

# Bhagavad-Geeta

For

## You and Me

(Modern Science in Ancient Divine Revelations)

By A.C. Sekhar



**B:** Bhagavan : Speaks of

**H:** Honour

**A:** Action

**G:** God

**A:** All Pervading soul

**V:** Viswaroopam: Cosmos

**A:** Atma

**D:** Duty and Devotion

**G:** Goal of Life

**E:** Enlightenment

**E:** Emancipation (Moksha)

**T:** Time

**A:** Arjuna : Listens & Questions

Dedicated to my late wife Mrs A.Sree Devi whose interest in the Bhagavad Geeta has guided us all through our life

23 November 2007

## PREFACE

Every Hindu wherever living knows that *Bhagavad Geeta* is an important religious scripture of Hinduism, as part of the great epic poem *Mahabharata*, composed by the great sage, Vyasa, all in Sanskrit language nearly about three thousand years ago.. The *Geeta* alone consists of seven hundred verses in eighteen chapters. They are mostly in the form of dialogue between Lord Krishna and Arjuna in a battle field, that is between God and Man, an interaction between Creator and Creation in an atmosphere of turmoil. The teachings of Krishna are considered by many as Divine Revelations or Commandments though it is only a discourse on what is good and what is bad. Over the period, several great thinkers like Sankaracharya (788-820A.D), Ramanujacharya (1017-1137 A.D) and many others have commented on those verses.

Their comments mainly depended on their own experiences and as needed by the socio-economic conditions of their times in India. The comments and interpretations of *Geeta* continued to attract even nineteenth and twentieth centuries philosophers like Swami Vivekananda (1863-1902) S.Radhakrishnan (1888-1975) Jaydayal Goyandka and many others. ISKCON has emerged as a world wide organization spreading the teachings of Lord Krishna. Several editions of *Geeta* in different languages, together with translations and comments on all the verses have been published for use of people of different ages., different regions and some specially for children .and readers in western countries. Some have attempted to rewrite or translate *Geeta* in other languages like Charles Wilkins (1785) with a forward by the first Governor General of India Warren Hastings and in a poetic form like Edwin Arnold's "Song Celestial" (1885).

But to You and Me, who are called ordinary people living in an era of advancing Science and Technology and developing global culture, with not enough time or space for all our desires and activities, all the above commentaries and teachings remained only as pieces of literature of some hidden knowledge for which we owe great respect and reverence because of tradition. Some of the translations by different authors, even in the same language have come up with slightly differing shades of the ideas contained in the same verse thus causing confusion sometimes and beyond comprehension of common people. However it is well known that old scriptures of all religions have both temporary and permanent values; the temporary values remaining valid only during the periods they are discussed and commented, and the permanent ones being useful for all times and ages.

In the *Geeta*, apart from the beauty of its lyrical style, the melody of its singing, and the exactness of Sanskrit terminology that cannot be equated in any other present day language, the true value of many of its verses lies in its universal application to all mankind at all times. Based on these .thoughts I have ventured to study the *Geeta* from time to time both from micro level (personal life) and macro level (the world at large) I made some notes for myself and I am sharing the same with You .This is not a translation nor an exact prose version of verse by verse of the original *Bhagavad Geeta* but a sort of brief synopsis and personal notes of groups of verses in each chapter and their relevance to the present times. In these notes I have tried to explain wherever possible the scientific significance in some of the verses and the practical day to day life concepts of some of the metaphysical or abstract terminology. A

note on *Bhagavad Geeta* is also written separately to elaborate my view points In Hindu literature, there are several descriptions of events, rituals, idols of different deities etc, which are considered as only symbolic of the Truth about Nature, Humanity and God. As such I tried to explain the symbolism in *Bhagavad Geeta* and its relevance to the concepts of modern Science and Technology.

I have avoided the dialogue type of presentation between Krishna and Arjuna, as usually done in most of the texts and tried to explain the various verses, as a third person's narration of material and spiritual content, to be suitable to the present day common readers Most of Krishna's sayings as useful even for modern times are put in quotations In *Bhagavad Geeta* text Krishna described himself several times as the GOD, the imperishable, the universal soul in all beings etc.; and so whenever a reference had to be made to Krishna in the pronoun form, capital 'H' has been used, and the construction of language translated from Sanskrit to English has been changed sometimes from active voice to passive voice, Most of the Sanskrit words have been shown in *Italics*. A C Sekhar

## A Note on *Bhagavad Geeta*

*Bhagavad Geeta* has been extolled as essence of Holy *Vedas* and so it is also referred sometimes as an *Upanishad* and one of the best that has influenced the Hindu way of life for many centuries, *Geeta* has also been referred as *Yoga Sastra*, , the divine Science of unity between God and Man The true Revelations of God to Man. The concept of Yoga in *Geeta* is different from what is commonly understood in the west as a sort of physical exercise originated in India *Yoga* in *Geeta* means a doctrine or discipline conjoined with Divinity, relating to righteous living and mutual relationship between God and Man.

The two principal doctrines enunciated in the *Geeta* are (1) Sankhya Yoga and (2) Karma Yoga which guide one's life through Knowledge and Action respectively. Each chapter in *Geeta* is one Yoga The other Yogas like *Bhakti* Yoga (Doctrine of Worship) and *Vijnana* Yoga.(Doctrine of Wisdom)lead to proper understanding of Creator, Creation and Cosmos *Geeta* frequently refers to the followers of a particular *Yoga* as respective *Yogis* .like *Karmayogis* *Sankhyayogis* There are several Sanskrit terms in *Geeta* which require explanations and these are explained separately at the end of this noe

There are so many missing and even confusing factors which have been baffling not only the common man but also some scholars. The exact date when it was written and by whom it was written is not known though it is attributed to the great sage Vyasa who is said to have composed *Mahabharata*. It was the practice of several authors of those periods to expand some of the earlier scriptures and attribute their writing to the earlier well known authors. It is highly inconceivable for modern thinking how there could be a dialogue between two in the form of seven hundred Sanskrit verses in the middle of a battle field. Some of the philosophical ideas of *Geeta* are repeated in different verses and even in different chapters Sometimes the logical sequence of thought may be found missing.

And so, it should be understood that the repetition is not only for emphasis but to understand that the concepts developed in *Geeta* are an intelligent design of interaction between Creation and Creator conceived by not one but many thinkers based on their own experiences and thinking powers These remained unquestionable through the ages, and adaptable at all times and at all places even under changing socio-economic conditions. By following the advices of Lord Krishna gave to Arjuna in *Geeta*, it is often repeated in *Geeta* that one would reach God, the Supreme. This may be difficult for some to understand clearly what exactly the Supreme is. In practice this may be considered that by following the principles laid in *Geeta* one would reach in his own life a state of complete BLISS, a state of extreme happiness that cannot be really evaluated.

However it has been explained that it means a man would attain a condition of his body and mind which would experience unity in diversity, would see similarities in opposites like pleasure and pain, day and night, sweetness and bitterness, joys and sorrows.. Even this may be difficult to understand just by reading but experience alone would achieve and convince the above. Hence the directions a man need to choose for his righteous and happy living depend on the interpretation he gives to the teachings of *Geeta* at the time and place of his day. Hence it is considered that *Geeta* is Universal and Eternal

To interpret *Geeta* in light of our present day knowledge of Science and Technology , one must develop a proper understanding of God and Nature. God can be understood as the Supernatural Power, the eternal indestructible Energy, but which can change its form and which is referred in Vedic literature as *Purusha*. This is the spiritual content of the Universe. The material content of Universe is Matter with its own powers, for movement or conversion from one state to another state, referred in Vedic literature as *Prakriti*.

These are the laws of Nature corresponding to conservation of Energy and conservation of Matter in modern experimental Science. *Geeta* can be interpreted as an intelligent document produced at a time when there were no experimental proofs for the origin and existence of this Universe and no scientific explanations were available for the laws of nature. It is a document prepared to convince a questioning mind deeply immersed in worldly turmoil. It is a document which reveals interaction between Energy (Creator) and Matter (Creation) at a given Time in a given Space through the help of Cosmic media. Thus, the knowledge so gained, also provides guide lines for righteous living for human beings, and for their happiness and for correct approach to their problems.

In *Geeta* there are several references to the duties and responsibilities of seekers after truth. A modern research worker is one who is constantly on the run to seek the truth and so *Geeta* can be interpreted as also a guide line to modern scientific and logical investigations. As stated above, in *Geeta* it has been stated in several places that people with good deeds attain Bliss which is a perfect state. In scientific paradigm this could mean a research worker reaches the extreme state of happiness at his final success. Or in more general terms of entire Creation “Matter” when properly processed becomes a perfect material for ultimate happiness and comfort..

### **Some Sanskrit words occurring in Bhagavad Geeta and their nearest English meanings**

Yoga:	Doctrine conjoined with Divinity. Principles to lead a righteous life
Yoga Sastra	Divine Science
Jnana (or Gnana)	Knowledge acquired through physical senses of man
Vijnana	Wisdom: Knowledge acquired through faith in Divinity and through Intellectual discrimination
Brahma	Lord responsible for Creation; One of the Trinity of Hindu mythology
Brahman	Universal Self; The entity present in all of Creation, in all beings, the Absolute. In some of the Sanskrit verses, translations of <i>Geeta</i> , “Brahma” is used for “Brahman”
Purusha	The Supreme Being (The indestructible Energy)
Prakriti	Nature (That which naturally occurs. Matter)
Kshetra	Field: Field of activity in Nature
Kshetrajnya	Knower of the field, Performer of the activity in the field
Sadhana	Disciplined life
(Other words are defined in the text itself)	

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10. Vibhuti Yoga (Powers and glories of Creator)
11. Viswarupa Sandarsana Yoga (Vision of the Cosmos: Viswarupam)
12. Bhakti Yoga (God-realization through Divotion))
13. Kshetra-Kshetrajnaya Yoga (Matter and Energy)
14. Guna Traya Vibhaga Yoga (Three Gunas: Satva, Rajas, Tamas),
- 15 Purushottam- prapti Yoga (The tree of Life and the ultimate)
- 16 Divasura-Sampat-Vibhaga Yoga: (Divine and Demonical nature of Man)
17. Shraddhatraya-Vibhaga Yoga: (Three fold Faith)
18. Moksha-Samnyasa Yoga: (Enlightenment and Emancipation)

## **Chapter 1: Vishada Yoga**

### **Dejection and Despondency of Mankind (47 Verses)**

Blind born Dhritarashtra became ruler of Hastinapura by chance circumstances and his sons the Kauravas wanted to continue to hold power without sharing with their cousins the Pandavas who were the legitimate successors to the throne. After a series of failed tactics and negotiations, the eldest of Kauravas, Duryodhana, decided to wage a war against Pandavas. Both sides had several warriors of fame of those days. But being the current rulers the Kauravas had managed to have the well known experts and teachers of the royal court like Karna, Drona and Bhishma on their side and greatly outnumbered the army on the other side.

Their army was led by Bhishma the grandsire of both the Kauravas and the Pandavas. The Pandavas consisted of five brothers, Yudhishtara, Bhima, Arjuna, Nakula and Shadewa with comparatively less number in their army. Bhima was the commander of the army. Arjuna, the great archer, chose Krishna, the king of Madhura as his charioteer, who was at that time considered as an incarnation of Vishnu, God himself, Dhritarashtra asked his personal aid Sanjaya to describe to him as to what was happening in the battle field of Kurukshetra, the religious land, where his sons, the Kauravas were facing the Pandavas [I:1]



Sanjaya and Dhritarashtra

Sanjaya said the following:

Prince Duryodhana having surveyed the army of Pandavas, approached his teacher Drona and appraised him of the presence of warriors like Drupada, Virata, Kantibhoja and others

who were all Drona's own students He then informed of the presence of great warriors like Karna and Bhishma, Vikarna and Aswathama on his side with comparatively much larger number of soldiers on his own side. He indicated that his army was well armed and highly skilled in warfare. He wanted assurance if his army would rally round Bhishma and win the battle. To cheer him Bhishma roared like a lion and sounded his conch Thereafter the conches of all other warriors on both sides resounded, battle drums were beaten, and the armies on both the sides were taking positions amidst tumultuous uproar. Pandavas were confident of victory because God was on their side. [I:2-19]

At this point, Arjuna asked Lord Krishna to draw up his chariot, with a Hanuman banner, to a place between the two opposing armies, so that he may have a full view of the people, who were supporting the evil intentions of Duryodhana and were waging a war with the Pandavas. Krishna led the chariot to a place in front of Bhishma and Drona. Arjuna saw in front of him his own teachers, uncles, cousins, close kith and kin, and many friends. He said to Krishna he was overcome with deep sadness in him at the sight of all those people.

