EXPERIMENTS

OBSERVATION AND INFERENCE

ON THE

BHAGAVATH CHITA

By N. VASUDEV A PRABHU, B. A. B. Ed.

Price Rs. 10.
'Yada Yada hi Dharmasya Glenirhavathi Bharata
Abhyuthanamadharmasya Thadatmanam Srijamyaham - IV 7

'Parithranaya Sadhunam Vinasayacha Dushkritam'
Dharma Samsthapanarthaya Sambhavami Yuge Yuge' IV. 8

'Yadadidhya gatam Tejo Jagatbhasayateakhilam'
'Yatchandramasi Yatchagnau tatejo Viddhi Mamakam XV. 12.
EXPERIMENTS OBSERVATIONS AND INERENCE ON THE BHAGAVAD GITA
The Bhagavad Gita

Experiments,
observations and Inference
on the
Bhagavath Gita.

By

N. Vasudeva Prabhu. B. A., B. Ed.,
Retd. High School Master.
English
Experiments,
observations and inference
on the Bhagavath Gita
By N. Vasudeva Prabhu, B. A., B. Ed.,
Retd High School Master.
Printed at:
M. H. S C S. Press Pandikudi Cochin-2.
Other Books by the Author
STOTHRA VRINDAM
Sanskrit English

The T. T. Devasthanams, Tirupati have been kind enough to sanction a Financial Aid of Rupees Three thousand two hundred and sixty six only for the publication of this book.

N.VASUDEVA PRABHU. B. A., B. Ed.

First Printed 1988—1000 Copies
Dedicated

To

The Artful Reader

Who knows a little Sanskrit, not to speak of one erudite in that language, who knows that many words in any other language too have more than one meaning will find some interest and fund of knowledge, may be new to the eyemen and also to the one who is a bigot in the old fangled ideas, exposed herein so far unearthed, concerning our world reputed Bhagavad Gita.

N. VASUDEVA PRABHU
I needn't mention that the sacred Gita is a quarry, long, broad and deep with gems the value of which cannot be estimated in any way. Dig deeper, cut sideways and take out the material of inestimable value but rarely people reach at the Core, the purport, and the message it has. From the very early days it has been commented upon, but the people, the devotees, finding them incompetent ones to deliver the goods went on writing more and more books, the commentaries. Viewing a few of them, following the same line only with voluminous introductions, explanation to verses, but few referring to previous or later verses, all in the Gita to stress the idea of any one more clear with a her examples, each verse being commented upon separately does not, make clear the meaning or the aim.

This one is to follow a new course having the whole of the Gita picture in the mind. At many places later verses are cited as examples to drive home the idea of any verse or the other way the later verses are explained with reference to the earlier ones.

The commentator is not a student or a learner of the Gita. He, should have the Gita as a whole in his mind to show that he has caught at the heart of the Gita. In XV 1, 2 verses have been locked up in a round-about way though they are in a way controversial in expression.

Now as far as possible I have stuck up to the novel method citing later stanzas for earlier ones and citing earlier ones for the later ones to make the meaning easy of comprehension and to show that it is all from Bhagavan Himself.

N. VASUDEVA PRABHU.
VII

INTRODUCTION

In preparing this book I have not copied out from any one of the existing commentaries. Earlier say form 1939 I had been reading the text with a small English translation. For a time I put it off. When I began reading it in 1975 I had to deliberate more and make marginai notes, a word or two at each place to note the difference in the interpretation. And from that year till date I had occasions to give lectures on the Gita for a day (an hour) during the Ashtami Festival at the Vaikom Sree Siva Temple. I think they liked my lectures. So they called me again and again. On occasions more than eleven I openly told that the Gita is my special subject. I don't mention the topics I had dealt with.

Whenever I get a chance to meet an M.A. in Sanskrit or a staunch devotee I talk to him about select stanzas (Verses) in the Gita. After a little elucidation, they soon become believers in my point of view, that, being substantiated on safer grounds. Hence I was rather prompted to bring out this book which I hope will make the devotees ponder over.

I have referred to many a commentary of the Gita both voluminous (with many quotations) and smaller ones. All follow the same line only with a difference in the expression.
INTRODUCTORY NOTES

ARJUNA-THE HERO-THE WARRIOR

In the whole of the Epic Mahabharata there is no other Hero than Arjuna and Bhagavan Krishna is his accomplice. That he is the warrior hero and the recipient of the great Citopadesa from Bhagavan Himself the charioteer is evident. Many are anxious to know why Arjuna was selected to go to Sri Krishna to make a request for his help when there was Yudhistira, the eldest among the Pandavas. The answer is easy. Arjuna is his brother-in-law, always keeping company with Him on occasions more than one viz. khanda-vadaha, the skirmish with Jarasandha; Subhadra-Harana etc., and also XI 41, 42.

