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3

Now I AM giving this ancient knowledge to you, because you are MY dearest devotee. This secret knowledge is fit to be passed on to those who are qualified to receive it.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4

Arjuna asked Shree Krushna, “YOU are a person of recent origin but the Sun is there since time immemorial (from the beginning of this creation). Then, how was it possible for YOU to give this knowledge to Sun ? I am not able to understand this logic ”.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ 5

Lord Krushna said “ Arjuna, I and you have gone through several lives. All those lives are not in your knowledge but I AM aware of all of them ”.

Notes:- Here Krushna is opening up the Cosmic Secret that rebirth is a phenomena which Human Consciousness goes through again and again as different lives, consequently accumulating Karma (the sum of good and bad actions, that binds the Individual Consciousness and compel it to take births again and again to work out the said accumulated karma, until it escapes from the cycle of births and deaths and disseminate into the Supreme Being for ever through Right Spiritual Practises and never to return).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ 6

Lord Shree Krushna further said, “ I AM unborn and indestructible. Even though I AM there in every living being, yet I super impose MY nature on MYSELF at MY WILL and manifest as an Individual Being ”.

Notes:- Here, Lord Krushna for the first time is saying that who HE is. HE is that Unborn, Eternal, Everlasting, beyond Time and Space, Indestructible, Universal Consciousness / Supreme Being and HE has manifested HIMSELF in the Human Form. This knowledge makes it clear that, Krushna was none other than the Ever-existing Supreme Being which is the cause for the creation and the creation is also HIMSELF, i.e., both living and non-living beings. Except HIM as the Supreme Truth, nothing else exist. The creation is subjected to change by time and space whereas HE is not.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 8

Whenever there is diminishing of righteousness and unrighteousness becomes dominant in the world, I create MYSELF to putdown the unrighteousness and to protect the righteous and virtuous people by eliminating the unrighteous people and to re-establish righteousness (Dharma) in every Yuga (different phases of time).

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९

Arjuna, MY birth (as Avatar) and MY actions are transcendental in nature, incomprehensible by common man. He who understands MY way of actions will reach ME, and after leaving the body he will not be born again.

Notes:- Lord Krushna has said in clear term that, HIS nature of manifestation as an Avatar cannot be understood by human beings as Avatar and HIS actions are only for the well-being of the creation and living beings, where neither he has attachment for that nor seek benefits out of it. Such actions are the secret of Divine actions of the Avatars. Human beings who understand the secret of doing actions in such a manner , as Krushna does, where neither expectations from the actions nor seeking returns from the actions will be redeemed .

Meaning: Actions done only for the good of the world. Such persons will not take birth again and again, as he has not incurred any karma by those actions and therefore he (his consciousness) will disseminate into the Supreme Being for eternity and never to return in any form.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 10

Those who had overcome emotions, fear and anger totally, and also established their consciousness firmly in ME through Devotion and Meditation on ME, such people were purified by the fire of Supreme knowledge and finally attained ME in the past.

Notes:- One who has overcome the attachments, emotions, fear and anger will be able to develop Equanimity State (Stitha-Pragna). This makes the devotee to do actions without any attachments or any expectations, but does actions only for the sake of well-being of all. Such a person in the course of time will disseminate into the Supreme Being after leaving his body.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 11

Arjuna, people worship ME in varied forms, in varied ways and therefore, I respond to them according to their worship because all worship ME only with the intention of reaching ME.

Notes:- Though here Lord Shree Krushna says that,

HE will respond to all those whoever worship HIM in varied ways, in varied forms, yet the devotee should be alert and careful not to adopt negative, destructive, painful and disturbing ways of worship of HIM. The ways of worship should never disturb the Rhythm and Harmony of the society and as well as that of the other living beings and the Nature.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12

Those people who want the fruits of their worship, such people worship MY various God Forms because their intention is to get quick results from their worship.

Notes:- Lord Shree Krushna hints that, people may worship various God forms only to fulfil their immediate desires because that would be their intention of worship.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13

Arjuna, I have categorised human society in four ways purely based on their natural instincts, traits and tendencies, and NOT by the status of their birth. Though I AM the doer of this, I AM not bound by them.

Notes:- This stanza is highly misinterpreted by those zealots who claim that Lord Krushna has preached caste system to Hindu society. A closer, deeper and clear understanding of this Stanza makes us to understand that the human society as a whole in the world has this four-fold composition.

The four Varnas (layers) based on the instincts in human society are found in reference in other Indian scriptures also, and it is always interpreted as caste system dividing the Hindu society. The four Varnas (groups) in the human society are applicable to all human societies in the world as these varnas are purely based on instincts, traits and tendencies of each individual fitting into any one of the groups.

Lord Krushna has said this stanza in reference to human society as a whole, as these instincts, traits and tendencies are always found in any of the societies of the world.

In any society we find some people irrespective of their status of birth, are always more interested in the spiritual evolution of themselves (not religious elevation which is a sectarian approach to the Supreme Being wedded to a specific concept) apart from leading normal life like any other.

These people have in them the inborn instinct to incline towards the Supreme Being.

They follow various Spiritual Practises to evolve themselves in the path of spiritual evolution. These are the people who acquire cosmic wisdom and pass on this knowledge through generations for the benefit of the entire mankind. They go on to become sages, saints and people of spiritual wisdom. It is natural to find these type of people in every society of the world. These spiritual seekers in Hindu scriptural context are called seekers of Brahma Jnana as they seek the realisation of the Supreme Being termed as Brahman or the Universal Consciousness.

They take to righteous way of life following love, compassion, honesty, non-violence, service to human Beings as service to Supreme Being, practising pure spiritual practises like devotion to the Supreme Being, Meditation, Japa, Manana etc. Irrespective of their status of birth in any layer of the society, these people carry these instincts, traits and tendencies which are due to a trait called Sathwa Guna (benign nature predominant in them).

The other category of people are those who have more courage, fighting spirit, interest in ruling the masses, and ego centric. They tend to become warriors, politicians and rulers, where the instinct to dominate others is dominant in them (this trait is called Rajo Guna).

Another category of people in the society are more interested in trade and commerce, and more interested in the generation of wealth for themselves and in turn for the society. These people have more talent for earning than any other. These people have a combination of the above two traits (Gunas).

The fourth category of people are the humble people who by their instincts are ARTISANS of various aspects like farmers (food givers), blacksmiths, builders etc. just to name a few. They are the pillars of the society on which the other three categories are mainly sustaining. Therefore, this category of people can be called as producers and the service providers for the whole society.

In Vedas, in the Hymn called Purusha Sukta, this category is referred as coming out of the feet of Purusha (comparing the Supreme Being to human

form) on which the purusha is standing. If the feet are cut-off, the whole purusha will fall off just as a tree would fall when its roots are cut-off. Even the other three categories of human society are also referred as emerging from His body, and as such for the Supreme Being which is symbolically represented in the human form as Purusha, the Head or Feet makes no difference in divinity as it is equally divine all through and it is ONE Supreme Consciousness.

Therefore, the hymn says that the spiritual seekers emerged from the head, the warring and ruling class from the shoulders, the trade and commerce class from stomach and the artisans or humble class from the feet only to categorise the instincts, traits and tendencies of the soul as intended by the divinity.

For the Supreme Being, the head or shoulder, stomach or feet makes no difference as the Supreme Being (GOD) is the purest of the pure, holiest of the holy, Universal and Absolute.

Therefore, the souls (individual consciousness) emerging out of any part of the same Supreme Being

are as holy and Absolute as the Supreme Being Himself.

Another Upanishadh's hymn declares more clearly thus-

**“ Poornamadah Poornamidam Poornaath
Poornamudhachyate Poornasya Poornamaadaaya
Poornamevavashishyathe ”.**

Meaning, whatever that has come out (creation comprising living and non-living) from the Absolute (Purna) is Absolute itself in its nature. It is just like rising of waves (souls) on the sea and the sea is the Supreme Being. The waves are made up of the same sea water but the characteristics of the waves are different than that of the sea. The sea is static, infinite and the source of all waves. But the waves are transient segments of the sea water expressed in terms of time and space. The waves have no independent existence from the sea. The waves are ever dependent on the sea because the sea is their only source.

This is the TRUTH we see in the nature (in the physical world). The same truth is also true in the

spiritual world where the souls (individual Beings) have their only source in the Supreme Being. The souls are transient donning the bodies of all sorts in the cosmic time and space until they work out their karma to go back to their source. Whereas the Supreme Being, like the sea, is infinite, static, beyond time and space and everlasting.

Karma is the most important aspect in Hindu philosophy. Hinduism is originally known as Sanathana Dharma (devoid of caste system).

Sanathana Dharma envisages four directive principles i.e., DHARMA (righteous way of living), KARMA (sum of good and bad actions that binds an entity to the creation or world), PUNARJANMA (re-birth) and MOKSHA (disseminating into the Universal Consciousness forever and never to return).

One who leads life in accordance with Dharma (righteous way of living i.e., following the divine principles like love, compassion, honesty, non-violence mentally and physically, charity, doing allotted or accepted duties in right and dedicated way, service to the Supreme Being by way of

serving the fellow - beings, practising spiritual practises like devotion to the Supreme Being, Meditation etc.) will not get into Karma which is the cause for re-birth again and again.

Thus, one who leads life in accordance with Dharma, for him there is no Karma and therefore no Punarjanma (re-birth). Those who do not lead life in accordance with Dharma will get into the bondage of Karma and take birth again and again (Punarjanma) to work out their Karma. However when Dharma (comprehensive righteous way of life not a religion formulated after one man) is under attack by evil and demonic forces either physically or intellectually it is necessary and imperative to use maximum force/power physically or intellectually as required to destroy/defeat those attacking forces and to re-establish Dharma (example Mahabharata war. Those who protect Dharma will also be protected by same Dharma).

For those who lead life according to Dharma, they incur no new Karma, and also wipe out the accumulated Karma of the past, and when left with no Karma, there will be no Punarjanma (re-birth)

for the soul. Then the individual consciousness (soul) attains eternal rest from the cycle of births and deaths and disseminates into the Universal Consciousness forever. This is Moksha. Freeing oneself from the bondage of Karma is known as Mukti which leads to Moksha.

Karma (action) is the intention (Sankalpa) of the Supreme Being to manifest itself into infinite number of souls i.e. micro cosmic forces, and they are set into the law of karma (action and reaction chain) to continue as souls in the creation. Therefore, every soul being a part of the Supreme Being with all its traits, continue their journey in the creation based on their cumulative actions and reactions which form the bondage as law of karma, set into motion by the Supreme Being. The souls qualifying to manifest as human beings carry their cumulative karma along with their birth expressed as instincts, traits and tendencies, along with their own course of evolution. Given the freedom of action to these souls as human beings with their own karmic background, evolutionary instincts are basic to all the souls, and their levels of evolution is governed by their own karma.

The souls have the freedom to continue their journey with further accumulation of karma or work out their karma to reach the Supreme Being. Therefore, all the souls born as human beings are EQUAL with equal opportunity to evolve, with their own carried forward karmic tendencies determining their way of life in the human society, and it is only to provide appropriate opportunity to work out their karma. Anybody born in any one of the above four categories can transpose to any other category through their actions.

This truth is very much a part in the Indian spirituality. All the highest spiritual disciplines (philosophy), culture, traditions followed by Hindus today are given by the sages and saints of past who were born in the humblest layers of the society.

The great sage Maharshi Valmiki who gave one of the most ancient, greatest Historical events of all times known as Ramayana, the life History of Lord Rama (an incarnation of the Supreme Being) millenniums ago, was a hard-core hunter in the forest. He transformed himself from a sinner to one of the greatest and revered saints of Bharat through

penance and Thapasya (Meditation on the Supreme Being), and having realised the Supreme Being wrote the Ramayana History, which is not only one of the most revered epic for Hindus but also revered in many south east asian countries in its varied versions even today. But the original is given to mankind by the reformed hunter, God realised saint Valmiki. If Ramayana is rejected because of the humblest birth of the sage Valmiki, then the Hindu scriptural knowledge and the spiritual heritage will suffer from a big void.

Another greatest sage who has given the Hindus all their present spiritual traditions and the way of life is Sage Veda Vyasa, the son of a fisher woman born through a peculiar but divine relationship.

Without Sage Veda Vyasa there are no Vedas, Puranas (legends), Bhagavad-Gita, Mahabharata, Brahma sutras, and as such the present Hinduism itself. He too had a birth at the humblest layer of the society but now revered as the only Guru of Hindu spiritual tradition along with Lord Krushna. Lord Krushna and Veda Vyasa were contemporaries just as Lord Rama and Valmiki.

Sage Veda Vyasa's contribution to Indian spiritual knowledge is unmatched by any other. The longest epic of the world Mahabharatha with innumerable characters, reflecting the entire gamut of human behaviour expressed through various characters, is given by Veda Vyasa. The Bhagavad-Gita preached by Lord Krushna is also a part of Mahabharatha which has been incorporated into the history of Mahabharatha by Veda Vyasa.

Veda Vyasa has written 18 Maha Puranas (Great Legends), 18 Upa Puranas (Additional legends), 18 Ati Puranas (Extra ordinary legends) and 18 Lagu Puranas (Summary legends). All these legends carry the entire gamut of cosmic knowledge including Yoga and meditation which is the ultimate path for human evolution towards the Supreme Being (Moksha).

The 18 Maha Puranas (Great Legends) are -

1. Padma Purana
2. Matsya Purana
3. Maarkandeya Purana
4. Bhaagavatha Purana (propounding the path of Absolute devotion towards God or the Supreme Being. i.e., Bhakti Yoga)
5. Brahma Purana
6. Brahmanda Purana
7. Brahma Vaiavatha Purana

8.Vaayu Purana 9.Vaamana Purana 10.Varaha Purana 11.Vishnu Purana 12.Agni Purana 13.Linga Purana 14.Koorma Purana 15.Skanda Purana 16.Garuda Purana 17.Naarasimha Purana 18.Bhavishya Purana.

All these Cosmic Legends are huge in compilation running into more than thousands of stanzas each. The great Veda Vyasa has also divided and codified Vedas (which was in one heap) into four branches namely Rigveda, Yajurveda, Samaveda and Athrvaveda. Vedavyasa has also written Brahma Sutras dealing with the unmanifest Absolute nature of the Universal Consciousness or the Supreme Being (Vedanta aspect).

Bhagavan Veda Vyasa has also written a spiritual insight into “Ramayana” which is known as AADHYATHMA RAMAYANA.

The longest epic of the world Mahabharata is considered as an ancient historical document (Itihasa). Many evidences have been unearthed in the recent excavations purely based on the references found in Mahabharata.

YOGA through Meditation is the essence and integral part of the above legends, and also in the

Bhagavad-Gita of Mahabharata. Astrology in its pure form is given by him in Naaradiya Purana. All the mantras and the methodology to appease the nine planets to ward off their evil effects is also given by Veda Vyasa. Therefore, Sage Veda Vyasa's contribution to Indian spiritual knowledge for the evolution of human beings is complete and it is the backbone of Indian spirituality along with Upanishads.

This is the contribution of Veda Vyasa whose birth is the humblest but rose to greatest heights of spirituality and now regarded as another incarnation of Lord Vishnu or the Supreme Being.

Sage Veda Vyasa is also believed to have written several Upanishads and many others which have been lost in the passage of time. In fact, Sage Veda Vyasa's contribution to the spiritual knowledge of this world as a whole is UNMATCHED by any other human being on the planet earth either in the past or may be in the future forever, because such a feat is impossible for a human being. This is the reason why he is regarded as an incarnation of Lord Vishnu. It is impossible to comprehend Hinduism

(Sanathana Dharma) without sage Veda Vyasa, the son of a fisher woman Sathyavathi.

The giver of this Bhagavadgita, Lord Krushna is also from the humble group. Once again humblest by birth but greatest in their spiritual contribution are the sages who gave the Upanishadhs which mainly deal with the Vedanthic concept (Dealing with the unmanifest absolute nature of the Supreme Being).

Maharshi Vasista was born to Urvashi (a celestial nymph). His wife Aurundathi, highly revered by Hindus, was from the humblest layer of the society. Sage Vishwamithra who gave one of the Gayathri mantras was a warrior, who later became a Brahma-rishi (Supreme Being realised sage). Maharshi Jabali who gave Jabaloupanishadh and Rudrakshopanishadh, his father is unknown.

Sage Rushya Shrunga was born out of female deer.

Sage Agasthya was born to Mitra and Varuna. These are all just to name a few.

Every Vedic hymn in Vedas has a presiding deity, and a sage (saint) to whom it has been revealed by the Cosmic Consciousness during his Meditation.

Therefore, when each hymn is recited, reverence is paid to the sage who contributed that hymn. Most of the sages who have given the Vedic hymns belong to the humble groups in the society. These Vedic sages became great and immortal through their Tapas (Meditation on the Supreme Being) and for their contribution to the spiritual knowledge of Bharat and the World.

Though, this stanza with regard to four varnas, suddenly creep in when Lord Krushna was seriously talking about performance of right action (without attachment of desires behind it), this classification of the society is also found in other Hindu scriptures. Though this classification is naturally found in any other society of the world, in Bharat this classification has led to division of Hindu society resulting in sub-division into caste system mainly due to its misinterpretation and misuse. In fact, the word “Caste” has been taken from a Spanish word known as “Casta” in the recent historical time.

Therefore, it has become necessary to take a critical view of it here, because this phenomena has gone deep into the ethos of Hindu society.

The four varnas (classes) are the four pillars of any society because of their instincts, traits, and tendencies. These four classes are the composition of any society in the world and four class are like four legs of a table making it to stand firmly on the ground. Deficiency of any leg makes the table unstable and defective. Similarly, the four classes are common to all societies in the world.

In fact, the Vedic hymn Purusha Sukta where the Supreme Being is described in the human form and the coming forth of the souls and the creation from HIM (out of him), the holiest of the holy river Ganga (Ganges) is described as rising from the feet of the LORD. If the humble group of the Hindu society coming forth from the feet of LORD is not equal with other groups, then the holy Ganges (Ganga) loses its importance to Hindus because of its humble origin and taking a holy dip in Ganga is a waste.

In the Hindu spiritual tradition bowing down to the feet of the Lord is the fundamental aspect of devotion and reverence to Him. If the feet of the Lord is unholy then the above tradition is meaningless. The feet of any person makes him to stand stably, not allowing him to fall.

Similarly, the humble group is the supporting group of all other groups because this group fulfils the basic requirements of the society. Therefore, all groups are equally important to any society for its harmonious and collective progress in all directions AND spiritually ALL are entitled to evolution towards the Supreme Being (Moksha).

No one is deprived of it. By merely taking birth in a family of that order (Brahma bhuya), one cannot become a Brahmana (Brahman realised person). This fact is well endorsed by Lord Krushna when HE says at stanza 41 of chapter 18 that the four categories are purely based on their NATURE (instincts, trait and tendencies) and not by birth.

The Athreya Smruthi (141-142) says :-

जन्मना जायते शूद्रः ब्रह्म ज्ञानेति ब्रह्मणः

Everyone is humble by birth (born to work out his karma) but only through the realisation of Brahman (the Supreme Being) one becomes a Brahmana (Yogi).

Lord Brahma in Bhavishya Purana says :-

Chapter 42, Stanza 30

यत्र वा तत्र वा वर्णे उत्तमाधम मध्यमः ।

निवृत्तः पापकर्मेभ्यो ब्रह्माणाः सा विध्यते ॥

Whether one is born in the Higher order or Middle order or Lower order, if he does not indulge in the acts of sin, he alone is the man of Brahman nature.

Chapter 39, Stanza 1

वेधाध्यनम् अप्यतद् ब्रह्मण्यं प्रतिपद्यते विप्रवद् वैश्यस्य
राजान्यायो राक्षसा रावाणाध्यायः॥

If the study of Vedas is the criteria for Brahmana order, then all can study Vedas. However, Ravana who was proficient in Vedas became a demon because of bad character.

Further Lord Brahma says at **Chapter 42: Stanza 33, 34.**

एद्येका स्पुटमेव जातैर पराकृत्यपरंबेधिनि यद्वा व्यहृति रेकतां
अधिगता यच्चान्य धर्मा ययो ॥

ऐकैकाकिल भाव भेद निधनोत्पत्ति स्थितिब्यापिनि किं नासौ
प्रतिपत्तिगोचार आपतां यायाद्वि भक्तया नरादम् ॥

All human Beings are same and equal but they appear different by their nature, traits and the actions they do. Birth, way of body functioning, living and death are same to all.

Further Lord Brahma says at **Chapter 40: Stanza 22, 24.**

जातो व्यासास्तु कैवरात्यःस्वपक्यच पराशरः शुक्र्याहशुकः
 कानादक्याऽ ततो लुक्य स्थुतो भवत् मृजिजोत्सरशंगोपि वसिष्ठो
 गणिकात्मजः मंदपालो मुनिश्रेष्ठो नाविकापत्यं उच्यते ॥
 मांडव्यो मुनिराजास्तु मंडुकिगर्भसंभवः भहवोन्यपि
 विप्रवत्त्वंप्राप्तये पूर्ववद्विजः॥

The great sage VedaVyasa was born to a fisher women. His father Sage Parashara was born to a women who was from dog eating clan. Sage Shuka was born out of female parrot. Sage Kanada was born to a female owl. Sage Rushyashruna was born to a female deer. Sage Vasistha was born to a celestial nymph Urvashi. Sage Mandapala was born to a female lava bird and Sage Mandavya was born to a female frog. All these great sages are the greatest Brahmanas because of their tapas (highest spiritual attainment) and because of great traits.

Any one born in any layer of the society can transpose himself to any other layer through his conduct which is the primordial determining factor of his spiritual evolution.

Further at **Chapter 38, stanza 47 :-**

शूद्रोब्राह्मणत्व इति ब्राह्मणश्च इति शूद्रतां
 क्षत्रियो इति विप्रत्वं विद्यात् वैश्यं तथैवच ॥

A person born in Brahmin order can become a person of lowest order by his bad conduct. A person born in the lower order can become a Brahmin by his benign conduct. A person from the warrior clan and a person from the merchant clan can also become Brahmana through spiritual knowledge and conduct.

Therefore, the stanza with regard to four varnas said by Lord Krushna does not say anything about the caste system that has crept into the Hindu society. HE only spoke about the human traits and tendencies that determine the placement of individual in any one of the four layers of the society purely by their conduct, as applicable to all societies of the world. Further when Lord Krushna himself declares in the Geetha itself that HE is present equally, in all animals, human beings and even in non-living aspects of the creation. Therefore, there is no question of Krushna preaching caste system in this stanza.

In fact, all Varnas are complementary to each other in a society for the purpose of its prosperity and harmony.

Those who argue that Krushna preached caste system are of total ignorance of this broad truth because of their pseudo intellectual idiosyncrasy. Therefore, status of birth is not at all a criteria for anyone to attain YOGA (Moksha).

BHAGAVAD GEETHA CONTINUED...

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 14

Arjuna, all the actions I do, I AM not attached to those actions in any manner what so ever or to the fruits of such actions. Therefore, the results of such Karma will not get attached to ME. Those who know this secret of MY way of actions, they too will be freed from the Bondage of Karma (Action and reaction phenomena).

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 15

Those who sought “Moksha” (Dissolution of one-self into the Supreme Being) in the past, they too have done actions after knowing the secrets of MY way of doing actions. Therefore, you too do your actions in the same way.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ 16

What is action and non action ? Even the intelligent are puzzled over it. Therefore I will explain all about doing action by knowing which you too will be freed from the bondage of Karma.

Notes:- It is necessary to know that actions have to be done which do not result in causing reactions that bind one in the bondage of Karma.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 17

One should understand the way of action and also the nature of non-action. At the same time one should know what are the bad actions and also know the nature of good actions too, because the nature and secret of actions is too deep to understand.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18

He, who realizes non-action, despite being in action and sees action when he is not in action. Such a person is an intelligent person among the human beings and he is a Yogi.

Notes:- One who is tuned to Supreme Being (Yogi) feels that even though he is doing action yet he is not doing the action because it is guided by the Supreme Being and at the same time when he is not doing any action yet he is doing action because the Supreme Being keeps doing action even though he is not doing the action. Example when a Yogi is sleeping he is not doing any action but when a devotee bows down to him the awakened divinity in him will pass on the grace to the devotee, despite Yogi is sleeping.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 19

Those whose actions are totally free from desires and worldly attachments such actions are purified by the fire of Supreme Knowledge (Wisdom). Such a person is a Jnani (Man of Knowledge) and is also called a “Panditha”.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ 20

He who is established in the Supreme Being will give up all interest in the fruits of his action and he will renounce all the worldly aspects and

remain blissfully established in the Supreme Consciousness/ Universal Consciousness, and even though he is doing actions, he will not be doing action in reality.

Notes:- He who is established in the Supreme Being will be enjoying the State of Equanimity and thereby, he will not try to find happiness through the worldly phenomena, because his happiness and bliss permanently lies in the Supreme Consciousness in which he is established. Such a person, even though he is doing actions that are required, assigned and accepted duties, he will be in no way affected by such actions, and such actions will not be influencing him in any manner.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21

He who has given up all the materialistic desires, and also desires that could be derived from senses, such a person is a “ Saankhya Yogi ”, and even though he is doing physical actions, no wrong action phenomena will get imposed on him (sinful phenomena), because he is established in Equanimity.

Notes:- Here Lord Shree Krushna means that, one should establish in his own consciousness and thereby attain the Status of Equanimity, where all the worldly desires and the desires that could be derived through senses get extinguished. Such a person is called a Sankhya Yogi. Such a person, even though he is doing physical actions as required by the circumstances, yet any sin from his actions will not adhere to him.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22

He who is happy with whatever he gets through his right actions and not bothered by happiness and sorrows, free from jealous, takes success and failure with EVEN state of mind, such a karma yogi (Man of action) is not bound by Karma despite of his ACTIONS.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23

He who is established in his own Consciousness and in-turn Supreme Consciousness/ Universal Consciousness, whatever actions he does, the results of such actions without adhering to him

get dissolved then and there itself (as it is for the well-being of the world) and thereby he does not get into Karma phenomena and further all his Karmic forces will get dismantled freeing him from the bondage of Karma because of his equanimity state of mind.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24

Whatever the holy materials sacrificed into the sacrificial fire (Homa/Yagna) is the divinity only, and the person who is sacrificing is also divine in nature, and the action of burning in the sacrificial fire is also divine in nature, and whatever that is obtainable from Gods through the sacrificial fire by a Yogi is also divine in nature.

Notes:- Here, the concept is that everything is nothing but Divine itself. Every atom of the creation and the items of the creation carries divinity in them and except divinity nothing is there in the entire creation. All the materials (matter) and the living beings are nothing but GOD HIMSELF (Supreme Being). So here in the above stanza, the Essence of Sanathana Dharma is enunciated by Lord Krushna

through the sacrificial phenomena (Yagna) saying that the materials offered in the sacrificial fire is nothing but HIMSELF and the person who is offering is also HIMSELF and the fire that has digested the materials offered in the sacrifice are also HIMSELF and receiver of such sacrifice is also HIMSELF. So, the principle is that GOD manifests as creation and the created returns to God as sacrificial materials which are also HIMSELF.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ 25

The great Yogis perform sacrificial Homa to Gods through their mental prowess/ through their Individual Consciousness itself and they avoid the material offering in the Yagna, and they offer only through their mental fire.

Notes:- The Great Yogis instead of performing physical Yagnas (sacrifice through fire) through their mental force, they offer to the Gods what is offerable in Yagna through their mind itself. In other words, they offer their results of their Meditation to the Gods and in-turn to the Supreme Being and by this, they get back the ability to establish themselves

(Individual Consciousness) firmly in the Supreme Being / Supreme God.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ 26

Some Yogi's offer in the Yagna the controlling of their senses which itself becomes their offering in the Yagna. The other Yogis offer in the Homa the sound (Divine Names). Here the Agni is only mental fire and the entire sacrifice is a mental process/ mental Yagna (mano yagna).

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 27

Some other Yogis offer the activities of their senses and their breathing activities into the fire of their own consciousness.

Notes:- Yogis of the highest order offer the creativity of their senses and also their breathing activities, merging them into their own Individual Consciousness, which symbolically represent the fire of the Homa or Havana (inward Naama Meditation). In other words, the great Yogis, when they are Meditating with their focus on their own Consciousness, all the activities of the senses and

their breathing are turned inward so that it reaches their own Consciousness bringing the result of Equanimity State as the benefit of such Yagna. Further in other words, Meditation on the Supreme Being itself is a Yagna or Homa and the result of which is to attain Equanimity with the Supreme Being as the product of such Yagna.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ 28

Some people sacrifice in the Havana holy materials to Gods, some other people offer their Thapas (accumulated meditative results) like Japa, etc, into the Havana. Some other people offer through Yogic practises their accumulated positive energy to Gods, some others offer their acquired knowledge through the study of scriptures in to the Havana.

Notes:- Common people generally offer prescribed sacred materials, other people do Thapasya like doing Japa of targeted numbers and offer the same into the sacrificial fire through prescribed materials. Some people do Yogic practises and the effect of which they offer to the Gods through their mental

fire. Some make their study of scriptures acquiring knowledge and offer this accumulated knowledge into the Havan through prescribed materials. These are the various forms through which men offer sacrifices to Gods and derive both material and spiritual benefits from the Gods/God forms.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ 29

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 30

Some people do the Yagna of dispelling Apaana Vayu (tainted air) and purifying Udaana Vayu (pure air) through the breathing of Pranic Energy. Similarly, those who are following the food discipline, they offer both pranic energy and the lower pranic energy into the Universal Pranic Energy. This is how the seeker burn their sins/karmic forces, and such people only know the secret of Yagna (various ways of sacrificial phenomena).

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 31

Arjuna, those who perform the above said sacrificial phenomena will consume the result of such sacrifice by attaining or aligning with the Supreme Being. Those who do not perform any one of the above said sacrificial Havana will not be able to enjoy both the worldly happiness as well as transcendental bliss.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ 32

There are many such types of Yagnas mentioned in a detailed way in Vedas and follow such sacrificial phenomena through your senses (Adhi Daivic), body (Adhi Bouthic) and mind (Adhyatmic). And performing such Yagnas through these medium, you will be freed from the bondage of Karma (Action and reaction phenomena) accumulated through innumerable births.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33

Arjuna, the sacrificial Havana of knowledge is better than the sacrifices made through materials in the sacrificial fires (Havana).

All such sacrifices end up in consolidating the knowledge as a whole (i.e., in the knowledge of the Supreme Being).

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34

Arjuna, go and get this knowledge from those who have already established in the Supreme Being. Serving such great masters with all the humility and by questioning you become aware of the cosmic principles from these people of knowledge and they will always be ready to extend their acquired knowledge to you.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ 35

Arjuna, by knowing THAT (Supreme Being) you will never get attached back into worldly phenomena. Through this Supreme Knowledge, you become aware of what exists and what really do not exist and further you will realize that all that exists is existing within ME (implying nothing can exist beyond HIM).

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ 36

Even if you are the most sinner among all the sinners, through this boat of Great and Supreme Knowledge, you will be able to cross over the sea of sins in a comfortable way.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 37

Arjuna just as the fire burns away the fuel to ashes, like that the fire of knowledge will eliminate or burn your Karma into ashes.

Notes:- Right Spiritual Practises like Meditation on the Supreme Being or Naama Japa of the Supreme Being will become the sacrificial fire in which all the sins are burnt to ashes, and thereby one will be able to tune or align with the Supreme Being who is the abode of Supreme Knowledge, and this Supreme Knowledge further burns away all karmic forces of a person and finally disseminate his Individual Consciousness into the Universal Consciousness/ Supreme Being / Supreme God for all times.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38

There is nothing greater than this holy and Supreme Knowledge on the earth which can

purify the Karma of a person gradually and make him to attain his Individual Consciousness (Aatma Jnana).

Notes:- One who is dedicated to his Karma Yoga i.e., to his prescribed, accepted and allotted duties and execute his duties with application, dedication and discipline and also practise some of the Right Spiritual Practises, then the holy, divine, Supreme Knowledge descends on him and establish him in his own self (Individual Consciousness).