His body was shaking, his skin was burning, and his mouth was becoming dry. His mind was reeling and his bow known as Gandiva, slipped from his hands. He was not able to stand steadily. Further he said he saw evil omens, and did not see any good in killing his own loved ones and respected ones. He did not seek any victory, nor kingdom nor any kind of pleasures. because the very people for whom this war was being waged were all present in the battle field ready to die.

He considered it was a great sin to kill one's own people. When people die their families may get destroyed .In the destruction of the families' lawlessness prevails and women get corrupted with consequent disruption in occupational duties (Varnas) assigned to various members of the community. Having thus expressed his feelings, he sank down with deep sorrow and threw away his bow and arrow and refused to fight and kill people on the other side of the battle [I: 20-47]

In this very first chapter of *Bhagavad Geeta*, known as *Vishada Yoga* the author apparently wishes us to consider the whole world as a battle field full of turmoil. Even in righteous spots (*Dharmakshetra*), man, in the weakness of his mind, is bound to get dejected and desperate. on some occasions when he has to face dangers in his assigned duties and obligations He struggles to understand what is right or wrong between duty, sentiments and ancient ethics . While refusing to do his assigned duties, his mind wanders to all corners of human lives, their past, present and future.

Such a mood of dejection and despondency is a natural phenomenon in Nature. It is part of Creation without which the values of courage and truthfulness are not fully realized. In the characters of Bhishma and Drona the author has brought to our notice that was a period when loyalty was more important than personal convictions of right and wrong.

## Chapter 2: Sankhya Yoga: Life through Knowledge (72 Verses)

Sanjaya continued to explain to Dhrtarashtra what Krishna was advising Arjuna on his sudden sadness in the battle field:

Krishna chastised Arjuna that it was unbecoming of a noble warrior like him to lose heart at that hour and to rise above all sentiments, to fight bravely. His attitude would bring neither fame nor heaven. Arjuna expressed his doubts once again how he could kill people who were worthy of his deepest reverence like Bhishma and Drona., and even on victory how he could continue to be happy without remorse for the rest of his life. He requested Krishna to teach him what was decidedly right as he considered him his most revered teacher. and he once again refused to fight and became silent [II:1-10]

There upon, feeling that Arjuna was feeling sorrow over those who did not deserve the same, Krishna tried to explain the meaning and implications of life in the following words.

”Wise men, with full knowledge do not feel sorrow over the dead or living. There was never a time that “We” did not exist nor there will be such a time in future because, the soul enters another body as one body dies. As a man changes his worn out clothes to new ones so also the soul abandons worn out bodies and takes on new bodies. The soul is never born nor dies. It is free from birth and decay. It is eternal and omnipresent. It is immutable and not manifest.

Weapons cannot cut it, fire cannot burn it, water cannot wet it nor can wind dry it. It is sheer ignorance to think that soul is killed or is capable of being killed. If one realizes that soul is imperishable he cannot think that he has killed anybody or somebody has killed him. The contacts between our senses and objects, which are responsible for our feelings, are only temporary and need to be ignored. For wise men, pain and pleasure are just the same and those who realize this become immortal.

The seers of truth know that the “**real**” never ceases to exist and the “**unreal**” never existed. No one has any power to destroy the indestructible which pervades the entire universe. One should know that ‘death’ is certain to anything that is ‘born’ and rebirth is inevitable to any that ‘dies’ Before birth, beings are not manifest to our senses and after death they return to the undisclosed again, They are manifest only in the periods between birth and death.” [II-11-30]

Then Krishna tried to explain to Arjuna the ordained duty of Kshatriyas. (warrior community) “A Kshatriya should feel happy for an opportunity to fight righteous wars as they open the doors to heaven. It will be a sin to refuse to fight a righteous war. If he does not fight he will lose reputation and infamy brought on to a popular man is worse than death. to him The fellow warrior leaders will despise him as they feel he had shirked duties out of fear, and his enemies will speak ill of him. If a warrior dies he will win heaven and if he

survives with victory he will win the sovereignty on earth. . He will not incur sin if he treats victory and defeat, gains and losses alike.”[II: 31-38]

Having explained as above the attitude of Mind, purely from the point of view of knowledge, Krishna proceeded to explain the same attitude from the point of view of duty and action. “There is no loss of effort nor any fear of contrary results if one practices the discipline of disinterested action and saves oneself from fear of death and birth .In this discipline the intellect is directed towards a single goal, where as the intellect of the hesitant, wanders in all directions with many aims. Those who have many worldly desires, who abide only by the letter of Vedas, and look upon heaven as the only final goal are unwise. They perform many rituals only for attaining pleasures, powers and fruits of rebirth.

They cannot have the much needed determined will to reach God, the Ultimate” [II-42-44]

“ Man should be free from the three *Gunas* ( attitudes) mentioned in the Vedas , He should avoid worldly enjoyments, He should be above the pairs of opposites like pleasure and pain, and he should be unconcerned about personal wants and their preservation by concentrating only on God. As there is no use of a pond where the land is flooded with water so also Vedas are of no use for a learned and enlightened man One has a right to work but not to its fruits. One should not work only for its fruits nor one should remain inactive due to attachments. One should perform his duties with evenness of mind and even temperament in success and failure If one becomes instrumental for the fruits of his action he is considered wretched. Wise men with equipoise of mind, renouncing fruits of actions are freed from shackles of birth and attains supreme state,

With equanimity one can face both good and evil in life Skills in action lies in practice of such a discipline.(*Yoga*).When one crosses delusion he will then be indifferent to the pleasures of the world, and also to what has been heard or yet to be heard Even on being confused by any contradicting statements in scriptures, one can attain *Yoga*, the union with God if the intellect becomes steady and stable with concentration on God “, [II:45-53]

Then Arjuna asked Krishna to define for him as to who would be called “*Sthitha Pragnya*” stable minded person, how he would sit, talk and walk. Krishna replied as follow: [II:54]

“A person who has no cravings for anything and is self content, whose mind remains unperturbed by sorrows, who has no desire for pleasures, and who is free from passion, fear and anger is said to be of stable mind. .He is unattached to anything and neither rejoices nor reacts to good or evil He withdraws all his senses from sense objects like a tortoise withdraws all its limbs into its shell.

Even if sense-objects turn away from him as he does not enjoy them, the taste for them may continue. But in the case of stable minded person this does not happen Even if a man is perfect, the impetuous senses may forcibly carry away his mind in a turbulence “ [II:55-60]

“As the senses of a stable minded person are fully under control, he should meditate on God. Any attachment to sense objects creates desire, and from unfulfilled desires anger emanates. From anger comes infatuation, memory loss, failure in reasoning, and thus to complete destruction and failure. But even if moving among sense objects, a man of disciplined mind with his senses under control and free from attachments, will be rid of all sorrows and gets firmly established in God (Self).

If the senses wander on various sense-objects, like the wind drifting a boat on waters he loses his power of discrimination. If he cannot control his mind and senses, he cannot have peace or happiness and cannot think of God. What is night for all beings, is the time of being awake for the man of stable mind, and what is the period of being awake for all beings is the night for sages with disciplined soul. As waters from different sources ultimately enter a sea which still remains undisturbed from its original state so also he in whom all desires merge without hankering after them attains real peace.

He should give up all desires, move free from all attachments, and egoism for complete state of Bliss (*Brahmasthanithi*) a Divine state of mind till his last moment” [II:61- 72]

In this chapter 2 called *Sankhya Yoga of Bhagavad Geeta* the stress is on the power of true knowledge whether in the materialistic life of present day or in spiritual fields, whether we have the proof of knowledge through physical observations and experiments or through faith developed by spiritual tools.

In the spiritual field, the essence of Divine commandment or Divine revelations is that Man should realize that the soul is never born nor dies. He should develop a stable mind to be free from worldly distractions and dejections and concentrate on God to attain an appropriate state of mind till the end of his life for this purpose it is not sufficient to go by merely the letter of Scriptures but a true knowledge and understanding is necessary.

For some modern people it may be enigmatic to think of soul and its transmigration, because its truth is not physically verifiable. However we understand the physical Laws of conservation of Energy and Matter, and even its inter-convertibility, as revealed in modern Science and Technology, If we consider the soul is the energy in all beings and the body is the matter, there is a greater possibility of acceptance in the theory of Soul discussed above.

### **Chapter 3: Karma Yoga : ( Life through Action) (43 Verses)**

After hearing all that Krishna had told Arjuna in the previous chapter, he had more doubts and asked Krishna if Knowledge is superior to Action then why he was being asked to undertake the dreadful action of a war. He said his mind was getting puzzled and he wanted to know about the one discipline by which he could get the highest [III-1-2] Krishna replied:

“ In this world there are two ways of disciplined life (*Sadhana*) as ordained by God; one for thinkers (*Gnanayogis*) as in the previous chapter and one for people of action (*Karmayogis*) Abstaining from work does not get freedom to anybody nor by renunciation can he attain perfection. No one can remain idle without work even for a moment and every one is compelled to act by forces of nature If any one fails to act but continues to brood over the objects, he is said to be a hypocrite

On the other hand if one engages his organs of action without attachment, he is called excellent Refraining to act is harmful even to the body. Hence one should always complete his allotted duty for action is better than inaction.” [III-3-8]

“One is bound by his actions and so he should do his duty as a sacrifice and become free from all attachments, the Creator at the very beginning created all beings by the spirit of sacrifice and indicated that all will prosper and enjoy the results.. By such attitude, one can interact with the Creator and attain the supreme good.

By sacrifice, the gods will bestow the enjoyments one desires but if one enjoys such gifts without adequate return, he will be called a thief If one eats food left after sacrifice he is free from all sins but if somebody prepares food for his own sake he is a sinner. Sacrifices produce rain, rain produces food, and all beings are brought forth and sustained by food. Sacrifices are prescribed by actions rooted in Vedas revealed by God. Hence the all pervading God is present in sacrifices. One who does not follow the wheel of creation and does not perform his duties he lives in vain.

One who is gratified and contented in his own Self has no duty to perform. In this world the great soul has no use for things done or not done nor he depends on others for his self interests. Therefore one should go on with his duties unattached to anything and he will attain the supreme Having an eye on world order, Janaka and many other wise men reached perfection only through action All men follow whatever great men do and by the standards they set up”. [III-9- 21]

Then Krishna (God Himself) started giving example of Himself. He said there was nothing for Him to do anything more in all three worlds (Earth, Heaven and the rest of Cosmos), nor there was anything unattained by Him but still He continued to work all the time All men follow Him in all ways and if He did not work all the time the world would come to a disaster. If He did not work there would be confusion, and people would be destroyed, Thus all wise men (who knew the God) maintain the world order without any attachments.. Krishna urging Arjuna to fight, further advised that a wise man should not simply unsettle

the mind of ignorant who was attached to action but he should get him perform his duties properly by continuing to do his own duties and thus setting an example. “All actions are performed by the laws of Nature and so no one should imagine that he himself is responsible for the achievement of his work. Such a person is deluded by egoism. One who understood the whole cosmic process and the true causes of action does not get so attached. Those who do not understand the cosmic process, get attached to the works produced by them. But it is also not correct for the person who knows the whole truth to unsettle the mind of the ignorant who knows only part.