Arjuna, who went to seek Sri Krishna’s help in the battle, was content to have the unarmed Bhagavan only as his Charioteer to lead the Chariot to the various spots in the battle field.

Now the battle, after all the attempts to avoid it, having failed, remains only to be started. As is usual, except on exceptional occasions Arjuna’s Chariot is drawn in between the two (magnanimous) armies, exactly in the very front of Bhishma and Drona (perhaps after a survey of the other heroes, the Stalwarts, the kifs and kin of the bloody), and other relations and others.

The battle ground itself is the one where the Dharma, the Kshatriya Dharma (See II, 31, 33 swadharma also, III 35) is to be put to test. Look at the opening stanza of the Gita-Dharmakshetra.

Now having taken a look at the army consisting of the near and dear ones, especially the generalissimo, grand sire Bhishma, and the venerable preceptor Drona, both invincible under all events except by conscious cheating, convenient diplomacy (what had really happened)
Arjuna is suddenly over come by sorrow and weakness of heart. A born, internal shiver, and a shivering of the whole body, though a severe hero of name and fame. He sees only evil and evil omens to prevent him from fighting. He doesn't see any prosperity in killing the near and the dear ones. Further he sees the out-break of confusion in castes, and he does not likely to go without Pandu's kingdom.

Bhagavan chides him for his childish behaviour. II. 2. 3. He asks Arjuna to stand up—what for? surely not to turn the chariot back. Again yet again for Arjuna's doubt as to how he should fight against Bhishma and Drona with arrows in the battle and many other doubts—Krishna gives the reply smilingly as to a child.

It is then that He puts forth different arguments in favour of the fight. Yet Arjuna's small mind cannot catch at the spirit of the advice and hence raises many a question. One is about a 'sthitaprajna' (a man of steady-fast mind, of firm decision). So for people, the annotators have taken it to mean something pertaining to a devotee only. They do not see the common meaning as 'a man of firm decision.' Hence I have to lay stress on the following words.

Karma In many a stanza from verse II. 47 onwards.

Karma does not always mean the duty of a devotee with respect to devotion and godly thoughts (a barber, a piper, an advocate, a doctor, an engineer all do their duties). But here it means only the regular duty of any individual, and here it is the fight in the battlefield and that he being a Kshatriya, do the duty, (fight) Results will follow. Don't work only to gain a result (II 47). But results have been shown later in XI 26: 27 and also told XI 32, What he, Arjuna should do only is meant here.

(A whole book can be written about Arjuna. Here that concerning the Gita alone is told).

Some words of Note

Yoga: does not always mean the Yogic posture, talk, and the mode of life of an individual. Please see many have taken this to mean
Now we see the third chapter Karmad Yoga wherein Arjuna again asks his doubt. He must know that, he is quite not an adept here (beginner) with only smaller wisdom. He asks Krishna if in Krishna's opinion wisdom is superior to action why should Krishna urge him to do a horrible deed. (We know it is only the fight) But has a Karma Yogi to do any horrible deed? So it is a conflict of ideas, not only to Arjuna but to all (of us). Therefore Bhagavan should point out only that one which will lead him to prosperity. And herein comes the two-fold ways expounded. It is made more clear.

It was explained in earlier days (Arjuna does not ask when it was expounded and to whom though later in chapter IV he asks a question almost similar to that).

The two-fold ways, one of wisdom for the multitude (armies (See II 37, for death in battle entitles one for Veera Swarga) Here Samkhyanam means the army. ‘Samkhyanam’ That is one way to attain Moksha. The second way is that of (devotional) work for Yogis.
Bhagavan then d'ates on th idea (work of yoga) the Swadharma, reminded Arjuna of his duty see 11' 30 especially and Swadharma 32:35, Also see 34 swadharma. See 33. People will be promoted by their natural sent, what car repression do? So He asks Krishna. Then about Janaka, one of the model Karma-Yoga. He defeated a king his rival and installed Janaka's own brother as the king to acquire the world away. Arjuna should follow that example. He was a man of devotional attainments too. But here it is not that.