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39

He who has controlled his senses and practises Right Spiritual Practises and has unflinching faith in the Supreme Being, such a person will attain the Supreme Knowledge and get established in Eternal peace in the Supreme Being.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ 40

He who lacks wisdom, lacks faith and doubtful of the existence of the Supreme Being will

definitely fail to attain the Supreme Knowledge. Such a person, neither finds peace in the present world nor in the other world and he will be left with no peace.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ 41

He who has overcome his doubts through knowledge and establishes himself in his own Consciousness and does his actions totally dedicated to ME, such a person will not be bound by Karma.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्तैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ 42

Arjuna, whatever the ignorance that is lurking in your heart dispel it through the sword of Knowledge and establish in Equanimity and get ready to wage the war.

HERE ENDS THE JNANA KARMA SANYASA YOGA

Protect Dharma ; It protects you .

Protect Nature ; It saves you .

Protect Goodness ; It begets goodness.

Goodness is the Essence of life .

CHAPTER 5

KARMA SANYASA YOGA

(RENUNCIATION OF THE FRUITS OF ACTION THROUGH KNOWLEDGE)

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1

Arjuna said, “ Krushna, YOU talked about (emphasized) the renouncing of action in favour of Jnana Yoga (seeking attainment of the Supreme Being through intellectual means) and at the same time YOU are asking me to do action which is devoid of desires behind it (without attachment of desire to it). Tell me which is the best between the two for me ? ”.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ 2

Shree Krushna said, “ Doing action is always Superior Yoga than totally giving up action for knowledge. Both forms of Spiritual Pursuit lead to the same result. However, the field of action i.e., doing one’s duty is preferable over totally

renouncing the action path seeking Knowledge (realisation of the Supreme Being).

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वन्द्धो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ 3

Shree Krushna said to Arjuna, “ Any person irrespective of his status (whether a saint or house holder) does not hate anyone nor maintain any expectations is as good as a renunciate. Such a person is really a Karma Yogi (A person detached from attachment to action). Through this way of life, he will get over all the dualities of life and will be freed from the worldly bondages.

Notes:- Whether a person is a renunciate or a house holder, it does not matter if he has over come the emotions like hatred, dislike or likes. Then such a person, irrespective of his status, he will be freed from the worldly bondages of wants. Such a person, even though performing his prescribed allotted and accepted duties with application, dedication and discipline not looking for the specific wants of the world, but sailing through the natural flow of life (getting satisfied with whatever he gets out of his Karma Yoga/ Out of his unattached actions),

he always remains happy and satisfied and will be freed from the bondage of life cycle.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ 4

Fools presume that Jnana yoga (path of knowledge) and karma yoga (path of action) yields different results but the wise are aware that both Yogas yield the same result. Therefore, they combine both the paths and attain a single result known as GOD realisation (attaining ME).

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ 5

A Jnana Yogi (Man of higher Spiritual knowledge) attains the Supreme Being. The Karma Yogi (man of action with non-attachment) will also attain the Supreme Being in the end. One who understands and sees this truth objectively such a person is a real Yogi.

Notes:- However, an intelligent seeker may combine both ways, i.e., As a house holder performing all his actions without attachment and also practising as far as possible the path of Knowledge (Jnana Yoga i.e. Meditation, Japa, Manana etc.. on the Supreme

Being and also worshiping the Supreme Being) will attain the Supreme Being much faster than the above said exclusive paths.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ 6

A person who has totally renounced and becomes a Sanyasi (renunciate), it becomes difficult for him to control the activities of the mind, senses and body because it will be difficult to renounce the actions through them (senses). However, a Karma Yogi who is doing his duties and also manage to Meditate on the Supreme Being, he will attain the Supreme Being much faster.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7

One who has attained total control over his senses and has a pure state of mind and who sees the Supreme GOD or the Supreme Being in every living being, such a person even though he is in the field of action (Karma Yoga) the results of his actions will not adhere to him.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ 8

प्रलपन्विस्जन्तृहणन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9

A person who has attained Yoga becomes aware that he is not doing anything but while seeing, listening, touching, smelling, walking, eating food, sleeping, breathing, talking, renouncing, opening the eyes and closing the eyes are all being performed naturally by the senses and the concerned organs, and he as such is not doing anything except maintaining himself in harmony with them.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10

Whoever does actions without desires attached to them, and dedicates all his actions to the Supreme Being (giving up the attitude of 'I am doing'), such a person like a lotus leaf which does not become wet despite being in water will not get into the bondage of karma despite being in Action.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 11

Yogis perform their action through their senses, mind, intellect and body, yet inside they are detached from the actions they are doing.

Notes:- Here it is said that a person who is established in the State of Yoga will continue to perform actions (duties, etc.) through his senses, mind, intellect and body, yet remain established in his own Consciousness undisturbed by the actions he is doing (which are necessary) which are good for himself as well as for the society and the world at large.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12

A Karma Yogi (one who is established in his own Consciousness) sacrifices the fruits (Results) of all his actions to the Supreme Being, and remain in peace within himself. However, those who do actions for the fulfilment of their worldly desires will be bound by Karma (action and reaction phenomenon).

Notes:- Those who do action for the fulfilment of their desires tend to adopt deviant means most of the times. And thereby, though there is fulfilment of

their worldly desires, yet they will be bound by action and reaction phenomena i.e., Karma. This karma would accumulate and leads to rebirth and become the cause for action and reaction in the coming births too. The lesson here is, even though one wants to fulfil his worldly desires which are of his responsibilities and duties, then it is important to adapt as far as possible the righteous means so that Karma is avoided because of any wrong actions.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13

He who is established in his Consciousness (self), even though all actions are going on through his nine doors (Navarandra) of the body, such a person detaches his mind from those actions which are voluntary and involuntary and remains in blissful State in the Supreme Being.

Notes:- A Yogi is a person who is established in his own Consciousness and such a person keeps his mind detached to all the voluntary and involuntary actions that go through his nine doors of the body (holes) and also otherwise actions, and keep himself always in bliss being aligned with the Supreme Being.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14

The Supreme Being is above the law of Karma (action and reaction) and the fruits of it (because HIS actions are absolutely free from blemishes and for the wellbeing of HIS creation). It is the very nature of the living beings (instinct, traits and tendencies carried forward from past existences) that determine the nature of their actions and the fruits of it (appropriate reactions).

Notes:- It is common for human beings to blame God or the Supreme Being whom they worship when they do not get the required results. People are ignorant of the fact that God neither interferes with the type of action one is doing nor the results of such actions. What one has to understand is that, one's nature of actions are instigated by their carried forward instincts, traits and tendencies, and also good and bad Karma accumulated from their past lives. Therefore, actions are according to their three traits influence and the results are also according to their Karma. God has nothing to do with the actions and the fruits of such actions thereon.

In other words , TIME is the master which makes persons to act according to their instincts at an appropriate time and get results accordingly. GOD/ Supreme Being is beyond all these things. A Yogi understands this secret and having established in his own Consciousness through Right Spiritual Practices silently goes through the play of Karma and remains a silent witness to it having committed to righteousness.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ 15

The Supreme Being (God) does not take (imbibe) either the sins or the fortunes of anyone. The knowledge is always covered by the veil of ignorance. Therefore, ignorant people blame God for their misfortunes falling prey to illusion.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ 16

Those whose such ignorance is burnt away by the Knowledge (through Meditation on the Supreme Being) such a person's Consciousness will brighten up just as the Sun dispels the darkness and brightens the world.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 17

One whose Consciousness has become a reflection of the Supreme Being, intellect also becomes the reflection of the Supreme Being and finally identifies himself as a part of the Supreme Being. Such a realized person, through his Supreme Knowledge frees himself from all the sins caused by ignorance and attains the Supreme Being and never to return to the cycle of births and deaths.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18

He who is established in the Supreme Being will have EQUAL perception towards a scholar, cow, elephant, dog or even a dog eater (for he sees ME, the Supreme Being, pervading in all of them equally, and realises that it is only their karma which has given them their respective status).

Notes:- A realized person of great knowledge will have an equal view towards others be towards a realised person, cow, elephant, dog and also a person born in the lower order of the society, because

he has realized that the Supreme Being is equally present in all these beings. But, what makes the difference among these beings is even though they are carrying different bodies because of their karma of their past life which has imposed on them the required and appropriate bodies to work-out their own karma, but the Supreme Being is present in the core as a soul or Individual Consciousness in equal proportions not more nor less. Therefore, a person who has realized the Supreme Being or GOD becomes aware of the equal presence of the Supreme Being in equal level in all the above said beings irrespective of their status. Therefore, HE views all of these beings with Equanimity.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ 19

Any person established in the Equanimity State would have overcome all the worldly dualities and the aberrations, and experiences the Supreme Being as the purest of pure and HIS equal presence in every aspect of the creation. Thus, he would have established himself in the Supreme Being.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ 20

A person who has attained Equanimity having established in the Supreme Being will not be carried away either by happy situations or unhappy situations. He will be having a stable state of mind, free from any doubt, and thereby ever established in the Supreme Being, undisturbed at all times.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21

A person who is totally detached from the emotions and established in his own Individual Consciousness (Self) through Right Spiritual Meditation will continue to enjoy Supreme Bliss in his own self and will remain undisturbed for all times.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22

The pleasures that come through senses will finally end up in pains. So, every pleasure that has a beginning will also have an end which means it is not permanent. Arjuna, therefore

people of intelligence and wisdom will not get attached to them.

Notes:- Here, Lord Krushna implies that all the pleasures that are derived through senses are temporary and they have an ending. Therefore, the intelligent and wise will not be attracted towards those impermanent pleasures offered by senses. On the other hand, he will seek everlasting happiness in the Supreme Being through Right Spiritual Practices. Though slow to come, yet it will be a reality at some point of time in life.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ 23

Any person before discarding of his body if he can manage during this period of his physical existence to overcome desires, anger and other emotions, such a person will become a Yogi and he will remain a happy and peaceful person.

योऽन्तःसुखोऽन्तरारामस्तथान्तज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24

A person who is established in his own Consciousness (self) will find his Supreme Happiness in his own Consciousness and derive

all the knowledge through his own Consciousness which is aligned with the Supreme Consciousness. And such a Yogi will always enjoy the Supreme Peace and bliss for all times.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ 25

He who has neutralized lust, greed, anger, selfishness, jealous, arrogance and infatuation, and washed away all his sins (bad karma) through knowledge and established in his SELF (through Meditation), and committed to the wellbeing of all living beings, such a person is a Yogi and he will attain the Supreme Bliss.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ 26

A person who has extinguished (through Right Spiritual Practices) desires, anger and controlled his mind totally, such a person will realize the Supreme Being and he will enjoy Supreme Peace in the Supreme Being which is complete.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28

A person who has turned inward (closing the eyes), shunning all the outside noises and focusing his mind at the point between the eyebrows (between the two eyes) and breathing rhythmically, for such a person the senses and intellect gradually comes under his control and he becomes a seeker of Moksha i.e., disseminating his own Consciousness into the Universal Consciousness and he will remain a liberated person.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29

MY devotees become aware that I AM the ONE who receives all the offerings-offered through sacrificial fire, I AM the owner of all the planes of creation and I AM the owner of all the living beings including animals. I AM the embodiment of kindness and also that infinite Cosmic Love. The people of knowledge knowing this truth, they attain their peace through their offerings to ME.

HERE ENDS THE KARMA SANYASA YOGA

(Here ends the knowledge of Action with non attachment)

CHAPTER 6

AATMASAMYAMA YOGA

(KNOWLEDGE OF SELF OR INDIVIDUAL CONSCIOUSNESS)

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ 1

Lord Krushna says, “One who honestly does his duties in a righteous way without depending on the results of such duties, such a person is a renunciate and a Yogi. He who wears renunciate clothes and gives up fire (giving up cooking and living on alms is mandatory for monk order) or one who gives up ACTION totally seeking Moksha, cannot become a Yogi.

Notes:- Here Lord Krushna describes how a person doing his duties can also become not only a renunciate but also a Yogi (Karma Yogi).

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ 2

Arjuna, know that the act of sacrifice of the results of the duties is nothing but renunciation

and itself is a Yoga. Yoga is attainable only when worldly interests are dispensed and one who is not detached from worldly desires cannot become a Yogi.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3

A person wants to spiritually evolve, he must perform his actions without any attachments, and it will help him in attaining Yoga. After attaining Yoga, he will not have any intentions for the returns of his action and it is good for his Spiritual attainment.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ 4

A person who is not indulging in the pleasures offered by the senses and fruits of his actions, such a person spiritually evolve towards attaining Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5

A man is an enemy to himself and also a friend to himself. If he evolves away from the worldly affairs despite being in the midst of them, then

he is a friend of himself. If he does not evolve himself from the worldly aspects, then he is allowing himself to go down in the spiritual evolution and he becomes an enemy to himself.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् ॥ 6

Any individual/person who has taken control of his mind and senses is a friend to himself, and he who has not taken control of his mind and senses remains an enemy to himself.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7

A person who is well established in the Supreme Being is not disturbed by heat or cold, happiness and sorrow, or insults and praises because his inner-self has become absolutely peaceful.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8

He, who is well established in the Supreme Knowledge as well as science of Supreme Being, he will be totally freed from the influence of senses, and for him, a stone, soil, gold are all equal in his view because he has already attained

the Supreme Being and sees Supreme Being in everything.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9

He who has attained Equanimity will have a neutral view towards friends, enemies, people who neglect him, Meditators, relations and even between righteous and unrighteous people and such person is a Spiritually evolved person.

Notes:- A spiritually evolved person, even though he has equal perception towards every aspect yet he is endowed with wisdom that at grosser level how to deal with each aspect according to their merit i.e. being totally practical.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10

A person who intends to attain Yoga must control his mind, senses and body, and also give up his greed and the attitude of unnecessarily accumulating wealth. He shall remain all alone in an isolated place (like Temple etc.) and Meditate upon the Supreme Being as much as possible.

Notes:- The State of Yoga means to align Individual Consciousness with the Universal Consciousness for all times.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13

A seeker of Yoga must select a clean area and spread there Kusha Grass (Darbha) and put clean clothes on it and make neither too high nor too low seat which is suitable and sit on that, and then try to focus on controlling the mind and senses by way of Meditation. Meditation is essential for the purification of inward layers of mind (which is the store house of accumulated Karma from innumerable births), keep the head, body and neck straight as far as possible, but be comfortable without straining and focus the attention of the mind at the tip of the nose without deviating as much as possible.

Notes:- Meditation is a process in which a Divine Sanathana Name of any particular deity of one's choice is taken, sitting comfortably either on a chair or on a mat on the ground closing the eyes easily and comfortably, focussing the mind at the spot between the eyebrows (where the nose and eyebrows meet) and repeating the chosen Divine Name only mentally without moving tongue and lips in a natural way for about half an hour or more.

Sanathan Divine Names are the Cosmic Codes which with constant repetition gradually opens the Individual Consciousness to Universal Consciousness/ Supreme Being/ GOD. This is the highest and best form of INWARD Spiritual practise which the great sages and saints of Bhaarat practised since ages and realised the Supreme Being to attain Moksha. Moksha is nothing but disseminating Individual Consciousness into the Universal Consciousness for all times and never to return into the cycle of births and deaths.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ 14

Following the path of Divine Conduct

(Brahma = Divine, Charya= Conduct), devoid of fear and totally being calm, but yet being alert, should focus the attention of his mind on ME (Supreme Being) as far as possible with better concentration.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15

A Yogi who takes control of his mind through the above said Spiritual Practises must be able to divert his mind inward towards his own Consciousness and in-turn the Supreme Consciousness and attain Supreme peace and bliss.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16

Arjuna Yoga cannot be attained by a person who over-eats or one who does not eat at all, and also by one who sleeps too much or one who does not sleep at all.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17

Yoga can be attained by a person who adopt limitations in food, sleep, action and other

activities. Moderation in everything is the mantra for attaining Yoga i.e., aligning with ME.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18

He whose mind is fully absorbed and established in his own consciousness (Self), for him all the worldly desires evaporate and such a person becomes a Yogi.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19

Just as a flame of a lamp (Deepa) remains still when there is no wind without getting swayed, similarly, a Yogi's mind when absorbed into the Supreme Being in Meditation shall not deviate.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23

He whose mind has transcended senses and the intellect will be able to enjoy the bliss and from which he will not deviate. Such a person will attain the Supreme Being and from thereon nothing to be attained, and such a person will not be affected by the tragic aspects of the worldly life, and such a state is known as the attainment of Yoga. This state of Yoga should be attained without losing patience and courage.

Notes:- Lord Krushna emphasises that, such a state of Yoga can only be attained through constant practise with patience, perseverance and with confidence without losing heart.

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ 24

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25

A practitioner of Yoga should prevent the mind and senses from rising desires and he should fix the mind and the intellect on the Supreme Being only and denying the other thoughts which create desires.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ 26

The nature of the mind is to constantly move from one thought to another in the process of thinking. The practitioner of yoga should try to divert this movement of the mind inward through Meditation (focussing towards self through the repetition of a Divine Name or Mantra).

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 27

He whose mind is calm, free from negative traits (free from blemishes), and free from its inconsistent nature, such a yogi will align his consciousness with the Universal Consciousness and will be happy within himself (not searching for happiness anywhere outside).

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 28

A Yogi whose sins (bad Karma) are totally extinguished, will align with the Supreme Being without any further interruption and will enjoy the Supreme peace and Bliss forever.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30

A Yogi, who is well established in the Supreme Being will be able to view in every aspect of the creation both in the living and non-living beings the presence of the Supreme Being everywhere at all times. Further he sees ME as “Vasudeva” (creator) spread over everywhere and also sees ME as the inner core of every aspect of the creation and for him I will never disappear nor he will disappear from MY awareness.

Notes:- Lord Krushna says that a Yogi will be able to comprehend the presence of God/Supreme Being in every aspect of the creation and he will be always aligned with the Supreme Being and the Supreme Being also will be aware of him all the time. This state is nothing but attainment of Supreme state where by there is no return into the cycle of births and deaths.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 31

A person who is aligned with ME through Yoga will see ME in all the living beings, worshipping ME constantly and aligning with ME all the time and wherever, whatever behaviour he exhibits, such a behaviour becomes MY behaviour.

Notes:- Whenever a person is established or aligned with the Supreme Being, then he becomes a tool in the hands of the Supreme Being and whatever actions he does will always be in accordance with the WILL of the Supreme Being.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32

Arjuna, if any Yogi sees all the Living beings as himself and their happiness and sorrows as of his own, such a Yogi is Supreme among the Yogis.

Notes:- Here the Lord is saying that a Yogi who sees other living beings as his own self and therefore he will be able to comprehend the pains and sorrows of other living beings and shows supreme kindness on them. This is a message to mankind not to inflict violence, pain and sorrows to other human beings as well as to the animal beings and thereby live in harmony with them. Violence can only be used if needed to putdown the unrighteousness.

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33

Arjuna questioned, “ Hey Krushna, the Yoga of Equanimity YOU are preaching appears difficult for me because the mind is oscillatory in nature and therefore a stable state is not able to be experienced ”.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34

Arjuna questions further “ Krushna, mind is always wavering and it is strong and powerful. Therefore, controlling it is as difficult as controlling the wind, is it not ? ”.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35

Lord Krushna answered, “ It is true, controlling the mind is difficult. But with the regular practise of Meditation on the Supreme Being, it is possible”.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ 36

Arjuna, he who cannot take control of his mind cannot attain the state of Yoga. With constant practise one can succeed in controlling the mind and attaining stable state.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37

Arjuna Questions, “ Krushna, whoever is interested in Yoga but not able to attain, for such a person what happens at the time of death? Will he realize the Supreme Being (GOD) or what really happens to his soul ? ”.

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39

Arjuna further questioned “ Krushna, if one fails to realise the Supreme Being in his spiritual pursuit (through the Yogic practices), will he not lose both the GOD realisation (attainment of yoga) as well as the worldly life ? ”.

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥ 40

Shree Krushna said, “ Hey Arjuna, a human effort to realize the Supreme Being/ GOD either in this world or in the other world will never go waste. One who tries to spiritually evolve and strive for establishing in THAT Supreme Being, he will never be let-down ” .

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41

He who fails in his attempt in attaining Yoga will go to heavenly planes where people of good deeds reside. He will be there for a long time and after enjoying all the benefits of the heavenly planes of existence, he will be born in such a family who are spiritual in Nature and also, generally well to do in the worldly life.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ 43

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 44

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ 45

If a seeker of Yoga although fails to attain Yoga but full of detachments, he does not go to heavenly planes. Instead, he will take birth in the families of Yogis and continue his Saadhana (Spiritual pursuit) from there onwards. Such a birth is very rare to come. Whatever Yogic values he has attained in the past life without much effort he will get in this life too (in the sense that he carries forward Yogic instinct and also that state of mind). Under the influence of this carried forward instinct, once again he will try to attain Yoga seeking the Supreme Being with a more stronger effort. And whatever spiritual benefits that are envisaged in Vedas he will transcend (go beyond) and attain the Supreme Being.

Notes:- A Right and True Spiritual Practise to attain the Supreme Being or GOD will never be lost and the sum of his effort will be carried forward to next life, and he will easily get all those practises once

again and he would try in a much forceful and effective way to attain God. Having born in a rich family inclined towards yoga, though he has failed in the past life to attain Yoga, he will be automatically attracted towards the practises of the Yoga and Meditation and with the development of the Even state of mind he can go beyond good actions recommended by the Vedas and their fruits. Because of the carried forward past life Saadhana, in the next life the seeker will be able to work-out all his sins (bad Karma) and in that very life he will be attaining the Supreme Being.

तपस्विभ्योऽधिकोयोगी ज्ञानिभ्योऽपिमतोऽधिकः।

कर्मिभ्यश्चाधिकोयोगी तस्माद्योगीभवार्जुन॥ 46

A Yogi is superior to Thapaswi (One who does ritualistic penance), he is also superior than the people of scriptural knowledge. Further the Yogi is superior to one who does right actions with certain motives. Therefore Arjuna, you become a Yogi.

Notes:- Here, Lord Krushna is advising Arjuna to become a Yogi so that he is not emotionally disturbed while waging the war.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ 47

Even among the Yogis, one who meditates on ME in his own mind turning the mind inward towards ME who is the Self as well as Universal Self , such a person is a superior Yogi.

Notes:- Here, Lord Krushna is emphasizing on Internal Meditation on the Supreme Being (Taking any one of the Cosmic names of the Supreme Being as available in Sanathana Dharma and Meditating on it), then he becomes the best of the Yogis.

[see pages 398 for Right Meditation process]

HERE ENDS THE AATMASAMYAMA YOGA

Suspension of mental activity in Meditation is neither attainment of Trans nor is the end of spiritual journey. Dissemination of Individual Consciousness into the Universal Consciousness/Supreme Being is the real end of spiritual journey like a river joining the Sea.

CHAPTER 7

JNANA VIGNYANA YOGA

(KNOWLEDGE OF SCIENCE AND WISDOM)

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ 1

Lord Krushna said to Arjuna, “Arjuna, focus all your interest on ME and try to know various aspects of MY nature, MY ability and fullness, and ME as the essence of all the living beings. Such a knowledge now I AM going to give you. Listen carefully ”.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2

Now I AM going to give you such knowledge by knowing which there will be nothing to know beyond that.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 3

Among many human beings only one person will try to know ME, and among such persons only one will be able to realize ME in totality.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5

MY nature is expressed in the Universe in the form of Earth, Water, Fire, Wind, Ether (sky), Mind, Intellect and Ego (Individuality) i.e., in eight forms. The first five of MY nature is divided into non-living and the remaining three are living forces.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6

Arjuna, all the aspects of nature described by ME earlier (eight-fold Maaya) have manifested from MY nature itself and I AM the cause for their nature. And therefore know the truth that, I AM everything (cause for manifestation of nature and dissolution of it and yet I AM beyond that).

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7

Arjuna, there is no second thing than ME as the Supreme Being. The entire creation is just like beads tied together in a Rosary (Japa-Mala).

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ 8

Arjuna, I AM the essence in the water, light in the Sun and Moon, and 'AAAum' in the Vedas which is the sound of energy and Consciousness in one combination in the sky and manly force in Men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ 9

I AM that refined smell of the Earth, Radiance (Heat) in the Fire, and among all the living beings I AM the Consciousness (Individual Consciousnesses in the Living beings). I AM also the purity in people who practises Austerities (Spiritual cleansing process).

Notes:- The Spiritual Seeker practises certain things such as abstaining from eating meat because violence is involved in it i.e. killing the animal and eating its dead body, abstaining from food derived from negative means, not thinking to harm or do bad to others, periodical fasting etc.. This acts of Purity is divine in nature which exactly Lord Krushna means.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ 10

I AM the seed of the consciousness among all the living beings. I AM the Intelligence among intelligent people and radiance among Meditators (seekers practising Right Spiritual Practises).

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 11

Arjuna, among the mighty, I AM the might devoid of attachment and desires; The efficiency, among the efficient; and I AM the desire among the living beings which is in accordance with the scriptures or as accorded by the scriptures.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ 12

Whatever that manifest from Positive trait (Sathwa Guna), Semi-positive trait (Rajo Guna) and Negative trait (Thamo Guna), they have all manifested from ME alone (within time and space), but yet neither I AM in them nor they are within ME.

Notes:- Lord Krushna says here, that all those things

that arise from Positive, Semi-positive and Negative traits, HE is the cause for them. But further says, neither HE is of those three traits nor those three traits exists in HIM. Here HE means, HE is beyond the three traits though all the three traits manifest from HIM for the cause of the creation. When Lord manifests within the creation in terms of Time and Space HE will be associated mainly with the Positive trait but not when He is beyond.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13

Arjuna, the above said three traits through their influence are becoming the cause (attraction and attachments) for all interactions in the creation. Therefore, it is difficult to know ME who is beyond these three traits.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14

The beautiful and attractive world created by these three traits is nothing but an illusory reality that I have cast upon the world, but those who have constantly focused on ME and worship ME (Meditate on ME), they will cross over this

Maaya (Illusory phenomena) and free themselves from the grip of this world.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ 15

Those who are engulfed by this Maaya develop demonic (Selfish and destructive) attitude in them, and such foolish people who does bad actions do not worship ME.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ 16

Arjuna, MY devotees are of four types. One who worship ME for financial gains, the other worships ME for his problems (finance, health etc.), some worship ME for the sake of seeking ME (for realization of GOD), and some who are enlightened also worship ME for their “Moksha” (final dissolution into ME).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ 17

Devotees who have constantly focused on ME and worship ME with great love, devotion and with Knowledge about ME are the best devotees,

because they know ME and MY true Nature through knowledge. Therefore they are closer to ME.

Notes:- It is necessary to have a proper concept about God and that concept should stand the scrutiny of Science, Sense, Logic, Reasoning and Questioning. By constant Questioning and Verification one arrives at the right and true concept of God so that the seeker can adopt Right Spiritual practices to realize that Supreme Being.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ 18

Arjuna, the earlier said devotees are all great, but a seeker of knowledge has virtually become MYSELF because through his mind, intellect and knowledge, he is established in ME.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ 19

After purification of Karma through several births one treads into the path of knowledge (seeking the realization of the Supreme Being). Even among them rarely one will be able to realize ME in totality.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 20

Those who are carried away by desires, such people worship MY different God forms (MY different God forms are for carrying out various activities of the creation at different layers) for the fulfilment of their desires propelled by their instincts. And they worship according to their prescribed norms of worship and get their desires fulfilled.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ 21

Whoever worships whichever Divine Manifestation of MINE (God form) with devotion, I guide them to their respective God forms (Divine forms as they are aligned with a specific layer of the creation), fulfilling their desires.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ 22

Such people worship their required Divine forms for the fulfilment of their desires and those Divine forms will fulfil their desires, in accordance with the principles prescribed by ME.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ 23

Those who worship MY God forms for their fulfilment of desires and such desires fulfilled are transient in nature. Those who worship MY different God forms, they reach the abode of such God forms but those who worship ME directly in whichever manner in the end they reach ME.

Notes:- It is easily mistaken in Sanathana Dharma that there are many-many Gods for the people to follow and worship. In fact, Sanathana Dharma envisages only one GOD/Supreme Being/Universal Consciousness which can be worshipped directly to attain HIM or the same Supreme Being has taken innumerable Divine Forms governing different layers of the creation and therefore they look different in their nature, yet they are all from ONE Supreme Being. Worshipping any one God form of the Supreme Being ultimately leads to that very Supreme Being because that God form is part and parcel of the Supreme Being ITSELF. A devotee who is worshipping a particular God form after realizing that God form, the same God form will guide him towards

the ultimate Supreme Being which is both in form as well as Formless, Omnipresent, Omniscient, Omnipotent, All-pervading, All-knowing ONE. Therefore, worshipping various God forms of the Supreme Being is nothing but climbing steps towards ultimate reality which is only the ONE that exist in reality. This phenomenon is made available to the people of Sanathana Dharma by great sages and saints who have realized these varied God forms operating at different layers of this creation and handed over this knowledge to mankind and the way of worship through which they can attain fulfilment of their desires by worshipping a particular divine form. A yogi who seeks Moksha will directly meditate upon the Supreme Being so as to disseminate his Individual Consciousness (Self) into the Universal Consciousness (Supreme Being/GOD) so as to never to return into the cycle of births and deaths. Therefore, for the people of Sanathana Dharma many God forms and ONE Supreme Being is one and the same, and it should not be mistaken for many many Gods. It is like various sweets with various names yet the sweetness in all the sweets

is one and the same which is comparable to the Supreme Being pervading in every aspect of creation including many-many God forms which HE has assumed for the maintenance of the creation which are within Time and Space. There is a Vedic proclamation that all the salutations made to different God forms will ultimately reach the Supreme Being only - “ सर्वदेवनमस्कारः केशवं प्रति गच्छति”.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24

The people of low intellect think of ME as a human being because of MY human form like any other human being, not knowing that I AM the highest, Indestructible Supreme Being.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25

The people think of ME like any other being subjected to birth and death. They cannot understand that I lurk behind Maaya (MY own Expressed Mirage), and they rarely understand ME that I AM the Omnipotent, Unborn, Indestructible, Ever-existing Supreme Being.

Notes:- Here, Lord Krushna explains HIS true

nature of BEING. Supreme Being cannot be easily understood except by those who unflinchingly seek the attainment of HIM.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26

Arjuna, I know what all happened in the past and what is happening in the present and what is going to happen in the future including that of all those living beings that are going to take birth. Unless one has great devotion and dedication, no man can know MY THIS truth.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ 27

The desires that create hatred, happiness and sorrows, and all those dualities of the living beings are due to infatuation with the worldly phenomena.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ 28

Those with their good and best deeds will be able to dissolve their sins and they will overcome the dualities of the world and thereby worship ME with great focus and faith.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29

Those who totally surrender to ME with an intention to overcome old-age and death, such persons will naturally come to know about the nature of right Spiritual Practises, nature of the Supreme Being and the secret of right action.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30

Those who worship ME physically (Adhiboutic), mentally (Adi daivik) and through their Spirit (Aatma-Spiritually), such people will even at the time of death think of ME only and finally they reach ME.

HERE ENDS THE JNANA VIJNYANA YOGA

Ever since the manifestation of the creation, creation is on the constant move within time and space subjecting itself to infinite number of changes. Creation is ever dynamic and ever changing with destruction and regeneration as a constant phenomena going on at appropriate times .

CHAPTER 8

AKSHARA BRAHMA YOGA

(NON-CHANGING STATE OF SUPREME BEING)

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ 1

Arjuna asked Lord Krushna, “ What is THAT Supreme Being ? What exactly does Spirituality mean ? What is the meaning of Karma ? What is that which is Physical ? And what is that Divine state of mind ? ”.

Notes:- Here Arjuna asked the questions which prevail in every Spiritual seekers mind. These questions are fundamental questions to take up Right Spiritual Practises to attain higher states of consciousness (attainment of Moksha).

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ 2

Arjuna continued asking, “ Who is the ONE who exists even before we start our worship, prayer and yagna (sacrificial fire to Gods). How and in what way HE is presiding in the human beings?

How would HE reveal HIMSELF to the devotees who are focused on HIM at the time of Death ? ”.