Therefore all actions must be dedicated to God and one should be free from, mental disorders and egoism. Men who have faith and follow His teachings (of God) will be free from bondage to their works. But those who make slight of His teachings and do not follow them, they get lost and they are considered senseless and blind to wisdom. All men, including the wise, follow their own natural tendencies and so there is no use of any external pressures on them.

All sense objects have their own attractions and repulsions Man should always overcome them as they are the two principal obstacles for his redemption. It is always good to follow one’s own method to work even if it comes out imperfect. or even if it results in death. It is always better than following other’s directions for trying to carry out his duty perfectly as it may result in perilous conditions. [ III-22- 35]

Then Arjuna asked what was it that compels a man to commit sin even against his own will and Sri Krishna replied: [III—36]

“ It is craving, and anger born out of passion that is most sinful and greatest enemy of mankind As fire gets covered by smoke, a mirror by dust, and embryo by the womb so the knowledge gets covered by desires .This is eternal enemy of the wise The senses, the mind and intelligence are said to be the seat of knowledge Screening wisdom by these , deludes the embodied soul. Therefore one should control their senses from the very beginning and kill the sinful destroyer of wisdom and discrimination.

The senses are said to be superior to the body, the mind is superior to senses, the intelligence is superior to mind but greater than the intelligence is He (God)” Thus Krishna urged Arjuna to kill the tough enemy by knowledge which was higher than intellect and by subduing the mind by reason. [III: 37-43]

In this chapter 3, known as *Karma Yoga* in the *Bhagavad Geeta* the author tries to emphasize the importance of duty and proper action through clear knowledge. of the Supreme and in a spirit of sacrifice of selfish interests, One should not get attached to the results of his work The theory of Duty first in life is stressed. This is also the modern concept for those entrusted with some responsibilities.

## Chapter 4: Jnana Yoga: Knowledge and Action Compared (42 Verses)

Lord Krishna continued his teaching to Arjuna about the traditions of disciplines of Knowledge and Action, He said he first taught Viwaswan (Sun God) who in turn taught the same to his son Manu. Then Manu taught the same to his son Ikswaku Although transmitted from father to son and finally the royal sages also had come to know of this knowledge, it was lost in time.. However Krishna started teaching the same again to Arjuna as he was his devotee and friend But Arjuna doubted how a person of his own time could have taught somebody of remote past [IV:1-4]



Lord Krishna

Krishna said the following:

He and Arjuna passed through many births and deaths. He could remember all about previous births but Arjuna could not. Because He is the Lord of all creation, and there was no birth or death for Him, Keeping His nature under his own control, He could manifest Himself in anyway through His own divine power (Maya), When ever there was a downfall of righteousness and increase of wickedness, God would incarnate Himself in some form. He did so from time to time for the protection of righteousness (*Dharma*) and destruction of the wickedness Krishna added that the person who knew this divine truth would not be born again but would merge in God.

In the past there were many examples of wise persons who have attained such a state after delivering themselves from passion, fear and anger “God accepts all such persons when they approach Him and all of them followed a path assigned by Him only .In this world those who are eager for fruits of their actions offer some sort of sacrifices to God and they get them quickly. God had created four classes of people according to their nature for various duties,

and being the creator, He himself is unaffected by any changes, because He has no craving for any fruits.. People who see the truth in the same are also not affected by their actions Just as several seekers of liberation in the past have realized the above truth everybody at present time also should pursue their duties. in the same spirit “ [IV:5-15]

Having said something of the past, Krishna continued to say to Arjuna that even intelligent people often get confused between action and inaction.” If one clearly understood, he will be freed from the evil effects of action (attachment to the same) Everybody should know the truth about action , about inaction and also about prohibited actions He who sees action in inaction and vice versa , is a wise man (*Yogi*) and is said to have accomplished all his work . He whose works are free from desires and whose works are based on wisdom is called a man of true learning.

If somebody gives up attachment and fruits of action totally, he is not the instrument of having done anything even though he is continuously working because he no longer depends on the world, and is always content. He does not also incur any sin. He who is satisfied with whatever he gets, who is free from jealousy, who has surpassed the dualities of pleasure and pain, who remains calm in success and failures, is not bound in any way by his action All the works of a man, who does the same with a spirit of sacrifice, who has no attachments, with his action or his body, and whose mind is firmly embedded in wisdom, will ultimately melt away For him the very act of offering, the oblation, is God.

God is the ultimate that one can realize in any of his works of sacrifice. Some may offer sacrifices to gods by external rituals but for others the spirit of sacrifice itself is the ritual. Some apply their physical senses for self-discipline and others consider the objects of senses themselves for controlling their senses. Some again make use of all the actions of their senses and vital force for the practice of self-control as fortified by their knowledge.

Some offer their material possessions for sacrifices, some observe austerities, or take vows through their knowledge and study of sacred books. Some practice controlled diet and regulated breathing exercise (*Pranayama*) for their sacrifices. The sins of all people who understand the above methods of sacrificial worship, will be washed away [IV: 16-30]...

Krishna then further amplified as follows:

“Wise people who enjoy the food left after a sacrifice, attain the eternal bliss ( *Brahma* The Absolute).The man who does no sacrifice has no happiness either in this world or in any other world.. Vedas have indicated many forms of Sacrifices. All of them involve the actions of senses, body and mind. If one can realize the truth behind the same then he is free from the bondage of all actions. Knowledge as a means of sacrifice is superior to any other material sacrifice because all actions culminate in Knowledge only. Wise men can explain the truth of this if they are approached with humility and a spirit of enquiry and service. When someone attains enlightenment, ignorance will not delude him any more. From the knowledge thus obtained he will see the entire Creation first within himself and then in God.

Even though if one is the greatest sinner of all, he will cross over all evils by the boat of knowledge and wisdom. As the fire turns its fuel into ashes, so the wisdom turns all work into ashes. There is nothing on earth which is more pure than wisdom. A true man of action (*Karmayogi*) finds this himself in course of time during his practices. One who has faith and deeply absorbed in wisdom and subdued his senses, attains the supreme peace very quickly. But an ignorant man who has no faith, and is of doubting nature perishes.

A doubting soul has no happiness either in this world or beyond. If a man is self possessed, and gets rid of all his doubts, and dedicates all his work to God, then he is not bound by his actions. Therefore every one should stand up for completing their duty after removing all doubts and ignorance with the help of knowledge and wisdom [IV:31-42]

In this fourth chapter of *Bhagavad Geeta* known as *Jnyanakarmasamnyasa Yoga*, the author had brought out the relationship between actions, knowledge and self-discipline. The supremacy of true Knowledge is emphasized. It is not enough to know what and how of any of our scientific experiments,

## **Chapter 5: Samnyasa Yoga    Renunciation; Significance and True meaning** (29 Verses)

Arjuna had a question and asked Krishna, “which was better whether renunciation or unselfish completion of duties”.

Krishna replied:

“Both types lead to salvation of mankind, but unselfish action is superior to refusal to perform *Karmayogi* who neither hates any action nor desires any fruit of the same should also be considered as a Renouncer of action If one is freed from the opposites he is easily freed from any bondage. *Sankhyayoga* and *Karmayoga* do not lead to divergent results. Anybody firmly established in one gets the fruits of both which is ultimate realization of God. However renunciation is difficult to accomplish without knowing action. *Karmayogi*, with complete control of his mind and fixed on God, with a pure heart, and completely identifying himself with the Self of all beings, remains untainted even though performing any action.

The *Sankhyayogi* who has the knowledge of the reality, knows that it is only the physical senses that are engaged with the objects and not his Self. He offers all his actions to God and so remains free from sins as the lotus leaf in water. Such is the process of self-purification.. Hence one should offer all the fruits of action to Him alone “ [V:1-12]

“*Sankhyayogi* is self controlled, enlightened and so does not feel he is doing anything or getting anything done by others. He rests happily in God with realization of Truth. and relegates all actions to the nine openings of body. The Supreme Self does not act nor creates any agency to act. It is purely in the Nature to happen the all pervading God does not receive the virtues or sins of anyone. It is ignorance that envelops the true knowledge and so many live in delusion. But for those enlightened, wisdom reveals the Supreme.. A person whose mind and intellect are solely immersed in God and have finally become one with Him reach a state of Mind from which there is no return.

He is a sage who does not distinguish between an elephant, a cow or a dog or an out caste. Also one should not rejoice on getting pleasant things , nor feel sorrow on getting unpleasant things. If one remains unattached to sense objects and identifies himself with the Self (God) he attains eternal Bliss. Pleasures out of sense contacts are sources of suffering only. They are only temporary. If one resists desire and anger even before he leaves his body he is real *Yogi*, a happy man. A man in complete union with God He is illumined by inner light and attains Brahman, the abode of eternal peace. He shuts out all ideas of enjoyment, controls his inhaling and exhaling breath (*Prana* and *Apana*), is a liberated person. He who recognizes Me (God) as the real enjoyer of all sacrifices and austerities and as disinterested friend of all beings, attains real peace “ [V:13-29]

In this chapter 5 of *Bhagvad Geeta* known as *Samnyasa Yoga* the author wants us to understand firmly that it is God who is the real doer of all actions and who enjoys the benefits and shares the sorrows of all events. If this is realized Man lives in absolute peace

## Chapter 6 Dhyana Yoga (Atma Samnyasa Yoga) Doctrine of Self Control (47 Verses)

Lord Krishna continued his teaching Arjuna:

“One does not become a *Sanyasi* or *Yogi* by merely renouncing his actions . He should in fact perform his duties without expecting its fruits. *Sanyasi* or *Yogi* are the same if he gives up thoughts of the world and contemplates to reach the heights of *Karma Yogi*. Renouncing is only a stepping stone. Only when he completely renounces the world and ceases to have attachment to actions, objects of senses etc he is said to have reached the top. He should rise to the top through his own efforts and never degrade himself.

His own ‘Self’ is both his friend and also his enemy If one controls his lower part of “Self” (mind, senses, body) by the higher part, then the ‘Self’ is a friend, otherwise it is an enemy. To understand and practice Self-control one’s mind should be perfectly serene in the midst of opposites like, cold and heat, joy and sorrow, honor and disgrace The *Yogi* who recognizes *Jnana* (Knowledge) and *Vijnana* (Wisdom) and whose senses are under complete control and sees no distinction between stone and gold is said to have realized God He should constantly engage himself in meditation all by himself. One who looks upon friends and foes, virtuous and sinful, with the same eye stands supreme.” [VI:1-10.]

Then Krishna went on explaining how to meditate and its consequences. “The place of meditation should be free from dirt and other impurities First sacred *Kusa* grass should be placed, on which deer skin and clean cloth should be spread. Then controlling the senses and concentrating one should attain self purification The head, trunk and neck should be straight and the gaze should be fixed on the tip of the nose without looking in other directions The mind should be absorbed in Him (God) The *Yogi* who practices as above attains everlasting peace and Bliss which is available only in God” .Krishna then told Arjuna “ this *Yoga*, called *Dhyan Yoga*, is not for one who over eats or fasts , nor for one who sleeps a lot or keeps awake most of the time.

This *Yoga* is for one who has a balanced his food, actions, and sleep. One should be completely immersed in God free from desires The disciplined mind of such an *Yogi* who meditates on God is like a lamp which does not flicker in a place devoid of wind. The soul of such an *Yogi* rejoicing only in God, knows the Truth and nothing else .He knows that he has gained the greatest and is not shaken even by the worst of sorrows This is the best *Yoga* and need to be practiced with full determination without any dismayed mind.

Through gradual practice and concentration he attains tranquility such a person is automatically identified with *Brahma*, the embodiment of Truth, Knowledge and Bliss. Such a person sees the all pervading Self in all beings. Such a person never loses the sight of God nor God ever loses sight of him The *Yogi* who realizes the existence of the same Self in all beings permanently resides in God himself and he is the highest of all [VI:11-32] .