Then it comes to Chapter four—Jnana Yoga. Where Bhagavan says that He incarnates often only to perpetuate Dharma whenever it declines and for the protection of the weak or the good and for the destruction of the wicked. Now he has incarnated Arjuna doesn't realise it in truth.

On more than one occasion Arjuna has put one question or another to Bhagavan and Bhagavan has answered them all. Yet we see occasions left out by Arjuna to raise the questions. One is when Krishna tells 'Puraproksha' in 11:3. Arjuna doesn't ask when that Puraproksha was nor to whom it was told. Another occasion is 'Narupamsyehathatathopalabhyathe' in XV 3 Arjuna, (has he understood it?) does not ask for the 'Rupa' to be explained. Nor does Bhagavan of his own accord explain it. Is it because that it has been cut asunder by the sword, so to say, of non-attachment. He, Arjuna had asked many a question to clear his doubts. See especially in the first chapter, a long drawn doubt, in the second chapter how to fight against Bhishma and Drona and about 'Sthithaprajna' in the third a doubt, the course to be followed, and later many more. See he is the recipient of the advice with a keen mind and in the end after having heard of all about many Yogas (one of the ways to attain to the Beautitude, the Bliss, the Highest Absolute). He, Bhagavan who left him to choose his own course, Arjuna tells that his delusion has disappeared and 'Karishyavachanmtha' that he will do as he is told. What is it? only Fight. He takes up the bow and arrows and girds himself for the fight. He does not put on the garb of a yogi and start for the life of an ascetic.
Samkhya: In general means number but in the Gita it has the meaning 'army or battle field.' (See competent dictionary. MONER MONER) Samkhya in I, 47 and II, 4 it means in the battle field or among the warriors. And it is in relation to that Samkhya in II, 37 is used. It is not about the Samkhya sastra of Kapila Vasudeva and the believers in that science V, 5 Samkhai (instrumental plural) (by the armies) 'Chandamsi' of XV 1. does mean only coverings (dress or Kavachas in different contexts. It may also mean ornaments. 'Leaves are beautiful coverings to the trees-always renewed. With the human beings it is dress (costly or not) ornaments or Kavachas, always renewed as the leaves to a tree. Chandamsi here is not at all the Vedas metres or the like. And Vedavit will only mean the knower and not the knower of the Vedas.

Janaka-mentioned in III, 20

Janaka, king of Mithila, was a man of exemplary attainments perhaps no one excelled him in devotional attainments and ancient lore and also superior knowledge. Many had gone to him to acquire knowledge and clear their doubts. His real name was Siradhwaja. He had a brother named Kusadhwaja. He Siradhwaja was cursed by Vasishta (the sage) ON GROUNDS WHICH IS NOT MENTIONED IN DETAIL HERE AS it has no connection with the topic here. And he lived for a time without a body. Vidhaha. He had occasion to talk with Yama, the God of death, face to face and on that account and for that while the sinners undergoing punishment felt relieved in his presence Janaka was so much sinless The sinners in the hell asked him to be there for a longer time.

Now to the subject matter. He was ruler of Mithila. When Mithila was attacked by King Sudhanvan of Samkasya, Janaka defeated him and Killed him Janaka installed, his own brother to be King of Samkasya.
This is the Karma of Jangka cited here, because of the word Loka Samgraha in the Verse appearing here. ‘Jangkapadae’ does not mean King Aswapati etc. Take here the meaning of the word ‘Karma’ as the duty of Kshatriyas. An outline in the story of Jangka, Nimi wanted to perform a Yaga. He sought the sage Vasishta to perform it. But Vasishta had some other engagements. So he asked Nimi to postpone it and he went away taking Nimis silence as that he agreed to accede to it. But Nimi had the Yaga performed with Gautama as the priest. When Vasishta came back after a few days he was disappointed to hear that Nimi had accomplished the Yaga. At once Vasishta cursed Nimi to be ‘Videha’. Nimi fell dead. But some priests who were there saw no successor to the throne. So they by rubbing the body of Nimi created the king. Hence he was called ‘Jangka’ the created one. He was also called Siradhvaja. He being foolish was about to perform a Yaga to get a chilad and while he was ploughing the ground to make it ready he obtained a girl child from the furrow of the plough. Fascinated by its beauty and being childless he thought he would have it as his own child. An ‘Asaraeri’ asked him to house it as his own child and call it Sita as it was got from the furrow. She was won over by Sree Rama. This, Siradhwaja (Jangka) named his brother (already mentioned) named Kusadhwaja. He had three daughters, Mandavi, Dormila and Srutakirti who were respectively matrilineal to Bharata, Lakshmana and Satrughna.