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ 3

Lord Krushna said, “ The Akshara (the non changing one) is known as Brahman (Supreme Being) which in the human beings is engulfed / limited by the senses and it is known as “Jeevaathma”. HE the Supreme Being which is now Jeevaathma in the Human Beings experiences the outer world through the five senses and this process of knowing it and its nature is called Karma Sanjnitha (knowing the secret of SELF).

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ 4

I who is dwelling in the body is known as “Adhiyagna”, i.e. the presiding force in a living being which makes it a living being. The mind which is the cause for becoming aware of the body is known as “Adidaiva” i.e., the mind which is basically divine in Nature. The physical body

that which is created is subject to dissolution and thereby it is known as “Adibhutam” .

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ 5

Anyone who remembers ME at the hour of death and leaves the body consciously remembering ME (any of MY regularly repeated name), such a person's consciousness (Jeevathma/Aatma which is free from senses) will attain ME i.e. Paramaathma / Supreme Being for eternity. There will be no doubt about this.

Notes:- Any Spiritual seeker who seeks Moksha i.e., an eternal state in the Supreme Being never to return in to the cycle of Births and Deaths (into the time and space), such a person should constantly practise the remembering or doing Manana (only mental repetition of a Sanathana Divine Mantra or the NAME of the Supreme Being/ GOD without moving tongue and lips). For such a person the practise get imbibed into his mental, physical and spiritual system so that while leaving the body, the said Divine Mantra or the Divine Name automatically comes onto the surface of the

Consciousness from the sub-conscious layer of the mind (from where it is stored) and sucks his Soul/ Consciousness into the same Divine frequency which he has practised all along his life. And therefore, he assumes the Nature of the same Supreme Being which he meditated upon. Therefore, constantly practising the remembering or repetition of a Divine Name of Sanathana Dharma (see pages 398) will ultimately lead his Consciousness into that Cosmic Frequency where the Supreme Being resides eternally, thereby gaining eternity, just as a river joining the sea and disappearing into it forever. This is the easiest path to attain Moksha and can be practised both by a householder (at his convenient time) and also by a saint and a sinner too.

[Whatever is one's thinking at the time of death, the Consciousness (Soul) of that person will be sucked into that particular frequency of the nature (a layer in the creation) because his mind has aligned with that vibration. Undoubtedly, it is difficult to think of the name of the Supreme Being at the time of death unless the NATURE of the Supreme Being

is strongly implanted in the sub-conscious layers of the mind through regular practise of Meditation during the lifetime. At the time of death, the sub-conscious mind becomes active by way of projecting the NATURE of the Supreme Being because of regular practise during the lifetime by way of Meditation on the Supreme Being and guides the consciousness (soul) into the Supreme Being and disseminates it into IT for all times never to return into the cycle of births and deaths] .

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ 6

Therefore Arjuna, whatever a person thinks at the time of his death, he will get into that frequency of thought because his mind is more influenced by such situation or that thought process which most of the time he was subjected to in his life period.

Notes:- What Krushna spoke in the last two stanzas is nothing but infinite Cosmic Frequencies that a man can tune into through the constant practice of repetition of Divine Name, and thereby, simply enter into that vibration of nature at the time of death.

If a spiritual seeker constantly repeats any Divine Name envisaged in Sanathana Dharma which is of highest cosmic frequency, then such a seeker at the time of his death get automatically tuned to the frequency of Divine Name and enter into the same Divine Consciousness. This is the greatest psychological truth and a scientific truth of Parapsychology. This is the greatest cosmic science and secret which Lord Krushna gave us.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ 7

Therefore, Arjuna, constantly remember ME (by repeating MY name) and do the act of war. If you do in the way as I have said, your mind will not be influenced by your intellect and therefore, without any doubt you will reach ME.

Notes:- If a person constantly remembers a Cosmically Vibrant Divine Name from Sanathana Dharma, he will be freed from the influence of the intellect while taking decisions. And on the other hand, his Individual Consciousness influenced by the overriding Cosmic Consciousness (Divine name) will be able to take the right decision at the right

time, and not getting swayed away by the influence of the intellect.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८

Arjuna whoever meditates on the Supreme Being (or on any Divine Forms of the Supreme Being) with sufficient focus on HIM, such a person will ultimately attain the SAME Supreme Being and this is the Cosmic Principle for the attainment of Moksha.

Notes:- Here once again Lord Krushna explains that, whoever meditates on the Supreme Being with total focus on HIM with sufficient practise, he will finally attain the object of his meditation i.e., in spiritual sense, realizing the Supreme Being as the ultimate product of his Meditation. Here we can easily understand that Lord Krushna is emphasizing the Universal and Natural way of Meditation on the Supreme Being i.e., constantly remembering HIM either in the normal times or at the time of Meditation, will finally lead the seeker to HIM/ Supreme Being. Lord Krushna fully stresses here, the importance of Meditation on the Divine Name for the attainment of Moksha.

कविं पुराणमनुशासितार मणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूप मादित्यवर्णं तमसः परस्तात् ॥ 9

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।

श्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ 10

Whoever Meditates on the GOD as Omnipresent, Omniscient, Omnipotent, All-Pervading, All-Knowing, All-Controlling, Master of all, who is responsible for the creation and it's sustenance, who is Supremely radiant like Sun, and who is free from any types of ignorance, and the pure knowledge itself, and Supremely blissful, such a devotee-full seeker at the time of his death because of Meditation in his lifetime having already aligned with the Supreme Being, his Consciousness automatically gets fixed at the point between the two eyebrows and with total stability of mind remembering the nature of THAT Supreme Being, he will attain the Supreme Being forever.

Notes:- Here Lord Krushna explains the nature of Supreme Being as Omnipresent (present everywhere), Omniscient (seeing everything at the same time), Omnipotent (all powerful and all capable of),

All-Pervading (spread everywhere in everything), All-Knowing, All-Controlling and cause for creation and it's sustenance, and finer than the finest, Incomprehensible meaning the one who cannot be brought into the Limitations of human conception, and HE is more radiant than the Sun and HE is the embodiment of Supreme Knowledge and Supreme Bliss. Further in the same Bhagavadgeetha while showing the nature of GOD to Arjuna, HE has shown that HE has no beginning, middle and the end and at the same time HE shows HE has manifested in many God forms to operate at Varied levels of creation, and also gracing the devotees when prayed to those God forms for the fulfillment of their desires. Thus, ONE Supreme GOD even though assumed many many God forms, yet HE is the only ONE and HE is also fully aware of HIS ultimate nature i.e. formlessness, thus forms and formlessness are two sides of the same Coin. Thus, Sanathanis are very clear about the ONE Supreme GOD and HIS infinite God forms. This multiform worship of ONE Supreme GOD makes Sanathanis to emotionally easily connect to a particular God Form which ultimately ends in that ONE Supreme GOD who is the cause

for creation, it's sustenance and dissolution. Therefore Sanathanis have this broad comprehension and thereby accept the worship of all Sanathan God Forms which ultimately lead to THAT One Supreme God.

Thus, Sanathanis are not confused about God forms and the Supreme GOD. The Vedas declare in One voice "Aakasat Pathitham Thoyam Yatha Gacchathi Saagaram, Sarva Devaa Namaskaaraha Keshavam Prathi Gacchathi ", meaning just as all rivers finally merge into the sea, which ever God Form Sanathanis worship with devotion, it will lead the devotee to THAT ONE Supreme GOD/ Supreme Consciousness /Supreme Being. Sanathana Dharma does not depend upon one life concept because it is a long spiritual journey where every individual goes through several births in the course of his evolution depending upon the right and wrong actions he does, and gradually move up in the ladder of Spiritual Evolution to ultimately reach THAT ONE Supreme GOD for eternity. This concept of God, described above eliminates any only one facet approach to God. Some philosophies have only one life concept and every human being born is

considered as a sinner. If one life concept is true, then when did the Soul get the opportunity to commit sins to take birth as a sinner by birth. Therefore it does not stand to the scrutiny of science, sense, logic and reasoning. Therefore it is a sin to call Human Beings as sinners by birth when all have manifested from the same Supreme Being. If the above said one life concept has to be believed then God has to be the biggest sinner.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ 11

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढन्यायात्मात्मनः प्राणमास्थितो योगधारणाम् ॥ 12

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ 13

I will explain the process to you in detail about those pandits who are aware of Vedas, and the non-attached ascetics and the pure celibates who seek the attainment of the Supreme Being, He who controls all his senses and fixes his mind at the heart to overcome emotions, and then fixes his pranic energy at the spot between the eyebrows and follow the Yoga Saadhana (Meditation on the Supreme Being) and by

uttering “AAAum” or any one of MY Cosmic Names leaves his body, he will enter into the Supreme Being, never to return.

Notes:- In this stanza, Lord Krushna has explained the status which a Yogi can attain if he focuses his mind at the heart and then his life force at the spot between the eyebrows and start repeating the Cosmic Sound “AAAum” or any one of the Sanathan Divine Names, such a person will transcend the sound and reach the abode of the Supreme Being which is of Supreme Silence and Bliss.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ 14

Arjuna, however if a person focuses continuously on ME (Supreme Being) by repeating constantly any one of MY Sanathan Name without deviating his mind and fully absorbed into ME, for such a person, I am easily attainable.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ 15

Those who have attained ME (through Devotion and Meditation) will be freed from the cycle of births and deaths which phenomena is the cause for sufferings.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ 16

Attaining any of the higher divine planes of existence [like { Bhuvar Loka, Swarga Loka (heaven), Maha Loka, Jano Loka, Tapo Loka, Satya Loka (where creator Brahma dwells) }] are all returnable (rebirth is inevitable). But only by attaining ME (the Supreme Being), one will not get rebirth (by attaining Moksha) because I AM beyond the Time and Space. All the divine planes are bound by time and space and they are not ETERNAL.

Notes:- Here, generally Indian scriptures describe about Higher Spiritual Planes as parallel universes namely Bhuvar Loka, Swarga Loka, Mahar Loka, Jano Loka, Tapo Loka, and Brahma Loka (The abode of creator Lord Brahma who has manifested from the Supreme Being for the purpose of creating the creation). Lord Krushna has spoken about these planes of existence in this stanza, to any of which the seeker can evolve depending upon his quantum of Saadhana (Spiritual Pursuit). All these planes are within time and space at finer and finer levels of

creation itself. The creation always exists within the parameters of time and space but the Supreme Being i.e. Lord Krushna is beyond Time and Space and HE is Eternal, Everlasting and Non-changing and not subjected to any dissolution process. Those seekers who attain the Supreme Being will not return to the cycle of births and deaths. But those who attain higher planes of existence up-to Brahma Loka (including Brahma Rushis) have to return after enjoying the Spiritual Bliss in those places of existence to rebirth to work-out the remaining balance of Karma (sum of good and bad actions of past lives).

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ 17

The day of the creator Lord Brahma is one thousand Chatur Yugas and the night also equally the same. Yogis will realize through their Saadhana this great nature of the time.

Notes:- The creation is within time and space, and the time is cyclical in the Sanathan context, because all the season like Spring, Summer, Monsoon, Autumn, pre-winter and winter repeat again and

again every year for all the times without fail. Therefore in Sanskrit term, it is called Kaala Chakra, but Science believes in linear aspect of time, if so a question arises why Seasons repeat every year ? According to linear aspect of time, if once spring season is over it should never return again. Every Soul is caught in the cyclical whirl of time until it rises above the whirl to reach the Supreme Being which is not subjected to this whirl (cycle of births and deaths repetition).

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ 18

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ 19

All the embodied beings manifests during the day of Lord Brahma (Cosmic day of Lord Brahma) the creator God form. Again, Lord Brahma becomes unmanifest during his cosmic night and all the beings are subdued into HIM. Again in the new day of Brahma the creation begins with all the living beings back into action of life.

Notes:- Several Lord Brahmas are the subtle manifested forms of the Supreme Being. Therefore,

the creators Lord Brahma are subjected to expanded Cosmic Time scale. Therefore, one day of Lord Brahma is infinitely long whereby the creation created by each Brahma including all living beings, galaxies, stars, de-manifest when Brahma sleeps at his cosmic night, meaning dissolution of entire creation, and recreation during the new Cosmic Day of each Lord Brahma. This phenomena is observed in astronomical study where several galaxies disappear into black hole and young galaxies start manifesting. Thus each Brahma's creation at his given time disappears into his night (black hole) and new galaxies start manifesting. On the other hand when all such cosmic activities are going on the Supreme Being remains undisturbed because it is non-changing, eternal and everlasting. It is observed in Bhaagavatha where all the Brahmans of different galaxies appear before Lord Krushna at a time. Also for the first time in the Human history we find that Lord Krushna has shown infinite number of galaxies, stars etc. in his mouth to his mother and also has shown the same thing later to Arjuna in Vishwaroopa Dharshana (Chapter No. 11).

परस्तस्मात् भवोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 20

When the creation becomes unmanifest during the night of Lord Brahma, beyond this unmanifest aspect there is another unmanifest aspect which is none other than the Supreme Being who is eternal and never dissolves or diminishes.

Notes:- In this stanza, Lord Krushna makes it clear that, the Supreme Being is beyond Time and Space, and therefore Eternal and Everlasting. Therefore, there is no question of manifesting and de-manifesting applicable to HIM. Further, Lord Brahma's creation becoming unmanifest merging into the fourth dimension of the creation which can also be termed as finer and finer layers of the creation. The fifth dimension is totally dimensionless state and that is the ABODE of the Supreme Being which is Eternal, Everlasting, Non-changing, Static yet dynamic, Absolute Silence, yet totally awakened. Thus the Supreme Being is not subjected to changes which happens with the creation.

Here, we can understand by observing the natural phenomena that happens with the sea, the surface

of the sea is dynamic with waves raising and often tidal waves too. When so much activities are going on on the surface of the sea, yet the bottom of the sea remains undisturbed, calm and static. Here, we can clearly understand the waves which are projected by the surface of the sea, where as when we go deeper and deeper into the sea the dynamic activity becomes slower and slower and finally at the deepest layer that is at the bottom of the sea, the sea is totally static and peaceful. The sea in entirety represents GOD and the waves and the depth of the sea represent the gross and finer layers of the creation. The grosser layers are visible in dynamic form but the finer layers are not visible except when we dive deep into the depths of the sea. This simile about the sea, clearly makes us to understand the nature of GOD, meaning behind all the moving, changing, dynamic creation, there is an underlying Non-changing yet Dynamic, Eternal and Everlasting Supreme Being.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 21

That which has manifested from the Supreme Being but has no form is known as Akshara

(AAAum) which is in sound form. MY abode is beyond THAT expressed but formless phenomena. Whoever realises MY this state which is beyond Akshara will be freed from the cycle of births and deaths.

Notes:- “AAAum Iti Ekaksharam” ॐ is the first letter of AAAum that manifests from Supreme Being and becomes part of the cosmic sound AAAum which is the first manifestation yet formless in nature, sound in essence is THE cause for the manifest creation. The Abode of Supreme Being is beyond this Unmanifest Akshara where this cosmic sound “AAAum” ceases to exist and there lies the Abode of the Supreme Being in Supreme Silence. Here, the seeker if he transcends the Akshara “AAAum” then he reaches that absolutely Unmanifest Supreme Being, and he will never return to take birth again because his Individual Consciousness (soul) has disseminated into that Supreme Being, just as a river infusing into the sea and losing itself by becoming the sea.

[AAAum, the Cosmic sound is the manifest, formless expressed basic sound which is the cause for the

Time and Space and it is the phenomena behind the manifest creation. AAAum is called the Akshara because it does not diminish until it decides to dissolve the creation into itself, and in turn itself into the Absolute state which is beyond sound into that Absolute yet Dynamic Blissful SILENCE where the ABODE of the Supreme Being is there. He who reaches this state of the Supreme Being in ITS Supreme silence, transcends the Akshara “AAAum” and shall never return into the cycle of birth and death.

Here Lord Krushna very specifically states that, HIS ABODE is in that Supreme Silence which is beyond the formless sound AAAum].

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 22

GOD-the Supreme Being is present in every living being at the subtlest level in the Form of Supreme Bliss. The entire creation is pervaded by the Supreme Being and such an Unmanifest and Eternal GOD can only be attained by anyone with total devotion to HIM.

Notes:- The entire living beings are in the Supreme

Being and the Supreme Being is pervading the entire creation (living and non-living). Such a Supreme Being is attainable only through unflinching devotion and dedication (through regular Meditation on HIM) .

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 23

Arjuna, now I will say the timings at which some Yogis who leave their bodies will return to life on earth and about those divine periods at which some Yogis leave their bodies will never return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ 24

The Yogis who leave their bodies during day time, during full moon period and during the 6 months of Uttharayana period, such Yogis will move into higher directions and will be guided by god forms towards the ultimate goal of attaining the Supreme Being and never to return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 25

Those who leave their body during the dark period of waning moon, and the 6 months period of

Dakshinaayana, where the semi-divine forces who reside in the dusk (dim side of the path) guide the people of desires towards the dim moon and after enjoying the fruits of their good karma in the heavenly abode will return to earth through births.

Notes:- Those who leave their body in the period of waning moon and that too during Dakshinaayana (in the English calendar from July 15th to January 13th), such souls will move in the dusky path where semi-divine forces reside in the smoky zone, and they guide the souls towards the dim moon (chandrayana) depending upon their grade of desires, and enjoy the fruits of their good Karma will return to earth through re-birth to work-out their balance of Karma (Good and Bad actions).

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ 26

In this world, there are two paths for the Soul to travel after leaving the body. One is of Divine Path (waxing moon period known as Devayaana). Those who practise divine practises like Meditation, Manana, Japa, etc on the Supreme

Being, go through this divine path and will never return. And the other souls who carry their desires and die during Krushna paksha i.e., during waning period of moon will go through the darker path where the souls of the dead reside and will again return to birth and continue the journey in the cycle of Births and Deaths.

Notes:- “Devayaana” is the Divine Path where many God forms reside at different Divine Planes of the creation and they are available to guide the souls of the Yogis towards higher direction to attain the Supreme Being, if they leave their bodies during full-moon period in the annual time scale of Uttarayana (in English calendar the period from January 14th to July 15th) and the chances of returning to take birth again becomes less. Those who leave their body during “Pithru Yaana” (waning moon period) will travel in the direction of those darker planes of existence where the dead souls reside and wait for re-birth and later take birth to work-out their Karma again.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ 27

Those who become aware of this secret of time will not get attached to desires. On the other hand will try to attain Equanimity State from where they could attain the Supreme Being. Therefore, Arjuna you follow the path of Yoga trying to develop Equanimity State and try with effort to attain ME at all times (irrespective of Uttarayana or Dakshinaayana).

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
 अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ 28

Whoever attains YOGA by aligning with the Supreme Being through Meditation (The word Yoga should not be mistaken for the practise of Yogasanas and Pranayama) will transcend (go beyond) even the good Karma (Punya) that can be attained by the practise of Vedas, Yagnas, Homas and Charity etc., and will reach the Eternal State (i.e., Moksha in the Supreme Being. Moksha is attainable only by neutralising both good and bad karma through Meditation on the Supreme Being).

HERE ENDS THE AKSHARA BRAHMA YOGA

CHAPTER 9

RAJA VIDYA, RAJA GUHYA YOGA

(THE PATH OF ROYAL YOGA)

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 1

Arjuna, you are devoid of negative traits and therefore, I AM giving this great knowledge of science by knowing which you will be freed from the tragic oriented worldly life.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ 2

This science include the secret of all knowledge and it is totally in accordance with Dharma (comprehensive righteousness) and easy to practise and this knowledge is indestructible.

अश्रद्धाणाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ 3

Arjuna, those who do not have faith or belief in Dharma (comprehensive righteous way of life), such people without attaining ME rotate in the wheel of births and deaths and go through the suffering phenomena in each birth.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 4

Arjuna, from my Unmanifest Formless Supreme Being, the creation (including living and non-living) has manifested and it is also complete and Divine because it has manifested from ME at MY WILL and it (creation) is within ME, yet I AM not bound by it.

Notes:- The Supreme Being is Formless, Unmanifest, Omnipresent, Omnipotent, Omniscient, All-pervading, All-knowledgeable Entity, and from this Supreme Being at ITS WILL the creation has manifested within Time and Space and this manifested creation is within HIM (Supreme Being). HE has spread HIMSELF in every atom of the creation, therefore it is complete, meaning it is also nothing but the same Supreme Being. However, the Supreme Being is beyond Time and Space, therefore HE is not bound by HIS own creation because HE is beyond creation.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 5

The entire living beings are within ME, I AM the

cause for their creation and sustenance, yet I AM not attached to these living beings and non-living beings (five elements of nature). This is how MY Divine Power exists and you perceive that.

Notes:- Here, Lord Krushna is saying that, HE as Supreme Being is the cause for all the Living beings to manifest and HE is possessing all of them within HIM and HE is the support for their survival, yet HE is not attached to them and HE remains by HIMSELF. Thus, HE expresses operation of HIS Divine Power in the creation and asks Arjuna to perceive it.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ 6

Just as the wind is always in the sky, so is the creation (living and non-living) created by ME is ever within ME.

Notes:- The wind is ever associated with the sky (ethereal aspect). In Sanskrit terms, Aakaasha and Vaayu are always together and also Vaayu/ Wind moves within the sky space. Similarly, creation is like wind and Supreme Being/ GOD/ Universal

Consciousness/ Cosmic Consciousness is like Aakaasha or Ethereal aspect which is non-moving, Eternal and Ever-existing, and the creation is always within IT.

This phenomena is well exhibited in HIS Vishwaroopa darshana where HE has shown the entire creation within HIM.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ 7

At the end of the Cosmic Time scale apportioned to each creation (Sanathana Dharma envisages infinite number of creations), the entire creation dissolves into ME and I keep holding them and re-create them once again at the beginning of the new creation as a matter of continuity in the cosmic time scale.

Notes:- Just as Galaxies disappearing into a black-hole and new Galaxies are being born.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ 8

All the dissolved creation (living and non-living) which abide in ME after the great dissolution,

I re-create them again and again according to their earlier Karmic status.

Notes:- All the living beings especially human beings need not think that all their Karma (Good and Bad actions) have come to an end with the final dissolution of creation at the apportioned cosmic time scale, but all the living beings are held in unmanifest form by the Supreme Being in IT and IT recreates the creation again and again according to their Karmic status which they possessed at the time of dissolution of creation.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९

Arjuna, I AM unattached and indifferent to this process of creation and dissolution though I am the cause for the said process (because there is no self interest), and therefore these MY actions do not become Karma and bind ME.

Notes: Though the God is the creator of the creation yet HE has no selfish interest to gain from the process therefore HIS action of creation and dissolution does not become Karma and bind HIM.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ 10

I, as the centre become the cause for the whole creation having living and non-living beings, Galaxies, Nebulas, etc. and the entire creation rotating around ME.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ 11

People of low intelligence are foolish enough to think of ME (GOD) as nothing more than a normal person. I have taken Human Form by Super imposing MY own Maaya (imagery phenomena) which in fact is not true, but like a mirage for the sake of reorganising this world time to time.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ 12

Those people who always run after the fulfilment of their worldly desires and doing wrong actions (Bad Karma) and always negatively intelligent with demonic and destructive mentality are gripped by intense delusion.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ 13

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 14

Those who are divine in nature will become aware that I AM indestructible and pervading in all beings (all living and non-living beings), I AM the Non-changing Supreme Being, Eternal and Everlasting. Having this knowledge, they focus on ME and worship ME (Meditate on ME) always, even though they are in midst of Karma Yoga, in order to attain ME.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ 15

The people of Jnana Yoga intellectually worship ME only mentally as traits free Supreme Being (mental yagna), and other people worship ME in MY various manifested God forms as Supreme Being.

Notes:- The Sanathan worshipers, although they worship the various manifested forms of that ONE GOD/Supreme Being, yet they are always aware

that the Supreme Being is ultimately Formless, All-pervading and beyond any traits. Through the worship of manifested form knowing that Supreme Being as Formless and Universal, it is easy for the common people to attach with God emotionally when they see HIM in the forms as expressed by HIM (not any one man's imagination) and they interact with that form as if they are doing with another person. This makes them very closer to God because they see God as friend, father, protector, giver of requirements, etc. That's how they interact with the manifested form of God and realize the GOD through their emotions and finally transcending the emotions experiencing HIM, both in the form as that they have worshiped and also as the formless Unbounded, All-pervading, Everlasting, Supremely Blissful, Eternal Being.

अहं ऋतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ 16

I AM the doer of Yagna; I AM the Yagna Fire and beneficiary is MYSELF; I AM the Medicinal Herbs (Aushadhi), and the other sacrificial things given to fire God; I AM the Mantra; I AM the purified

ghee; I AM the engulfing fire of all those things and the entire process of Havan/ Yagna/ Homa is MYSELF.

Notes:- Here Lord Shree Krushna is unveiling that, what all the human beings offer through Yagna (sacrificial fire) and every act of the Yagna is HIMSELF and at the same time HE is the ONE who receives and passes it on to the respective God forms of the Supreme Being to whom it has been offered by the devotee. So, the intention of this stanza is to say that every act in the Homa that the devotee does is as holy as HIMSELF.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ 17

Entire creation is within ME and I AM it's father and mother and I AM also the Holy sound AAAum and Rig Veda, Saama Veda and Yajur Veda.

Notes:- Those who follow the three Vedas, for them AAAum is the root, but here Lord Shree Krushna has said in clear words that the AAAum and all the three Vedas are within HIM, implying that HE is beyond that. Therefore, HE is the ONE who is the cause for the Holy sound AAAum and the three

Vedas. Therefore, a devotee can realise HIM only if he transcends AAAum because AAAum is not only the root of three Vedas but also the root of creation. Therefore, AAAum is also called as Mahaa Maaya i.e., a subtlest wave between the Supreme Being and the creation. Therefore, by repeating a Divine Name which is a Cosmic Code that opens Individual Consciousness to Universal Consciousness, the devotee finally reaches transcending AAAum, the real abode of the Supreme Being/ GOD, as HE is beyond everything that has been created by HIM, yet HE is present in every atom of the creation because creation has come forth from HIM through AAAum and also the Vedas and the material creation meaning the matter.

The fourth Veda known as Atarvana Veda is an addition to the three Vedas added by realised great sages and saints which is technical in nature derived out of the cosmic sound OOM and therefore it has both positive and negative sides as well.

All the infinite Multi-Verses has manifested from the Supreme Being through AAAUMKARA itself. Thus, the cosmic sound AAAum is the key to know the

secrets of the creation. Thus, GOD is the controller of AAAum because it has manifested at HIS WILL and this AAAum is the root of entire Multiverse creation, and thereby AAAum is the owner of the entire creation because creation has come forth from AAAum.

Here we can understand through an example that, there can be many kites but all the threads are together held by a man, who is the flyer. The kites are the Multiverse creation and the threads of this Multiverse creation is AAAum, and the owner of the AAAum is SUPREME BEING/ GOD who is represented by the man there. The man who is flying the kites has the control of all the kites through the threads he is holding. The Creation is controlled by it's roots which is AAAum, which in turn has it's roots in the Supreme Being.

Here we can understand that Lord Krushna was holding a flute which was captivating all the Living beings around HIM, symbolically indicating that the AAAum sound produced by the Flute is the root of creation which is under HIS control.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ 18

I AM the Ultimate and the ONLY worthy Being to be realised. I AM the ONE who is the cause for the creation and the maintenance of it. I AM the owner of the creation. I AM the Ultimate Abode in which everyone seeks to rest forever and never to return. I AM the ONE who seeks nothing from anyone but do good to all. I AM the supporter and the cause for the dissolution of the creation into ME. I AM the SUPREME BEING who is Indestructible, Eternal, Ever-existing, and I AM everything and everything is MYSELF. I AM the witness to all that goes on in the creation.

तपाम्यहमहं वर्षं निगृह्णम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ 19

I radiate as Sun for the living beings. I AM the cause for rainfall. Arjuna, I AM the immortality and also the cause for death and I AM the Sath (truth absolute) and I AM also Asath (that which is not true).

Notes:- The creation where the living beings live requires light and heat which the SUPREME BEING

in the form of Sun radiates light and heat. Therefore, people of Sanathana Dharma worship Sun as a direct form of God calling Him – Soorya Naarayana. Soorya represents the Sun and Naarayana represents the Supreme Being. Here, Soorya is for the creation to sustain and also Sun represents Individual Consciousness/ Soul and Naarayana represents UNIVERSAL CONSCIOUSNESS/ SUPREME BEING/ GOD. Therefore, Sun worship is seen through all civilizations that had existed and disappeared. Sanathana Dharma alone survived ever since the beginning of the creation and will survive eternally till the creation is withdrawn into the SUPREME BEING/ GOD by way of Mahaa Pralaya/ Armageddon. Therefore, Sun worship enlightens us in a limited way through the Gayathri Mantra framed by Vishva Mitra for the Sun and Nature (five elements) as Goddess Gayatri in form “*OOM Bhur Buvah Swah Tath Savithur Vareenyam Bhargo Devasya Dheemahi Diyo Yonaha Prachodayaath* ”.

It is time to understand that following the Gayatri mantra restricts us to realize and to be within the

nature. It does not offer the devotee/seeker to reach the SUPREME BEING/ GOD and to dissolve oneself into the SUPREME BEING i.e., Moksha (Dissemination of Individual Consciousness into the Universal Consciousness). Therefore, the Divine Sanaathan Naama Mantras alone makes the Seeker to transcend the nature/ Maaya (mirage) or waves of Maaya and reach the Supreme Being. The Naama Mantras are nothing but the Cosmic Codes in which the Cosmic Consciousness is embedded like a tree in the seed and when meditated upon, gradually it takes the Seeker beyond Maaya and blossom the Cosmic consciousness on the Individual Consciousness whereby Individual becomes a tool in the hands of God. The Seeker who is meditating with Sanathan Naama Mantra will gradually experience the Cosmic Consciousness hidden in the Naama Mantra and the seeker's Individual Consciousness infuses into that Universal Consciousness just as river infusing into the Sea, attaining Moksha i.e. immortality.

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ 20

Those who follow the three Vedic traditions namely Rigveda, Yajurveda and Samaveda and follow the duties envisaged in them with the intention of reaching the heaven (Swarga), such people through those good deeds reach the divine planes like heaven and enjoy the fruits of their action till the fruits are over.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ 21

Those who attain Heaven (Swarga) through their good deeds as envisaged in Vedas, after their accumulated fruits of the good deeds is spent over enjoying all the glories of the Heaven (Swarga), they return to earth and once again indulge in performing good karma and once again they return to Swarga (Heaven) as they are desirous of enjoying heavenly planes. Thus they indulge themselves in the process of ascending and descending.

Notes:- Once again, Lord Shree Krushna is making it clear that the Divine duties envisaged in the three Vedas can only help in attaining Swarga (Heaven) not Moksha (Dissolution of Individual Consciousness/

Soul in the Universal Consciousness/ GOD forever).
Therefore, a seeker of Swarga (Heaven) is different
from a seeker of GOD and Moksha.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 22

**Whoever constantly thinks of ME and worship
ME with devotion, I will take care of their well-
being as well as their Spiritual Evolution (Yoga)
by MYSELF.**

Notes:- Here, a devotee/ seeker should carefully
understand that, the meaning of “MYSELF will take
care of him”. The seeker should not forget that GOD/
SUPREME BEING impliedly means HIS grace will
always be there on the devotee but HE does not
take his karma. The seeker alone has to go through
the good and bad happenings that are created by
his own accumulated karma of several births. But
as a devotee, God’s grace helps him to go through
his Karma in a relatively reasonable way.

In other words, there will always be a silver lining in
dark clouds for HIS devotees.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ 23

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 24

Those who worship MY God forms will reach the same God forms and I AM the receiver of their worship of those God forms and I AM the receiver of their fire sacrifices given in Homa etc. given to those God forms. Such devotees do not know My ultimate nature as Supreme Being or as God of all Gods because of their desire filled worship. Therefore they tend to take rebirths again and again until they realise ME as the Supreme Being.

Notes:- A devotee's worship will never be lost and whichever God form he is worshipping, the same God form intuitively guides him towards the Supreme Being/Supreme GOD ultimately.

The devotees who worship MY different God forms, do not know ME as the SUPREME BEING who is the receiver of all of their offering given through Homas and Yagnas. Therefore, they will be subjected to rebirth. In course of time such a devotee will be guided by the God form whom he is worshiping to directly turn towards that One Supreme Being who is the master of all (Lord Krushna/ Naaraayana).