On hearing all the above Arjuna felt that he did not feel the stability of such an *Yoga* because Mind by its very nature is unsteady , turbulent and powerful. While Krishna agreed with Arjuna he said he was fully convinced that Mind could be easily brought under control by repeated and ceaseless practice of meditation .[VI:33-36].

The Arjuna asked what happens to the soul who has the needed faith but who has not been able to control and if he was not like the torn cloud deprived of both God realization and other enjoyments.. Arjuna pleaded with Krishna that only He and none else could clear his mind on this point. Krishna replied that none who ceaselessly strived to realize God would ever fall or meet any evil destiny.

If any man after living in a world of righteousness deviates from such *Yoga*, he would take birth again in any house of pious and rich people or he might take birth in the families of enlightened ones. Krishna added “Such a birth as this is very difficult. In both the cases he regains the spiritual strength of his previous births, and strives more and more to realize God ultimately. They transcend the results of motivated actions as per the rules of Vedas. However the person who diligently practices *Yoga*, having been purged of all sins in his previous births, would surely reach the supreme state. Such an Yogi is superior to all ascetics living in sacred lore, and is superior even to those who do their duties with some motives, The best Yogi is one who constantly worships God with steadfast mind “[VI:37-47]

In this chapter 6 of *Bhagavad Geeta* known as *Dhyana Yoga* or *Atma Samnyasa Yoga* the author stresses on the practice of self-control, meditation and its consequences, and finally stresses that worship is the best form of reaching God and identifying oneself with Him

## Chapter 7: Vignana Yoga (Doctrine of Wisdom- Intellectual Discrimination)

(30 Verses)

Krishna describing Himself as the Supreme, continued to explain to Arjuna how anybody completely devoted to Him would attain full wisdom. with nothing more to learn in this world. Hardly one among thousands would strive to know Him and of all such *Yogis* only a rare one would know the reality in Him. He explained that He was composed of eight constituents ;earth, water, fire, air, mind, reason and ego which were all his lower elements (material content) by which the whole universe was made of, and His higher element (spiritual content) was the Soul by which the universe was sustained. All beings evolved out of these two as He was the creator and also the destroyer of these. There was nothing higher than Him as all these were threaded like rows of gems on a string [VII:1-7]

[Note: It may be more acceptable to the modern mind to interpret the above as that the whole creation consists of matter and energy reacting with each other in the cosmic media at a given space and time]

Krishna further explained:

“He is the taste in water, light in the moon and sun, manliness in Man, sound in ether and also the sacred symbol *OM* as in all *Vedas*. He is also the fragrance on this earth, the brilliance in fire, the life in all beings and the austerity in ascetics. He is also the eternal seed of all beings, the intelligence of intelligentsia, and the glory of the glorious.. He is the strength of the mighty, and also the passionate desires in human beings not conflicting with virtues and scriptural injunctions. Men may exist in whatever state of harmonious (*Satvika*) or passionate (*Rajasa*) or slothful (*Tamasa*) they are all evolved from Him only and not independent. They are neither in Him nor He in them”[VII:8-12]

Krishna added “The entire creation is deluded with the above three modes of Nature called *gunas* (*Satvik*, *Rajas* & *Tamas*) and so fail to recognize Him as apart. This is called *Maya* an illusion. And extremely difficult to break through except by those who constantly adore Him. Those who are carried away by the illusion are known as demoniac and they cannot adore Him. He is dear only to the wise who are exclusively devoted to Him and they are dear to Him. A devotee whose mind and intellect are merged in Him is fully enlightened and permanently established in Him alone, which is the highest goal. for any human being. However such a person is very rare. Some devotees who are carried away by some personal desires worship other deities for worldly benefits, Whatever celestial form such a devotee chooses, it is He who stabilizes the faith in that form and the devotee gets his enjoyment of his desire only as ordained by Him. But such a benefit is only temporary and perishable. .But people who recognize and worship Him remain with Him permanently” [VII;13-23]

“Ignorant people who do not know the supreme nature of God think of Him as an ordinary human being. Because of His *Yogamaya* (Divine creative power) He is not known to many in this world .either in the past or in the present or in future, But He knows them all fully. All people born with desires and hatred are deluded because of dualities like pleasure and pain. .But men of virtuous deeds worship Him always with a firm resolve and are devoid of all sins

as they have been freed from delusion of opposites like attractions and repulsions.. Those who take refuge in Him and strive for deliverance from old age and death know the *Brahman*, (The Absolute Self) and all about actions.. Those who realized Him during their lifetime as the real controller of all material and divine aspects have their minds harmonized even at the time of their departure” [VII: 24-30]

In this 7<sup>th</sup> Chapter of *Bhagavad Geeta* entitled *Vignana Yoga* the author has stressed the need of correct knowledge of Divine manifestation in all parts of creation and how ignorant people react to the assumed forms of the formless This chapter is also known as *Yoga of Nirguna Brahma* ( free from the *Gunas* mentioned above in the text). A scientific investigator should know his problems from all angles and be free from any undue presumptions on relative importance of one over the other

**Chapter 8: Abhyasa Yoga (Cosmic evolution- Indestructible Brahman)**  
(28 Verses)

Arjuna asked Lord Krishna the following questions:

1. What is *Brahman*?
2. What is *Adhyatmam* and *Karma*?
3. What is *Adhidaivam*?
4. What is *Adhibhutam*?
5. Who is *Adhiyajna*?
6. How does he dwell in the body
7. How to realize God at the time of death [VIII:1&2]



Arjuna

Krishna answered as follows:

“The Supreme indestructible is called Brahman; *Adhyatmam* is one’s own Self (The individual soul) and *Karma* is the creative force that brings beings into existence *Adhidaivam* is the Cosmic force or Divine intelligence, the basis of all creation, All perishable objects are *Adhibhutam*. He Himself is *Adhiyajna* who lives in every being. from the very birth to death. At the time of death the soul goes to an entity whatever one is thinking at that time Therefore whoever thinks of Him at the time of death surely attains His

state without any doubt.” With that Krishna asked Arjuna to fight without any fear and with his mind set on Him [VIII: 3-7].

The Krishna started to explain about *Bhakti Yoga* as follows “Whoever practices this *Yoga* with constant practice and without wandering thoughts will reach God. He should recognize the great Seer, the ageless Being, the Ruler of Cosmos, the universal Sustainer, whose form is beyond human conception, and who is all light opposed to darkness. Through the power of this *Yoga* he will reach God, if, at the time of his departure his mind is steady and sets his life force on the centre between his eyebrows” .

Krishna explained briefly what is considered as the Imperishable, which the ascetics seek to enter through self-control; He said “One can reach the highest goal of life by restraining all the openings of the body, confining mind within the heart, fixing life force in the center of forehead, with full concentration on *Yoga*, and uttering OM,( which is Brahman)at the time of death .. To such a person God is easily reached. When any good soul reaches God he does not go back on rebirth in the world which is full of sorrow and transient only” [VIII:8-15].

*Brahmaloka* is the realm of the Creator Brahma All the Creation from *Brahmaloka* are only transient , frequently appearing and disappearing, but on reaching Him there is no rebirth. One day of Brahma or one night of Brahma each is thousands of ages (*mahayugas*) and whoever knows this really knows about Time. The day is the period of Cosmic manifestation and the night is the period of non-manifestation, both being of equal length At the beginning of a cosmic day all beings emanate from Brahma and at the end of it, all beings merge again into Brahma.

This will happen over and over again several times. But beyond this there is one unmanifested entity (Eternal Being) who does not perish at any time This is His supreme abode, attaining which nobody would ever return to the mortal world. This can be attained only through extreme devotion [VIII: 15-22 ].

The Krishna started to explain when Yogis return and when they do not. He said. “*Yogis* who die under the blessings of Fire God , who die during day light, during the bright fortnight of the month (*Shukla Paksha*, the fortnight of rising moon) during *Uttarayan* (Northward movement of the Sun) finally reach Brahma and do not come back to earth. But those who die during darkness (under night and smoke), during the dark fortnight of the month (*Krihna Paksha*, the fortnight of waning moon), during *Dakshnayan* (southward movement of sun) attain the luster of the moon enjoying the fruits of their meritorious deeds, return to the world.

Thus Light and Darkness are the two everlasting paths for all *Yogis*. By the former they go not to return and by the latter they return. As life is a conflict between Light and Darkness he should be firm in his *Yoga*. The *Yogin* who knows this gets the benefits and fruits more than what he is entitled by blindly following the rituals in Vedas”. [VIII: 23-28]

This is the eighth chapter of *Bhagavad Geeta* known as *Abhyasa Yoga* in which the author explains about devotion to God, evolution of Cosmos, and the fruits after death of *Yogis* at different times. This chapter is also known as *Aksharabrahma Yoga*, the *Yoga* of indestructible Brahma

## Chapter 9: Raja Vidya or Raja Guhya Yoga (Origin of Creation) 34 Verses

Lord Krishna continued to teach Arjuna about the secret knowledge of *Nirguna Brahma*, Science of Divinity, which would free man from worldly problems. He said “This is a secret knowledge of sovereign sanctity, imperishable as known by experience and easy to practice Men who have no faith in this return to *Samsara* (Mortal living).

The whole Universe is pervaded through His unmanifested form and so all beings reside in Him but He does not reside in them. It is His power that sustains all beings but does not remain there. All parts of creation move inside Him just like the air moves every where in *Akash* (Ethereal Space). There is a cycle by which all pass into nature at the end and at the beginning of next cycle He sends them back. This is a cycle under the control of Nature (*Prakriti*) and does not bind Him As He is the controller, Nature does all things by which the wheel of *Sanskara* goes round and round”. [IX:1—10]

The Krishna continued to denounce the deluded persons. He said “They are all ignorant of His higher role as the Supreme Lord of all Creation. Their aspirations, actions, and knowledge are all in vain and lack in proper judgment. Only the great souls who live in Divinity know Him as the imperishable source of all beings (Life force) and worship Him without any distraction. They are ever disciplined. Through the path of Knowledge some worship Him as a distinct identity and others see Him as different facets of several celestial forms” [IX:11-15].

Krishna described Himself as the God, the essence of every part of all that is going on or existing in this world, like Vedic rituals, the medicinal herbs, the melted butter, the food grains, the offerings made to the departed, the sacred fire and offerings made to the same, He declared that He was the father, the mother, the supporter and the purifier of this world and that He was also the symbol OM and all Vedas. He added He was the goal, the final abode, the refuge, and friend of all He also said that He was the origin, the store house, the dissolution of all creation and also the imperishable seed. He said He was the rain, heat, death, and immortality in all types of existence and non-existence [IX: 16-19]

Krishna explained then about the consequences of worshiping with and without interested motives He said “People who merely go by rituals of Vedas, like drinking of *Somarasam* (Liquor of Soma plant), or offering sacrifices, are no doubt free from sins. By performing the required sacrifices, they pray to Him only to go to heaven and enjoy the pleasures of gods. But when their merits get exhausted they return to the mortal world and are subject to cycle of births and deaths. However those who are constantly and entirely devoted to Him get full security and all their personal needs are duly fulfilled.

Even those who worship other gods with full faith ,but a mistaken approach, are also indirectly worshipping Him only, but return to mortal world because of their personal motives and do not realize that He is the real supreme deity. Those who worship smaller gods go to smaller gods, those who worship manes go to manes only those who adore the spirits go to spirits only. Similarly those who worship Him go to Him and are not subject to the usual cycle of births and deaths” [IX:20-25]

Krishna continued to explain about Divinity and Devotion without any self interest as follows.” He would gladly accept from sinless and disinterested devotees any offer made with love like leaf, flower, fruit or even water Whatever people do or eat or gift, it should be done as an oblation to Him with full devotion Such persons freed from the bonds of Karma and their minds firmly set on Yoga of renunciation will attract him.. He is the same in all beings, friends or foes.