Brahma or Brahman too has got different meanings. Brahman or Brahman means the creator. Prajapathi ‘Brahmoharpatishtam’ Brahmakshara Sanuddhavama and many other in stanzas appearing through out the Gita text, undefinable, the unrealisable, without essential taste, height, length or breadth, unfathomable, uncut; unknown; unattained, incomprehensible unseen and all that, much subtler than the unseen wind it is to be understood as such.
Atman. But 'Atman' may depart from a body but Brahmam will
exist for ever without a beginning and without an end just as 'the
Paramatma' but not the Paramatma even, the Purushothama.
Maya: Is not defined and cannot be defined (it cannot be said
as ignorance. It is that which covers everything hiding reality especially
that one which lead us astray. It is deception but not a hallucination
to make us see ghosts, make us take something for ghosts
by deception. For a man of ignorance about the reality of words
about what and where and hear of objects he is said to be enve-
loped in Maya. It can be said as Agnanena Aavritamjnanam* but when
one overcomes or surpasses the Maya then he may be said to
be out of delusion. A staunch devotee really crosses over. "Maya
metam taranhi".

The Yogas, the Various Yogas, all the chapters are called
Yogas with different names and denominations. The people, the
annotators all take Yoga to mean only the Yoga of broader general
meaning something concerning the duties, the behaviour and the
life of Yogins, especially because the Upanishad, is one, a dialogue
between a man and Iswara. Some people go as far as to say
that it is a dialogue between Nara and Narayana (may be correct
in the plain language Nara meaning man and Narayana meaning
Iswara. Some people speak that Bhagavan could also convert Arjuna's
grief (and all that Vishada) into a Yoga and that it is why the
first chapter is named 'Arjuna Vishada Yoga' So go the commentaries.

We should say that each chapter is demarked by a different
name according to the nature of the subject in it, with the word
Yoga appended to it.

We have known about commentators who have so to say divid-
ed Gitopanishad into three parts-each part having six chapters in each
A part we must see it is not a water-tight compartment. The ideas at
many places are inter dependent and intermixed to some extent.
While speaking about the Yogas, all the eighteen we don't differentiate them as to how many or what are all the Yogas to be learnt and practised, how many or what all, are instructive or educative and catering only some knowledge. In the first chapter what is there to be practiced? In the second, the third and the fourth, is there anything to be practiced observed? There is some knowledge or wisdom. In the fifth there is the sanyasa Yoga to be practiced in a particular way. In the sixth there is the Dhyana Yoga to be practiced. The seventh is Vijna Yoga-the Special knowledge. In the sight some special instruction, to be always intent on Him, to know the periods of the year when one does not return and when he is subject to rebirth after his death. The ultimate advice is that one should always think of Him. Even to Arjuna he asks to fight always thinking on him. VIII. 7 see here is a behest to fight always of all the previous Yogas. Then there is the Sovereign secret. Sovereign learning, pure and the best Yoga, obtaining, derived directly and in conformity with the Dharmic rules and also very easy to be observed it is the Raja Vidhya Raja Guhyam. Though many people speak of it as quite difficult to follow; it is the easiest as Bhagavan Himself says 'Susukham Karthum'. It is eternal. Read on the text slowly, ponder over, Arjuna a kshatriya should know it.

Then comes the Vibhuti Yoga Arjuna desires to know in what all forms He is to be worshipped. At the beginning Bhagavan says that none of the Gods, nor the Rishis, know about His origin. The seven Maharshis of Yore and also the four Manus were born of His mind. Arjuna, out of childish curiosity, asks about His various forms as was told by many a sage. So Bhagavan tells about the main manifested forms to point out only the main ones. At another place, Bhagavan tells that every created being resides in Him just as the air is in the atmosphere. Not knowing perhaps by Maya or not believing that Sree Krishna is God incarnated, or taking everything in a light
mood asks Bhagavan to show that tremendous form of Bhagavan.

Therein Arjuna sees the whole the past, the present and the future (end of the war also). The past is the prayer by the Rishis and the Siddhas and then the devotees of attainment. The form fills the whole space The present is that of the stalwarte. as Bhishma, Dronar, etc. entering the mouths with terrible fangs of the Viswa gopas. The future is that not one, excepting the Pandavas will remain after the war—perhaps Aswatham and Kripacharya also survive.