Worshipping many God forms is the fundamental concept of Sanathana Dharma. However, Sanathana Dharma proclaims that there is only ONE SUPREME BEING/ Supreme God who reflects HIMSELF in varied Gods and Goddesses forms to run the creation, and also blessing and fulfilling the righteous desires of such devotees. Worshipping these Gods and Goddesses forms is inbuilt in Sanathana Dharma with an underlying understanding that all their worship of many God forms finally end up with the Supreme Being/ Supreme GOD (Lord Krushna/ Naaraayana). Therefore, it is necessary for the devotee of Sanathana Dharma to know who the Supreme Being is. Though there are different sections of people worshipping different God forms , they should know that there is ONE Supreme Being/GOD worshipped through their different forms of worship.

“ Ekam Sath Viprah Bahudha Vadanthi ”, meaning that there is only one Supreme Truth (Supreme Being / God) and the people of knowledge (devotees) who are at different spiritually evolutionary levels worship HIM in varied forms.

यान्ति देवव्रता देवान्पितृ न्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ 25

Those who worship MY different God forms will reach those God's abodes after death. Those who worship their dead forefathers, they will reach their forefather's planes of existence (Pithru Loka). Those who worship spirits they reach the spirit planes. Those who worship ME (i.e., Supreme GOD/ Supreme Being) they will reach ME, from where there is no return again (no re-birth).

Notes:- This is a great scientific psychological phenomena that is being explained by Lord Krushna. Here, HE is explaining about conditioning of the mind exclusively over a particular form of the divinity, thereby aligning the mind to a particular frequency in the creation where that particular God form is operating in the Nature. Therefore, conditioning the mind is the dangerous phenomena where the devotee becomes a spider and get caught in its own web. Therefore, the devotee must be very clear about the concept of Supreme Being/Supreme GOD which he could attain, if he worships or

meditates upon HIM along with worshiping any particular God form for obtaining righteous benefit.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ 26

Whichever devotee offers with utmost devotion and love towards ME a fruit, a flower, a leaf or even ordinary water, I accept it with same love and affection and grace him.

Notes:- Here, the word leaf's mean in Sanathana Dharma like Tulasi leaves, Mango leaves, Bilva leaves, Beetle leaves and Peepal leaves and off-course flowers and even water if given with full devotion and dedication, GOD is ready to accept the same without any conditions. So, here the importance is given to the amount of devotion towards the Supreme Being/ GOD than the quantum of offerings. Therefore, the Lord Krushna says whatever is offered by a devotee, even if water is offered with utmost devotion, HE is willing to accept the same with same love, and grace the devotee according to his spiritual desire latent in his mind.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ 27

Arjuna, whatever action you do, whatever you eat, and whatever sacrifice you do in the Homa, whatever charity you do, whatever penance you do, all those you offer it to ME with devotion.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ 28

Dedicate all your actions to ME with a renunciant (unattached) state of mind. You will be freed from the bondage of the fruits (reactions) of your actions (karma) and you will reach ME.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ 29

I AM equally present in all the living beings. Nobody is of MY dislike or nobody is of MY like. I have equanimity towards all. Whoever worships ME with devotion and dedication, I will be in alignment with them and they too will be aligned to ME.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 30

क्षिप्रं भवति धर्मात्मा शश्चच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 31

Even if the greatest sinner meditates on ME with devotion and dedication, he too will gradually become a good person and moves towards righteousness and derive eternal peace. Arjuna, know the truth that MY devotees will never be damned nor let down.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 32

Arjuna, “ Women, merchants, skilled people and sinners too, if they surrender to ME whole heartedly and worship ME with devotion, they too will gradually attain the Supreme State (Moksha meaning reaching the ABODE of GOD)”.
Notes:- Here, specifically Shree Krushna referred to women who are generally revered by the followers of the Sanathana Dharma as Goddesses in the Social order. However, they are generally tied down by the demanding attention required for their families as they are the anchor of the family. They generally offer devotion to Gods and Goddesses praying for the well-being of their children, Husband and family as whole. Off-course, there are many women who directly take to Spiritual order because

of their past life instinct and they generally, and exclusively devote themselves to God and they attain the Supreme Being, because of the nature of life that they have adapted.

The Vaishyas, who are generally the merchants and their profession is involved in making profits in their business, though off-course they are serving the society by way of transferring the manufactured, prepared or grown food grains at one place to the other place where they are doing business, and making it available to all people in that area. Off-course there are various other business in varied forms. Business involves making profits, rightly or wrongly, reasonably or unreasonably. Therefore, they find less time, and attitude to become detached devotees. If such people really by heart take to Spiritual Saadhana, they too can reach the Supreme Being/GOD.

Shudras, who are basically skilled people working in varied ways, they become the foundation of the society and without their skills, the other layers of the society cannot survive. For example, if a farmer does not grow the food grains, whole society will be

deprived of food and without food nothing can go on. Similarly, a plumber, if he does not help to set the water pipes properly, problems arise. Therefore, these services are very important in life. And similarly others. These skilled people find less time to detach themselves from their Karma Yoga, and do devotion and other spiritual practises to evolve to higher order. If they really take-off themselves in a detached way and practise spiritual practises along with their Karma yoga, they too will reach God without fail.

Off-course the sinner, always bent upon doing wrong actions causing harm to the society. Even such a person, if turns towards God and adapts Right Spiritual Practises with devotion, he too can gradually reach God through evolutionary process.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ 33

The holy spiritual seekers and the Kings of Divine order who practise totally righteous way of life realising that human life is transient and devoid of permanent happiness, they too will always worship ME and attain ME.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ 34

Arjuna, focus your mind on ME, be devotee-full to ME, worship ME, bow down to ME and focus your consciousness on ME so that you can attain ME.

Notes:- All that Lord Krushna emphasises is that, one pointed devotion or Meditation or Japa on HIM, in whichever name and form (naama roopa) is important, so that the entire consciousness of the Individual/devotee is constantly aligned to the Supreme Being. However, this type of practise one may find it difficult unless one exclusively devotes his time for this. But, in present worldly life this can be easily practised in the midst of our activities (envisaged duties) as and when we find time, we can sit and meditate or do Manana (Repeating the Divine Name only mentally) while walking or while doing light activities where greater concentration is not required, or allotting certain time in a day where the seeker can sit and Meditate or do Japa (Repeating the Divine Name using a rosary having 108 beads) or do Japa of any number of maalas as time permits. If any one of these Right Spiritual

Practises is adopted in life, it is as good as one doing Saadhana like an ascetic along with Karma Yoga (action). This type of adaption of Spiritual Saadhana in the worldly life in the midst of Karma Yoga, the seeker can purify his accumulated Karma and Runa (emotional debt) of past lives faster, and will be able to reach the Supreme Being easily.

HERE ENDS THE RAJA VIDHYA, RAJA GUHYA YOGA

Moksha is attainable only by following the path of DHARMA (righteous way of life) . Following the path of Dharma leads to the knowledge of philosophy of life. This knowledge in turn leads to MEDITATION. Sincere, devotional and regular meditation on God (Universal Being), ultimately results in Moksha. Only Meditation is capable of purifying the accumulated karma of innumerable births, Thus Dharma and Meditation are the key to attain Moksha, as envisaged in Shloka 21 of chapter Sixteen of Garuda purana i.e., Moksha Dharma Niroopanam.

CHAPTER 10

VIBHUTHI YOGA

(MULTIPLE NATURE OF THE SUPREME BEING)

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 1

Lord Krushna said, “ Hey Arjuna, you are a beloved devotee of ME, therefore I will let you know the secrets and mystery behind MY words for your benefit. Listen to it ”.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 2

Neither God forms nor the great Sages of great Spiritual order can ever understand MY origin because even for Gods and Sages, I AM the cause for them.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3

He who understands ME as ONE, who has no birth, no beginning, no end and eternal, and ever lasting and the Master of the creation, such a person will be freed from all the sins gradually.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ 4

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 5

Arjuna, I AM the cause for happiness and sorrows, creation and dissolution, fear and assurance, non- violence, equanimity, penance (Thapas), charity, fame and shame on one side; and on the other side intelligence, knowledge, not being carried away by attractions, forgiveness, truthfulness, taking the senses under control and controlling of the mind are all nothing but taking birth from ME. And they will be under MY influence.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 6

In this universe, the Saptha Rushis (seven great sages) and before them, four Sanaka Sanadhis, Svayambhuva Manus who are the cause for human progeneration, all of them were born out of MY WILL.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ 7

Whoever realises ME through constant devotion, MY Supreme and glorious nature and MY infinite Yogic powers, such a person without any doubt will reach ME.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 8

Whoever realises ME that I AM the cause for the creation and according to MY WILL the creation goes on, knowing MY such nature they always worship ME as Supreme Being.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9

Those who have fixed their mind on ME and willing to dedicate their life to ME, such devotees discuss among themselves MY glory, MY Nature, and MY Presence and influence on everything, and they find happiness in it (Sathsangha).

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10

I intuitively give such Yogic knowledge of reaching ME to those who are always meditating on ME with Supreme Devotion and love on ME.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 11

Arjuna, in order to grace such devotees, having residing in them I become active and dispel their ignorance through the Right Spiritual Knowledge (knowledge of creation, as well as knowledge of reaching ME).

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 12

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 13

Arjuna says, “ YOU are the Supreme Being, YOU are the Supreme ABODE, YOU are Supremely Holy and YOU are being worshipped by Sages as Eternal, Everlasting Divine Entity. Even Gods worship YOU because YOU are the cause for their origin, and YOU are unborn, All-pervading. Even the divine sages like Asitha, Devala, Naarada and Vyasa Maharshi and also YOURSELF declare that YOU are the Supreme Being/GOD ”.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 14

Hey Keshava, I believe in what all YOU say as Truth. O' Lord, YOUR play and display cannot be understood both by Gods and Demons.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ 15

O' Lord, YOU are the creator of all the living and non-living! YOU are the Master of the creation; YOU are the Supreme Being and YOU only know all about YOURSELF .

Notes:- Arjuna is exclaiming here that Lord Krushna as Supreme GOD, GOD of Gods and the Creator and Master of the universe. And HE alone knows about HIMSELF.

It is interesting to know for a Human Being that whatever may be his devotion to God, how much ever he meditates as a human being, he will not be able to fully realise the Depth or the nature of GOD. Only GOD alone knows about HIMSELF.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 16

O' the Supreme Lord, YOU alone know YOUR presence in all the planes of creation, and YOU alone can say what are forms in the creation in which YOU are pervading in an overflowing way.

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 17

Arjuna further asked, “ Krushna, how to constantly remember YOU ? What are YOUR expressed forms in the creation by which I can recognize YOU and worship YOU ? ”.

Notes:- Here, Arjuna is looking for such aspects of nature where the Supreme Being is more expressed in the creation than in the normal aspects of the creation, so that he can revere HIM even through them. It is just like waves are there in the sea but high tidal waves are more expressed than the normal waves.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 18

O’ the LORD of Lords, YOU being the Yoga itself, kindly let me know in detail through YOUR elixir words, what are the forms in the creation through which I can worship YOU.

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ 19

The Supreme Lord God said, “ O’ Arjuna, you being the best among the Kuru clan, I will tell you about MY Divine forms in the creation for your sake, although there is no end for MY expressed Divine forms”.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ 20

I AM the essence of all the aspects of creation (living and non-living), and also the beginning, middle and the end of it. I AM the soul of all the living beings. I AM the beginning, middle and the end of all the living beings.

Notes:- Here Lord Krushna is making it clear that all the animal beings big or small have soul in them because of which they experience pain and pleasures and exhibit movements as living beings. Higher animals have fully developed nervous system just as human beings and they experience the same pain which the human beings go through when they are killed.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ 21

Arjuna, Among the 12 sons of the Adithi, I AM Vishnu; and among the radiance, I AM the Radiant Sun; and I AM also the essence in forty-nine aspects of Wind God; and I AM also the moon as well.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ 22

I AM the Saama Veda, among the Vedas; among the Gods, I AM Vasavaha (Indra); I AM the Mind among the living beings; among all the beings (living and non-living), I AM their Consciousness (active or inert as the case may be).

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ 23

Among the Eleven Rudras, I AM Shankara (Shiva); among Yakshas and Rakshasas, I AM their richness (Kubera); among the eight Vasus, I AM the fire; and among the mountains, I AM the Meru Parvatha.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ 24

Among those priests who worship ME, I AM

Bruhaspathy (The Preceptor of Gods); I AM the captain for Gods known as Skanda/Karthikeya; and among the water bodies, I AM the Sea.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25

Among the Great Saints (Maharshis) and sages, I AM Bhrughu; among the sounds, I AM the AAAUM; among all the sacrifices, I AM the Japa Yagna; and among the great mountains, I AM the Himalayas.

Notes:- In the above stanza Lord Krushna said “ I am Japa Yagna ” meaning Japa yagna is HIMSELF.

What is Japa yagna;

विधीयज्ञा जपयज्ञो विशिष्टो दशभिर्गुणै ।

उपांशुः स्याच्छतगुणः। सहस्रो मानसः स्मृतः ॥

Among the Japa Yagna there are 3 types –

1. Vaikhari Japa:- In this form of Japa, a divine name or a trait or a mantra pertaining to Universal Consciousness (God) is loudly repeated moving tongue and lips in an audible way using a Rosary. Spiritual benefits of this JAPA are TEN times more than those of Homa, Yagna and Yaga (a kind of Vedic Rituals).

2. Upamshu Japa:- In this form of Japa, a divine name or a trait or a mantra is repeated moving tongue and lips, but inaudible to others. Spiritual benefits of this Japa are Hundred times more than those of Homa, Yagna and Yaga.

3. Manasika Japa (Meditation):- In this form of Japa, a divine name or a trait or a mantra is repeated only mentally without moving tongue and lips, closing the eyes. It is totally inaudible to others. Spiritual benefits in this Japa or Meditation are a THOUSAND TIMES more than those of Homa, Yagna and Yaaga.

Manasika Japa or Meditation is the BEST and HIGHEST form of Spiritual practise, because in this form of Japa, the mind is turned INWARD i.e., towards one's own Self which is the connector to the Universal Self.

In this Maanasika Japa, as the practitioner has closed his eyes, does not move his tongue and lips and repeats the mantra only mentally, the conscious mind has no other way but to start moving inward into the sub-conscious layers of

the mind and start flushing out the karmic forces accumulated from innumerable births, latent in the sub-conscious layers of the mind, and they go out in thought forms purifying the mind of the practitioner and the practitioner fully subdues his purified mind into his consciousness (soul).

Maanasika Japa is the BEST and HIGHEST form of Meditation among all the Meditations.

(For details see page number - 398)

Bhagavadgita continued.....

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ 26

Among all the trees, I AM the Peepal Tree (Ashwattha Vruksha); Among the divine sages, I AM Naarada; among the singing celestial musical entities, I AM Chitraratha; among the mystics (Siddhas), I AM Kapila.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 27

Among the horses, I AM celestially born along with elixir which came out from churning of the ocean and that horse is known as Uchhaishravas;

among the elephants, I AM the Airavata [Pure white coloured elephant which is in the heaven, and it is the vehicle of God Indra]; among the men, I AM the valour in the Kings.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 28

I AM the thunderbolt (Vajrayudha) among the weapons; I AM the celestial cow known as the Kaamadhenu among cows; I AM the instigator for the progenitor of every species i.e., I AM the Kaamadeva; I AM the Vasuki, among the serpents.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ 29

Among the cobra's species, I AM the Aadishesha; And I AM the Lord of Aquatic creatures known as Varuna God; Among the spirits of ancestors, I AM the Aaryamaana; among the ordering aspects, I AM God Yama.

Notes:- Aadishesha is the Seven hooded serpent (multi-hooded too) on which the GOD of Gods SUPREME BEING LORD NAARAAAYANA is resting, from where HE disseminates into Formlessness, infinite, All-pervading Supreme Being.

Even though the LORD of Gods Naaraayana appears in form with all the sacred and secret cosmic principles, HE remains Omnipresent, Omniscient, Omnipotent, All-knowing, All-pervading, All-merciful (Karuna Samudra) Supreme Being, who can transcend to Formlessness at HIS WILL and also the creation comes forth from HIS WILL to create.

Aaryamaana is God form, a form of Lord Vishnu, who gives varied placements to ancestral dead souls (all-souls) according to their spiritual merits.

Lord Yama is primarily a strict punishing God form, who punishes the sinned souls in varied ways, and after balancing the good and bad karma sends them back for re-birth on earth either as human beings or as animals or other living beings depending upon the spiritual merits of the soul.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 30

I AM Prahalada (one of the greatest devotee of Lord Naaraayana) among the Diti clan (specifically son of Hiranya Kashyapa, the demonic King); among the counting, I AM the time;

Among the animals, I AM the King of the animals, the Lion; and among the birds, I AM Vainateya (a special type of eagle, which is golden brown in colour and with white neck, known as Garuda).

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 31

Among the purifying phenomena, I AM the wind; I AM Lord Shree Raama decorated with Arms; among the aquatic species, I AM crocodile; among the rivers, I AM Jahnavi (most holy river that has descended from the feet of Supreme Lord Naaraayana and comes down to earth to purify the human beings of their sins, and it is commonly known as Ganga Bhaaghirathi or Ganges).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 32

Arjuna, I AM the beginning of the creation, its middle and the end; Among the learning, I AM the Spiritual Science; and among arguments, I AM the reasoning element.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ 33

Among the alphabets, I AM the first alphabet 'Aa' (अ); among the Samaasas, I AM the Dwandva Samaasa; among the time, I AM the unending time (Akshaya=that which does not cease); I AM the one who faces all the directions; I AM the beholder of everything created, and sustainer of it.

Notes:- The cosmic sound 'AAAUM' has 'A' as the beginning; the commonly used cosmic sound 'OOM' begins with twelfth letter among Sanskrit alphabets. The Supreme Cosmic sound 'AAAUM' cannot begin with the twelfth letter of Sanskrit. It is logical and scientific for the cosmic sound to begin with the first letter of Sanskrit. Therefore it is right by all means. Here Lord Krushna said that he faces all directions which evidently means Ten Directions, the eight directions being East, North East, North, North West, West, South West, South and South East, and one direction Up and one direction Down (Depth), thus Supreme Lord GOD is seeing and facing all the Ten directions.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ 34

I AM the destroyer of all that has been created and that which is being created. I AM the Holiness, Purity and Chastity among the women; I AM the wealth; I AM the voice; I AM the remembrance; I AM the intelligence; I AM the perseverance; I AM the forgiveness.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमतूनां कुसुमाकरः ॥ 35

I AM the shrutis singing as Bruhthsaama (the great rhythm and melody); Among the Vedic meters, I AM Gayathri Chandus (Chandus are the various styles of reciting Vedic hymns); Among the months, I AM the Maargashira; Among the seasons, I AM the Spring Season (Vasantha Rutu).

Notes:- Any Vedic hymn recited in the Gayathri chandus becomes Gayathri mantra. Gayathri Chandus is a meter among various other meters in which Vedic Mantras are recited. One among many such Gayathri Mantras is the one coined by the Sage Vishwamithra. Sage Vishwamithra was a King and a warrior who had challenged and failed before

Brahmarishi Vasista's spiritual power. Therefore, King Vishwamithra turned to spiritual practises to overcome the spiritual powers of Brahmarishi Vasista. In the course of his spiritual penance Sage Vishwamithra coined the well-known mantra "Om Bhur Bhuvah Swah, Tat Savithur Vareenyam, Bhargo Devasya Dheemahi, Deeyo Yonah Prachodayaath" in Gayatri chandus which is in vogue now. Vishwamithra was the last to join the group of the great seven sages.

However, Brahmarishi Vasista or earlier Brahmarushis COULD NOT have practised the Gayathri mantra coined by Vishwamithra which came into practise much later, as they were already Brahmarushis before Vishwamithra. They (earlier Brahmarushis) must have practised other Vedic mantras to become Brahmarushis much earlier to Vishwamithra.

There are several Rushi's of highest spiritual order who are already Brahmarushi's even before Vishwamitra, and he was the last one to join the order of the Brahmarushis thus totaling seven in number.

In fact, there are other several Gayathri mantras in the Vedas. Just to name a few :-

1. Naaraayanaaya Vidhmahe Vaasudevaaya Dheemahi, Thanno Vishnuh Prachodayaath.
2. Tath Purushaaya Vidhmahe Mahaadevaaya Dheemahi, Tanno Rudhrah Prachodayaath.
3. Vedaathmanaaya Vidhmahe Hiranyagarbhaaya Dheemahi, Tanno Brahmah Prachodayaath.
4. Vajranakhaaya Vidhmahe Theekshna Dhamstraaya Dheemahi, Tanno Naarasimhah Prachodayath.
5. Bhaskaraaya Vidhmahe Mahadhyuthikaraaya Dheemahi, Tanno Aadhithya Prachodayaath.
6. Vyshwaanaraaya Vidhmahe Laaleelaaya Dheemahi, Tanno Agni Prachodayaath.
7. Tath Purushaaya Vidhmahe Vakrathundaaya Dheemahi, Tanno Danthih Prachodayaath.
8. Tath Purushaaya Vidhmahe Mahaasenaaya Dheemahi, Tanno Shanmukha Prachodayaath.
9. Kaathyaayanaaya Vidhmahe Kanyakumaari Dheemahi, Tanno Durgi Prachodayaath.
10. Tath Purushaaya Vidhmahe Suvarna Pakhshaaya Dheemahi, Tanno Garudah Prachodayaath. etc.. and so on.

Any mantra coined in the Gaythri chandus is known as Gayathri mantra. Sage Vishwamithra coined the present Gayathri mantra which is in vogue praying to the radiance (Savithur) of the rising golden rays of the morning Sun which enlivens the three worlds (Bhu Loka, Bhuvar Loka and Swarga Loka) and also to enliven our body, mind and intellect correspondingly. Therefore, the word Gayathri Chandus should not be mistaken for the Gayathri mantra of Vishwamithra.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ 36

I AM the deceit phenomena among the people who deceive; I AM the glory of the glorious people; I AM the victory among the victorious; I AM the determination in those who are determined; I AM the intelligence and goodness in good people.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ 37

Among the Vrushni clan I AM Vasudeva; I AM Arjuna among Pandavas; among the Great Munis I AM Veda Vyasa; and among the poets I AM Shukracharya.

Notes:- Here Shree Krushna says, HE is Arjuna among Pandavas which evidently means, the benign character of Arjuna is Lord Krushna HIMSELF and Krushna meant in that sense. GOD sees HIMSELF as reflection in every benign person.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ 38

I AM the power in those who punishes; I AM the righteousness in the victorious; I AM the silence of secrecy for those who wish to keep things secret; I AM the knowledge in those people who are men of knowledge.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ 39

Arjuna, I AM the seed of all those creatures which are moving around on the earth (cause for the creation). There is nothing that exists without ME.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरौ मया ॥ 40

Arjuna, there is no end of MY manifested and expressed things in the Universe, but I have told you in a gist what I AM within the creation.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41

All those which are radiating, their radiance and glory, that is MYSELF.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42

Arjuna, knowing MY presence in all those entities is not of great importance but knowing ME as a whole as Supreme Being is important because I hold key for the entire creation through MY Yogic powers (impliedly the entire power of the Supreme Being cannot be understood by any one, in any manner except by disseminating into HIM in reality).

HERE ENDS THE VIBHUTI YOGA,
CONVERSATION BETWEEN ARJUNA AND
SHREE KRUSHNA ON VARIOUS DIVINE
ASPECTS OF THE CREATION.

*Question everything , verify and arrive at
the TRUTH - Prashnopanishath*

CHAPTER 11

VISHWAROOPA DARSHANA YOGA

(VISUALISATION OF MULTI-VERSE COSMOS)

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ 1

Arjuna said, “O’ the Supreme Lord, the secret of Supreme knowledge that YOU have imparted to me has dispelled my ignorance totally. I am indebted to YOU for YOUR grace on me”.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ 2

Krushna, I have realised YOUR indestructible nature. And YOU are the cause for the manifestation of living and non-living beings and dissolution of the same. Everything is YOURSELF.

एवमेतद्वथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ 3

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ 4

O’ the Supreme Lord, I would like to see YOU as

YOU have described YOURSELF that YOU are the knowledge, YOU are the wealth, YOU are the power, Supreme stamina and radiance. All put together, I would like to see YOU in one form directly.

O' the Supreme LORD, if it is possible for me to see YOU, then show me YOUR Indestructible form. And if I am capable of seeing YOU in that Great Form, kindly show me that Indestructible Form.

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ 5

Lord Supreme God said, “O' Paartha, now you will see ME in MY infinite variety in a transcendental form in all the colours and glory”.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6

“ O' Arjuna, see in ME the twelve sons of Aditi and AstaVasus and eleven Rudras (different forms of Shiva), Ashwini Kumaras, forty-nine forms of Wind God and also see all those wonderful forms which you have never seen”.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ 7

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8

Arjuna, see in MY ONE body all that moving and non-moving creation in entirety and apart from that whatever you want to see, see in ME. But you will not be able to see MY transcendental form through this two eyes of yours. Therefore, I AM giving you the transcendental vision (Third eye vision) to see MY THAT Supreme form.

Notes:- The Supreme Being or the Universal Consciousness is the unmanifest ABSOLUTE which has transcendently manifested here. It is beyond the five senses but perceivable by the Individual Consciousness. This is the fourth dimension (Thuriya) which is beyond the five senses. Therefore, it is common to observe that the forms of Hindu Gods and Goddesses are always shown with four arms indicating that these divine forces can be experienced when one is in the fourth state of consciousness i.e., in the transcendental consciousness (Thuriya Chethana) which is beyond

the five senses { waking, sleeping and dreaming states of consciousness (the three states) are experienced in the normal course by all the living-beings }. The fourth dimension is experienced through Third Eye which is known as AgnaChakra and the seat of subconscious state of Mind. The fifth dimension (Thuriyatheetham) is the dimensionless state which is beyond time and space and formless as well. Here the Supreme Being has expressed in a FORM in which all the aspects of creation and Universe (Gods and Goddesses i.e., all laws of nature divine and darker in their traits) and the moving (living beings, stars, planets etc.) and the non-moving aspects, have been shown in ONE FORM known as Vishwa Roopa (Cosmic Form).

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9

Now Sanjaya says to Dhritarashtra, “O’ King, the Yogishwara Lord Krushna, who is none other than Lord Naaraayana, who destroys all our sins has assumed HIS Extreme and Supreme glorious Divine Form.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11

Lord Krushna assumed the Supreme Form, showing infinite number of faces with eyes, infinite number of Divine weapons and Supremely decorated form and Divine fragrance dispelling all around and all the wealth manifested in HIM and with the faces-facing all around.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 12

If a thousand Suns appear at a time in the sky, whatever the brilliance that disseminate, such a splendorous Cosmic Form (Vishwaroopa) the GOD has assumed in the sky. And nothing else can be compared to IT and everything is there in IT.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13

Now, Arjuna has seen the undivided entire varied creation in GOD of Gods Lord Krushna's transcendental body at one place.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 14

After seeing this stupendous, wonderful and unimaginable Cosmic Form of GOD, Arjuna bowed down to the Supreme Being with two hands folded and started praising.

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्गान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ 15

Arjuna Said “ O’ the Supreme LORD of Lords, I am seeing in YOUR transcendental body all the Gods and Goddesses, and all the living-beings, the Lord Brahma sitting in the lotus flower, Lord Shiva and all the Sages and Divine Serpents”.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ 16
“O’ the LORD of the Universe ! I am seeing in YOU the infinite number of shoulders, stomachs, faces, eyes, and YOUR visualisation in all direction. O’ Lord, I am not able to see YOUR beginning, middle or the end (Infinite is YOUR this expressed Form)”.



Transcendental manifestation of the unmanifest Absolute (Supreme Being) displaying all the forces of creation in one form known as VISHWAROOPA.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ 17
 I am seeing YOU with golden crown, with conch,
 with Sudharshana chakra (wheel of time), with
 mace, and brightness all around like fire, and
 sunshine and it is becoming difficult to see the
 unparalleled form of YOURS.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 18
 O' the Supreme Being, YOU are the ONLY ONE
 worthy to be realised, and YOU are the actual
 Supreme Being and the whole creation takes
 shelter in YOU. YOU are the ever unborn,
 and the protector of Dharma and YOU are
 Indestructible and Eternal. This is my
 conclusion.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ 19
 YOU do not have a beginning, middle, and end.
 And YOU are infinitely powerful and capable-
 off, because YOU have infinite arms. Sun and
 Moon are YOUR eyes and YOUR face is full of

fire, heat and radiance which is causing light to the creation. And I am seeing this form in YOU.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 20

O' the Cosmic Soul, the heaven and earth and the sky, are all filled by YOU and YOU are the complete ONE. YOUR transcendental form is fearsome and all the three planes (higher, middle and lower planes) of the world are shivering.

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21

All the Gods are entering into YOU and they are terribly afraid of YOU. They are praising YOU and singing YOUR glory. The great Maharshis, Rishis and Siddhas are also praising and worshipping YOU.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 22

The eleven Rudras, and twelve Suns, Asta Vasus, Ashwini Devatas, Windy groups and dead souls, the Gandharvas, Yakshas, Rakshasas, Siddhas are all baffled by YOUR THIS Great Form.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23

O' the great ONE, YOUR infinite number of faces and eyes, the infinite number of arms, thighs, legs, stomachs, and YOUR canine teeth are very fearsome, and terrifying and people are running in all directions and I am also stunned.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ 24

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ 25

O' Lord Vishnu, YOU have occupied the entire sky and YOU are radiating the infinite number of colours, and YOUR face and eyes are so radiant, even I, who has got lot of courage is not able to face YOU with courage and peace.

With great canines, with unimaginable form, YOU are looking like Armageddon phenomena. And therefore, I am not able to find any direction, because YOU are in all directions. I am terrified and peace less, therefore YOU the LORD of the Universe, please grace me.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ 26

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 27

All the Sons of Dritarashtra and all other Kings who are supporting him are just entering into YOU (meaning death) like entering into the fire. Even the great Bheeshma, Dronacharya and Karna, and also my army and other great heroes of my army are also entering into YOUR Fiery body. And some are even caught under YOUR canines and getting crushed.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ 28

Just as all the rivers naturally entering into the sea. Similarly, the human beings and also the great among the human beings are entering into YOUR your mouth emitting fire.

Notes:- It just means the final destiny for all the living beings and the creation is THAT Supreme Being/ Universal Consciousness/ God.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ 29

Just as moths are eager to enter into the fire, similarly, all the people are entering into YOUR mouth for their destruction.

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30
YOU are swallowing everything like a great fire and from all directions YOU are occupying. O' Lord Vishnu YOUR ferocious form is crushing the world.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ 31
Who is this ferocious and fearsome form of YOURS, kindly tell me about THIS form. O' the GOD of Gods, I surrender to YOU, YOU are the most ancient person, and I would like to know about YOU. Because I cannot understand YOU.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32
तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ 33
The Supreme Lord said, “ I have come here to destroy all the negative forces in the world and

now I AM the time, and all those warriors, even if they do not fight they are already dead in ME and nobody will survive ”.

Therefore, you get up and win over your enemies and enjoy the ruling of your Kingdom following Dharma (comprehensive righteousness, morality and justice). All the great warriors are already killed by ME and you are only meant for killing their bodies.

Notes:– This is the only time that Lord Krushna prophesized the result of the war to Arjuna, in the course of HIS telling Arjuna that HE is the cause for everything. And HE as the TIME has all the power at his hand to put an end to the issues as and when required.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ 34
Dronacharya, Bheeshmacharya, Jayadratha, and Karna and all other great warriors are already killed by ME. You get up and kill their bodies. Do not be afraid, without any doubt, you will win over your enemies. Therefore, get up and fight.

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ 35
Now Sanjaya says, “After hearing and seeing the Supreme GOD, Arjuna with folded hands trembling once again surrendered to Lord Krushna and in a trembling voice started praising the Lord ”.