Those who worship Him are within Him and He is in them even though they are of vile nature because of their resolve for undistracted devotion. Such devotees speedily become virtuous without fail. Even if they are low born like *Sudras* (Labor class) or *Vysyas* (Traders) they will obtain the supreme goal if they take refuge in Him with full devotion. This has been a very easy path for the holy *Brahmins* and *Kshatriya* (Royal) saints”. Thus He advised Arjuna to fix his mind steadfast on Him, to be completely devoted to Him only, and to worship Him always [IX:26-34]

This is the 9<sup>th</sup> Chapter of *Geeta* known as *Raja Vidya* or *Raja Guhya Yoga* in which the author desired us to understand the conduct of true devotees and value of steadfast devotion and indicated the relationship between creator and creation. This chapter is also referred sometimes as the *Yoga* of Sovereign Science and Sovereign Mystery. In this chapter there is an indication that God is more powerful than Man though some interpret that Creator and Creation are one and the same and interconvertible (*Advita* philosophy).

This leads to the concept that Energy and Matter are interconvertible and Energy can sometimes be more powerful or more effective than matter This chapter also emphasizes that a seeker of truth (The modern Scientist) should have a steadfast devotion (attention) to his pursuits which is the secret behind his success

## Chapter 10: Vibhuti Yoga (Powers and glories of the Creator) (42 verses)

Lord Krishna, having been pleased with Arjuna's interest in His teachings, once again addressed His most beloved devotee on the powers and glories of Creator:

“Neither the various gods nor the various sages know Him fully as He himself created them any person knowing Him as the lord of all worlds, as unborn, without a beginning or end, is undeluded and is free from all sins. All the qualities in human beings like good understanding, true knowledge, forbearance, self-control, calmness, pleasure and pain, fear and fearlessness, equanimity, non-violence, contentment, austerity, charity, fame and disgrace, all emanate from Him alone.

The great seven sages of ancient times and their elders (like Sanaka and others), the fourteen Manus (like Manu, Swayambhu etc) , who were all highly devoted to Him were born of His will only, and all others are naturally their descendants. Persons who, by unfaltering Yoga, know the reality of His supreme divine glory, get fully established in Him without any doubt [X:1-7]

Next Krishna explained about *Bhaktiyoga* (Devotion to God) and its fruits to human beings as follows:

“As He is the source of all Creation and its movements, the wise are fully devoted to Him and constantly worship Him. Such devotees are always delighted and contented in fixing their mind constantly on Him, in surrendering their lives to Him, and speaking to one another of His greatness. He confers *Yoga* of wisdom on those who constantly meditate and worship Him with love, which helps them to reach Him. Thus He dwells in them always showering His grace on them the darkness of ignorance is removed from them” [X: 8-11].

Arjuna showered all praises on Lord Krishna and desired to know more of His glories and the full power of *Bhaktiyoga* Arjuna praised Krishna, as the Supreme Brahman, as Purifier, as the eternal Divine Person, as the primary God pervading the entire universe without beginning or end, He recalled that all great sages including, Narada, Asita, Devala, and Vyasa said the same as what Krishna had just then described Himself to be.

Thus confirming his acceptance of Krishna as true God, and feeling that neither gods nor demons know His true manifestation, he wanted to know all about the glories of the Lord without any exception, and how to meditate and worship Him and in what form of His different manifestations pervading the whole universe.. He wanted to hear again the nectar-like speech of Krishna and wanted to understand Him more thoroughly, as he was not completely satisfied with mere hearing of what had been said so far [X:12-18 ].

Then Krishna replied: “There is no limit to the extent of His manifestations and so He would describe only a few as examples:

He is the universal Self in all beings.  
He is the beginning, middle and end of all.  
Of the Adityas (Twelve sons of Aditi) He is Vishnu..  
He is the radiant Sun of all forms light.  
He is the Marici of Maruts (the forty nine wind gods)  
He is the moon among the shining objects in the sky.  
Among Vedas He is the SamaVeda  
Among the variety of gods He is Indira.  
He is the Mind and Consciousness of all perceptions in all human beings.  
Among the several Rudras (gods of destruction) He is Shiva.  
Of the Yakshas and Rakshasas, He is Kubera.  
Of the Vasus He is Agni (the god of fire)  
.Of the mountains He is Meru.  
Of all the priests He is the chief one Brihaspati;  
Of all the celestial warriors He is Skanda;  
Of all the water stores He is the Ocean ;  
Among the great seers He is Brighu;  
Among the words He is the ‘OM’  
Of all types of prayers He is Japa (silent meditation);  
Of all immovable objects He is the Himalayas;  
Among the trees He is the Aswatha (the holy fig tree);  
Among the celestial sages He is Narada;  
Among the Gandharvas (celestial musicians) He is Chitraratha;  
Of all perfected sages on earth He is Kapila;  
Of the horses He is the Uchaisravas (born in nectar);  
Of all elephants He is Airavata (the great white elephant of Indira);  
Among men He is the monarch of all.  
Among the weapons He is the thunderbolt;  
Among the cows He is the celestial Kamdhenu (the cow which gives plenty)  
Of the desires which lead to procreation He is the Love,  
Of serpents He is Vasuki;  
Of the Nagas He is the serpent god Anantha;  
Of all aquatic powers He is Varuna;  
Of the *Pitru devas* (departed ancestors) He is Aryama;  
Of the controllers of life He is Yama (the god of death)  
Of the great *Daityas* (devotees) He is Prahlada;  
For the various periods He is Time; (Kal)  
Of the beasts He is the lion;  
Among the birds He is the Garuda (which is used by Vishnu as his vehicle);  
Among the purifiers He is the Wind;  
Among the warriors of the world He is Rama;  
Of all fishes He is the powerful alligator;  
Of all rivers He is Ganges; (Ganga)

Of all creative activities He is the beginning, the middle, and the end also;  
 Of sciences He is the science of the Soul ;  
 In debates and arguments He is the sound reasoning (dialectic);  
 Of the sounds of various alphabets He is the first letter “A”  
 Of compound words in literature and grammar He is the dual  
 He is the imperishable Time with face turned on all sides.  
 He is the Death causing destruction of all  
 He is even the origin of things yet to be created  
 Of the feminine beings He is the goddesses of Fame (*Kirti*), of prosperity and wealth (*Sri*)  
 of speech (*Vak*) of memory (*Medha*) of intelligence (*Dhriti*) and of patience (*Kshama*)  
 Of all melodious hymns (*Sruti*) He is *Brahtsama*  
 Of the Vedic hymns He is the *Gayatri*  
 Of the (Hindu) calendar months He is *Marghasira*  
 Of the seasons He is the spring season (flowers blooming)  
 Of the cheating practices He is the gambling  
 Of all that is splendid He is the spirit of splendor  
 Of the victorious He is the spirit of Victory  
 Of all that is good He is the goodness  
 Of all determinations He is the main effort  
 Of Vrsnis He is Krishna also known as Vasudeva  
 Of Pandavas He is Dhananjaya (winner of wealth) otherwise known as Arjuna  
 Of the sages of the world He is Vyasa  
 Of the poets He is Usana (Sukracharya)  
 Of all those who require to be chastised He is the power of rod  
 Of those who desire victory He is the prime mover and policy  
 Of all that are to be kept secret He is the power of silence  
 Of all wise people He is the wisdom  
 Of life in any object He is the seed  
 Nothing can exist, moving or inert (dynamic or static forces) without Him

There is no limit to his glory as the above is only a short description of His different manifestations, whatever is glorious, powerful, and brilliant it is only a part manifestation of Him”

Then Krishna asked Arjuna as to why he need to know anything more as only a single fraction of Him supports the entire universe (In other words the finite cosmos as now understood by Man is only a partial manifestation of Infinity) [X:19-32].

This is the tenth chapter of *Geeta* known as *Vibhuti Yoga*, also understood as the Yoga of Manifestations and Glories of God. (The most powerful energy) In this chapter the author tried to explain that God is in everything we see or hear or experience with any of our physical senses but can be recognized as only the best and most perfect of such experiences.. In other words God is nothing but the most excellent, the best, and the most perfect of any part of Creation, or any state of Matter, or any form of activity (Energy) at any place and

time such an entity has all the powers needed for sustenance of the Infinite Universe. If anything has come to be known beyond the best at any time and place, that is, if the existing record is broken, that is the further realization of the True Ultimate. In the concept that one should aim to reach the God the underlying idea is to strive to know what is the best and most perfect even beyond what is known at that point and try to achieve the same. This is the present day effort of all scientists and thinkers of modern world.



Cosmos

## Chapter 11: Viswarupa Sandarsana Yoga (Vision of the Cosmos) 55 verses

Arjuna said to Krishna that his illusion and bewilderment had vanished by what he had heard about ‘Self’ so graciously described to him by the Lord. He further said he had also understood the significance of Birth, Death and the imperishable Supreme. So he wanted to see the complete divine form of the Lord if He thought him (Arjuna) to be fit enough to do so [XI: 1-4.]

Krishna agreed to show His multifarious divine forms in various colors and shapes. Krishna asked Arjuna to see (the twelve) *Adityas* (sons of Aditi), the (eight) *Vasus*, the (eleven) *Rudras* (gods of destruction) the two *Aswinikumaras* (twin born physicians of gods) and the (forty nine ) *Maruts* (wind gods) and many more forms never seen by any body till then. Krishna asked Arjuna to see in His body all animate and inanimate objects and whatever he wanted to see. But He cautioned that Arjuna may not be able to see with normal human eyes and so He gave him supernatural divine eyes so that he could see all the divine power of *Yoga* [XI:5-8.]



Viswarupam

At this point Sanjaya told Dhrtharashtra that Krishna had revealed Himself in His complete form. Arjuna saw the Supreme Vision, consisting of many wonders , possessing many mouths and eyes, many divine clothes, garlands, ornaments and with the body smeared all over with divine sandal paste, wielding many divine weapons, having many faces turned on all sides. . The splendor of such a sight resembled the brightness of thousand suns shining at one time. Arjuna was struck with amazement, his hair standing on one end, bowed down his head with folded hands, and said as below. [XI: 9-14]

Arjuna told Krishna that he saw in His body several beings and several gods; several celestial *rishis*; several serpents; and Brahma seated on his lotus throne Arjuna saw the Lord with several arms, mouths, stomachs, eyes facing on all sides. He could not identify any beginning or middle or end in His new form. Arjuna saw several crowns, clubs, and discuses possessing unlimited powers. There was an all around brightness of the sun, a blaze of fire, which was difficult to gaze Arjuna recognized the new form of Krishna was the supreme indestructible, and the ultimate refuge of the entire universe, He recognized Him as an imperishable Being and a true protector of *Dharma*; He saw moons and suns in His eyes and a blazing fire in His mouth with radiance engulfing the universe.

He saw the entire space between earth and heaven completely filled by Him only and all the worlds trembling with alarm and fear. Arjuna saw many gods and *Maharshis*, *Sidhis* entering Him with folded palms, praying for peace and praising Him in excellent hymns. He saw eleven *Rudras*, twelve *Adityas*, eight *Vasus*, the *Sadhyas* and *Viswadewas*, the two *Aswinikumars*, forty-nine *Maruts*, as well as the departed souls, several *Gandharvas*., *Yakshas*, *Asuras*, *Siddhas*, all entering with amazement Seeing all these Arjuna felt that all worlds were terrorized and so he too.

Having seen such a vision he found no peace in himself, and lost his self-control due to fright. Arjuna repeated that that the teeth in His faces are flaring like inferno at universal destruction. Arjuna could see that all sons of Dhritrashtra, together with their followers, Bhishma, Drona, Karna together with their warriors, as also warriors on his own side.