The Bhakthi Yoga is to be understood and observed in a particular manner.

Kshetra-Kshetrajna Yogam, Gunas Trayavibhaga Yoga, Purushothama Yoga Daivasura-Campatvibhagayoga, Sridha Thiraya Vibhaga yoga and the Final Moksha Sanyasa Yoga are only informative. In some other they are repetitions of the earlier ones in slightly different wordings.

Eversomany times, apart from the naming of the chapters as Yogas, has the word Yoga names: Bhedha Yoga etc. Yoga, for one in II 48 will mean only as a chance or opportunity and not any thing else, an easy way to heaven, the same word has three different meanings (See Samsayam Yogam.)

SOME VERSES OF SPECIAL REFERENCE

1. “1 48’ Yavanarthan udapana’ This has an indirect hint to Dronabhi- arya, an erudite in the Vedas. He is a Brahmana, one by his regular Karma, mentioned in the chapter (XVIII) is not to fight. Yet he takes weapons in conformity with the arms of the Purushas for protection and for killing the enemy. So also is Kripacharya. The bodily work does not stain the soul. IV 21, XVIII 47.”
2. VIII 9. 'Kavim Puranam,' 'Aonraniyan' has a reference to the atom of the physical science. The atoms and their still smaller parts Aniyan Protons, Electrons and Neutrons and the Nucleus. All except the nucleus move about in the Atom with tremendous speed, the basis of Energy, the life force. It is on these that the whole universe exists Sarvasya Dhataram Achintya Roopam'. This force resting on the unthinkable form not seen by microscope of any power but realisable by extreme concentration or by certain reactions only. You have to think of it on the earliest Kavi (Knower, to elusidate is the Prime Person see next verses No science physical is required, no microscope is needed.

Herein is an advice to Arjuna-and to all of us to sharpen the mind, intellect to such unthinkable point. To concentrate by meditation to that one, bright like the sun beyond darkness.

By constant training and practices one can train the mind (See 33, 36) In this connection I have to say that I have not laid much stress on any of the Yogas, especially the Kerma the Gnana, the Sanyasa, the Yignana or any of the other Yogas because many commentaries are replete with the description and instructions. The yogas are there to be learnt, practised and attained by slow degree only.
THE BHAGAVATH GITA

N. V. P.
Author
THE GITOPADESA FROM SARATHI SREE KRISHNA

In writing out a comment of the Gita, having unlimited commentaries, more in India than abroad, very few have touched upon the context of the Gita, may be they have taken it for granted that most people will know it. The context of the Gitopadesa to whom, when where and why? it was given has first to be considered. Almost all the commentaries speak mostly of the various Yogas. None of them can be denied whether they be in three parts, trios, each of six chapters, concerning the Karma, the Bhakti and the Jnana faculties of the mankind at large, or chapter by chapter.

To reach at the heart of the Gita, the learning, knowing and practising of the various Yogas as exhorted in the small or the voluminous commentaries alone will be vide the mark, the bull's eye. The heart of the Gita is there, whether it be either Advaita, which it is not, or Dwaita which too it is not. Yet if you seek it, it is more Dwaita, the Dhehi and Dheha being different; Krishna and Arjuna being different; Prakriti and Purusha being different; Dheva and Asura being different and many more, say the army and the foe being different and so on. Without dilating on the topic of Dwaita and Advaita but coming on to the 18 Chapters-sach with a separate name we will see more beautiful and duteful ideas expressed, advised and stressed on the sincere-most friend, devotee-warrior in the fateful battle field of war, on the very same spot of battle, at its very commencement. Now before dealing with the Gitopānishad Chapter by Chapter first let me stress the point of context to bring home to you the direction of the current in which the text takes its course.

We know that every effort to strike a compromise between the Kauravas and the Pandavas, the cousins had failed. Even
Sri Krishna couldn't make Duryodhana spare the Pandavas even five villages. He, Duryodhana, wouldn't give the Pandavas five houses (palaces) not even a single house, why not a place to the core of a need's point. He, Duryodhana would settle the affair on the battle ground That being the final word both Duryodhana and Arjuna went to Sri Krishna to seek his help. Sri Krishna offered both of them his help His whole army to side with Duryodhana and Sri Krishna single and unarmed to side with Arjuna. Then only did they go to the battle-field, Sri Krishna accepting the post of the Charioteer to Arjuna. Though the charioteer at first Sri Krishna later became the Master and Arjuna the disciple to learn the secret of the Gita-At least so much background, context, should be understood to catch the 1st, 2nd, 3rd chapters, why the whole of the Gita.