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्गाः ॥ 36
Now, Arjuna says, “O’ the All-pervading Supreme Being, YOUR name, traits and influence is being praised by the world, and they are getting YOUR grace. The demons are running away in all directions and all the mystics are bowing down to YOU ”.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसतत्परं यत् ॥ 37
O’ the LORD of Lords, even the creator Brahma and other Gods and Goddesses how can they be not bowing down to YOU. Because YOU are

beyond the truth and untruth and even beyond Akshara (the unceasing Cosmic sound AAAum). YOU alone is the end.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 38
YOU are the most ancient among the ancients, and YOU are the Eternal Supreme Consciousness, and YOU are the shelter to the entire creation. Even the ignorant is entitled to know YOU and YOU are the ONE who resides in the Supreme ABODE beyond the Cosmic Sound AAAum i.e. in the Supreme Blissful Live Silence. O' Lord, YOU are of infinite forms and YOU have spread in the entire universe and YOU are complete.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 39
YOU are the Wind, Fire, Yama (Lord of Death), and Varuna (Lord of Water), and the Moon, and also the master of people, and at the same time YOU are the father of Lord Brahma (creator of the universe). I bow down to YOU a thousand times and please accept it.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 40

YOU are in the front, YOU are in the back, YOU are in the sides, O' the All-pervading, YOU are everywhere. And YOU being the Supreme Power, YOU are pervading the entire creation and YOU are everything. Therefore, I am bowing down to YOU with all my humility.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ 41

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ 42

O' Lord Krushna, I always thought YOU are my friend not knowing that YOU are the Supreme Lord. Many times, I have made fun of YOU as a friend or I must have talked about YOU in a lighter way when we are among friends, and I might have not conducted myself in an appropriate way befitting to the Supreme LORD like YOU. I seek forgiveness for all the things I have done.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ 43

YOU are the Great Guru and Father of this Entire living and non-living beings. YOU are uncomparable and there is no one who is equal to YOU in all the three worlds (Heaven, Earth, and Nether world). After all, how can there be someone above and greater than YOU (meaning impossible).

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीश्वम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ 44

Therefore O' the Supreme LORD, I have surrendered to YOUR feet and be kind to me, just as a father forgiving the son, friend forgiving the friend and husband forgiving the wife, for the mistakes done by them. Similarly, YOU too forgive me for what all offending things that I have done to YOU.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥ 45

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 46

I am extremely happy and overwhelmed by seeing YOUR wonderful and Supreme Form and my mind is trembling with fear. Therefore, YOU

withdraw YOUR this wonderful Form and assume the form of four handed Lord Vishnu. Thus, showing mercy on me.

I would like to see YOU in the crown borne, four handed pleasant Form with Mace and Sudharshana Chakra. Therefore, O' the COSMIC Form with infinite arms, please return to YOUR original form.

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47

The Supreme Lord says, “ O' Arjuna, I have shown MY Supreme Yogic Powers to you. Nobody had seen this Form before ”.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48

Hey Arjuna, through the Vedic rituals including the Homa or Havana, or by charity, by actions, or even by penance (Thapas), this form of MINE cannot be seen. Except by you (Arjuna is from divine order by birth, therefore he was able to see this extraordinary all-in ONE form of the Supreme Being).

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृक्षमेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 49

Further Lord Supreme GOD said, “ Arjuna, seeing this MY ferocious, fearsome, destructive form you should not get terrified, now I AM showing you MY simple Form commonly known to you ”.

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50

Sanjaya said, “ The Supreme fearsome LORD, saying so to Arjuna assumed the soft and celestial Form as Lord Krushna to infuse courage to Arjuna ”.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51

Arjuna said, “ Seeing YOUR extremely peaceful human form, I have become balanced in my mind. And I have attained normal state ”.

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52

Lord Supreme God said, “Arjuna this benign form which you are seeing now even Gods and Goddesses are wishing to see ME in this benign Form ”.

Notes:- As it is impossible to see even for the Gods and Goddesses THAT Ferocious, All-destructive Supreme Form of the SUPREME GOD. Even Gods and Goddesses wish to see HIS Benign Form as Lord Naaraayana which is comfortable and convenient to experience.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53

Arjuna, the Supreme and fearsome form of MINE that you have seen, and as well as MY FOUR-armed benign form cannot be even seen through the practise of Vedas, Penance (Intense Austerities), Charity and even Yagnas.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54

Arjuna, with intense devotion, I WILL be able to be experienced by the devotees, not only in the form as I expressed MYSELF but also understand that there are Cosmic Principles and Divine

Knowledge behind it, and also the devotees will be able to enter into ME with his intense devotion (his Soul/ Individual Consciousness entering into Universal Consciousness).

Notes:- It is interesting to note that Lord Krushna makes it very clear that, with Intense devotion to any of HIS expressed forms, the devotee will be able to realize the live form of the Supreme Being/GOD and also know the Cosmic Principles which made HIM to take that particular form by which itself the Cosmic Knowledge is imparted to the devotee and also the devotee with his steadfast devotion gets the opportunity of entering into HIM (Soul entering into Supreme Soul) attaining THAT Omnipresent, Omniscient, Omnipotent, All-pervading, All-knowing Supreme Being/GOD. Thus, attaining Moksha the State of Eternity, never to return to the cycle of births and deaths again.

It is important to note here that all the Gods and Goddesses forms which the people of Sanathana Dharma worship represents an embodied form of cosmic principles and the same the Devotee could experience in Live form too through his intense

devotion. It is already said that each deity is operating at different layers of the creation beholding that layer's creation phenomena. Therefore, the people of Sanathana Dharma depending upon their past life carried forward instincts, traits and tendencies is attracted towards the worship of a particular deity which in course of time will guide him/her into higher evolutionary direction i.e., towards Supreme Being.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55

Further a devotee who does actions exclusively offering it to ME and devoted to ME all the time, detached to his actions and also without hatred towards living beings including all animals, such a person will also attain ME.

**HERE ENDS THE VISHWAROOPA DHARSHANA
YOGA**

CHAPTER 12

BHAKTHI YOGA

(PATH OF DEVOTION)

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1

Arjuna asked, “ There are many devotees, who are totally dedicated and do Bhajans, and also Meditation on any one of YOUR Form; and some other people contemplate on your Indestructible Blissful Formless aspect as the ultimate. Between these two groups, who is a better Yogi (Spiritual practitioner) ? ”.

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 2

Lord Krushna said, “ Whoever vests (focusses) his mind on any of MY forms (forms include HIS divine names and mantras pertaining to various manifest forms of the Supreme Being) with constant devotion to ME, such a person is a better Yogi (though he is devoted to the form, yet he is always aware that the Supreme Being is also formless) ”.

Notes:- Lord Krushna emphasizes that in the process of spiritual practise of devotion and Meditation both the mind (Meditation) and the heart (feeling part i.e., devotion) go together, whereby it is easier for the practitioner to strike perfect balance between the mind (intellect) and the heart (feeling) to attain EVEN state or Equanimity, so that he is not carried away either by blind devotion (emotion) or by dry intellectual analysis of the Supreme Being.

Devotional worship (heart: the feeling part) is as much helpful as Meditation (mind purification) in attaining Yoga. Yoga is a state where there is total emotional stability of the heart and also stability of the mind, whereby a Yogi is not swayed by happiness or sorrows, by being EVEN to both.

Therefore, using any Name (Cosmic code) of the LORD (Naama Japa) in Meditation will achieve both, because the name has the form familiarly known to the practitioner and hence evoke feelings towards the Supreme Being (the form that is being Meditated upon), and at the same time all the layers of the mind is purified by the Cosmic Vibration or Power of the Divine Name. Therefore, it is easy to bring

mind and heart towards each other in the Maanasika Naama Japa or Meditation using a favourite NAME of the Supreme Being as mantra.

Perfect balance of heart (emotion) and mind (intellect) leads to wisdom which is the fundamental trait of the higher state of consciousness. Wisdom leads to EVEN state (Yoga). Therefore, it is necessary to purify intellect and emotion which are working under the influence of Karma (accumulated actions and reactions of present and past lives) and Runa (accumulated emotional debt to other souls) respectively.

The one who contemplates Supreme Being as Formless is in a way concluding that the Supreme Being is incapable of taking any Divine form for Cosmic necessity, thereby the seeker is imposing his view on the Supreme Being. However, if he indulges in serving the nature in any possible way, serving the animals by not indulging in violence against them in any manner, helping or serving the fellow human beings in any manner, and then deeply contemplating on the nature of the Supreme Being as the cause for the entire creation and beyond

everything, such a person too will reach the Supreme Being.

Lord Krushna makes it very clear that, it is easier to realize HIM by worshipping HIS any one of the expressed Cosmic Form which is in accordance with Cosmic Principles than contemplating on the Formless nature of the Supreme Being. This is the reason Sanathani Hindus worship various expressed Cosmic Forms of the Supreme Being knowing that it ultimately leads to the Supreme Being both in Form and as well as Formless, but in the course of the spiritual practise they interact with the form of the Supreme Being as a Friend, Father, protector, giver and in any other way the devotee feels towards the form like offering food, fruits, flowers, etc., and then consuming the same as Prasada of the Lord. Therefore, this practise is commonly adopted by all Hindus in a regular way at their Homes and also at Temples. In this manner, it is easier to align with the Supreme Being as if associating with another living being. Therefore, Lord Krushna said that the devotees who worship God in Form are better Yogis than those who worship HIM as formless one.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
 सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ 3
 सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 4

He who controls his mind, intellect and senses, and focusses on MY Unmanifest, Non-changing Absolute state (Formless State) and disposed-off towards the well-being of all living beings with Equanimity attitude (EVEN) towards everyone will also attain Yoga and he too will reach ME.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥
 अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 5

He who is interested in focussing on MY Unmanifest Absolute State (formless state) will find it difficult so long as he is strongly attached to the senses and the body, to comprehend and realise MY THAT TRUE FORMLESS STATE.

Notes:- The Practitioners generally will not be able to comprehend THAT Omnipresent, Omnipotent, All-pervading Nature of the Supreme Being which has no beginning and ending, intellectually. Therefore, there are every chances of misleading

themselves towards a dead end. Therefore, the practitioner (Saadhaka) should have a proper and comprehensive concept of the Formlessness of the Supreme Being (True comprehension is a difficult process, not like blind comprehension as some people of some philosophies follow).

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7

Whichever devotee (spiritual practitioner) surrenders all his actions to ME (with constant Meditation and Devotion to ME), I will quickly rescue such a devotee from the cycle of births and deaths (meaning taking birth again and again in this world to work-out karma, and in the process once again binding himself in the karma to continue in the cycle of births and deaths).

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 8

Focus your mind and intellect on ME, the

Supreme Being. If you do so, you will reach ME. There is no doubt about it.

Notes:- Lord Krushna is giving a simple principle of Saadhana (path) to Arjuna. Here HE is asking Arjuna to focus his mind and also intellect on HIM alone, not allowing both of them to deviate. Thereby, he will be able to realise and establish in the Supreme Being/ GOD. Further, HE assures that those who do so will definitely reach HIM, and there shall be no doubt about it.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ 9

Arjuna if you cannot focus your mind on ME without deviation of attention, then adopt regular practise and you will be able to attain Yoga (i.e. Union / Alignment with the Supreme Being) to reach ME.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 10

If you cannot follow the earlier said practise, then do your allotted and accepted actions in accordance with Dharma, totally surrendering such actions to ME. In this manner, by doing

Karma Yoga you too will be able to reach ME.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 11

Even if you cannot do what I said earlier, then you renounce the fruit of your actions done through your mind and intellect, until you gain control over your mind and intellect.

Notes: Read stanzas 10 and 11 together.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12

Without knowing the secret of Saadhana (Right Spiritual Practises), if one does Saadhana it is not worth. On the other hand knowledge is better than that. Meditating upon MY Nature as Universal Being is better than the knowledge. Sacrificing the fruits of all actions is better than Meditation, because by sacrificing so one gets immediate peace.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14

Whoever has got great compassion towards the animals and no hatred towards them, selflessly love everybody, compassionate to all without any attachment, given up ego, even minded towards happiness and sorrows, and who remains always happy within himself, and who has control over his mind and senses and fully focused on ME, and offer themselves to ME such devotees are closer to ME.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ 15

He from whom, others do not get irritated and also himself do not get irritated through others, and one who is not disturbed by happiness or unhappiness, fear, and excitation such a devotee is closer to ME.

Notes:- Often Lord Krushna used the word “ Closer to me ” which he actually means being in alignment with HIM. And wherever HE uses the expression “ The devotee will reach ME ” means it is the end point HE is talking about, meaning that the Individual Soul/Consciousness finally disseminate into HIM forever and never to return, which is

Moksha. Therefore, these two expressions of Lord Krushna should not be mistaken as one and the same.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ 16

He who is devoid of desires, pure from inside, efficient, not partial, and frees himself from sorrows and does all his actions with a concept that his doership is not by him but by ME (totally surrendering his actions to the Supreme Being giving up his doership to HIM), sacrifice in every sense, he is closer to ME.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17

He, who is not carried away by happiness, free from hatred, who do not grieve over anything, do not expect anything, and renounces the fruits of good and bad actions, and only devoted to ME, such a person is closer to ME.

Notes: Here renouncing the bad action mean sincerely, heartfully, repenting for bad actions and seeking God's grace for the forgiving of wrong actions done, results in renouncement of bad actions.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 18

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 19

He, who has equanimity towards friend and enemy, adoration and condemnation, heat or cold, happiness or sorrows, and if he has equal outlook between these dualities and who is unattached and also taking praising and condemning equally, mentally well-balanced person, and wherever he is there if he is spreading love and detachment, such a stable minded person is closer to ME.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 20

Those who are deeply devoted and dedicated their mind to ME spending their time in knowing MY various plays and displays (leela), and follow the Dharma, such devotees are closer to ME.

HERE ENDS THE BHAKTHI YOGA

CHAPTER 13

KSHETRA KSHETRAGNA VIBHAGHA YOGA

(THE SECRETS OF THE SOUL AND THE BODY,
THE SOUL THAT GOVERNS THE PHYSICAL BODY)

Kshetra in the Bhagavad Gita context refers to physical body and Kshetragna refers to that unseen one which governs the body (Soul/ Individual Consciousness).

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ 1

Arjuna questioned “ O’ Lord, tell me in detail all about the Nature and Consciousness, and also about the body and the unseen presiding force in the body. I am interested in knowing about this phenomena ”.

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 2

Lord Supreme GOD said, “O’ Arjuna, this body is known as Kshetra and he who is aware of this Kshetra is known as Kshetragna. Those who

know about the body and the ruler of the body say as follows ”.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ 3

Arjuna in every physical body, I AM the Kshetragna meaning Individual Consciousness/ Jeevaathma (because it is surrounded by Karma and Runa). Knowing the secrets of the body (Kshetra) and master of the body (Kshetragna) and knowing this is the knowledge.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 4

Shree Krushna continued, “ Arjuna, I will describe now, what is Kshetra and what are its traits and also how it has come into existence, and also say all about Kshetragna and HIS influence on the Kshetra. I will say it briefly ”.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ 5

The principles of the body and the ruler of the body (Soul/Consciousness) has been well described by sages in varied ways, and also Vedas do describe the principles elaborately,

even Brahma sutras enunciate this aspect of the body, concluding through logic.

महाभूतान्यङ्गकारो बुद्धिरव्यक्त मेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 6

The five elements of nature along with Mind, Intellect and ego (Individuality) compose the ingredients of Kshetra. This Kshetra through its five senses experiences the outer world which include sound, touch, form, taste and smell.

Notes: The five elements of the nature are the earth element, water element, fire element, wind element, and ether element (Aakaasha), the body is composed of these five elements which are non-living in nature; and the mind, intellect and Individuality are the living aspects of a living being. These are the five elements and other three living elements which makes the Individual to experience the sound, touch, form, taste and smell. All these aspects compose a living being. The five elements compose the physical body and the other elements i.e. mind and intellect composes themselves as tools of Consciousness which is the ruler of the body.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 7

Desires, hatred, happiness, sorrows of physical body, constitute Kshetra. On the other hand Consciousness and firmness constitutes Kshetragna.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 8

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 9

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 10

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 11

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 12

Absence of the self-pride and deceitfulness; not causing violence to animals in any manner, forgiveness, simplicity of mind and talk, dedication and devotion, services to Gurus, Austerity inside and outside, emotional stability, control on senses and mind, not having

attachment either in this plane of existence or on the pleasures of heaven, free from ego and commitment to justice and truth, constantly being aware of birth, death and old age and diseases and not getting attached to house, wealth, wife and children (despite dedicatedly doing his duties to them), and totally free from attachments and having Equanimity of Mind between likes and dislikes.

And then fixation of Consciousness on the Supreme Being/ GOD with unflinching devotion and being interested in living in clean places and though being in midst of human beings, who are worldly interested, yet detached from them and totally interested in Spiritual Evolution and in the knowledge of the Supreme Being, all this constitute Supreme Knowledge and what is devoid of this is ignorance (Agnana).

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ 13

That which is worth knowing, and by knowing which one gets Supreme Bliss, I AM going to say about it now. That which eternally exists cannot

be termed as truth or untruth because it is beyond description. IT can only be known through experience.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 14

IT is touching everywhere in all directions, IT has got hands in all directions, IT has heads and eyes in all directions, IT has face and ears in all directions, IT is fully occupying the Universe.

Notes:- The All-pervading nature of the SUPREME BEING is explained with a figure of speech to indicate IT'S nature (nature of the Supreme Being).

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 15

IT is complete, All-Knowing, yet without any sense organs. IT is unattached, free of all traits and IT'S laws support everything in the Universe and HE witnesses the play and display of three traits namely Satwa Guna (Positive trait), Rajo Guna (Semi positive trait) and Thamo Guna (Negative trait).

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ 16

IT (Supreme Being) is pervading in all living beings and IT is also pervading inside and outside. IT is static as well as moving, HE is very closer yet far, and HE is finest of the fine and undisturbed.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 17

HE is undivided and HE is whole like sky, yet HE appears divided in all living and non-living beings, and HE is worth knowing because HE is the Supreme Lord. And HE as Lord Vishnu, bears all the living and non-living beings and HE is the supporter of all the beings, and as Lord Shiva HE is the destroyer and as Lord Brahma HE is the creator.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 18

The Supreme Being is the Light of all Lamps and IT is beyond any illusion and IT can be only known through the knowledge and IT is present in the heart of every living being.

Notes:- Here, Krushna is saying about the essence of all living beings as HIMSELF. In the previous stanza, HE made it very clear that even though like sky HE is only one and undivided, yet HE appears divided in all the living beings. Meaning HE is present in every living being which is the cause for dynamism in the living beings. HE is also present in the non-living beings but static in nature. Therefore, here, HE is explaining the essence of all lamps, meaning HE is the essence of everything in the creation. If the creation is the body which is the Kshetra, then the ruler of the creation is called Kshetragna i.e., Supreme Being HIMSELF.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ 19

Arjuna, know MY nature that in every body MY presence is there and I AM the Consciousness, only worthy to be known. And a devotee, who realises MY THIS nature will alone reach ME.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ 20

The Consciousness and the nature that has emerged from IT are the two aspects which are

ever there. All the likes and dislikes are created by the nature with the interaction of three traits.

Notes:- The term Prakruthi (nature) is used to depict the all-powerful nature of the Supreme Being and this aspect of the Supreme Being is the creator of the three traits namely Positive, Semi-positive, and Negative traits and the interaction of the three traits is the cause for the creation to manifest, but the Supreme Being in ITSELF remains unaffected.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 21

The cause and the action thereon is the responsibility of the nature, but the happiness and sorrows are felt by the Individual Consciousness which is encompassed in the body (the Individual soul entrapped by Karma).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 22

The soul (Individual Consciousness) encompassed in the body will undergo the interaction of the three traits and the good and bad produced by it, it experiences the same.

And it's association with this three traits-oriented nature makes encompassed consciousness to take birth among good and bad species.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 23

Individual Consciousness is the part and parcel of the Universal Consciousness. Therefore, the Individual soul is the witness for all the actions done by the senses and intellect (like a spider in the web), and it as a part of the Supreme Being is bound by the actions and reactions done by the senses, mind and intellect.

Notes:- Some sages and saints often say that the Individual Consciousness itself is the Supreme Being/GOD and this leads individuals to feel that originally he is God himself. It is inappropriate because it is just like saying that a river which is water is as good as sea because sea is also water. Therefore, the Individual Consciousness which in its pure nature even though it is a part of the Supreme Consciousness yet it is bound by the Karma (actions and reactions phenomena) and

emotions. Therefore, in Sanskrit the Individual Consciousness in human beings or in animal beings is termed as Jeevaathma [A soul bounded by karma and emotions (Runa)].

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 24

A person who becomes aware of the nature of the Individual Consciousness and the play and display of the three traits (See Gunathraya Vibhaga yoga @page no 299), even though he is doing actions as duties, he will not be bound by his actions and thereby he will not be born again.

Notes:- A person through his right spiritual practises becomes aware of the true nature of the Individual Consciousness (which is a part of the Universal Consciousness) and therefore, he will not fall victim to the play and display of the three traits. And thereby, his actions which are envisaged as his duties in this life will not be bound by reactions, and thereby he will not take birth again.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ् ख्येन योगेन कर्मयोगेन चापरे ॥ 25

Some seekers experience the Supreme Being which is within them through Right Spiritual Meditation. Because through Meditation their intellect will become refined, and thereby they will be able to experience the Supreme Being. Some know ME through appropriate Intellectual Analysis (Jnana Yoga). And some other people experience ME through right actions [Karma yoga - “ where work is worship ” meaning Unattached actions without expectations]. All the above said methods are complimentary to each other in knowing ME.

Notes:- All the above said methods can be adopted by the seeker of truth simultaneously.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 26

Some people of lesser intellect, even though they are not able to analyse, understand and experience the Supreme Being, they can hear from such people who have this right knowledge, and do Saadhana accordingly. By this way of listening attentively, they too can transcend the cycle of birth and death.

Notes:- It is interesting to hear from the Supreme Being Lord Krushna in this stanza that even the less intellect people who are in the lesser status in the society may not be able to analyse and understand the nature of the Supreme Being and to practise right spiritual practises. Therefore, Lord Krushna has given an easy way i.e. to attentively listen to those people (those pravachana givers, and other knowledgeable people) and learn from them the simplest way like constantly mentally repeating Sanathan divine name of their choice and purifying their Karma and also can cross the ocean of life towards the divine side and never to return. There cannot be any simpler way than this for a common man because neither he has time in his bid to earn bread for his family nor knowledge enough to analyze the nature of the Supreme Being. Therefore it is easy for such people to tune to the frequency of the Supreme Being by taking any one of the Cosmic Code (Naama Japa) and practise this while walking to his work spot and also while returning home or whenever he is free or while taking evening walk and otherwise. A house wife can also adopt a similar way of Maanasika Japa while doing simple house hold works.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 27

The union of matter and the spirit (consciousness) is the cause for the manifestation of the living beings.

Notes:- Matter manifests from THAT Unmanifest, Absolute, Supreme Being which becomes the body and at the same time the consciousness from the Supreme Being is infused into it. Thus, the non-living matter becomes living matter assuming the forms of all living beings. Also even though there is infusion of the Supreme Being into the matter and if it does not become dynamic, they become non-living matter.

The Supreme Consciousness that is hidden in the non-living matter is brought to life through a Vedic process in Sanathana Dharma known as “Aagama Shaastras” whereby the Divine Idols of the expressed God forms are brought into dynamic form when the Consciousness is activated in them and they interact with the devotees as Divine Beings in many ways, and each temple in Bhaarat is known to interact with human beings answering their queries and solving their problems.

The another way of activating Supreme Consciousness hidden in the non-living stone Idol is through Pratishtaapana (establishing) process at a most auspicious cosmic moment, whereby the divine Consciousness inert in the Idol is activated and the non-living Divine Idol becomes active in the desired God form and interact with the devotees as said earlier. This method is mainly adopted by great Sages and Saints.

There cannot be a process of installing the Divine Idol earlier and at the auspicious cosmic moment doing invoking pooja to the Idol, this type of process will not work in invoking, activating the Cosmic Consciousness in the Idol. The people of great Tapas will only know when there is inflow of cosmic energy on to the earth, only at that moment Idol has to be installed and automatically divinity gets activated in it. This Vedanthic method is used by great sages and saints who knows the exact cosmic time when the cosmic energy beams on matters and it is captured at that point of time by the sages and saints, in the Divine idol, be it a chiselled form of the Idol or any stone which will become moola

Vigraha i.e., original stone mass which beams cosmic energy for the benefit of the devotees for all times. Therefore, Hindus are not idolaters worshipping imaginary idols but they are cosmically expressed form of the Supreme Being and also a cosmically activated often shapeless stone too. Example Kedarnath and others. In this great method a Saint of great spiritual depth can invoke cosmic energy and make any stone cosmically dynamic and make it to interact with the devotees when worshipped with devotion. In Bhaarith this type of activated stone established temples can be seen throughout the country.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 28

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ 29

He who is able to see the non-changing Supreme Being in all the changing and dissolving creation, such a person is seeing the Supreme Being (experiencing Supreme Being in an actual way) because he becomes aware of the ultimate reality.

Thereby, he is able to perceive the Supreme Being equally in all-beings and he will not commit any self-destructive actions (doing wrong actions which bind the self in Karma). Therefore, he will attain the Abode of the Supreme Being.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ 30

A person who realises that all actions are being done by Nature and not by his Consciousness, and he is not the doer, such a person will be a very practical person.

Notes:- Any person who is doing actions realises that he is doing actions according to the influence of the three traits which composes his nature, but yet he is aware that his soul is not the actor at all, and such a knowledge will make him a very practical person.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ 31

Whenever a seeker is able to see or experience all the aspects of the creation within the Supreme Being, himself will get established in THAT Supreme Being. From that moment of

understanding and experience he attains Supreme Bliss/ Supreme Being.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 32

Arjuna, The SUPREME BEING is ever existing without a beginning and without any traits. Even though IT is the Soul of different living bodies, IT is not influenced by the activities of those beings but yet IT is there simply uninfluenced being a silent witness.

Notes:- Although the Supreme Being remains silent, static as souls in the bodies of the living beings, it does not do any actions, yet being a part of the Supreme Being it does the role of an active observer, but it does react to the good deeds and spiritual pursuit made by any individual by way of gracing him and that is the action the souls do to the entities for their Right Conduct and Spiritual Practises.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ 33

The Supreme Being is just like the sky which does not show any miscibility into any aspect, similarly, the Individual Consciousness which

has no attributes at all, it pervades the entire body of the individual, yet it does not totally integrate into the body (just as oil not dissolving into the water).

Notes:- The sky is the Supreme among the five elements of the nature. And it has no attributes and thereby, it does not infuse into any matter becoming a part and parcel of the matter. Similarly, the Individual Consciousness which is free from all the three traits and any other attributes, even though it is in the body of a person pervading all over, yet it does not get influenced by the body, just as oil not dissolving in the water being a part and parcel of water.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 34

Just as the Sun, radiates light to the world, similarly, the Soul/ Individual Consciousness enlivens the body.

Notes:- As long as the soul is there in the bodies of the living beings they are bright, active, dynamic and shows all the signs of life which evidently mean, they are being enlivened by the soul. Once the soul

leaves the body (Kshetra), body begins to decay/ dissolution.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 35

Those who realise the role of the body and the role of the soul (body as an actor and soul as a witness to the actions done by the person), and also become aware of the difference between the two through their intellectual knowledge, then such persons will realise the nature of the Supreme Being (in terms of the Universal Consciousness).

HERE ENDS THE KSHETRA KSHETRAGNA
VIBHAGHA YOGA

*This chariot of Life is driven by the Soul
with Mind as horse and Karma and Runa
as the wheels of the chariot.*

CHAPTER 14

GUNATRAYA VIBHAGHA YOGA

(DIVISION BY THREE TRAITS)

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 1

Arjuna, by knowing which the saints get relieved from the attachment to this world, such a Supreme Wisdom once again I AM going to give you now (because of which, you will also be relieved from the attachment towards this world).

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ 2

Those who realise through this knowledge and always donning this knowledge will realise MY nature and will not be born even in the beginning of the new creation, and they will never be subjected to sufferings during the Armageddon (Pralaya) too.

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ 3

Lord Brahma is the expressed form of MY nature, and he is the womb for all the creation and I place the seed of Consciousness in many fold in it and in association with the matter (which is MY inertia form) all the items of the creation are created.

Notes:- Both living and non living beings are the expressed forms of the same Supreme Consciousness, however in the living beings it is dynamic and in the non living matter it is static in its nature. The Supreme Consciousness / God did not pick up the infinite items of the creation from various places and put them together to make this manifest creation. If this is so then there are many creators creating various items of the creation and God has borrowed from them, which is not the truth. IT is one Single Supreme Consciousness which manifested as infinite number of Nebulas, Galaxies and Brahmandas, planets and the living beings and the non living matter too.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४

The variety of creation in the form of living beings

are carried by the nature and nature is the mother. And I place the seed of creation in her, as father (i.e. fusion of energy and consciousness into one and the energy emerges from the very consciousness itself. Therefore energy and consciousness together constitutes that ONE Supreme Being).

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 5

There are three traits known as Positive (Sathwa Guna), Semi-positive (Rajo Guna), and Negative (Thamo Guna). All these three traits are born out of the nature and they bind the indestructible Individual Consciousness into the body.

Notes:- The Nature which is the Mother for all the variety of creations also within itself has fundamental traits known as Satwa Guna, Rajo Guna and Tamo Guna. These three traits tie down the Individual Consciousness which is a part of the Supreme Being and free from three traits, into the play of three traits.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 6

Of the three traits, the Positive trait known as Sathwa Guna is pure, vibrant and free from any negative influences. It binds the Individual Consciousness (Soul) through happiness, through knowledge and produces positive ego in human beings.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 7

The Semi-Positive trait known as Rajo Guna is the producer of desires and attachments. And it binds the Soul with these two aspects and make the person to do such actions which binds the entity to the creation for the purpose of receiving the fruits of such actions.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 8

The negative trait known as Thamo Guna, increases the infatuation towards one's own body and it suppresses the traits of the Consciousness deep inside which would result in laziness, unreasonable sleep and negative thinking. Through these attitudes the bondage of the Consciousness/ Soul becomes strongest with the

body to the extent that the person believes body itself is the ultimate truth.

Notes:- The Thamo Guna is the main cause for the general thinking in the world that body is the only truth and one birth and death is the end of life. Thus, evolved one life philosophies in the world which drives people towards unrighteous way of life and enjoy life to a maximum through negative means and thereby making people not to believe in re-birth and the continuum of life through several birth and death cycle to work-out the accumulated Karma of past lives in each birth.

It is necessary to understand the principle of karma to understand life itself. Some philosophies have the concept of only one birth and no more. If that is so, then GOD/ Supreme Being is a highly discriminating entity and there will be no explanation why a human being is born blind by birth, physically handicapped by birth. Some born as rich, some born as extremely poor, some born in fair color, some born in dark color, some as tribes, some with various talents like singing, dancing, painting etc.. some are born with unknown deadly diseases, some are born healthy, some in life become achievers and some

others as great failures in life etc.. This discrimination of God makes him cruel and against human beings because he has discriminated against various human beings not treating them alike, but this is not the truth.

Supreme Being (GOD) has Equanimity towards all Beings and HE is the epitome of Supreme Kindness and Equity. Therefore, here comes the principle of Karma (accumulated action and reaction of past lives). Unless we realise the existence of past lives and good and bad actions in those lives, this disparity mentioned above can never be understood. This principle of Karma can alone explain why each individual is differently born as mentioned earlier. In Sanathan philosophy the entire life and the happenings in life are based on one's own Karma only. Similar to Karma is emotional relationships in each one's life which is called as Runa (emotional debt) to each other in past lives. If we accept there is only one life and no more rebirth then beings taking birth as mentioned above become meaning less. If there is only one birth when and where did the soul find the time to commit sins, when it is called born sinner by birth (as per some philosophies).