They were all seen entering His mouth and getting crushed between the teeth, The scenes of warriors entering His mouth resembled as all rivers rushing into an ocean and similar to the moths, out of their folly, rushing into flames for their own extinction. Arjuna saw the Lord as licking all that entered in His mouth and His face filled with radiance. Arjuna directly asked Krishna as to exactly who He was, and in particular, what exactly was His purpose.[XI:15- 31]

Krishna replied that He was the Time (*Kala*) who was responsible for the entire annihilation of all including those who were in the enemy's camp. Hence Arjuna should consider himself as only an instrument in killing of Drona, Bhishma , Karna and others. and that Arjuna should therefore rise to the occasion and do his duty boldly so that he could earn the affluent kingdom.[XI:32-34]

Sanjaya said that Arjuna after hearing the above from Krishna, folded his arms bowed his head to the Lord; and spoke falteringly as follows [XI:-35]:

Arjuna said “The universe is filled with love by chanting His name many times and by extolling His glories and virtues. *Rakshas* (Devils) flee in all directions and *Siddhas* (Perfect ones) bow in reverence as He was both existent (*Sat*) and also non-existent (*Asat*); and also the indestructible Brahma who is beyond both. As the first of all gods, and the most ancient person, He is the ultimate resort of all He is also the knower and the known .of the ultimate goal of every thing He in His supreme form is pervading the entire universe assuming endless forms.” Arjuna repeated his salutations several times and from all sides, praising Him

as Vasu (the wind god), Yama (the god of death), Agni (the god of fire), Varuna (god of waters), Susanka (the moon), and Prajapati (Brahma, the grandsire of all), Arjuna then asked for His forgiveness as he was always inadvertently addressing Him and treating Him only as an ordinary friend during childhood plays, during meals and other activities. and in the presence of many people. Recognizing Him as the father, the teacher of great might in all the three worlds, and having seen a vision not seen by anybody before, Arjuna prostrated his body at the feet of Krishna. He requested Him to treat him as a friend to friend, as a father to his son, as a lover towards his beloved.. Although joyous in his feelings his mind was tormented with fear and so Arjuna requested to see Him in his normal form of Vishnu with four hands, a crown on head , and with mace and discus in his hands [XI;36-46]

The Lord pleased with Arjuna, replied that with His power of *Yoga* He could show Arjuna His supreme infinite Cosmic body not seen by anybody before. He said that nobody could ever see such a vision in this mortal world by any means such as study of Vedas, or performing rituals, or offering gifts or offering any penances The Lord advised Arjuna to see again the usual vision of the four armed form without any fear or complacent mind, [XI: 47- 49]

Sanjaya narrated the above to Dhrtarashtra and said Lord Vishnu consoled the frightened Arjuna and appeared to him as desired by him [XI:50]

After seeing again the gentle form of Krishna, Arjuna regained his composure and came back to his normal mood [XI:51]

The Lord said that the four armed form which he had just then seen is difficult for anybody to see. Even gods are always eager to see Him in that form. Neither by the study of Vedas, nor by offering charities, nor by rituals, can He be seen in that form. Only by constant devotion can He be known, seen and entered into .He finally and once again told Arjuna “Only those can reach Him who perform all his duties for His sake, who are completely devoted to Him who are entirely dependant on Him, who have no worldly attachments, and who are free from malice towards any body” [XI :52-55].

This is the eleventh chapter of *Geeta* titled as *Viswarupa Sandarsana Yoga* The author desires us to understand how an ordinary world pattern like the usual human form can be transformed into a great divine potential, or in the present day concept, how a small particle on earth can be transformed into some powerful energy.

The author has repeated this aspect several times in poetic lore to emphasize its importance and relevance for mankind at all times. It has also been suggested (hymn 32) that that Time is an element of Creation with its own power of destroying everything in course of time. Robert Oppenheimer the first chairman of US atomic energy commission, after the first atomic explosion in New Mexico is reported to have said “If hundreds of thousands of suns rose up into the sky they might resemble the effulgence of the Supreme Person in the Universal form” Later addressing US Congress he said the bomb resembled the saying in *Geeta* “Time I am the end devour of all”

There is also an indication how the celestial bodies ( suggested as *Rishis, Gandharvas* etc) are interacting among themselves and with the Universe as a whole. In the end it has been suggested that human beings in this world cannot bear the high energy patterns (such as atomic explosions or naturally occurring hurricanes earthquakes etc) except by special applications.

When we are asked to think of an entity which has neither beginning nor end, the only idea which comes to our mind is that this entity existed at zero-time and will continue to exist at infinity-time. This has also to be considered in the back drop that all matter that is born is perishable. Hence to reconcile this apparent controversy, the only way we can think of an entity which has no beginning nor any end is to think of a “space-matter-energy” complex which cannot be destroyed nor created and all parts contained there in are continuously changing in the complex, or in continuous motion.. This is the thinking in modern science hence in the *Geeta* concept also a soul never dies but may get another body or merge itself into the “space-matter-energy”.

## Chapter 12: Bhakti Yoga (God realization through devotion)

20 verses

Arjuna wanted to know as to who was the better type of worshipper, whether those who worshiped Him in the forms so far described or those who worshiped the unmanifested abstract form. Krishna replied “Those who have complete faith in Him as He appeared, concentrate on Him, and meditate upon Him are the best *Yogis*. But even those who by controlling their senses, remain even minded towards all, wishing their welfare, adore the unmanifested, the omnipresent, the unchanging Brahman, also are dear to Him (like the others).

But they may find it hard and difficult to reach their goal when it is an abstract form. Hence He delivers people from birth and death, if their mind is fixed on his present form as He appeared.” Therefore it was desired that Arjuna should fix his mind in Him alone as he saw Him Further Arjuna was advised that if he could not fix his mind as said above he should practice concentration. But if he could not practice concentration then he should perform actions for His sake as commanded by Him If he could not do even this then he should be prepared to forfeit all fruits of all actions with his self duly subdued. Thus Arjuna learnt that Knowledge is better than concentration, meditation is better than knowledge, renunciation of fruits of action is better than meditation, and peace would naturally follow renunciation.

[XII: 1- 12]

Then Krishna went on describing the qualities of a true devotee as follows. “One should have no ill will towards any other; one should be friendly and compassionate; free from egoism of ‘I’ or ‘Mine’; one should be patient and even minded in pain or pleasure; one should be content and self-controlled; one should have firm determination and complete faith in God; one who is neither annoyed by anything in the world nor causes annoyance to any in the world; one who is free from joy and anger; one who is pure internally and externally; one whose wants are very little; one who is unconcerned and untroubled by any event; one who is skillful in all activities but denies himself being the doer and renounces all fruits of his actions; one who neither rejoices nor hates nor grieves and renounces good and evil with complete devotion towards Him; one who behaves in same way towards friends and foes; one who remains balanced in cold and heat, in pleasure and pain and completely detached; one who is quite contented with any, one who is quite calm in blame or praise, and one who remains fully determined in mind. Thus one who has understood the above mentioned qualities of a good devotee and follows the immortal wisdom will attain Him” [XII: 13-20].

This is the twelfth chapter of *Geeta* known as *Bhakti Yoga* or God realization through devotion; Here the author wants us to understand that it is better to worship God, as a deity in human form with full faith and belief rather than trying to meditate on a formless God without concentration which is very hard, further it is also indicated that service to mankind is same as service to God implying that God is in everybody. The qualities of a good devotee have been described and which seem similar as taught in other religions also. These are also similar in many codes of good conduct of a citizen and in the laws and human rights and responsibilities enunciated by many governments and nations of modern times. Indirectly these are also the responsibilities of a researcher seeking Truth of his problems

### Chapter 13: Kshetra-Kshetrajnya Yoga (Matter and Energy) 34 Verses

Arjuna wanted to know about *Prakriti* and *Pursha*, the field and the knower of the field, the knowledge and the object of knowledge.

Krishna said “The body is the field (*Kshetra*) and one who knows this is the Knower of the field (*Kshetrajnya*) God is the true knower in all fields. Full knowledge of *Kshetra* and *Kshetrajnya* is called the Wisdom.” Krishna wanted to explain in a nutshell all details of the nature and modifications of *Kshetra* and the powers of *Kshetrajnya* This had been sung by many sages in Vedic hymns, and expounded conclusively and in well reasoned message in *Brahmasutra* (brief notes or aphorisms of the Absolute) Krishna said “The Field with its modifications briefly consists of, the five elements, ego, intelligence, the unmanifested material, ten organs of perception and action, the mind, five objects of sense(sound, touch, sight, taste and smell) desires, hatred, pleasure and pain, physical body, consciousness, and determination”.

Then Krishna described briefly what exactly Knowledge that was to be known was. He said ”These are humility or absence of pride, integrity,(non- cheating), non-violence, patience, straightforwardness, service to the teacher, purity of body and mind, steady control of body mind and senses, lack of interest in worldly enjoyments, proper perceptions of the evils of birth death old age sickness and pain, non-attachment to family members, equal mindedness to both desirable and undesirable elements, unhesitating devotion to God, highly disciplined and resorting to secluded holy places, avoiding crowds, continuity and constancy in the knowledge of Truth and the Ultimate. Anything else is to be known as ignorance.”

Then Krishna described about an entity, by knowing which eternal life was granted to anyone He said “That entity is the Knower of the field, the supreme Brahman which is both existing and non existing. His hands and feet are every where. His faces and ears are directed towards all sides pervading the whole universe He has all the qualities of senses and yet does not possess them; He is not attached to any but supports all; He is free from *Gunas* and yet experiences and enjoys all of them;

He exists both in animate and inanimate objects; He is both moving and unmoving; He is far away and yet so near; Although He is undivided yet He appears existing in all He is the Light of all brightness, beyond darkness; He is the goal of knowledge existing in the hearts of all.” Thus Krishna described to Arjuna the truth knowledge and also the knower of knowledge [XIII:- 18]

Then Krishna explained about *Prakriti* and *Purusha* (normally translated as Nature and Soul but it can be interpreted as Matter and Energy) as follows “*Prakriti* and *Purusha* have no beginning *Prakriti* is responsible and is the cause of all effects and changes .But *Purusha* is the cause of the experiences of pleasures and pains. The *Purusha* inside *Prakriti* senses the modes of human nature (The three *Gunas*). Attachment to the modes is the cause for the birth of the soul in good and bad wombs. The spirit in the body is really the Supreme Self said to

be witnessing, permitting, supporting, and experiencing every thing. Any body who thus knows the truth about *Prakriti* and *Purusha* is never born again even while carrying on his usual duties. Some can realize the Supreme Self through Meditation by the help of their intellect, while others realize through their Knowledge or Actions. Some dull people worship purely on the basis of what they hear from others; but even those cross beyond death by the strength of faith in what they have heard” [XIII: 19-25].

Krishna continued “Whatever is created on earth, animate or inanimate, is born out of the union of *Kshetra* and *Kshetrajnya* ( field and knower of the field; Matter and Energy). Only he who can see the Supreme in all, can understand the above fact. As he sees God everywhere he does not exclude himself and thus he can reach the Supreme State. As he sees that all actions are done by *Prakriti*, he realizes that his individual Self is not the doer. When he sees that different states of beings are rooted in one Supreme, then he attains Brahman, the Supreme Bliss.

The imperishable Supreme Being living in the body is indestructible, without any beginning, or any specific qualities, nor responsible for doing anything, and so does not get contaminated. As all pervading ether does not get polluted because of its subtlety, the Self in the body is not affected by the qualities of the body (The inherent Energy is constant in any changes the Matter undergoes) As one sun illumines the entire world, so also the one *Atma*, (Self) illumines the whole body (*Kshetra*; the Field) Those who have the necessary wisdom to differentiate between *Kshetra* and *Kshetrajnya*, and the deliverance of beings from *Prakriti*, indeed reach the eternal goal” .[XIII:26-34]

This is the thirteenth chapter of *Geeta* known as *Kshetra-Kshetrajnya Yoga*. *Kshetra* is usually translated as Field and *Kshetrajnya* as Knower of the field. But it is said that Arjuna really wanted to know about *Prakriti* (usually translated as Nature) and *Purusha* (the all pervading Brahman). In order that these terms fit in modern concepts, and in a comprehensive coverage *Prakriti* could as well mean Matter or the material content of Cosmos; and *Purusha* as the Energy or the Spiritual content of Cosmos.