INTRODUCTION AND A SYNOPSIS

Every thing was agreed upon and accepted by Duryodhana and Arjuna in the presence of Sri Krishna. The rival cousins in the feud were to wage the war on the Kurukshetra ground appalled as Dharmakshetra, because the claim of the Pandavas to the Kingdom was to be decided as per 'might is right' and also according to the 'Dharma' (war) of a real kshatriya. The rivals marched into the battlefield. Duryodhana had eleven Akshouhines including Sri Krishna's battalion whereas the Pandavas had only seven Akshouhines with Sri Krishna as the charioteer to the monkey (Hanuman) bannered chariot drawn by four white horses.

Being arrogant and almost sure of his victory with such a huge army led by his well wishes, ready even to spill their blood and die on his behalf and also with the invincible stalwarts, Bhishma and Drona on his side, Duryodhana, after a survey of the armies assembled, we must admit, got perhaps nervousand out of fear of losing
the war, approached his preceptor Dronacharya and named the various heroes on the side of the Pandavas. Hence he asked his chiefs to protect Bhishma from on all sides. Earlier when the armies marched into the battle field and when Sri Vyasa learnt that the dreadful war was to be fought he approached the blind King, Dritarashtra and asked if he liked to see the horrible blood-shed with his own eyes. If he so desired Sri Vyasa would give him the power of vision Dritarashtra declined the offer but said that he would be content to hear it reported to him by the charioteer, Sanjaya sitting at his side.

Much time had lapsed since the decision to fight and the proper Jay out of the armies in the Field. Hence his question to Sanjaya, what had happened in the battle-field after the forces eager to fight had met. Perhaps he was more anxious to know if good sense had prevailed upon Duryodhana as to make him desist from the war and share away part of the Kingdom to the Pandavas. That is how and why the opening lines of the Gita begin.

Now we must bear in mind a few points of interest, which may be plain as daylight, but rarely touched upon by any commentator (1) Neither Bhishma, nor Drona utter a word of encouragement or dissuasion to Duryodhana though Bhishma raised a lion's roar to show his preparedness and readiness to fight. It was his approbation of the war-monger Duryodhanas evil decision.

(2) Bhagavan Sri Krishna does not dissuade Arjuna or even agree to turn the chariot from the battlefield even after Arjuna’s so many arguments to avoid a horrible and sinful war that would lead to many evil effects (all social, domestic and humane)

(3) Bhagvan, more bent upon retaliation against the evil doings of the Kauravas, for example the disrespect and misbehaviour towards Droupadi in the presence of the elders and her own husbands
and also because Duryodhana and his people tried to tie Him
(Sri Krishna), both unforgivable taunts, was to make Arjuna take the
opportune moment to fight the battle on hand See II 31-39. III 30
VIII 7 XI 32. 33. 34 Even without Arjuna all those, especially all the
rivals, will be exterminated. Arjuna was to decide to fight or opt, the
course to be taken See XVIII. 43 45. 59. 60. 72. 73 (what follows
immediately after? war, not a return from the field Dronacharya, precep-
tor to both the parties, entered into an affair-war-which is not suited
to a Brahmana - Arjuna was his best disciple, yet he fights against
him.

Coming to the first chapter, only for the beginners, Sanjaya
begins his report to Dritharashtra, Duryodhanas approach to his
preceptor naming the heroes on either side and his request to his
own chiefs to protect Bhishma from no all sides and then Bhish-
ma’s war-cry and the sounding of drums, bugles conches etc.

Now it is Arjuna’s turn. He asked his charioteer Bhagavan
to take his chariot in between the two armies so that he could
see with whom he is to fight. Bhagavan drove the chariot from
end to end (we must say) between the two armies and
stationed it just in front of Bhishma and Drona where from he
begins his discourse Unless seeing the front line at least how
could he identify those who had come there at the evil behest
of Dritharashtra?

When Bhishma raised his war-cry and blew his conch to
show his readiness for the battle on hand and his followers
too blew their conches and sounded their bugles and Kettle
drums, all echoing in the battle-field, Bhagavan Krishna and Arjuna
seated in the chariot and all the other chieftains including
Yudhishtira, Bhima, Nakula, Sahadeva and other chieftains on the
Pandavas side too blow their separate couches together with the beat of drums and blow of bugles which made the air atmosphere and the skies echo and reverberate. This sound made the hearts of the Kauravas rend with fear. This was the sign on the side of the Pandavas to show that they were ready for the battle.