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ 9

Arjuna, Sathwa Guna gives happiness. Rajo Guna drives for action, and Thamo Guna blocks the wisdom resulting in difficulties and disbelief of truth.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 10

The Sathwa Guna (Positive trait) suppresses the Rajo Guna. Rajo Guna (Semi-positive trait) suppresses the Thamo Guna. But the Thamo Guna (Negative trait) being gross and harder reverses Rajo Guna and Sathwa Guna and finally becomes dominant.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ 11

When inner-self becomes active and senses become refined, wisdom increases, then one can understand that Sathwa Guna has blossomed in the person.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ 12

Arjuna, when there is increase of Rajo Guna a

person shows selfishness, doing actions with desires, a constricted state of mind, restlessness and more interested in worldly affairs.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 13

Similarly, when the Thamo Guna increases, inner-self is covered with more negativity and senses become blunt, and lack of driving force, not interested in doing duties and responsibilities, negligence, irrational behaviour and predominantly lazy attitude.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14

When a person of Sathwa Guna leaves his body at old age, he goes into the heavenly planes because he has done actions for the well-being of the world i.e., divine in nature.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 15

When one dies with increased Rajo Guna, he will take birth in such families where actions are being done with great desires and selfishness.

When a person of Thamo Guna leaves his body (dies), he takes birth as insects or of animal species.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ 16

The actions of Sathwa Guna results in the dawn of knowledge, happiness and a kind of detachment which are holy in nature. The actions of Rajo Guna results in worldly pleasures leading to unhappiness. The actions of Thamo Guna increases ignorance and drive towards spiritual darkness.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ 17

Sathwa Guna sprouts knowledge leading towards the Supreme Being. Rajo Guna definitely leads to lower levels of mind increasing greed. Thamo Guna leads towards doing dangerous actions, attachments and leading to ignorance thereon.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ 18

People with positive traits (Sathwa Guna) do

positive actions and thereby go to higher (divine) planes of existence after death. The people with Semi-positive trait (Rajo Guna) do good and bad actions, and bind themselves in Karma and remain in this world (i.e. on earth, going through the cycle of births and deaths). The people with Negative trait (Thamo Guna) descend to the levels of animals and insects and move towards hellish planes.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमर्हति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ 19

The seeker (true spiritual practitioner) becomes a witness to all actions of the three traits, and he feels, he is not doing any action and transcends the three traits and he would realise the Supremely blissful Supreme Being virtually experiencing ME.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 20

The realised will transcend the three traits which are the cause for birth, old age, and death, and overcomes all sufferings, and thereby attain Moksha.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ 21

Arjuna questions, “ O’ LORD, tell me the person who has transcended all the three traits, what type of traits he is endowed with and what type of behavioural attitude he shows. What are the methods through which a human being can transcend these three traits ? ”.

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ 22

Lord Krushna said, “Arjuna, a person of Sathwa Guna always tries to see the light of GOD. A person of Rajo Guna, prefers doing actions with attachments and desires. A person of Thamo Guna does actions of infatuation. A person who has overcome all the three traits will no longer desire them, nor hate them (because he understands the play of three traits/ Maaya)”.

Notes:- The three traits are the propeller of this

material world and even the heavenly planes. A person who overcomes this three traits through Right Spiritual Practises and righteous way of life, becomes aware that these three traits are the play of GOD which makes the creation to move on, and therefore, he does not prefer to have them or hate them.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ 23

A person who establishes his mind firmly on the Supreme Being without getting disturbed (through Meditation on the Supreme Being , Naama Japa, remembering Divine Names, listening to Divine Bhajans, etc..) and sees himself as a mere witness of the play of the three traits which interact with themselves, and thereby he will not be affected by the three traits.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25

He who is established in his own-self (Individual Consciousness) develop EQUANIMITY between

happiness and sorrows, between stone and gold, between the likes and dislikes, between praises and contempt, between honour and disgrace, between friend and foe and sees himself as the one who is not performing the action but does only as a witness. Such a person is said to be a person who has transcended the three traits (Three Gunas).

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 26

He who devotes himself to ME with unflinching loyalty and devotion to ME, such a person can gradually overcome the three traits and attain ME.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 27

I AM THAT Indestructible Supreme Being who is the Embodiment of Dharma (Comprehensive Righteousness inclusive of Justice and Morality) and the unbreaking Supreme Bliss.

HERE ENDS THE GUNATRAYA VIBHAGHA
YOGA

CHAPTER 15

PURUSHOTHAMA YOGA

(YOGA WITH SUPREME BEING)

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 1

Lord Shree Krushna said, “ The Supreme Being is the root of the entire creation which is symbolically represented by an inverted Peepul tree and the roots are hidden in the ethereal field. The stem of the inverted tree is represented by Lord Brahma, who is the creator, and the branches represents various aspects of creation and the Vedas themselves are represented by the leaves. And thus, goes the phenomena of creation. Thus, a seeker of knowledge understands ME through this principle of inverted Peepul Tree and will also understand the secret of Vedas too ”.

Notes:- This phenomena makes us to understand that the creation has manifested from that unmanifested, formless, omnipresent, omnipotent, omniscient, all pervading Supreme Being which is

invisible by ITSELF. Here the roots of the creation is in the Supreme Being.

अथश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अथश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ 2

The created world as an Inverted Tree (Peepul Tree) is sustained by the water of three traits and also divided as divine, human and animal beings. The human beings may fall into any of these categories depending upon their past Karma. The three traits stretch themselves to all the three planes of creation (Divine plane, Earth plane, Nether plane).

Notes:- As earlier said the people of Satva guna go to higher order after leaving their body for an unknown period depending upon the fruits of his good actions when he was on Earth. The people of Rajo Guna repeat their human lives again and again. The people of Tamo Guna descend to the lower planes of existence. Thus the three traits stretch themselves in permutation and combination to all the three planes depending upon the Souls Karma.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ 3

ततः पदं तत्परिमार्गितव्यं यस्मिन्नाता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ 4

The creation in the form of this inverted tree has to be contemplated as the form of Supreme Being HIMSELF. Therefore, this powerful tree has to be cut-off through the sword of detachment and the seeker has to further contemplate on this unknown, unseen, Supreme Being (roots of the tree) who is the cause for this inverted tree aspect of creation, and fixing himself on THAT Supreme Being, the seeker should meditate upon HIM (Meditate on the nature of the Supreme Being).

Notes:- The entire creation is compared to an inverted tree, where the roots of the tree are hidden in the Aakaasha (etheral plane) and the entire creation as the downward aspect of the tree. Thus, the creation is descending from the unseen roots that is the Supreme Being called Aadipurusha i.e., Lord Naaraayana. If the seeker, who is seeking the Supreme Being and never to return to births and deaths cycle, he should contemplate on the Supreme Being (represented by the roots), then the seeker must cut-off the tree meaning he should detach

himself from attachments in the world and seek the unseen Supreme Being by cutting off the tree meaning as said earlier detaching himself from attachments and practising the Right Spiritual Practises like Meditation, Japa, Manana, Shravana, Archana etc., and thereby, capacitating himself to reach the Supreme Being.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5

Those who have dissolved their feeling of greatness and any type of infatuation towards the world, and those who have won over the attractions of the world and whose minds are fixed in THAT Eternal Supreme Being and have eliminated all the desires completely including all the dualities, such seekers of knowledge will attain THAT Indestructible Supreme Being.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ 6

The Supreme ABODE of the Supreme Being cannot be illuminated by the radiance of Sun, Moon or even Fire. And those who have attained the ABODE of the Supreme Being will realise

this (Because HE is self-effulgent/Swayam Prakasha). Those who attain this Supreme Being will not return to the cycle of births and deaths.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7

The Individual Consciousness in the body is a minute part of ME, which is eternal. And that part of ME in association with the nature attracts the mind and the senses of the body towards ME.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ 8

Just as wind takes away the fragrance of sandal paste, similarly, the Jeevaathma (Individual Consciousness) takes away the mind and the finer layers of the senses (invisible finer karmic body) while leaving the body behind during death, and transmigrates into another body.

Notes:- Through the above stanza, Lord Krushna makes it very clear that, the Individual Consciousness leaves the body at the time of death, and it takes away the mind and the sub-conscious layers of the mind as a whole where the seed of hidden karma of innumerable births is present, and

also takes away the finer layers of the five senses along with it and transmigrates into the new body and takes birth as new human being or animal.

This also explains the carrying forward of traits, tendencies and instincts shown by a human child, where we find the prodigies, often expressing great talents carried forward from past life. Some children, whose memories remain intact will recall their past life, indicating re-birth is a fundamental aspect of Human existence. Past life instincts, traits, and tendencies are a continuum.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 9

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 10

The Jeevaathma (transmigrated Individual Consciousness) experiences through the new body's eyes, ears, skin, tongue, nose and mind the outer world. The wise people will be aware of this existence in the body and experiencing the outer world through the body and also while leaving the body (death), but the ignorant cannot understand this natural phenomena.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 11

Through Right Spiritual Practises people can realise the Individual Consciousness (Jeevaathma Jnana) stationed in the body. Those who have not purified their sub-conscious layers of the mind and who are ignorant cannot understand the existence of deeply seated Individual Consciousness, but experiences themselves as individuals only through their senses.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ 12

The radiance in the Sun that enlivens the whole world, the radiance of the moon, and the radiance of the fire, are all that of MINE.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 13

I infuse MY SELF into the Earth and through MY yogic power I create all the living-beings and behold them on Earth. I as the cool radiance of moon enliven the medicinal plants.

Notes: The Sanathanis have the habit of seeking forgiveness of the Earth each day before treading on it after getting up from the sleep by bowing down head to Earth (समुद्रवसने देवि पर्वतस्तनमण्डले । विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्वमे ॥) because Earth is the anchor for all the living beings and it is divine in nature.

Similarly when a new house is being built the owner first performs Bhumi Pooja (worshiping of the Earth) in order to avoid unpleasant happenings during the construction, therefore he seeks the blessing of the Earth. Similarly the Earth diggers worship the Earth before they start digging the Earth for any purposes.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 14

I , associating with the ingoing and outgoing breath, along with the fire in the stomach, **I** digest the food eaten by the entities.

Notes: Therefore simple deep breathing practice (Pranayama) for minute is helpful in proper digestion process.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15

I reside in every living being in finest form. I AM responsible for memory, knowledge and removal of doubts. I AM the essence of all the Vedas and I AM the knower of Vedas. I AM also the constructor of Vedantha.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 16

In this Universe there are two things, one that gets destroyed and another one will not get destroyed. All the bodies of the living-beings are subjected to destruction, but the Jeevaathmas (Individualised Consciousness) in them are indestructible.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 17

I AM the Supreme Being, who is different from the individual's body and his Consciousness. And thereby, I pervade not only in the living-beings, I AM the cause for the entire creation beholding it, supporting it, and I AM indestructible.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18

I AM different from this destructible non-living world, and I AM even beyond the indestructible Jeevaathmas (Individual Souls). Therefore, I AM known both in this world as well as in Vedas, as Purushothama (meaning beyond the living and non-living creation, therefore I am the Supreme Cosmic Entity).

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ 19

Arjuna, if a person of knowledge becomes aware of MY Purushothama nature, then he understands that I AM that All-knowing, Omnipresent, Omnipotent, Omniscient, All-Pervading Supreme Being, and he ever remains a dedicated devotee of ME.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 20

Arjuna, I have given you the most mysterious and sacred knowledge. Any person who understands these principles can become a man of knowledge and a person of realisation.

HERE ENDS THE PURUSHOTHAMA YOGA.

CHAPTER 16

DAIVA-ASURA SAMPATH VIBHAGA YOGA

(DIVINE AND NON-DIVINE PHENOMENA)

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 2

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3

Lord Krushna said, “one who is totally free from fear, has pure inner-self, meditating to know the principles of the Supreme Being so as to have proper concentration and positive attitude, controlling the senses; and worshipping the Supreme Being, the Gods and Gurus; performing Agnihothra and other good karmas, reading Vedas and other Scriptures; constant repetition of Divine Name (any Sanathana Name of the Supreme Being); doing one’s own allotted and accepted duties; tolerating the difficulties and sufferings, compassion through senses and body, not to harm the mind and body of others

in any manner, talking wisely and sensibly; not being angry on those who have offended; detached in all actions in the sense dedicating all actions to God ; not to have deviation of mind, not to blame others, showing compassion to all the animals; and even though associated with senses, not getting attached to them, respectful towards authenticated scriptures and not to have silly, critical unwanted attitude towards them because down the ages tradition has proved the truth of scriptures. Forgiveness, courage and not to develop enmity towards others and not to have devote-full attitude towards one-self. These are all the divine qualities of a Sathwik person (person of positive trait).

Notes:- Krushna is saying not to become angry on those who have offended which does not mean meekness but to defend oneself if there is an unrighteous offensive action against the person. Self defence against the offensive action is not ruled out. This has to be kept in mind by the reader because Krushna is enlightening Arjuna to be offensive against the unrighteous enemy.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ 4

Hey Arjuna, “Show-off, egoism, unwanted self-pride, anger, harshness and ignorance are all the traits of person’s of demonical nature (Thamo Guna).”

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ 5

Divine nature is conducive for attaining Moksha. And the demonical nature is for bondage. Hey Arjuna, do not be afraid, because you are born with divine qualities.

Notes:- Divine nature makes a person to purify his accumulated karma of innumerable births in order to evolve towards attaining Moksha. Moksha is to dissolve or disseminate the Individual Consciousness/ soul into the Universal Consciousness/Supreme Being/ GOD forever and never to return to the cycle of births and deaths.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ 6

Arjuna in this world, human beings are created in two groups. The first one is of Divine qualities,

and the other one is of demonical qualities. I have already said about divine qualities in human beings in detail. Now, I AM going to explain in detail the demonical nature of the other group.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ 7

The people of demonical nature do not have any knowledge of positive approach and the concept of attaining Moksha. Therefore, they do not have purity either outside or inside. They are not interested in high thinking and positive actions and they are also not committed to truth.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ 8

The people of demonical nature always claim that the world is self-born and there is no existence of God, and the living Beings have come into existence through male-female biological relation. Therefore, desire is the only cause for this and nothing else.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 9

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहादृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ 10

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ 11

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्जयान् ॥ 12

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 13

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 14

They follow the mirage type of knowledge, and their intelligence is blunted and they are willing to do violent actions and they work for the destruction of the creation. They make pretentions and they indulge in fulfilling the demonic type of desires, create false tenets and follow them as if they are the better ones and as the truth.

They revolve around negative thoughts throughout their life till their death. They are interested in fulfilling physical desires terming them as the real happiness. Thus, bound by

hundreds of desires they develop anger, when their desires are not fulfilled, they show unjust behaviour and they believe money alone as the truth of life. They assume that they have achieved money and properties and crave for more and try to make a show-off of their wealth and further try to amass wealth.

They feel, they have killed their enemies and also intend to kill all other enemies. They feel, they are the gods and all the wealth is meant for them, and they are the most powerful and think that they are happy persons (for example Ravana and Duryodhana).

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ 15

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16

Lord Shree Krushna continued, “Arjuna, further they feel, ‘I am a very rich man, my family is a very big one, and there is no one equal to me. I perform Yagna, and I give charity, and I am responsible for all the happenings’. In this way, they are infatuated by the ignorance and remain

in illusion, having caught in this poisonous worldly phenomena, they become more demonical and end up in serious hell ”.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ 17

Imagining themselves as supreme, these people perform Yagnas and Homas for the name sake without following principles laid down in the scriptures.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 18

They will be highly egoistic, powerful and showy, filled with desires, anger and hatred. Apart from this, they indulge in unholy activities and find reasons to hate others without knowing that they hate ME, who is in those bodies.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 19

I send these sinner and harmful people into this world again and again, making them to take birth in the demonical and tragic set-up.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 20

Arjuna, this foolish people will take birth again and again in demonical set-up and descend to darker and darker layers of creation.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 21

Vicious desires, anger and constricted mentality are the three doors to Hell. These three aspects drive the Individual Consciousness towards the darker and darker layers of the creation. Therefore, these three aspects has to be shunned.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 22

Arjuna, one who has shunned these three doors has to work for his spiritual evolution. If he does so, he will attain MY ABODE (Supreme Status/ Supreme Being).

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 23

Any person acting irrelevantly according to his will, will not attain spiritual evolution, and also will not attain the Supreme Being. He will be devoid of THAT Supreme Bliss.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 24

Therefore Arjuna, follow the verified scriptures, and act accordingly so that your actions are in accordance with laws of nature and evolutionary in direction.

HERE ENDS THE CHAPTER OF DIVINE AND
NON DIVINE ASPECTS (DHAIVA-ASURA
SAMPATH VIBHAGHA YOGA)

Seekers seeing THAT ONE Supreme truth through different windows see it in a limited (partial) way and hence there is variation in their perception. But the one who is on the top of the roof (i.e., practising RIGHT spiritual practices) sees the truth in 360° i.e., he perceives the truth wholistically and he alone knows the Supreme truth in toto.

CHAPTER 17

SHRADDHA TRAYA VIBAGA YOGA

(YOGA OF FAITH)

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1

Arjuna questioned, “Krushna, those who do not know the scriptures but if they have intense devotion to Gods and worship accordingly, what is the classification of that worship, is it Sathwik, Rajasik, or Thamasik ? ”.

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ 2

Lord Krushna said, “Human beings, who are not aware of scriptural aspects but only through intense inclination to worship God are classified as Sathwika, Rajasika, and Thamasika. Now I will say about this phenomena ”.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 3

Arjuna, people's devotion is directly proportional

to evolution of their consciousness and the depth of devotion also depends on that.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 4

The Sathwika people (people of Positive trait) worship Gods. The people of Rajasik trait (with Semi-Divine trait) worship demigods including those of demonical nature as well. The Thamasik people worship the ghosts and goblins.

Notes:- Gods are basically of Divine Nature, where Sathwa Guna is predominant in them. The Yakshas and Rakshasas carry streaks of divinity as well as darker aspects too. The spirits are the souls of the dead, who can also interact with persons who worship them according to the prescribed ways of worship. Worshiping of spirits and goblins drive the worshippers towards darkness where the spirits and goblins live.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ 5

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 6

Those who worship in a way devoid of scriptural

sanctions but according to their own imaginations, such persons tend to make a show-off due to their egoism and such persons are viciously desirous and aggressive in nature. Through this type of worship, they will be relegating ME to a corner, so that their ignorance expands. Such ignorant people are of demonical nature.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 7

Arjuna, the food is also of three types. Similarly, Yagna, Meditation and Charity are also of three types. I will explain the difference now.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ 8

Food that maintains youthfulness to certain extent, enhances intelligence, strength and health, and also pleasantness and friendliness, stability of mind, or happiness to mind are such food which is considered as Sathwik food.

Notes:- Sathwik food is primarily a vegetarian food which has been derived without any violence, because all the grains are the yield of the crops,

which is harvested after the yield dies away. Similarly, the plants giving vegetables are seasonal in nature and after their yield, they too die away naturally. The trees, that give fruits, make this fruits available to mankind as a yield seasonally, but the trees continue to live on. Therefore, the food derived out of vegetation, constitute Sathwik food. The reason being there is no violence causing intense pain and bleeding. The vegetarian food does not carry along with it any painful energy in it because the plants do not have a fully developed nervous system like animals to experience the pain all over the body.

On the other hand, the animal flesh has to be derived by killing animals in a violent way causing intense pain and bleeding to them. This intense pain is transferred into their muscles due to shock and it becomes toxic. Therefore, when such food is eaten it triggers in us the basic biological desires, anger, violent attitude and spiritually not evolutionary in nature. Therefore, eating non-vegetarian food has to be weighed and considered.

The way of acquiring the food i.e., through righteous means or unrighteous means also matter.

When food is acquired through righteous means, it does not carry any pain as no person have not been deprived of something. If the food is acquired through unrighteous means, it definitely carries the sorrow, pain, sufferings, may even carry the curse of the persons who have been deprived of something. Therefore, food plays an important role in the spiritual evolution of a person.

Example:- The scientific study of the skeletons of gladiators (entertainment fighters), who were the strongest men in Europe, the scientists were amazed to find the skeleton analysis showed that they were vegetarians. (Source: Article in BBC news dated on 22nd October 2014.)

One more example can be brought here, for the interest of readers. One, Mr. Kodi Rammurthy Naidu was the strongest Indian to appear on the Indian Horizon, who was a wrestler and used to keep elephant on his chest. He was awarded the title of 'Indian Hercules', by King George V, he was a strict vegetarian. (Source:- internet).

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ 9

Bitter, sour, increased salt, too hot, too spicy which causes burning, are the type of food a Rajasik person is interested in. This type of food can cause increased mental activity by way of worry, and a kind of depression too.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10

In case of people of Thamasika nature, they are willing to eat half-boiled, insipid, stale, and polluted food.

Notes:- If someone is extremely hungry but no other option but to eat a stale food either made available to that person, or otherwise it amounts to Aapadh Dharma meaning, an action to survive which cannot be called as eating Thamasik food under such circumstances.

Example:- A beggar who is hungry when offered stale food by a householder and if he eats it, then it is a necessity for survival. Therefore, it cannot be called Thamasik, strictly in the above said stanza sense.

अफलाकाङ्क्षभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ 11

Following the scriptures, performing the Yagna

(sacrificial fire to gods) without any expectation whatsoever is a Sathwika Yagna.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ 12

Arjuna, the sacrifice made in a Yagna with an expectation of returns (in any form) is the Rajasika Yagna.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ 13

That which has no scriptural sanctions, where mantras are not chanted, food is not offered to devotees, and fee is not paid to the performers and such casually done yagna, is a Thamasika Yagna.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 14

Worship of Gods, pious Brahmanas, Gurus and people of Spiritual Knowledge who carries holiness and simplicity, following non-violence (except for self defence and to uphold righteousness), and cleanliness in the body amounts to Thapas (Austerity).

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 15

That which does not irritate but pleasant and practical as well, chanting of Vedas and inclusive of Japa of God's name is known as Austerity of Vaani (Vocal discipline).

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 16

That which causes peace to mind, increases spiritual evolution, brings mind under control and produces benign thoughts in the mind is called as mental penance (Meditational Austerity).

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षभिर्युक्तैः सात्त्विकं परिचक्षते ॥ 17

The Yogis who perform with utmost devotion, the previously said three types of austerity (Body Tapas, Vocal Discipline and Mental Austerity), is a Sathwika one, as there is no expectation in that performance.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ 18

Any Thapas meaning either a sacrificial fire i.e., homa or other quasi Spiritual Practises done with an intention to gain appreciation from others and also with selfish intention with

egoistic attitude with expectation of some results, such an act is a Rajasika one (Semi-positive/ quasi spiritual).

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 19

Any type of Austerity/Thapas done with ignorance with application of force, mentally, physically and by voice causing disturbance to others, such a practise is a Thamasika one.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 20

When a charity is done as a duty without any expectation to a person who deserves, such a charity is a Sathwika Charity.

Notes:- It is very important to note here that, charity cannot be done unless one becomes aware that whatever charity he is making, it is going to a deserving person or institution. Otherwise, it becomes a wasteful act.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ 21

Any charity, that has been done reluctantly but with an expectation of some return, such a charity becomes a Rajasik charity.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ 22

Any charity done with a contempt outlook and it is given to a person who does not deserve, becomes a Thamasika charity.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 23

AAAum Tath Sath are the three names which belongs to the Supremely Blissful Supreme Being because in the beginning of the creation HE is the cause for creating the people of knowledge, Vedas and Yagnas.

तस्माद् ॐ इत्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 24

Therefore, the persons who practise Vedas and perform Yagnas, Charity and Austerities, they should begin with chanting AAAum which is of mystic nature of Supreme Being thereby invoking required God forms from HIM.

Notes:- AAAum is the Cosmic Sound which is the root cause for the manifestation of entire creation. Therefore, AAAum is repeated during the beginning of Vedic practises like Homa, Yagna and Havana,

and other Austerities.

But, when AAAum is the cause for the creation, the creator/ Supreme Being is beyond the AAAum. HE is Supremely Blissful, formless, and in absolute but dynamic silence, wherefrom the sound AAAum arises at the WILL of the Supreme Being to create the creation. Therefore, AAAum sound is the beginning of the creation of matter, and living beings as well.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 25

A word ‘ TATH ’ denotes the Supreme Being/ GOD because the entire creation belongs to HIM. Those who perform Yagna, Thapas and other Right Spiritual Practises without any expectation of fruits, but in a sense of charity of doing good to the world, are those who are seeking Moksha.

Notes:- The word Moksha is nothing but dissolving one’s Individual Consciousness in the Universal Consciousness/ Supreme Being for eternity and never to return into the cycle of births and deaths. Therefore, Moksha is a dissolution process, like river getting infused into the sea forever.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26॥

The word ‘ SATH ’ also refers to the Supreme Being because IT is the truth and the word is used in the most holiest way while performing highly revered actions.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ 27

What is latent/ hidden/ underlying in the sacrificial fire, Austerity and charity is ‘SATH’ which is the truth of the nature of the Supreme Being. Whatever the Spiritual actions like Yagna, Homa and Thapas are made as an offering to the Supreme Being is also ‘SATH’.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 28

Arjuna, any Homa, Havana, Charity and Austerities done without any application, dedication and discipline becomes “ASATH” (untrue). Therefore, it is not useful either in this world or after death.

HERE ENDS THE SHRADDHA TRAYA

VIBHAGHA YOGA

CHAPTER 18

MOKSHA SANYASA YOGA

NOTES:- Moksha is the Supreme Goal for the followers of Sanathana Dharma. Moksha simply means the seeker disseminating his Individual Consciousness (aathma) into the Universal Consciousness (God), just as a river infusing itself into the Sea. Whichever seeker attains this Moksha will never return into the creation through the cycle of births and deaths phenomena. In order to attain Moksha the seeker has to attain total detachment to the material world and also from the senses. This is possible only through purification of accumulated Karma of innumerable births and also with the purification of all emotional debt known as Runa. Karma and Runa are the wheels of chariot of life which is driven by the Individual consciousness through the horses known as Mind and Intellect. When the two wheels i.e. Karma and Runa are completely purified (cleansed) through Right Sanathan Spiritual practices, the Individual Consciousness is totally freed from the bondages of Karma and Runa which hitherto was bounded by

them, then the Individual Consciousness which has no barrier and bondages totally becomes unattached to the worldly life as well as the creation. Therefore the Individual Consciousness naturally disseminates into the Universal Consciousness losing its individuality forever and never to return. Attainment of this state is called Moksha.

अर्जुन उवाच ।

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 1

Arjuna questioned, “O’ Lord, YOU are the ONE pervading in everything. Now I want to know what are the principles of Sanyasa and Sacrifice, each one separately ”.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 2

Then Lord Krushna said, “Arjuna, several pandits are of the opinion that giving up the actions that are for the fulfilment of desires, as Sanyasa Yoga. And other philosophers think that giving up their fruits of their actions, as sacrifice (Tyaaga) ”.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ 3

Some pandits are of the opinion the actions are always infused with desires knowingly or unknowingly. Therefore, the actions are always defective and deficient in nature by way of some attachments behind them. Therefore, they (actions) deserve to be renounced. The other pandits are of the opinion that, the actions like Yagna, Charity, Thapas, i.e., Austerity, such actions are not worthy to be renounced.

Notes: Here Lord Krushna is explaining to Arjuna that, some great pandits are of the opinion that, actions could be always deficient and defective in nature and therefore the actions are worthy to be renounced (keeping away from doing any worldly actions). Some other pandits are of the opinion that, the holy actions like performing Yagna for appeasing the Gods for the wellbeing of the world, doing the Charity, and performing the other Austerities (Thapas), such actions should not be given up and they are worthy to be followed for all times.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ 4

Arjuna, between Sanyasa (detachment) and Tyaaga (Sacrifice), I will tell MY opinion about Sacrifice first. The sacrifices are of three types i.e., Sathwika (Divine), Rajasa (Semi-divine) and Thamasa (demonic).

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5

Yagna (sacrifice of holy materials as offerings to Gods through fire for the wellbeing of the world), Charity and Austerities do not deserve to be sacrificed, because they are the sanctioned mandatory duties of a seeker. Following these above three mentioned actions makes an intelligent person holy.

Notes:- Lord Krushna explains the secret of an intelligent person how to be holy by performing Yagna, charity and Austerities because intelligence is considered as Semi-positive trait. Intelligence can always lead a person, if he intends, towards the positive side or towards the negative side, thereby intelligence can be spiritually misleading. Therefore,

to direct the intelligence towards the higher order, it is necessary to perform the holy acts like Yagna, doing charity without expectations and following the Austerities (restrictions towards negative tendencies). Intelligence will have no option but to become evolutionary, and thereby the person can become Holy.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 6

Arjuna, Yagna, Charity, Austerities, such activities and also other positive activities must be done as a duty without attachment along with the sacrifice of fruits of such actions. This is MY confirmed opinion.

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 7

It is not right to sacrifice the scripturally sanctioned actions (be it spiritual or worldly duties). But to give up such sanctioned actions because of worldly infatuation is a Thamasik (negative) sacrifice (that means abstaining from allotted and accepted duties).

Notes:- Lord Krushna said here that, the actions which are mandatory either in the Spiritual domain or in the case of worldly duties like doing one's duty at one's workplace, doing duties to his family and fulfilling the responsibilities and any helpful service to the society should not be given-up in the name of Sanyasa (detachment), or Tyaaga (sacrifice) because of fear of incurring Karma.

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ 8

If one thinks that, whatever duties he does brings sufferings and with such notion if he gives up doing action or because of any physical strain (laziness) if actions are given up, then it is a Rajasik sacrifice (omission of allotted and accepted duties). Such, sacrifice does not produce any good or positive effect or benefit.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 9

Arjuna, if sanctioned duties are done with an attitude of detachment for the fruits of such actions, such an action also become a Sathwik Sacrifice.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 10

One who does not hate any duty wested to him in which he is not skilled, and also in those duties where he is skilled, yet does both the duties without attachments such a person is a man of Sathwa Guna (Positive trait). And he is the true renunciate doing right sacrifice.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ 11

Having donned the physical body, it is not so easy to renounce the fruits of Karma (action). But, if any one can renounce the fruits of action, he is the real sacrificer/renunciate.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ 12

Those who are not able to renounce the fruits of their action which could be good, bad or mixed in his life time, such fruits of his actions, he will experience it after death. But one who renounces the fruits of his actions, such a person's fruits get renounced in this world itself, and it does not follow him after death.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ् ख्ये कृतान्ते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥ 13

Arjuna, there are five ways described in Sankhya Philosophy about how to renounce the fruits of action in this world itself. Now I AM going to explain and be attentive.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ 14

You are the presiding person for action and the fruits of your actions is also in your hands to renounce. Among the five ways of renouncing the fruits of action, the fifth one is Divine in nature.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ 15

A man does action through his mind, talk and body, whether his actions are according to the scriptures or otherwise, for such an action the five reasons are responsible.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ 16

A person of unholy mind always thinks that he is the doer and therefore he drags his Individual Consciousness as the one who does the actions,

and the dirt of his action is super imposed on his consciousness and he can never understand this because of his ignorance.

यस्य नाहङ् कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाल्लोकान्न हन्ति न निबध्यते ॥ 17

A person who is established in total equanimity state and who has overcome the feeling “I am the doer” and whose intelligence and mind are not attached to worldly aspects, and if he is also not attached for the actions he does, such a person even if he kills all the people of the world, the sin of such action will not get attached to him and bind him in the cycle of births and deaths.

Notes:- Here it is important to note that, any person who has totally won over his Individuality of doing action and got established in the Equanimity State of Mind, who is not totally attached to worldly aspects, such a person's actions do not bind him even if he kills all the people in the world. On the other hand such a person is a tool in the hands of God/ Supreme Being. Here Krushna is hinting at the Mahabharatha war where killing for the good of

the world for upholding righteousness is going to be done and to erase the fear of sin from the mind of Arjuna and further hinting that Arjuna is going to be the tool in the hands of Lord Krushna / Supreme Being.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ 18

When the Supreme knowledge of a person influences him to do action, and if he does action in tune with the Supreme Being and as if HE (Supreme Being) alone is doing it, then this is the secret of doing right action (divination of action).

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ 19

The three traits that influence a person as his knowledge, the action he does and the feeling of he is the doer, these are the three fundamental phenomena which I AM going to explain now.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ 20

One who has Spiritual Knowledge through which he is able to perceive the presence of the

indestructible Supreme Being/ GOD as an undivided phenomena in all the living and non-living beings, such a person's knowledge is Sathwika (Positive).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 21

If the knowledge in a person makes him to perceive different aspects of creation with different attitudes as if they are different aspects, such a knowledge of differentiation is Rajasik (Semi-positive) knowledge.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 22

If the knowledge of a person limits him exclusively to his own body and does actions with attachments, such a knowledge is Thamasika (negative in nature).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यतत्सात्त्विकमुच्यते ॥ 23

If a person's actions are in accordance with the sanctions of the scriptures and he does actions without any feeling of 'I am doing the action' and does not expect fruits of his actions and not

attached to the fruits that may arise by his actions, such a person's actions are Sathwik in nature.