*Kshetra* could as well mean any field of *Prakriti*, as any area of Matter and material activity like the body and other activities of Man, as explained in the above verses; and *Kshetrajnya* as performer of such activity, or the spiritual force involved in any activity of the selected field.. Thus in the above verses properties of Matter and properties of Energy and their inter relationship can be derived and interpreted is revealed in these verses role of Man in dealing with Matter and Energy In describing the “Knower” as both existing and non-existing, as something and also its opposite, and with a close study of inter-relationship between Matter and Energy, .the philosophy of non-dualism (*Advita* philosophy) is indicated in this chapter.

## Chapter 14: Guna Traya Vibhaga Yoga (Three Gunas: Satva, Rajas and Tamas) ( 27 Verses)

Lord Krishna discussed once again about the supreme wisdom by acquiring which all sages were liberated from mundane existence and attained highest perfection. He said “Those who have known this wisdom are not born at the time of creation nor disturbed at the time of dissolution. Brahma is His womb and in that He placed the seed of life. Thus from the union of Matter and Spirit (Energy) all beings are born (the entire creation is born out of the union of Matter and Energy) Thus Brahma (*Prakriti*) is the mother of all that is created and He is the father for having given the seed”. [XIV: 1-4]

“*Satva*, *Rajas*, and *Tamas* are the three modes of Nature (*Prakriti*) that tie down the imperishable soul to the body. Of these *Satva* being pure keeps the body in perfect condition. It binds by the attachment of enlightened knowledge. *Rajas* develop attractions and craving. It binds the soul to the attachment of actions and their fruit. *Tamas* deludes all by the qualities of negligence, indolence and sleep *Satva* brings happiness to man; *Rajas* drives a man to action; *Tamas* drives man to errors, sleep and laziness, All the three will be present in Man and any one of the above can overcome the other two depending on the state of the man.

When the mind and senses are alert and enlightened then it should be considered that *Satva* is prevailing. Greed, actions with interested motives, restlessness and craving are indications of *Rajas*. Inactivity, negligence, delusion, and frivolity are signs of *Tamas* When a man dies during *Satva* state, he reaches heaven as all men of noble deeds; if he dies during state if *Rajas* he is reborn among those who are attached to actions; if he dies in *Tamas* state he is born among the lowest of creatures.

The fruit of righteous acts is *Satvika* state ; similarly the fruit of pain and sorrow is *Rajasika*; and the fruit of ignorance and dullness is *Tamasika*.. Wisdom is the result of *Satvika*, greed is of *Rajasika*, and ignorance with errors follows *Tamas*. Those of *Satva* quality go upwards, those of *Rajas* stay in the middle, and those of *Tamas* collapse without any direction.” [XIV: 5-18].

“When the wise man sees nothing else other than the three Gunas, and realizes God as standing entirely beyond the modes, he reaches the Supreme. When he transcends the above three Gunas he is free from birth, death, old age, pain and attains supreme Bliss”

The Arjuna asked “ What are the indications that one has risen above the Gunas; how does he behave in life and how does he rise above the Gunas.”. Krisdna replied “Such a person does not hate light, or activity and even stupor (born of *Satva*, *Rajas* and *Tamas* respectively ), nor does he long for them when they are not there. Such a person just sits quiet undisturbed by Gunas, and remains identified in God without wavering.

He regards pain and pleasure alike, regards mud and gold alike of equal value remains consistant among pleasant and unpleasant things and does not care either for praise or abuse. He remains same in honor and dishonor and acts same with friends or foes. He does not feel himself as the true doer of any action. Such a person is said to have risen above the *Gunas*

and becomes eligible to attain Brahman". Krishna finally added that He Himself was the Brahman of eternal law and of absolute Bliss [XIV: 19-27].

This is the fourteenth chapter of *Bhagavad Geeta* entitled *Guna Traya Vibhaga Yoga*. The author desires us to understand how Nature has been created and the significance of three *Gunas* of Nature *Satva*, *Rajas*, *Tamas* usually translated as goodness, passion, and dullness respectively. *Satva* is supposed to be perfect, contributing to stability of the world. Some associate *Satva* with Vishnu the preserver, *Rajas* is imperfect, contributing to uncertainty and creating changing conditions. Some associate *Rajas* with Brahma the creator. *Tamas* is inertia, leading to dissolution of the world, some associate *Tamas* with Shiva the destroyer.

In Scientific paradigm, the three *Gunas* may be attributed to the three states of Matter. *Satva* for solid state which is steady and perfect in composition, *Rajas* for liquid state in which there is a continuous flow particularly from higher levels to lower levels. And *Tamas* for gaseous state in which the substance can move only under pressure and generally inert. These qualities of the different states of Matter correspond well to the qualities described above for the three *Gunas* of *Prakriti* (Nature). In the end the author desires the readers of *Bhagavad Geeta* to understand that any person who is above the three *Gunas* will attain the eternal Bliss; Thus in scientific terms if Matter is overcome by any controlled process Energy remains Supreme.

## Chapter 15: Purushottam-prapti Yoga (The tree of life and the ultimate) 20 Verses

Krishna said “The entire Cosmos can be compared to Asvattam tree ( *Pipal* tree *Ficus* species )which has its roots above and branches all over. Its leaves are the *Vedas*. Its stem is Brahma. Its branches are nourished by *Gunas* The tender twigs are sense objects It looks that the complete form of the tree is not quite comprehensible with regard to its foundation , beginning or the end. Any operation such as cutting of such a firmly rooted tree can be done only with dispassion (non-attachment).

Thus, the path to understand Cosmos, should be difficult and of no return, seeking complete refuge in Supreme being (God) from whom has emanated the ancient flow of the Universe (Cosmic process) Those who are free from pride and delusion, who have conquered the evil of attachment and greed, and who are immune from the pairs of opposites like pain and pleasure, reach the supreme immortal state. Neither the sun nor the moon nor fire can act upon, such a state which is the abode of God “ [XV: 1-6]

Then the Lord continued to explain about *Jeevatma* and its activities:

“*Jeevatma* (soul in the body) is only a small part of Him. It draws to itself the mind and the five senses from *Prakriti* (Nature) Just as the wind carries away perfumes from their origin, so also *Jeevatma* (which is only a fragment of the Lord) carries away the mind and senses when it leaves one body and migrates to another *Jeevatma* enjoys the objects of five senses and the mind (sometimes referred as the sixth sense) only while staying with the senses and mind. The ignorant cannot see the activities of *Jeevatma*. One can see the same only through the eye of Wisdom. Only sages who follow the disciplines of *Yoga* can see the *Jeevatma* and its activities The ignorant however much they may try, will not be able to see the same” [XV:7-11]

Krishna told Arjuna that the Light in the sun, the moon and also in the fire was Himself. Entering the earth He supported all beings by his own vital energy as the sap (*soma*) He supported all herbs As the fire of life in all living creatures, and united with *Prana* and *Apana* (exhalation and inhalation), He digested all four kinds of food. Seated in the hearts of all He was the inner controller, He was the source of knowledge, memory. and also their loss. He was the only identity to be known in Vedas, the author of Vedanta, and the knower of the Vedas. [XV: 12-15]

Then Krishna described the Supreme Person as follows.” There are two kinds of objects in this world, the perishable and the imperishable. The bodies of all beings are perishable and the soul is imperishable .Other than these a higher Spirit called the Supreme Self enters all the three worlds, maintains them, and is known as the eternal or imperishable Lord.. Since He (Energy) is above the perishable (Matter) and higher than even the imperishable, He is known as *Purushottama* (Supreme Person) in the world as well as in Vedas Thus who knows Him as the highest person always worships Him with his whole being (body and soul). Thus the most secret doctrine has been taught by Krishna to Arjuna, by which Man becomes wise and completes his mission in life [XV:16-20]

This is the fifteenth Chapter of *Bhagavad Geeta* entitled as *Purushottama Prapti Yoga* or in other words *Yoga* of the Supreme Person. “Cosmos” contains both the perishable material content and the imperishable spiritual content of the Universe. Such a Cosmos is compared to *pipal* tree. Just as the Vedic hymns sustained the Vedic cult so also the leaves of *pipal* tree are supposed to sustain the tree.

As Brahma the creator gives life to the creation so also the stem is compared to Brahma and the branches to the different orders of creation. In this chapter there is once again the relation between Matter and Energy is revealed and the supremacy of an imperishable Super energy in Cosmos is indicated

## Chapter 16: Divasura-Sampat Vibhaga Yoga (Divine and Demonical Nature of Man)

24 Verses

Krishna described to Arjuna the qualities of persons gifted with a birth of divine nature. These are, described as absolute fearlessness purity of mind, constancy in *Yoga* practices (like meditation for self-realization) , charity, self-control, sacrifice, respect to elders, study of scriptures, austerity, uprightness, non-violence, (in thoughts, words and deeds) truth, free from anger, renunciation, not finding fault in others, worship of deities, compassion to others, modesty, gentleness, vigor, forgiveness, courage, purity, freedom from malice, and pride, Then He described briefly the qualities of evil persons. These are described as hypocrisy arrogance, pride, anger, harshness and ignorance. The above mentioned divine qualities are said to be conducive to liberation and the demonical qualities described above are said to be conducive to bondage. He assured Arjuna that he was born with divine qualities and so he should carry on his duties without any fear or hesitation [XVI: 1-5].

Then Krishna continued to say that there were only two types of people in this world; the divine and the demonical Of these, Arjuna had already heard about the former and then he was being told about the latter. He was told that the latter type did not know what right action was and how to renounce wrong activities Krishna said “They do not possess purity nor good conduct nor truthfulness about them. They think the world is unreal without any power of the Lord and has been brought about only by a natural sequence of human desire for lust. Clinging to such a view, these people are responsible for universal destruction.

They have insatiable desires, full of hypocrisy; they are highly arrogant and hold wrong views through ignorance; they act with impure motives; they look for satisfaction of bad desires thinking that they will get the best of enjoyments; they try to amass wealth by unfair means as they are bound by desires of lust and anger; they always count upon what they have and what they may get in future; they think they are the lord who can kill anybody; they think they are very successful, mighty, happy, rich and well born; they think they can do anything by themselves while sacrificing, and rejoicing; they fall into foul hell addicted by gratification of desires and engulfed in a mesh of ambitions; they are most self conceited, arrogant of their wealth, and perform sacred rituals without regard to rules; they cannot see the God residing in themselves and others.

As these are the worst people God sends them again and again to be born amongst bad people only Thus with taking birth amongst bad people they can never reach God but go down to the lowest state” [XVI:6-20]

Every one should avoid greed, anger and lust as they lead only to the gateway of hell and ruin of the soul. Anybody who is released from these three would reach the highest, anybody acting differently in an arbitrary way, does not attain perfection, nor happiness nor the highest goal. One should go strictly by scriptures to decide what is to be done and what is to be avoided [XVI: 21-24].

This is the sixteenth chapter of *Bhagavad Geeta* entitled *Divasura-Sampat Yoga* in which the author desires us to understand the nature of good and bad people. The same morals are

taught in almost all religions of the world which have come even long after Vedic religion,  
the *Sanatan Dharma*.....

## Chapter 17: Shraddhatraya Yoga (Threefold Faith) 28 Verses

Arjuna wanted to know the status of those who offered sacrifices with faith but neglected the ordinances of scriptures, whether it was *Satva*, *Rajas* or *Tamas* (Goodness, passion or dullness) [XVII:1]

*Bhagavan* replied that even mere faith is of three kinds, *Satva*, *Rajas*, and *Tamas* and he would elaborate further as follows: "Faith of an individual depends on his nature and his nature depends on his faith. *Satvik* men worship gods; *Rajasika* men worship demi gods and demons, and *Tamasik* men worship spirits and ghosts, conceited men impelled by forces of lust, hypocrisy, and egotism perform violent austerities not sanctioned by scriptures. These people are senseless with demoniac disposition" [XVII :2-6]

Foods that are enjoyed by many are also of three kinds. *Satvik* foods promote longevity vitality, strength, and joy, they are sweet, soft, bland and nourishing. Foods that are liked by *Rajasvik* people are bitter, spicy, pungent and burning. Such foods cause suffering, grief and sickness. Foods which are tasteless, stale, putrid, and impure are liked by *TamSatvik* people.