Thereafter only did Arjuna ask Sri Krishna to take his chariot in between the two armies. Now having surveyed the army and chieftains on both sides and sitting in his own chariot Arjuna gave vent to his feelings. Though the lines are easy of comprehension I will in a few words give the summary of what Arjuna spoke and what was the cause of his grief-the title of the Chapter.

Aruna with raised bow in his hand saw all those that had assembled in the field. He said "Oh Krishna, my limbs and my whole body shiver and perspire, my mouth dries up, my hair stands on end, the bow the famous Gandhiva, slips down, the skin burns, my mind reels and I am not able to sit, I see evil omens, I see no good in slaying my own people. I don't wish Victory, neither Kingdom nor pleasure, What for is the Kingdom, pleasure and even life? Those for whom we desire these are arrayed here forsaking their life and wealth. Not for the three worlds, much less for this earth will I fight against the sires, fathers, sons, grand-father, Uncles, fathers-in-law, grandsons brothers in law and other relatives, though myself be killed by them "what satisfaction can we have in killing the sons of Drithra rashtra and the retinue. We will incur more sin by killing the heinous sinners Therefore it behoves us not the slaying our own kinsmen. 'Oh Lord' how can we have happiness? I don't see
If he had not see out of greed the sin of the weakening of the family and cruelty to the friends, why should we having seen the evil, commit the sin? why not we turn away from the evil? In the ruin of the family the everlasting Dharma is lost. The family then rolls into ignoble deeds Adharma than causes the pollution of women which in turn causes admixture of castes. That leads people to hall and the mains (pjtrus) lose their due pinda and water. All these actions of homicides will cause lawlessness and loss of family rules and the tribal rules. When the lawlessness prevails it leads to hell for ever. Alas what a sin we will have to commit if out of our desire for a Kingdom, we slay our own Kindred? If the armed Kauravas kill me unarmed in the battle then only it will please me. After this exposition of his feelings and bodily experience to his charioteer, Sri Krishna, Arjuna sat in his chariot forsaking his bow with the arrows, over-come with remorse.

Now we should know the chapter is named accordingly. The Sadness of Arjuna in the Battled field. While we read on we should remember this context especially in relation with the second chapter that I am going to explain in a different light. Remember it is before the commencement of the war. He, Arjuna, had another occasion, during the war, to weep, feel, despair, become dispirited leading up to commit suicide. It was when he came to know of the death of his son, Abhimanyu. Then he was rather pacified, consoled and comforted by Sri Krishna and others to accomplish a certain promise to take the life of the veteran Jayadratha before sunset the next day.

Now the second chapter named the 'Samkhya Yoga' is to be considered. Arjuna, with his eyes full with tears, deserving pity and weeping was addressed by Sri Krishna thus. 'Why is this most unbecoming evil nature when you are in this juncture? It does not
become your high-mindedness. It is cruel, unworthy of Heavenly abode and creating disrespect and shame on you. Don't be an eunuch one who is neither a man nor a woman, which ill becomes you. Leave aside this evil faintness and weakness of heart. Stand up why? What for if not to fight or is it to learn the Yogas in the battle field? Here creeps in my interpretation of the Samkhya Yoga quite different from all those commentaries now in existence.

CHAPTER II THE SAMKHYA YOGA

To Sri Krishnas reminding him of the precarious juncture, about the weakness of his (Arjuna's) heart and his worthless behaviour on domestic and social grounds, forgetting all Kshatriya's duty, Arjuna gives a reply quite suited to his own humane nature. The reply is still a question. How can I fight with arrows against the revered Bhishma and Drona in the battle field? (We know that Bhishma was his great-grand-sire and Drona was his preceptor.) He, Arjuna, would be content to eat the begged off food and it is more praiseworthy than slaying and earring the royal food. The enemy is mindful of gains and victory only. Neither do we know who will be victorious in the field, whether they will win over us or we win over them, because of uneasiness, poor mindedness I ask you. What will be leading us to prosperity Teli me for certain. My mind is ridden with unsurety I am your disciple Please teach me I don't know what will drive away the grief that dries my senses. Even if I will get the right and ownership of both the earth and the heaven with every enemy set at naught, that is, without a rival. Having put forth all the above arguments -to Sri Krishna the chivalrous Arjuna also said that he would not fight and sat mute.