यत्तुकामेप्सुना कर्म साहङ्गारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ 24

The action of any person which involves his full involvement and expect the enjoyment of the fruits of such actions, and such actions are usually associated with ego and therefore the actions of such a person is Rajasik in nature.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यतत्तामसमुच्यते ॥ 25

The actions done which involve loss to others, causing violence and other destructive aspects and done without any proper judgment, such actions are born out of ignorance and they (actions) are Thamasik in nature.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥ 26

A person who is doing action is not egoistic and not influenced by others and shows courage and conviction in doing his action, and does not bother about the success or failures of his

actions, and who is free from perversions with regard to his actions, such a person is said to be Sathwik in nature.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ 27

A person whose actions are filled with attachments and seeking the enjoyment of the fruits of his action and who is stingy in nature and does not bother causing inconvenience/problems to others and unholy in nature, highly influenced by happiness and sorrows with regard to his actions, such a person is Rajasik in nature.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ 28

An action doer who is unreasonable, extremely egoistic and does not bother about causing harm to others life, lazy in nature and does actions very slowly, such a person is Thamasik in nature.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ 29

Arjuna, your intelligence and your firmness to do actions according to the Three Gunas is going to be described by ME now.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्तिबुद्धिः सा पार्थ सात्त्विकी ॥ 30

Any person's intelligence which directs him when to act and when not to act, and guides him free from fear, and protective for his actions and makes him aware about the actions that binds and the actions that liberate, such a person's intelligence is Sathwik in nature.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ 31

Any person's intelligence which cannot differentiate righteousness and unrighteousness, and what is righteous duty and what is not duty, such a person's intelligence which does not know the truth is Rajasik in nature.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ 32

Arjuna, any person's intelligence influenced by negative trait (Thamo Guna) will tend to think even unrighteousness as righteousness, and the intelligence thinks in a perverted way about every other aspect, such a person's intelligence is Thamasik in nature.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 33

Arjuna, one who develops unflinching capacity to withstand firmly through Meditation process, such a person will be able to control his mind, breath and senses and their functionings easily. Such an unflinching firmness is Sathwik in nature.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 34

A person who is interested in the fruits of his action, but has firmness and does his actions without bothering about Dharma (righteousness) and only interested in fulfilment of desires. Such a person's firmness is Rajasik in nature.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ 35

A person of negative intelligence, his firmness is always plagued by fear, worry and sorrows and closer to insanity. Such a person's firmness is Thamasik in nature.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 37

Arjuna, now I will say about three types of bliss and listen to ME. The bliss that is obtained by devotional singing (Bhajans), Meditation on the Supreme Being, and service to other Living Beings will produce Sathwik Bliss putting an end to the sorrows. Such bliss in the beginning, one may find it difficult almost appearing as a poisonous one (difficult one), yet gradually it leads to immortality. Therefore, the intelligence that is fixed on the Supreme Being produces the bliss which is Sathwik in nature.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 38

The happiness that is derived through senses and the worldly aspects appears nectar in the beginning, and gradually it turns out to be poisonous. And such a happiness is Rajasik in nature.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 39

The happiness derived physically which draws

the consciousness also into infatuation leading to sleep and laziness and other negative aspects, and such happiness is Thamasic in nature.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40

Arjuna, the Earth, Sky, Gods and Goddesses and anywhere in the nature, the three traits are fundamental and there is no such a thing which is free from these three traits within the creation.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 41

Brahmana (Vedic Scholars), Kshatriya (Warriors), Vaishya (Traders), and Shudras (Skilled workers), these people's actions are born out of their own traits.

Notes:- The actions of person's are mainly controlled by three traits, one of which will be dominant in the four Varnas. When Sathwa Guna is dominant, a person generally tend to take Vedic studies, Spiritual order and following it. Those in whom, the Rajasik trait is dominant, they usually tend to take up aggressive fighting jobs like Army, Police, etc. Those in whom, the Thamasic trait is dominant,

even though other two traits are there, these persons tend to develop service skills to serve the society and become the fundamental requirement for the society to go on.

For example, a farmer feeds the society through his produce, and other skilled workers offer service to the society.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ 42

Controlling the mind; controlling the senses; bearing difficulties to follow righteousness; being pure from inside and outside, helping the fellow beings, forgiving the mistakes of others, keeping the mind, senses and body in-line; study of Vedas and scriptures and believing in higher planes of existence and believing the existence of SUPREME BEING/GOD. These are all the qualities of a Brahmana in whom the Sathwa Guna is Dominant.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 43

The valour, radiance, courage and firmness, efficiency and tolerating any inflicted pain in

the war, not running away from the war field, giving charity and sincere to his chief are the characteristics of the Kshatriya in whom Rajo Guna is dominant.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 44

The Vaishyas have trading traits which is their main action field, and the Shudras provide service to the society through their skills. And these have combination of Sathwa and Rajo Guna, but Thamo Guna is dominant.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 45

Those who perform their actions that have been inherited by them through their traits and tendencies, will be able to realise the Supreme Being/ God by performing their duties sincerely, honestly and righteously. Arjuna, listen to ME about those who are doing their duties that have come down to them according to their nature, and how through Karma Yoga they can realise the Supreme Being/ GOD.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 46

Those who perform their duties as a worship to the Supreme Being, who is the cause for entire living and non-living creation, such people would realise the Supreme Being through Karma Yoga.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 47

Arjuna, it is worth to follow and do the duties that one's nature has provided and it is not worth to follow or step into some other's shoe, where one does not fit in, even though that may be better than the one which the person is already doing. Therefore, it is better to follow one's instinctive actions suitable to one's nature (not criminal actions), and when it is done with dedication and devotion, he shall not incur any sin. And it is better to do such ACTION which is DEARER to one's NATURAL INSTINCT than doing ACTION which is not suitable to his natural instinct however well organised the other man's field of action is (Paradharma).

Notes:- If one does Action suitable to his natural

instinct, he does not get into the bondage of karma (because his work becomes worship for him). Swadharma here means inborn natural instinct . Action which is aligned to one's natural instinct is such an action which is of his immense interest so that he can invest his heart, mind and soul into it and do it with best possible application, dedication and discipline and be successful.

In this stanza Lord Krushna is reminding Arjuna of his Swadharma i.e., as a warrior it is his duty to fight the war to establish righteousness (Dharma). Also, one can excel in his Action when it is suiting to his natural instinct.

This stanza does not mean that someone with natural instinct for crime should follow his instinct. Criminal instinct is not only immoral, illegal and harmful to society but also above all it is against Dharma (righteousness). Therefore, he should fight to overcome such a negative, harmful and spiritually downgrading instinct. Swadharma is only applicable to spiritually evolutionary instinct.

Intelligence is a semi-positive trait (Rajo-Guna) which can lead either towards positive or negative side of life depending on the quantum of wisdom.

Wisdom is purely a divine trait and it is always evolutionary in its nature. Therefore, wisdom alone can guide one towards positive Swadharma.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ 48

Arjuna, it is always better to do the action which is natural to one's tendency because every action will have one or other deficiency, just as fire is covered by smoke. Therefore, one should not give up performance of his action with devotion.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ 49

A person's intelligence which is not attached to anything and who has won over his emotions, such a person will attain the Supreme Status of not doing action in midst of action.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 50

Through knowledge, one even in the midst of action is not attached to any of his action but does his action with devotion, such a person will realise the Supreme Being. How it could be done, that I AM going to explain it to you now.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 51

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 53

One who has got purity of intelligence, eats reasonably and timely, keeps away from noisy atmosphere and fixes himself in total focus on the Supreme Being and takes control of senses, mind, talk, and the body, win over the emotions, and totally detached from ego, desires, anger and show-off, indulges in constant Meditation on Supreme Being. Such a person is entitled to be in-tune with the Supreme Being for all times.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 54

One who is established in THAT Supremely Blissful Supreme Being will not grieve for anything and also will not expect anything, and in-turn he will have Equanimity towards all the living-beings. Such a person gets MY Grace.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55

One who gets MY Grace, he will be able to know ME and MY nature. Through devotion on ME, he will be able to enter into ME.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 56

One who is devoted to ME, yet he is doing all actions that are supposed to be done by him, he gets MY Grace and he will be able to reach ME attaining the Supreme Status.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 57

Therefore, Arjuna establish your mind and intellect in the equanimity (EVEN state) through Yoga (Meditation) and do your actions dedicating all of them to ME.

Notes:- This stanza sums up the entire message of Bhagavad Geetha. It says that we should develop EVEN or Equanimity state of mind through the practise of Yoga which includes divine Meditation, Naama Japa, Manana (constant remembering) and

Shravana (hearing of divine names), Archana etc., and dedicate all our actions (right actions) to the Supreme Being.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ 58

Arjuna, as I said earlier if you fix your attention on ME, you will be able to overcome the difficulties easily. And if you do not listen to MY advice, you will move away from attaining ME, and on the other hand, you will go down in your spiritual evolution.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 59

If you, because of your ego think that, you will not fight the war, such a decision of yours is nothing but a mirage. Because your nature itself (as warrior) will drive you towards war.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ 60

Hey Arjuna, the son of Kunthi, the action which you do not want to do, but your nature bound by Karma will make you to fight this war.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 61

Arjuna, in all the bodies I AM established as inner most entity and because of MY spell cast on them, all are doing their actions according to their karma.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 62

Arjuna, in all possible ways surrender to THAT Supreme Being and by HIS Grace you will be able to attain Supreme peace and in-turn Eternal State by dissolving into the Supreme Being.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 63

Arjuna, I have imparted the secret and sacred knowledge to you. Now, you understand the knowledge completely and debate within yourself and decide whatever course of action you want to take.

Notes:- It is interesting to note that Lord Shree Krushna who has given all the knowledge like Karma Yoga, Jnana yoga, Bhakthi Yoga and the role of Tri-Gunas has not compelled Arjuna nor used undue influence as a friend to persuade Arjuna to

fight the war (because of which this knowledge was necessitated to be imparted to Arjuna), yet HE asked Arjuna to take his own decision with regard to what course of action he wanted to take in the light of this knowledge, and has given complete freedom to Arjuna to take decision of his own. Arjuna's decision either to fight the war or not to fight the war could become his own decision and he will be governed by the Karma of such a decision which he was allowed to take, showing that Krushna as Supreme Being is not interfering with Arjuna in taking his decision.

This is the lesson that the seeker has to realize that each one takes decisions according to his traits, tendencies and the quantum of spiritual knowledge he possesses. This spiritual knowledge, if it is there to any extent in any person it will influence his intelligence to take right decision at right moment because nature will also help him in taking decision. Supreme Being/ GOD does not take anybody's karma, nor will interfere in anybody's karma but devotion to GOD/ Supreme Being helps in invoking HIS GRACE which in-turn will help the seeker to

take right decision. Blaming God for what all happens to an individual becomes foolishness because his carried forward three traits and his past Karma of innumerable births are responsible for what all is happening to him. But through devotion to God, he can invoke HIS grace which will help him to overcome the play of Karma by way of smoothening it's actions on him.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 64

Arjuna, you being closer to ME, I have given this secret and sacred knowledge to you. I once again give you advice in the following way.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65

Arjuna, surrender your mind to ME, become a devotee of ME, worship ME, and bow down to ME again and again. If you do so, you will attain ME. I AM telling you this truth with emphasis because you are associated with ME.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66

Arjuna, surrender all of your actions to ME and

take refuge in ME, All your sins will be absolved
(of waging war). Do not worry.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67

Do not teach this Gita knowledge which is very Holy, to a person who has no penance, does not have devotion and not interested to listen and above all to those who question MY very existence.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 68

Those who are devoted to ME and pass on this knowledge of Gita to MY devotees, such a person will attain ME, there is no doubt about it.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69

He who passes on this knowledge of Gita to MY devotees, such a person is dearer to ME .

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 70

Those who read this knowledge of Gita that has been discussed between us will also amount to worshipping ME through this knowledge.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 71

Whoever listens to this knowledge of Gita with total dedication without any doubt, he will also be freed from all the sins and will attain better and higher spiritual planes of existence.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ 72

Shree Krushna asked “Arjuna, is your infatuation caused by your ignorance disappeared after hearing this knowledge given by ME ? ”.

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 73

Arjuna said, “ Krushna after listening to YOU, and by YOUR grace all my doubts have disappeared. Therefore, I am ready to follow your orders ”.

Notes:- The knowledge of Geetha, has removed all the delusions that Arjuna had in his mind with regard to fighting the war and killing his own blood related brothers (enemies) and revered Gurus.

Therefore everyone, who is interested to acquire knowledge must do his actions without any consideration of “my people” or “others”.

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ 74

Sanjaya said to Dhrutharastra, “ O’ King, Lord Krushna has enlightened Arjuna with HIS wonderful knowledge, and I am thrilled to hear their conversation ”.

व्यासप्रसादाच्छ्रुतवानेतद्ब्रह्ममहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ 75

I have received the grace and blessings from the great Saint Shree Veda Vyasa and got Divine vision through his grace and just seen the wonderful conversation between Lord Krushna and Arjuna directly (Virtually).

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 76

Sanjaya continued, “ O’ King, I am remembering again and again the conversation between Lord Krushna and Arjuna about Gita and I am getting thrilled again and again ”.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महानराजन्हृष्यामि च पुनः पुनः ॥ 77

O' King I am remembering the Cosmic Form that Lord Krushna has shown to Arjuna, again and again and I am wondering within myself and also enjoying again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥ 78

Sanjaya concluded saying, “ O' King, wherever Lord Krushna and Arjuna are there, there lies wealth, victory, glory and Dharma (comprehensive righteousness). And This is my opinion ”.

HERE ENDS THE MOKSHA SANYASA YOGA
AND ALSO BHAGAVADH GEETHA

नमो श्री कृष्णाया नमः

NAMO SHREE KRUSHNAAYA NAMAHA

“ He who knows best about Bhagavadh Geetha is Lord Krushna Himself because He is the preacher of it. All others are mere interpreters ”.

PART - II

DHARMA SAADHANAM

WHAT IS SANATHANA DHARMA OR HINDUISM

SANATHAN MEDITATION AND OTHER RIGHT SPIRITUAL PRACTISES WHICH ARE SPIRITUALLY EVOLUTIONARY IN NATURE

Nature of Consciousness

1. We are experiencing the outer world through the five senses of the body. The Senses are sending signals with regard to the outer world to the brain which is the physical basis for experiencing the outer world. The brain in turn sends the signals further to the Mind. Though the Mind is invisible and not tangible enough to dissect in the laboratory to know about its constituents, yet nobody disputes its existence because everybody thinks and acts according to the operation of one's Mind.
2. The brain will pass on the signals of the experience of the outer world to this invisible Mind because Mind is connected to the brain.
3. The Mind processes the signals received from the brain with regard to the outer world and further pass on the same to the intellect (intelligence/ buddhi) which is one of the Mind's subtle faculties. This intelligence determines the nature of reaction the Mind has to make with regard to signals received in regard to the outer world.

4. Therefore, the intellect and the Mind jointly create the required thought process so that a person inter reacts with the outer world (including with his body) according to the demanding circumstances.
5. Therefore, every thought is the combination of mental energy and intelligence in dynamic form. We are aware that the Mind constantly produces thoughts in a non-stop manner.
6. Now, the question arises that where from this unending energy and intelligence combined thoughts are arising. What is the source which supplies this product called thoughts and who is that who is experiencing the outer world (including one's own body) through all the above process.
7. That is the Individual ego or the Individuality (I) of the person embedded deep inside and connected to the intellect and Mind. This can be termed as Individual Consciousness or Awareness which is the Individualized part of the Universal Consciousness/ awareness.
8. If all the arising thoughts are stopped, then the Individual Consciousness or the 'I' get exposed, just as when all the clouds are blown away, the non-moving sky get exposed.

The Power of the Divine Name

Lord Brahma explained to sage Naaradha that whether one is a saint or sinner or a pundit or an ignorant one, old or young, women or eunuchs, for everyone in Kaliyuga repetition of Divine name (names of Hindu Gods or Goddesses) through Japa or Meditation is the way to realize the Supreme Being and to overcome all the accumulated karma, and to attain Moksha in the Supreme Being. This has been said in Kalisantharana Upanishadh.

Divine name has divine form in it; Divine name has Divine power in it; Divine name has Divine sound in it; Divine name also carry the silent, formless, omnipresent, omniscient, omnipotent all pervading principles behind IT. In view of so much secrets hidden behind the divine name, Lord Brahma advocated the repetition of Divine Name in the form of Japa and Meditation as the supreme spiritual path in Kaliyuga to attain fulfillment and Moksha.

Know the truth that all Meditations need not be spiritually evolutionary leading to Moksha. Meditation is a transition from physical level practises (yogasanas & pranayama) to the mental level practise (higher & evolutionary order).

WHAT IS SANATHANA DHARMA or HINDUISM ?

A BIRD'S VIEW ON HINDUISM

HOW TO BECOME A PRACTISING HINDU or SANATHANI ?

The way of life envisaged for the people of Bhaarith (India) by the divine incarnations, and by their enlightened great sages and saints of yore who had fully aligned to the Supreme Being, from time immemorial is known as “**SANATHANA DHARMA**”.

‘Sanathana’ in Sanskrit means eternal, everlasting, non changing and ‘Dharma’ means **a comprehensive righteous way of life**. Therefore, Sanathana Dharma simply means, “ a way of life that leads human beings in the spiritually evolutionary direction (towards higher spiritual orders of life and ultimately towards Moksha i.e. eternal and everlasting state **in** the Supreme Being /God/Universal Consciousness by dissolving oneself into IT) ”.

Dharma never means Religion as professed in the ordinary sense. Religion is a set of Do’s and Don’ts prescribed **rightly** or **wrongly** by it’s founder for his followers demanding unquestioning faith

and loyalty to his teachings, and with certain punishments for not following them. In this sense Sanathana Dharma is **NOT** a religion, for it has **neither a founder nor a beginning**. It is as natural as Nature is. Truly, there cannot be one mortal man laying foundation for a way of life for an entire community/humanity.

Further, Sanathana Dharma is not wedded to or limited to any one man's spiritual thought process. **It is the collective spiritual wisdom** (amalgam) of **several god incarnations** which have offered Supreme Knowledge and Wisdom for complete Spiritual evolution and also that of infinite number of enlightened great sages, saints and philosophers of Bhaarith, from time immemorial. Therefore, it is NOT a religion but a spiritually cultural way of life of Hindus in a very broader sense. It is Eternal and Universal as nature is, and all encompassing, and always catering to the evolutionary instincts of human beings at **varied** levels. Thus the Spiritual Knowledge offered by Sanathana Dhama is comprehensive.

“Sanathana Dharma” is also known as *Hinduism*.

It is generally believed that the invaders from the north west frontier of the subcontinent who invaded India in the recent historical time, called the civilization beyond Sindhu river as Hindu and it became the name of Sanathana Dharma.

Sanathana Dharma envisages four directive principles namely, **DHARMA** (a comprehensive righteous way of living), **KARMA** (The sum of good and bad actions that binds an entity to the creation or the world to take birth again and again), **PUNARJANMA** (rebirth to workout one's accumulated good and bad karma of past lives) and **MOKSHA** (disseminating into the Supreme Being / God forever without any further birth).

One who leads life in accordance with Dharma (righteous way of living) i.e., living in complete harmony with nature, respecting every aspect of nature, following the divine principles like love, compassion, non-violence mentally and physically **except** for self protection or for protecting the dependents or for establishing the righteousness (Dharma like in Mahabharatha war), and doing charity, doing allotted or accepted duties in the right and dedicated way (with application, dedication and

discipline), service to the Supreme BEING by way of serving the fellow-beings, abstaining from cheating or foul play by way of deceit, maliciousness, jealous, controlling six negative traits like improper unholy desires, excessive anger, constricted state of mind, infatuation, uncontrolled egoism, etc., and always following **justice** and **morality** and practising right spiritual practices like devotion to the Supreme BEING, Meditation on the Supreme Being, Worship, Prayer etc. will not get one into Karma which is the cause for **re-birth** (Punarjanma). Those who do not lead life in accordance with **Dharma** shall get into the bondage of **Karma** (action and reaction phenomena) and therefore take birth again and again (**Punarjanma**) to work out their Karma.

Vedas and Upanishadhs are complementary to Dharma. Without following Dharma if one becomes proficient follower of Vedas, Vedic practices and study of Upanishadhs they become less relevant because the practitioner is missing a vital aspect Dharma which can alone inject life into the Vedic practices.

It is necessary to understand the principle of **karma** to understand life itself. Some philosophies have the concept of only one birth and no more.

If that is so, then God/ Supreme Being is a highly discriminating entity and there will be no explanation why a human being is born blind by birth, physically handicapped by birth. Some born as rich, some born as extremely poor, some born in fair color, some born as dark color, some as tribes, some with various talents like singing, dancing, painting etc.. some are born with unknown deadly diseases, some are born healthy, some in life become achievers and some others as great failures in life etc. and etc. This discrimination by God makes him a cruel entity and also against human beings because he has discriminated against various human beings not treating alike, **but this is not the truth.**

Supreme Being (God) has equanimity towards all Beings (human beings and animals) and **HE** is the epitome of Supreme Kindness and equanimity. Therefore, here comes the principle of Karma (accumulated action and reaction of past lives). Unless we realise the existence of past lives and good and bad actions in those lives, the disparity mentioned above can never be understood. This principle of Karma can alone explain why each individual is differently born as mentioned earlier.

In Sanathan philosophy the entire life and the happenings in life are based on one's own karma only. Similar to Karma is relationships in each one's life which is called as **Runa** (emotional debt) to each other in past lives. Karma and Runa are the two wheels which drive the life of human beings or animal beings. This Karma and Runa have to be worked out in every particular life. Therefore this knowledge of Karma and Runa is vital to be understood by every person.

Those who lead life according to Dharma, incur no new Karma if they are careful, and also wipe out the accumulated Karma of the past lives through right spiritual practises. When left with no Karma, there will be no cause to take rebirth (Punarjanma). Freeing oneself from all types of Karma is known as **Mukthi** (liberation from the bondage of action - reaction phenomena). Then, the Individual Consciousness (soul or ego) dissolves into the Universal Consciousness (attaining eternal rest from the cycle of births and deaths). This is called Moksha meaning dissolution or infusing of Individual Soul into Universal Soul i.e. God forever.

Moksha is nothing but the process of Individual Consciousness transcending (going beyond) the cosmic sound AAUM/OM through Right Spiritual Practices like taking Sanathan Gods names which are nothing but cosmic codes that can transcend the Cosmic Sound AAUM/OM to reach the abode of God for eternity and never return to the cycle of birth and death. Therefore Sanathana Dharma is fundamentally based on the principles of **Dharma**, **Karma**, **Punarjanma** and **Moksha**. These are the four fundamental PILLARS of Sanathana Dharma and this is the definition of Sanathana Dharma where **the way of life of Hindus is moulded around these pillars, with underlying cosmic science and spirituality through their cultural way of life. Therefore, Hindu cultural way of life is spiritual in nature and not blind beliefs as pseudo intellectuals deliberately propagate.**

“ Spiritual saadhana (pursuit) in Sanathana Dharma is the return journey of the Individual Soul to its **origin** (God/Universal Consciousness) and not for attaining hell or heaven i.e. not to revolve around the cycle of birth and death but to attain Moksha ”. - **TATH SATH**

WHAT ARE THE TRUE DIVINE RIGHT SPIRITUAL PRACTISES THAT CAN LEAD A SEEKER TO HIS GOAL (MOKSHA) WITHOUT DEVIATION.

No lower order spiritual practises are envisaged here.

In Kalisantharana upanishadh, the divine sage Naaradha asked Lord Brahma “O’ the creator, the Dwapara Yuga ended and Kaliyuga is descending where sinning of all sorts will be considered right and there will be Spiritual darkness every where. Those good souls who take birth in this Kaliyuga how could they attain Moksha (returning to God)? ”.

Lord Brahma replied, “ O’ the divine sage, yes the Kaliyuga is going to be a darker age where Dharma is not followed but yet Kaliyuga is the best age when the great souls can be born as very ordinary human beings and do spiritual saadhana to attain Moksha. Because one who is committed to spiritual evolution will face obstacles all around and in the midst of these if those saadhakas stick to Dharma and follow right spiritual practises they could easily attain Moksha in their short span of life which is limited to 100 years only ”.

Naaradha asked, “O’ Lord Brahma by practising what those true spiritual practitioners attain Moksha in Kaliyuga ”. Lord Brahma replied, “ it is none other than any divine name of the Supreme Being/ God ”.

Divine name has divine form in it; Divine name has Divine power in it; Divine name has Divine sound in it; Divine name also carry the silent, formless, omnipresent, omniscient, omnipotent all pervading principles behind IT. In view of so much secrets hidden behind the divine name, it is only the constant repetition of the divine name or Meditation on the divine name that can lead the saadhaka or practitioner to the Supreme Goal attaining Moksha.

The divine sage Naaradha further asked “O’ Lord tell me which are those divine names which can be practised by the seeker of Moksha in the Kaliyuga”. Creator Lord Brahma said “ This code of sixteen names “ **Hare Raama Hare Raama, Raama Raama Hare Hare, Hare Krushna Hare Krushna, Krushna Krushna Hare Hare**”. As for as the above mantra is concerned it should begin with

“Hare Raama” and then “Hare Kushna” and not the reverse. Whoever practises this code of sixteen names correctly as I said will get their sixteen layers of Mind purified from karma and attain self realization and gradually in turn God realization. However, **any divine name of the Supreme Lord Naaraayana can be practised and the same will lead to Moksha in Kaliyuga.** All other names of other Gods will also lead to Supreme God Lord Naaraayana after attaining which ever God form they are Meditating upon. It is only a round about process. Therefore Meditating or doing Japa, Manana (wakeful repetition), Shravana (constantly hearing divine name) is the only solution in Kaliyuga.

Naaradha questioned again “ who are all qualified to practise the Divine Name ? ”. Lord Brahma said “Man or Woman, old or young, healthy or unhealthy, even handicap, eunuchs, or even evolved animals can practise a divine name anywhere at any time, because the Lord Naaraayana the Supreme Being is present in every atom of the creation at all times”. Lord Krushna proclaimed in Bhagavadgita thus “ Yagnanaam Japayagnosmi ” meaning among all spiritual practises Meditation is HIMSELF.

Japa is of three types

Vedas describe JAPA as of three types.

विधीयज्ञा ज्जपयज्ञो विशिष्टो दशभिर्गुणै ।

उपांशुः स्याच्छतगुणः । सहस्रो मानसः स्मृतः ॥

1. Vaikhari Japa :-

In this form of Japa, a divine name or a trait or a mantra pertaining to Universal Consciousness (Supreme Being) is repeated loudly moving tongue and lips in an **audible** way.

Spiritual benefits of this Japa are ten times more than those of homa, yagna and yaga (kind of Vedic rituals).

2. Upamshu Japa :-

In this form of Japa, a divine name or a trait or a mantra is repeated moving tongue and lips, but **inaudible** to others.

Spiritual benefits of this Japa are a hundred times more than those of homa, yagna and yaga.

3. Manasika Japa (Meditation) :-

In this form of Japa , a divine name or a trait or a mantra is **repeated only mentally without moving tongue and lips, closing the eyes. It is totally inaudible to others.**

Spiritual benefits in this Japa or Meditation are **a THOUSAND TIMES** more than those of homa, yagna and yaga.

Manasika Japa or Meditation is the BEST and the HIGHEST form of spiritual practice, because in this form of Japa, the mind is turned **INWARD** i.e. towards one's own Self which is the connector to the Universal Self.

When a Rosary (Japamala) is used for counting the repetition of the mantra, it becomes Japa. When the mantra is repeated without counting by a rosary, it becomes Maanasika Japa or Meditation.

There are several meditations that are being made available in the market. Therefore, it is necessary for a true seeker to find out what is right, Saathwik and spiritually evolutionary Meditation in order to reach one's goal.

Know the truth that all Meditations need not be spiritually evolutionary.

AN ANALYSIS OF SCIENCE OF RIGHT MEDITATION

In the present time the word “MEDITATION” is well known and popular all over the world. Innumerable scientific studies all over the world on Meditation have revealed many mental, physical and social benefits of the practise of Meditation. Naturally many schools of spiritual thought have sprung up and they are offering varieties of Meditation. Therefore, it is natural that in the mind of the seeker of TRUTH, the question arises which is the true and correct Meditation practise to be pursued for not only deriving the benefits but also to realize the goal (realization of Universal Consciousness/ Supreme Being) of Meditation, for which the seeker is Meditating.

The Science of Meditation OR Tapas was envisaged and evolved originally in Sanathana Dharma (Hinduism) in India. We all know that Sanathana Dharma Means evolutionary way of life of Indians. Therefore, it is necessary to understand the true context of the Tapas or Meditation as envisaged and practised in Sanathana Dharma since time

immemorial by the Sages, Saints and also common man of India.

WHAT IS RIGHT MEDITATION ?

The very meaning of Meditation provides the true definition of Meditation. The word Meditation means “ to think deeply and constantly engrossed on one single issue ” i.e., one pointed focus of the attention of the Mind on one single chosen issue, concept, object or on a specific thought like Mantra .

Every travel of ours should have a definite destination or goal. The purpose of embarking on a travel is to reach the desired goal or destination. If you travel without any goal or destination to be reached, then it becomes a meaningless travel leaving us nowhere.

If this truth is applied to Meditation, then there must be a definite goal or destination for embarking on Meditation process. The Meditation is essentially a spiritual process or journey undertaken by the Mind to reach the goal and establish in the Individual Consciousness (Soul) which in turn will align with the Supreme Consciousness (God)/ BEING for all times.

If one simply sits in silence in Meditation doing nothing, the Mind has no direction to reach any Goal and therefore it gets confused and remain in its natural thinking process of day to day life and doing nothing more than that. This type of Meditation can result in calming the mind a bit but definitely not progressing towards any goal or destination as there is no one to reach. There is no spiritual progress here except enjoying relaxation of Mind. **Is this the right Meditation ?**

In some type of Meditation, the meditator is advised to make the mind free from all the thoughts and attain a thoughtless state. This practise is against the very thinking nature of the Mind and it is made to swim against its own natural current. Therefore, in the long run blanking of Mind can lead to inertia state of Mind resulting in the seeker feeling that he has attained Transcendental State or Samaadhi (Sama means equal or even, aadhi means first one i.e. Supreme Being). In this Meditation, as the mind has no goal or destination to reach, it does not go anywhere but by remaining

in the state of inertia. Again there is no spiritual progress except feeling the relaxation of Mind.

Is this the right Meditation ?

In another type of Meditation the meditator is made to focus the Mind on one's own breathing process. Breathing is limited to the body and it is not required after death as the breathing stops at it. The Mind which was focusing on the breathing rhythm will be left with no goal to reach and thereby the spiritual goal eludes the practitioner because the practitioner does not know what the spiritual goal is. Of course this Meditation is also relaxing in its result. But its focus is only on to the body.

Some even sit under the pyramid and practise this Meditation. The pyramid is only used for the burial of the dead body in the ancient Egypt only to preserve the dead body for a longer period with an intention that the soul which has gone to the nether world (darker regions in creation) would come back into the body some day. For such a practitioner as the Mind becomes direction less when the person dies, the Mind as it has been conditioned for a long

time to be under a pyramid, the Mind does not go higher up as it has been crushed towards underground due to pyramidal awareness in Meditation. Therefore, the consciousness of an individual goes down to lower levels and definitely not towards higher level. **Is this the right Meditation ?**

In another type of Meditation the practitioner sits in Meditation and goes on observing the thoughts arising in the Mind and also body sensations if any. No doubt the outflow of thoughts reduces the intensity of thoughts rising, and Mind becomes calm resulting in a better feeling after Meditation. **Is there a real spiritual progress in it ?**

Know the truth that spiritual progress (expansion of awareness) is **NOT** possible without the purification of Karma (accumulated action and reaction phenomena of karma from innumerable births latent in the subconscious and unconscious layers of the mind) stored in the subconscious layers of the Mind. Subconscious layers of the Mind is the wall between the conscious Mind (surface layer of the Mind) and one's own pure consciousness (self /soul/Individual Consciousness).