Similarly there are three types of (Vedic) sacrifices. Those in which man does not expect any return, and believes in the sacredness of the same are *Satvik* in character. Sacrifices offered just to show, and with the expectation of rewards are *Rajasvik* (Passionate) Sacrifices with no respect for the laws in scriptures, with no proper food offered, with no *Dakshina* (fees) given, and with no chanting of sacred hymns are of *Tamasik* type. Similarly there are three kinds of penances and austerities.

Good worshiping, respect to the teachers, the elders, the wise with purity and uprightness is the penance of the body; Uttering words of no offence to any, regular chanting of Vedas, speaking truth, speaking pleasant and beneficial words, are said to be penance of speech. Observance of silence, self control, serenity of mind, and gentleness is called penance of the mind. These three fold penances practiced honestly and faithfully without expectation of rewards, are called *Satvik* type.

Penances to achieve respect, admiration, honor, from others just for a show only are unstable and do not last long. These are called *Rajasvik*. Any penance performed with foolish obstinacy, causing torture to oneself and injury to others is *Tamasik*. Similarly there are three kinds of gifts. Gifts given with a sense of duty, at a suitable time to a deserving person, are called *Satvik* type. Gifts given grudgingly, with the aim of getting reverse benefits, are called *Rajasvika*. Gifts without grace, given in a bad spirit, at a wrong time to an undeserving person are said to be *Tamasik* [XVII: 7-22].

'OM', 'TAT', 'SAT' are three words used as symbols of *Brahman*, the Absolute. By these the *Brahmanas*, the *Vedas*, and Sacrifices are created. Therefore all acts of sacrifices, austerity, charity, penance as enunciated in the scriptures are commenced by the noble souls by first uttering the word *OM*. By uttering the word *TAT* they aim at no reward for themselves. The

word *SAT* is used to realize the sense of reality and goodness. It is also used for praiseworthy action. It is also used for steadfastness in sacrifice, penance and gifts and thus for God Himself. Whatever is done without faith it is called 'Asat' and so it is of no use at any time [XVII: 23-28].

This is the seventeenth chapter of *Bhagavad Geeta* entitled *Shraddatraya Yoga* in which the author once again stressed the three fold aspects of all activities of mankind, also corresponding to the three states of Matter in Nature (solids, liquids, and gases) and how they exist.

## Chapter 18: Moksha-Samnyasa Yoga (Renunciation and Conclusion) (Enlightenment and Emancipation)

78 Verses

Arjuna asked Krishna to explain to him about what was exactly renunciation (*Samnyasa*) and relinquishment [XVIII:1].

Krishna replied “Renunciation means giving up works prompted by desires. This means abandonment of all fruits of actions called *Tyaga*. Some wise men think that most of the actions contain some evil and so should be given up but others consider that sacrifices, charity and penance as prescribed in the scriptures are not to be given up *Tyaga* also is of three kinds, *Satvika*, *Rajasika*, and *Tamsika*. Scriptural activities as mentioned above should never be given up as they purify men. They should be performed without attachment and any hope of rewards.

This is the Lord’s supreme verdict. Renunciation of ordained duty is not good. If abandoned through ignorance it is called *Tamasika*. Giving up of duties for the fear of personal discomfort is *Rajasika*; type of renunciation Doing prescribed duty without attachments alone is called *Satvik* type A man who is of good nature; avoids action that brings unhappiness; has no attachment to any agreeable action; has no doubts in his mind about what is right and what is wrong action; is called a man of true renunciation. It may be impossible to avoid all actions by human beings but whoever gives up the fruits of his actions is indeed a true *Tyagi* (Renouncer or Relinquisher). If one does not renounce, he gets pleasant, unpleasant or mixed variety of fruit of action after his death. But there is none whatever to those who had renounced”. [XVIII:2-12].

Then Krishna explained “There are five factors for the complete fulfillment of actions as mentioned in *Samkhya* (Vedanta) doctrine These are , the seat of action, the agent, the instruments of sorts, the efforts of different kind and finally the destiny (will of God). Whatever action a man does by his body part or speech or mind, right or wrong, is governed by the above five factors If anybody of adverse mind and poor understanding thinks that he is the sole agent the he is surely ignorant of the truth If one is free from self-sense and his understanding is not faulted, he does not get bound by any sin of his actions even if he kills anybody. Knowledge, the object of knowledge, and the knower are the threefold incitement to any action. The doer, the organs and the activity, are the three components of action.” [XVIII: 13-18].

In the science relating to *Prakriti* (Matter, Nature) knowledge, action and doer are the three factors each of which is further classified according to their *Gunas* (Modes) [XVIII:19]

In the *Satvika* type of knowledge the Imperishable Being (Divine Power) is seen undivided or divided in all matter; In the *Rajasika* type of knowledge, different types of existence (Power) are seen in the different creatures But in the *Tamasika* type, knowledge clings to a single effect only as if there is nothing else and it is irrational and trivial [XVIII:20-22].

Similarly there are three types for action also any action ordained by scriptures and performed without attachment, without love or hate, and without expecting fruit is said to be

of *Satvik* type. Any action done in great strain to gratify one's desires and selfish nature is said to be of *Rajasik* type. Any action done through ignorance without regard of consequences, causing any loss or injury to anybody and beyond one's own capacity, is to be considered as *Tamasik* mode [XVIII: 23-25].

Similarly there are three kinds of doers also a person who is free from attachment, not egotistic, full of resolution and zeal, unmoved by success or failure is said to be of *Satvik* type. A person swayed by passion, eager of fruits of his actions, greedy, harmful in nature, impure, affected by joys and sorrows, is said to be *Rajasika* type. An unbalanced, vulgar, obstinate, deceitful, indolent, despondent, procrastinating person, is called *Tamsika* type [XVIII: 26-28]

There are also three kinds of *Buddhi* (Intellect) *Buddhi* which distinguishes between action and non-action, between what is to be done and what is to be avoided, what is to be feared and what is not to be feared, what binds or frees the soul, is called *Satvik* type *Buddhi* that does not distinguish between *Dharma* and *Adharma*, what should be done and what should not be done is *Rajasika* type. *Buddhi* that thinks *Adharma* also as *Dharma* and sees everything in a perverted way, is full of ignorance and is called *Tamasika* type. [XVIII:29-32].

Steadfastness or firmness in human beings (*Dhrti*) is also of three modes. That which has a strict control over the activities of mind, the vital airs and senses is *Satvika* type. That which holds firmly to pleasures, wealth, and desiring fruit in return, is of *Rajasika* type. That which clings to sleep, fear, anxiety, sorrow and vanity is of *Tamasika* type [XVIII: 33-35].

There are three kinds of happiness. When a man rejoices after long practice of adoration, service to God and humanity etc, he reaches the end of his plight, and which may appear as poison in the beginning but as nectar in the end, it is said to be of *Satvika* type. Happiness arising out of contact of senses with the objects, which may appear as nectar in the beginning but may be poison in the end it is *Rajasika* type. That happiness which arises out of sleep, ignorance, sloth, and negligence, deludes the soul both at the beginning and also at the end, it is of *Tamasika* type. [XVIII: 36-39]

There is no being on this earth or in heaven or anywhere else, who is free from the three *Gunas* of material qualities (*Prakriti*) as mentioned above The duties of the *Brahmins* (priestly class), *Kshatriyas* (ruling class), *Vysyas* (trading class), and *Sudras* (laboring class). are distinguished by the qualities of their own nature [These four types of social living exist in any part of the world which need not necessarily be by birth but expertise in each class is usually obtained through heredity.

However in India they are popularly known as castes and which continued for sometime by birth and heredity] the duties and qualities of *Brahmins* arising of their nature are purity, austerity, self control, serenity, uprightness and forbearance, wisdom, knowledge, and faith in scriptures. The duties and qualities of *Kshatriyas* arising out of their nature are, heroism, valor, steadiness, resourcefulness, generosity, leadership and not running away from battles. The duties and qualities of *Vysyas* arising out of their nature are agriculture, trading, and

tending cattle. The duties and qualities of *Sudras* arising out of their nature are hard labor and service to others. When one is completely devoted to his own duty and worshipping God through his work he attains perfection. It is better to do one's own duty even imperfect rather than try to do others' duty perfectly if one wishes to avoid sin. One should not give up the duty suited to his own nature even if it is tarnished or tainted one because all types of work are surrounded by some defects or other like fire is always surrounded by smoke.

[XVIII:40—48]

One who has subdued himself, who has no desires whatever and whose understanding is unattached, reaches the supreme state of perfection through his action (*Karmayoga*). After obtaining perfection he reaches *Brahman* the supreme state of Wisdom (*Jnana yoga*). Krishna then described as to who becomes qualified for the state of Brahman (state of Bliss) as follows: . One should have clear intellect, should set aside self-sense, force, arrogance, desires, anger, passion, and egoism. He should have perfect tranquility of mind, preferably live in solitude, eat very little, control his speech, body and mind. He should keep himself engaged in Meditation, and live with dispassionate views. When one establishes himself in such a situation he no longer grieves for anything, nor craves for anything. He becomes one with God and understands the Truth in God [XVIII:49-55]

Discussing application of His teachings in Arjuna's particular case, Krishna explained that man of actions who depended on Him would reach the imperishable state through his actions. Krishna further advised Arjuna to surrender all his duties to Him only with even mindedness and solely devoted to Him. If Arjuna thus rested his mind on Him he would tide over all difficulties by His grace but if he did not, due to any egotism he would get lost.. If out of self conceit Arjuna would not fight then Nature would take over him. Even if Arjuna would not do any action through any sort of delusion about what he should do, then his own nature would helplessly compel him.

God lives in the hearts of all directing them to act according to their Karma like a mechanical force in the vehicle of the body. Krishna advised Arjuna to take shelter in Him alone so that he could obtain supreme peace and eternal abode. As Arjuna was most dear to Krishna, He had imparted to Arjuna the wisdom which was more secretive than any secret so that Arjuna could reflect and act as he liked. Krishna finally appealed to Arjuna to fix his mind on Him, to be devoted to Him, to prostrate before Him, and to sacrifice to Him alone so that Arjuna could be merged in Him. He would then absolve Arjuna of all sins. [XVIII: 56-66]

Then Krishna explained about the rewards of following His teachings and the glory of His doctrines. He advised that they should not be revealed to anybody who is not austere in life or who is not faithful and devoted to God. One who teaches the supreme secret to sincere devotees would doubtless reach perfection. There is no one dearer to God than a person who teaches the doctrines, nor will there be one at anytime in the future. Anybody reading or even hearing the doctrines with reverence, truly worships God through wisdom and sacrifice. Krishna questioned Arjuna if he had heard all His teachings with a single pointed mind and if his delusion had vanished [XVIII:67-72]

Arjuna replied that by His grace ail his doubts had vanished, he had gained lot of Wisdom and he would obediently carry on His advice [XVIII:-73]

Sanjaya said to Dhritarashtra that he narrated to him truthfully all the wonderful conversation between Lord Krishna and the high souled Arjuna. He said he could see and hear the Lord of *Yoga* himself imparting the sacred knowledge because he was blessed with a Divine Vision by the grace of the great sage Vyasa . He was thrilled with joy by repeating again and again the dialogue between Lord Krishna and Arjuna. And recalling the most wondrous form of the Lord.. Sanjaya expressed his firm conviction that wherever Krishna and Arjuna ( God and Man) exist together there would be fortune, victory, welfare and morality [XVIII:74-78]

This is the 18<sup>th</sup> chapter of Bhagavad *Geeta*, entitled as *Moksha Samnyasa Yoga*, in which the author has brought out the different modes of human qualities their professions, and the value of true renunciation, Finally the greatness and glory of *Geeta* has been extolled that wherever God and Man exist together (when Matter is fully energized) there would be all success and happiness