Mind is also a wall between the Individual Consciousness and the Universal Consciousness. The primary object of Meditation is to purify the Karma which is the cause for the cycle of births and deaths. Unless the Karma is completely cleared, the Individual Consciousness cannot establish contact with the Universal Consciousness or Supreme Being. With each Right Meditation process one can move one step forward towards self (One's own consciousness) and Super Self (Supreme Being or Universal Consciousness).

Therefore, it is absolutely necessary to know what is **RIGHT MEDITATION**.

A Right Meditation is one where the Mind is turned **INWARD** and clearly directed towards one's own consciousness and from there on towards the Supreme Consciousness. So in a Right Meditation Mind is set towards achieving the Supreme goal aimed for. Therefore, there is no scope for the Mind to be otherwise in the Right Meditation process. In order to give specific direction towards the intended goal, a Benign or Divine **WORD** possessing the Supreme Consciousness in **seed form** is used to direct the Mind to follow it and reach the goal where the

WORD (seed) unfolds itself into the Supreme Consciousness (just like a seed growing into a full blown tree) and thereby the goal of the Meditation is realized. The practitioner's consciousness will be permanently aligned with the Supreme Consciousness / Universal Consciousness for all times. This is the Right Meditation process where the seed (divine WORD) is buried into the Mind and is watered (through the practise of repetition) and allowed to grow into a full blown tree (Supreme Consciousness) to reap the desired result. Therefore it is necessary to know the science of Right Meditation to practise the same.

1. PRACTISE OF SANATHAN NAAMA MEDITATION

This is the **best** and the **highest** form of Meditation among all the Meditations. It is a straight path towards God. In this form of Meditation, the practitioner takes his/ her favourite divine name and Meditate upon it as described below. Remember divine names are cosmic codes whose regular repetition will unfold the Supreme Consciousness on the Individual Consciousness [alignment of Individual Consciousness/Aathma with Supreme Consciousness (Paramaathma)].

HOW TO PRACTISE SANATHAN MEDITATION i.e., NAAMA DHYANA ?

1. Sit comfortably either on a chair having a perpendicular back or sit on the floor on a mat with crossed legs, as you prefer. Make sure that you are sitting comfortably in order to avoid unnecessary movements during Meditation.
2. Keep your head and back straight but be **easy**, **relaxed** and **comfortable**.
3. Lock your tongue and lips, meaning do not move your tongue and lips because Meditation is purely a mental process.
4. Now, inhale and exhale deeply about 5 times.
5. Now Close your eyes gently and comfortably and then repeat only mentally a prayer to Lord Ganapathi (remover of obstacles) by repeating 3 times “Vandhe Vighneshwaram Sarva Vigna Nivaarakam” or “Ganapathaye Namaha”. Then Prayer to Guru by repeating thus “Parama Guruve Namaha” for 3 times.
6. Now, **easily** and **comfortably** focus the attention of your mind at the spot between the eyebrows

(i.e., at the junction point of nose and eyebrows) and begin to REPEAT your chosen Naama Mantra which you have selected from the list given below and **repeat only mentally** without moving tongue or lips because Meditation is purely a mental process. Continue to ***Repeat in an easy, natural and comfortable way without straining yourself and continue to repeat with a simple, easy and natural concentration*** for about thirty minutes and keep the eyes closed all the times as long as you are Meditating.

7. After **30** minutes open your eyes slowly and get on with your activities.

Notes:- Those who find it difficult to meditate for 30 minutes at a stretch, may meditate for 5 minutes in the first week; 10 minutes in the second week; 15-20 in the third week and gradually accomplish 30 minutes duration.

Meditation is nothing but mental repetition of a **chosen divine word**, with closed eyes, without moving tongue and lips, with simple and easy concentration.

List of Naama Mantras for Meditation

Part - I

1. Namō Paramaguruve Namaha
2. Namō Naaraayanaaya Namaha
3. Namō Lakshmi Naaraayanaaya Namaha
4. Namō Vaasudevaaya Namaha
5. Namō Shree Krushnaaya Namaha
6. Namō Lakshmi Venkateshaaya Namaha
7. Namō Lakshmi Narasimhaaya Namaha
8. Namō Naarasimhaaya Namaha
9. Namō Brahma Devaaya Namaha
10. Namō Shivaaya Namaha
11. Namō Gowri Shankaraaya Namaha
12. Namō Ganapathayae Namaha
13. Namō Subrahmanyaya Namaha
14. Namō Saraswathyai Namaha
15. Jai Shree Raam Jai Hanumaan
16. Namō Shree Raamadootha Hanumaan Namaha
17. Namō Soorya Naaraayanaaya Namaha
18. Namō Shree Raaghavendraaya Namaha

Easy Naama Mantras for Meditation

Part - II

1. Raama
2. Krushna
3. Maadhava
4. Keshava
5. Kalki
6. Vishnu
7. Hari
8. Shiva
9. Rudra
10. Hara
11. Gowri
12. Lakshmi
13. Ganga
14. Sindhu (ocean/infinity)
15. Soorya
16. Govinda
17. Sharadha (goddess of learning)
18. Hanuma

Only Absolute divine mantras are to be used for Meditation. Select your mantra either from the lists given above or from the vedic tradition. Do not use the mantras pertaining to lower or darker forces of Nature (non divine). Also do not use the names or mantras pertaining to any Babas, Gurus and Prophets etc.. If you use they will lead you to the darker and lower planes of creation for eternity.

The mantras given in the lists are the sounds of high cosmic vibratory frequencies and are highly beneficial for spiritual evolution.

(Throughout Meditation, while repeating the mantra of Meditation, do not move your tongue and lips and at the same time keep the eyes closed all the time and also be easy, comfortable and natural).

Meditation on any of the pure divine mantras given in the lists above which are of high cosmic vibratory frequency, gradually quells the disturbances and obstacles at the physical, mental and spiritual levels and unfolds the experience of the nature of the **UNIVERSAL BEING**. Therefore, substituting these pure divine mantras

with any other mantras pertaining to any baba, swamy, prophet or any of the dark forces of nature will lead you to darker realms of creation, **BEWARE**.

Further, the use of a pure divine mantra in Meditation **very gradually** erases or quietens the **six** negative traits in man when meditated upon. The six fundamental negative traits in man are, desire, anger, selfishness, arrogance (egoism), infatuation (attachment) and jealous.

In Meditation, as you focus the attention of your mind at the spot between the eyebrows and repeat the mantra only mentally, innumerable thoughts relating to day-to-day life or otherwise may arise, not only shifting the attention of your mind from the mantra of Meditation but also disturbing your concentration. **Don't worry**, it is a natural phenomenon. Just bring back the mind, focus it again **gently** at the spot between the eyebrows and continue your repetition of the mantra. Again, there may be shifting of your attention by thoughts. **It does not matter**. Again bring back your mind on to the mantra of Meditation and continue your repetition.

This may happen several times in each Meditation but don't get perturbed. In course of time,

not only will the intensity of thoughts come down but there will also be an increase of concentration in Meditation.

Remember, thoughts arising in Meditation are **NOT AT ALL** a disturbance in Meditation but only an **integral part** of it indicating the purification of different layers of the mind that is going on in Meditation.

WHAT HAPPENS DURING MEDITATION ?

Owing to the repetition of a chosen mantra in Meditation, centrifuging of the conscious mind takes place and there will be an inward movement of the conscious mind into its own subconscious layers. Then, what is hidden in the subconscious layers of the mind tries to come out in the form of thoughts .

The subconscious mind is the storehouse of accumulated tensions, pressures, **and** Karma (Sum of actions and reactions) of innumerable past lives. Some of these hidden forces, depending upon the condition of the mind and body on a given day, are flushed out during Meditation in thought forms. It is just like digging a well where removing the mud is also a part of the process. If digging is the inward

process, removing the mud is the outward process. Therefore, thoughts during Meditation are not only ***natural*** but also an indication of the purification of the subconscious layers of the mind. So, thoughts are bound to arise during Meditation and grip your conscious mind till a related force is flushed out each time.

Thoughts are not at all a disturbance in Meditation but only an expression of the outgoing of negativity (Karma). Therefore, thoughts will be a part and parcel of Meditation so long as the purification of Karma is going on.

Whenever you realise that your conscious mind is on thoughts and not on the mantra of Meditation, bring back the attention of the mind on to the mantra of Meditation and continue repetition.

So long as release of tensions, pressures and Karma is there, thoughts continue to rise in Meditation, sometimes intense, sometimes moderate.

Thoughts being an integral part of Meditation, neither encourage the thoughts because it indicates purification nor try to suppress them for the sake of concentration. Be **neutral** to thoughts and just

continue the repetition of the mantra of Meditation with easy concentration till the end of your Meditation period.

EFFECTS OF MEDITATION :

Owing to the repetition of the mantra of Meditation, the attention of the conscious mind becomes single-pointed. Thereby lateral activities of the mind come down considerably. Hence the physiological activities will also come down resulting in a state of deep relaxation in the body, although the mind remains highly alert repeating the mantra. This deep relaxation is called “ **Yoganidra** ” which revitalises and rejuvenates every system in the body. All the tensions and pressures accumulated in the nervous system are released and flushed out.

Reduction of workload on the heart owing to deep relaxation rejuvenates the heart muscles and makes them strong and stable (beneficial to heart patients).

Deep relaxation to the respiratory system makes it strong and flexible (beneficial to asthmatic patients). The relaxation of arteries and veins gradually results in the normal blood flow which is beneficial in cases of high or low blood pressure.

Blood pressure due to heavy tensions simply disappears when the tensions are flushed out from the system. The functions of the digestive system also improve. The entire body becomes relaxed, flexible and light.

A relaxed nervous system gradually becomes stable, freed from excitation, irritation, short temper and timidity. Disorders like sleeplessness, fear, anxiety, nervousness, irritability disappear **gradually**, because the Karma which is the cause for all these is neutralised in Meditation. When the cause is gone, the effect is also gone. Further, Meditation is very helpful in arresting many of the deteriorating disorders of the body.

However, note that Meditation is not a substitute for medication. But definitely Meditation eliminates the side effects of medication. If you are on medicine for some disorder or disease, just continue. Meditation will be complementary to medication, improving your health by leaps and bounds.

Also note that Meditation is not a substitute for regular sleep.

The mind becomes more peaceful, relaxed

and stable and in turn you will enjoy better concentration, memory and positive thinking. Thus, regular practice of Meditation results in a sound state of the mind and body, apart from spiritual development.

To payback the debt of the Motherland you are born, to payback the debt you owe to the soldiers who are protecting the borders of the Motherland sacrificing their lives, to payback the debt of the farmers who are providing food to us despite committing suicides, to payback the debt you owe to Mother and Father, to payback the debt to the teachers (Gurus) who have given you the education and knowledge, in order to payback all these debts in this very life it is necessary to do Japa or Meditation (Tapas) on Divinity so that not only the divine grace flows on to you but also to others mentioned above clearing the emotional debts you owe to them. This is the only way. Through Meditation on Divinity you can bring the divine grace on the environment, preventing nature's fury on mankind for the offences they have committed against nature.

UNDERSTANDING SOME EXPERIENCES :

1. You may experience (not everybody) a slight pressure at the temples (on either side of the head) during or after Meditation in the first few days. This is due to intense release of tensions or karmic forces from the subconscious layers of the mind which temporarily get accumulated before they move out. In such an event, just close the eyes, leave the mind and body totally free and observe total silence (without repeating the mantra) for about 10 minutes. The released forces will move out either in thought form or otherwise, and you will be relieved of the pressure.

Those who are patients of migraine head ache may develop headache after Meditation. This is due to pullout or a repairing process. Therefore, people with migraine headache may meditate for five minutes in the first week. If headache is not felt after each Meditation then the duration may be increased to ten minutes in the second week. Follow this method till you reach thirty minute duration.

2. Sometimes, you may slip into sleep during

Meditation. This is due to fatigue or overshadowing of awareness by intense release of accumulated tensions. As the release of fatigue or tensions comes down after a few meditations , there will be less dozing off in Meditation.

3. Sometimes, the intensity of thoughts arising in Meditation will be so much that it will be impossible to meditate further. If so, do not come out of Meditation by frustration. Stop repeating the mantra, do not open your eyes, leave the mind free and continue to sit in silence till the end of your stipulated period of Meditation. All the forces which are disturbing as thoughts will move out gradually releasing the mind from their grip. You will have not only less thoughts but also better concentration in your next Meditation. Facilitating the outgoing forces by way of silence in one Meditation improves the next Meditation. Meditation is comparable to the digging of a well. The mud that has been dug has to be removed out from the pit if further digging has to be continued. Therefore accommodating the outgoing forces which rise as thoughts is also important.

Similarly the tensions, pressures and Karmic forces released in Meditation have to go out either in thought forms or otherwise so as to make the situation better either in the same Meditation or in the next Meditation.

4. During Meditation your head may bend forward. This is due to deep relaxation of neck muscles making them supple. If you bring it back to straight position, again it may bend forward. Therefore, continue Meditation in the same position without bothering to bring it back to its normal position, **as long as you feel comfortable.**
5. Sometimes, you may feel dull or gloomy after Meditation and this situation may slightly affect your daily activities. Although this is due to the intensity of the purification of Karma, you may not be able to take in this disruption. Then, either follow the principle of silent relaxation as mentioned in the earlier paragraphs **one** and **three** or cut down the stipulated period of Meditation bit by bit till you feel comfortable with your daily activities, after Meditation.

6. Sometimes, you may experience irritation, anger or uneasiness due to continuous release of Karmic forces even long after Meditation. Facilitate these outgoing forces to move out by following relaxation in silence as mentioned earlier. As they move out of the system, you will feel better. Although the purification of Karma may cause the above mentioned situations occasionally, the final outcome is a better state of mind, body and spirit.
7. Any pain, sensation, uneasiness, jerks, shaking or movements felt in the body during Meditation is only due to the purification and the setting right process. Just patiently go through it. Everything will be all right.
8. In the rarest of rare cases, Meditation can be slightly disturbing because of unearthing of Karmic forces which in a particular individual might disturb his activities. In such cases, if the meditator stops Meditation, then the unleashing of Karmic forces ceases and normalcy is restored. You may begin Meditation again after sometime.

FURTHER INSTRUCTIONS :

1. Meditate regularly for 30 to 40 minutes once a day **at your convenient time**. If possible twice a day.
2. Make Meditation a part of your daily routine and meditate at your convenient time. In the morning when you get up from the bed, brush the sleep from your eyes and sit erect on your bed or on a chair and go through your Meditation as a first priority. Once you get into your daily routine, you may not find time for Meditation. Then there will be a tendency to postpone each time.
3. Face north or east or northeast direction during Meditation, if possible.
4. Empty or light stomach provides ideal physical condition for Meditation. There are no restrictions regarding your food habits. **Meditation itself will regulate your diet in course of time.**

However, adopting nutritious vegetarian diet (non-violent food) will be very helpful for spiritual development.

5. **Do not imagine, expect or anticipate anything in Meditation. Just Meditate for the sake of Meditation without any selfish intentions whatsoever. Be neutral-minded. The benefits will simply follow in course of time.**
6. Have patience and perseverance. Achievements are not made overnight but gradual. Meditation purifies your mind inch by inch from the accumulated Karma and slowly moves you towards mental, physical, social and spiritual betterment.
7. Never drop out of Meditation. If you drop out for any reason, you have lost the greatest opportunity of improving yourself.
Meditation being purely a mental process, you may meditate **any where, at any time**, according to your convenience.
8. **The quality of Meditation will not be the same every day. It varies according to your mental and physical rhythm of the day. Therefore, do not expect the same quality of Meditation every day.**

9. If you practice natural deep breathing for three to five minutes before Meditation, the quality of Meditation will be much better. If you have time after Meditation, you can relax by lying down flat, leaving the mind and body totally free. This will enable all the released karmic forces to go out. Then you feel much better.
10. Whenever the going becomes tough in the Meditation owing to intense thoughts or uneasiness or otherwise on any day, then do not come out of Meditation in frustration. Instead, keep your eyes closed and do deep breathing about **ten times** and then continue Meditation. Even then, if Meditation continues to be difficult, then do not open your eyes, but follow the path of silence for the rest of the stipulated period of Meditation.
11. Be open minded and neutral to spiritual and mystic experiences like visions etc., that may occur during or after Meditation. You may talk about these experiences only to someone who is profound and mature to understand the same or in a Satsang (Spiritual meet). You may talk

freely to others with regard to benefits of Meditation so that it motivates others to practise Meditation.

12. A dedicated meditator after sometime may feel that he/she is not seeing as many changes as he/she felt in the beginning. This is because the changes at surface level are over and the effect of Meditation has moved inward.
13. Meditation gradually improves the quality of life in personal, social and spiritual spheres.
14. Meditation provides a much needed outlet for flushing out tensions, pressures and emotions of day-to-day life.
15. Meditation helps in striking rhythm and harmony with any hostile environment gradually.
16. After one year of regular practice, you may increase the duration of your Meditation to one full hour.
17. Remember, this Meditation being purely **divine, spiritual and natural**, it does not come in the way of operation of the law of karma in the life of the practitioner. He too undergoes trials and tribulations caused by karmic forces like any

other. But because of divine grace invoked through this Meditation, the intensity of operation of karma will be much less. Because this Meditation reduces the intensity of karmic operation, it is purely spiritually evolutionary to the practitioner in “ **Everyway** ”.

18. Meditate regularly. Do your allotted or accepted duties at your workplace, family and society and take life as it comes. Then, be rest assured that your life is in the evolutionary direction.
19. MEDITATE and bring peace to yourself, your family, society, nation and the world at large apart from your own spiritual evolution. Meditation is the true guide to life.
20. By practising this Meditation if you have found benefits, then pass on this knowledge of Meditation to others without fail. Let others also get the benefits of this Meditation. **Knowledge is for all without exception.**

FORMULA FOR SPIRITUAL PRACTICE

3 to 5 minutes - Natural Deep Breathing

30 to 40 minutes - Sanathan Naama Meditation

Once / Twice a day, at your convenient time

2. JAPA

Japa is one of the most commonly practised method by both sages, saints as well as house - holders. In this method, a Japa Mala/Rosary is used for counting purpose while doing Japa. In this process, one of the names of divine Sanathan Gods which is dearer to Saadhaka (Seeker) is chosen and with the help of the rosary this name is repeated counting through rosary. This Japa can be practised either with open eyes or with closed eyes. Japa exclusively works on the purification of the conscious mind, charging it with divine vibrations of that God's frequency. This method also radiates out cosmic energy through the practitioner into the environment, not allowing the negative forces to dominate the social order.

3. Manana/Smarana:-

This process is for those who are very busy in life and who may not find time to perform the above mentioned types of Saadhana yet can adopt this form of Saadhana. In this process, the Saadhaka (Seeker) simply takes ONE of the divine names of Sanathan Gods which is of his favorite choice

and develop the practise of repeating it only mentally without making it a show-off to others. The Saadhaka (seeker) repeats at his convenient time like when going for a morning/evening walk, while going for market to fetch things, or when he is simply sitting and doing nothing etc., and at any other convenient time.

A housewife can easily adapt this method, and mentally repeat the divine name of her chosen Sanathan God form when she is doing simple household works, like when she is sweeping, washing the utensils, cloths or at any other time where concentration on work is not required. This method is very beneficial even to all those who are practising all the above practises.

4. Shravana

Constantly listening to repetition of Sanathan Divine Name / Naama from an external agency like electronic device. This mode of electronic repetition can also be kept in the Home so that one can hear the divine name when home members are moving around in the home.

5. Homa/Havana

In this process, there are two ways, Vedic and Vedantic way.

- a) In the **Vedic** way of Homa Saadhana, it is practised according to the laid down rituals of Vedas. This needs certain amount of knowledge of Vedas. Therefore, all the people may not be able to practise this type of Homas, because there are varieties in it for various specific purposes.
- b) **Vedantic way of practise:** - This sort of Homa/ Havana can be practised by one and all. Here is the description of the Vedantic way of performing Homa. In a copper Homkund vessel put dry cow dung cakes or dry sticks of peepal tree called samith and lit the fire with the help of camphor. Now repeat the following mantras given below, one each for three times and start putting small quantities of Akshathas (Rice mixed with pure Turmeric powder) into the fire at the end of each mantra with a bit of Ghee or unrefined sunflower oil .

ATHA AGNIHOTRAHA

- Sooryaaya Swaaha ; Sooryaaya Idham Namama.
- Prajaapathaye Swaaha ; Prajaapathaye Idham Namama.
- Indraaya Swaaha ; Indraaya Idham Namama.
- Vyomaaya Swaaha ; Vyomaaya Idham Namama.
- Vaayave Swaaha ; Vaayave Idham Namama.
- Agniye Swaaha ; Agniye Idham Namama.
- Varunaaya Swaaha ; Varunaaya Idham Namama.
- Pruthviye Swaaha ; Pruthviye Idham Namama.
- Shaakhaambari Deviyai Swaaha ; Shaakhaambari Deviyai Idham Namama.
- Ashta Dhikpaalakaaya Swaaha ; Ashta Dhikpaalakaaya Idham Namama.
- Loka Samastha Sukhino Bhavanthu ; Samastha Sanmangalaani Bhavathu Swaaha.

Shaanthih Shaanthih Shaanthihi.

- ITI AGNIHOTRAHA

Note: Vyoma means Aakasha/ Etherial element/ Sky

5. Other Right Sanathan Spiritual Practises:-

- I. Worshipping Sanathan Gods and Goddesses in a traditional manner with devotion or worshipping a chosen deity exclusively and connecting with the deity, emotionally in a balanced way. This method of worship is called Bhahirmukha Saadhana. This way helps us gradually to ascend to any one of the higher orders mentioned above.
- II. Visiting temples which are spiritually, divinely vibrant places, where the devotees/Saadhaka's (Seekers) consciousness is elevated momentarily as long as one is at the temple. This helps in overcoming moderate depression.

The above two methods help a devotee to evolve to higher order which would help the devotee to develop the attitude of serving Sanathana Dharma through any one of the above four methods. Whenever any spiritual Seeker of Sanathana Dharma practises regularly, meticulously any of the above-mentioned Saadhanas will be contributing to the upliftment of Sanathana Dharma because the above practises totally comprises **Tapas**. Through Tapas everything is possible.

COSMIC SCIENCE AND SECRET BEHIND IDOL / IMAGE WORSHIP

Sanathana Dharma envisages an easiest way to align with the Supreme Being / God by way of worship of a specific Idol / Image which is of seeker's choice. Sanathan Gods and Goddesses are the expressed forms of THAT Supreme Being in varied ways. These popular forms are well cognized by Great Saints and Seers of Sanathan tradition. This practice further emphasized by Lord Krushna in Bhagavad Geetha. Where HE says that which-ever manifested form of HIS is worshipped by his seeker HE will direct him to attain the same God Form who in turn further guides to the Supreme Being who is the source of all God forms. Therefore a true seeker of God/Devotee may establish one of the manifested form of the Supreme Being which is of his choice either in the form of an Idol or a framed Image at a clean place at his home and decorate them moderately and start worshiping with dheepa and incense sticks and offer the God form with milk sweets or with vegetable rice or in any manner as described in the tradition.

Now it is important for the seeker/devotee to interact with the deity regularly as if he is interacting with his father/mother/sister/friend. He may tell his difficulties and problems to the deity and having his mind surrendered to deity, perform his actions of the day whichever they may be in sincere and honest way possible. With the regular interaction with the deity soon the Supreme Being start interacting with devotee either in the symbolic way or infusing the required thoughts to his subconscious mind which in turn will start reflecting on the conscious mind as intuition. When the devotee gradually starts experiencing the cosmic being / Supreme Being / God is interacting with him answering his honest and humble queries thus soon a rapport builds up between the devotee and the Supreme Being through deity / God form which he is worshiping and interacting. Thus experience of Supreme Being get infused into the Individual Being of the devotee and bond between them become stronger and stronger. As the bond becomes stronger the Supreme Being through the form of deity expresses itself to the devotee either

in his dreams or if he is lucky enough in the live form too. The science here is the devotees invoking that quantum of cosmic energy which will take the shape of his God form giving an experience of what it is and also may interact with him. This is an absolute psychic science where in cosmic energy is invoked abundantly by the devotee through his mind and with the devotion from the heart with immense faith on the deity he is worshiping. These are all the common experiences derived from the sages and saints of Bharat from time immemorial. Thus they easily arrived with the Supreme Being through the desired form of the Supreme Being/ God and finally reach the frequency at which the particular God form is operating in the creation. So the devotee reaches to the same frequency at which level his specific god form is operating. His specific God form will finally enlighten him with the Supreme God form which IT also manifested. Thus the devotee will be able to reach the source (God) from which his consciousness has manifested and god infused into his body. This is the realization of God in toto i.e. finding the God within

him and beyond him (with in the creation) and beyond creation. The other means the sages and saints of Bharat adopted is to meditate on the Supreme Being constantly and align their mind to the Universal Consciousness putting in line the Individual Consciousness too. This type of Saadhana is of higher order because it transpose itself from physical way of worship of devotee to the mental way of worship.

Therefore a common man in Sanaathana Dharma always finds the easiest way of aligning with the Supreme Being/ god through the physical worship of God form/ forms. This is the secret of easy way to align with God both for his grace as well as for guidance in life and also attain HIM.

What is Tapas ?

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः
शमस्तपो दानं तपो यज्ञं तपो भूर्भुवः सुवर्ब्रह्मैतदुपास्यैतत्तपः॥

Tapas (Meditation) is the TRUTH; Tapas is Peace;
Tapas is the Yagna (Sacrifice); Tapas is Charity;
Tapas is the heaven and earth and Tapas is
Everything.

The Eternal Quest

- I don't know wherefrom I came on to this earth;
I don't know where I go after my death ;
yet I undergo all the trials and tribulations of
life. And some day death engulfs me.
- I try to find out why I am here ?
Who sent me ? and What is the purpose ?
Was there a past for me ; I don't know.
Is there a future ; I don't know.
I try to find answers but I find no answers.
Many sorrows and sufferings I go through with
little cheer now and then.
My quest increases to know what is behind
this life.
- I go to many sages and saints to know all about
life; But I come back more perplexed; quest is
on..
I read all philosophical and religious texts the
world offers;
I find them more confusing and conflicting.
Now I know, truth is not there, then where is
the truth ? quest is on...

- Someone somewhere suggests “stop searching, turn inward” and I do ; I meditate.

Though I get nothing in the beginning I persist;
My inner consciousness opened up slowly;
many questions were answered.

Now I know that I am also part of THAT
Universal Consciousness which is behind all
this; and creation is ITS play and display;
and my goal is to reach that great
consciousness, for eternal rest.

- But why all this painful play and display ?

May be it is too big a question for the quest to
come to an end;

May be the quest is answered if I enter into
THAT great consciousness for eternity, but
then, 'I' may not be there to understand IT .

- M. Mohan Sundar. B.Sc., LLB.

Also Visit :-

naturaluniversalmeditation.com

naturaluniversalmeditation.in

sanathanmeditation.com

For Demonstration Visit :-

<http://www.youtube.com/watch?v=cfNyPsri18k>

WHISPERS OF WISDOM

- There is nothing greater than being Good. Goodness is not weakness; it is a valour to stand against all odds of life.
- Achievements are not possible without Sacrifice.
- Great people are great because of their great thoughts and deeds.
- When despair and depression creeps into life, **HOPE** is the guiding light towards better tomorrow. Patiently wait for better tomorrow which is always there.
- A Man of wisdom is ever open to new realms of knowledge.
- Wisdom prevails in the **CALM** state of Mind, and guides towards right action relevant to the circumstances.
- Selfishness is the door to destruction.
- The purpose of education (vidhya) must be to raise the level of WISDOM. Wisdom is nothing but **BROADER** comprehension of life. Wisdom alone can guide the society towards **sanity** and **humanity**.
- Better quality of thinking (higher thinking) alone can give rise to a better and civilized society.
- Social and political actions to uplift the society must be in conformity with the spiritual righteousness. Otherwise they will be in conflict with **TRUTH** and **NATURE**, and will fail in the long run.

- Intelligent persons often do stupid things because of their intellectual arrogance. Arrogance blocks the wisdom.
- Humility is the trait of the Realised; Arrogance is the nature of the Ignorant.
- A good listener alone can become a good teacher.
- Repentance is the best form of atonement.
- Regret not ; failures often leave you with more lessons on life than successes.
- Mind is the cause for the bondage or liberation. If the mind is attached to the senses, it leads to bondage. If the mind is not attached to the sensory world, it releases one to freedom.
- Do your allotted and accepted duties with total application, dedication and discipline which is in your hands, **but not the results.**
- Find your happiness and joy in the wellbeing of your fellow beings.
- Forgiveness and Gratitude are must traits for a good human being.
- Knowledge is FOR ALL without exception.
- Let knowledge come from all directions.
- Let there be good every where.
- Let all people be happy and live in Peace and harmony.

- *M. Mohan Sundar. B.Sc, LLB.*

PRAYER

1. 'O' the supreme Lord of all Gods, you are the creator of the creation, living beings and we the human beings; you are our father, mother and the guardian. We are in total surrender to you. Nurse us and protect us all the times. (Prayer to Etherical element).
2. 'O' the wind God you are the life giver (Prana) to nature, animals and human beings. We bow down to you with salutations. (Prayer to wind element).
3. 'O' the sun God, you awaken the world by your light and heat and help the survival of nature, animals and human beings; enlighten our minds, intellect and awaken us into that Divine Consciousness. (Prayer to fire elements).
4. 'O' the rain God, you cool the earth by your rain and make the nature fresh and green and make it to give food for all the living beings and human beings . We pray to you to keep the earth fresh and green all the time. Our salutations to you again and again. (Prayer to water element).
5. O' the mother earth, you carry all of our weight and forgive all our misdeeds against you and protect all the living beings and human beings in your nest. Salutations to you again and again. (Prayer to earth element).

6. 'O' the God of obstacles Vigneshwara, you are the remover of obstacle in our daily life. Grace our life free from day to day obstacles. Our prayers to thee (you).
 7. 'O' the mother Sarswathi, you are the Goddess of learning. You are gracing all the living beings with intelligence and awareness for their Survival in this world. We bow down to you and pray for knowledge and wisdom for our evolution to higher order. Salutations to you again and again.
 8. 'O' the goddess Mahalakshmi, the mother of wealth and well being, let your Grace be on us all the time. Salutations to you.
 9. Mother is our goddess, Father is our God, Teacher is our God, and our revered guests are our Gods. These are our visible Gods. We respect them humbly.
 10. Let, truth, righteousness, morality and justice be our Guides guiding us from untruth to truth, Ignorance to knowledge and wisdom, and Death to immortality.
 11. 'O' the supreme Lord, bless the whole world, nature, all the living beings and human beings to live in peace and harmony and pray you forever and ever.
- “ Let peace and happiness prevail on earth ”**

Regular practise of Sanathan Meditation gradually results in :

- *Flushing out the carcinogenic radio-frequency electromagnetic waves accumulated in the brain and body due to the use of cell phones, computers and other electronic devices.*
- *Elimination of Tensions, Pressures and Stresses of day to day life.*
- *Increased tolerance, reduced irritability.*
- *Reduction of Pain , Sorrow, Anger and Frustration.*
- *Elimination of Perversions of mind and Suicidal tendencies.*
- *Increased calmness of mind (Peace).*
- *Improved concentration, memory, grasping power and increased positive thinking.*
- *Increased Self confidence and Self control.*
- *Better Self management.*
- *Better Physical health and Tension free life.*
- *Better Social behaviour through increased Stability, Adaptability and Flexibility.*

- M. Mohan Sundar. B.Sc, LLB.



SCIENCE, SENSE, LOGIC,
REASONING & QUESTIONING

in

BHAGAVAD GEETHA

Part 1 & Part 2 - Sadhana