To that weeping Arjuna in between the two armies with a smiling face Sri Krishna said 'Oh' you boy, You weep for those who are not to be wept for You speak words of wisdom The learned people will never feel sorry for what has gone before and what is
Yet to follow. (Herein two ideas appear: 1. The moment before is past and the moment to follow is future. 2) Leave that alone and see that Arjuna and his brothers, mother and wife, suffered a lot at the hands of the Kauravas. Who knows what more they will have to face in future.

Now herein comes the idea of what the people at large have taken it for granted and yet follow it as correct, the Sankhya philosophy. (I have given the purport and the meaning of the Sankhya Yoga in a separate essay named 'The Sankhya Yoga in the Bhagavat Gita.') Now I will follow the text as it is in the light I view it.

There was never a time when I, you and these kings did not exist. Never will there be a time without any of us. The embodied soul passes through babyhood, youth and oldage. Likewise, the soul changes the bodies. The feeling of cold and heat, pleasure and pain is only momentary. They do not last for ever. They come and go. You just patiently bear them. One is not perturbed by any of these states. The evil people have no external appearance, nor is the dearth for the good people. The real difference between these two is discerned by the wise only. That which pervades everything is indestructible. It is indestructible by which everything is pervaded. No one can and deserves to, bring destruction to this. These bodies are transient. It is both indestructible and incomprehensible. Therefore Arjuna you fight! One who thinks that one kills or one is killed, knows nothing. No one kills and no one is killed. It does not die when the body dies. You know that it is unborn and eternal. How can that be slain? How can it cause any one to slay. Just as the old worn-out robes are thrown out and new ones are put on, so does the soul take up new bodies throwing away the wornout bodies. No weapon cuts it, no fire burns it, water doesn't wet it, nor does the wind dry it.
up. Uncut, unburst, unrenounced, undried it is eternal pervading in everything. It is stable, and immovable. It is not manifest. It is unthinkable and it cannot be worked out.

Having known as such you shall not grieve for. One who knows it is ever born and it ever dies you shall not weep for. For those born there is death, for those that die there is birth. For what is unavoidable, you shall not grieve for. Mysterious the beginning clear the intermediate stage and mysterious the end. Why be sorry? Some people view it as wonderful, some say it is wonderful; some hear it as wonderful. Having heard of it no one knows it. The soul in all bodies can’t be killed so with every reaturation. You shall not at all grieve. Here the qualities of the soul have been described to some extent to make Arjuna know the ancient nature of life, (body), the eternal nature of the soul and the futility of his grief for (his enemies) and the killing, of the people in the war. Sri Krishna then reminds Arjuna of his duty as a kshatriya on a battle field. This is another way of inducing Arjuna to fight the war, the duty on hand.

Considering his own duty he should never waive. To a kshatriya there is nothing better than a righteous war. It is a chance, luck that, the war, a door way to heaven has come. It is rare that a Kshatriya gets a war. So you feel happy on that account. And if war, as per the Dharma duty, is not waged you will forfeit all your duty and fame and commit sin only. You will be spoken of as an unworthy man for ever and what is a man of honour? It will be worse than death. The great alwants will say that you have run away from the field. To whom you were in high esteem, they will speak ill of you. They will speak much that should not be talked of. How will you stand such a tender and wild criticism? Your courage will be the target of their
attack. If you die (in battle) you will get swarga If you win you get the great earth. Therefore arise Arjuna making up your mind for the fight. Take joy and sorrow alike, gain and loss alike, victory and defeat alike and gird yourself for the fight. You will not incur any sin that you fear you have spoken of (31-39) Here comes one of the main differences to be mentioned. It has been so far wrongly interpreted and believed as the Samkhya philosophy (Samkhya Sastra) The mere word Samkhya Cannot always mean that sastra expounded by Kapila Vasudeva. Here Samkhya means concerning, pertaining to, with reference to war as the Samkhya has its derivation thus Sankhya Sambandha Vishaye ' which means having recourse or relation to war or battle field. See the word Sankhya appears earlier in the last verse of Chapter I and in the 4th verse of Chapter II where it means war and battle field And it is in relation to that this word Sankhya has come. (See my essay. The Samkhya Yoga in the Gita'). It is not the philosophy of the soul that is meant here, and more in Chapter XVIII.

It means regarding or relating to war and nothing else. (See verse 18, 37 and 38 of this chapter (and later III 1, 30, 35 VIII 7, XI 32, 33, 34 and more in Chapter VIII. The other yogas are not denied Prima facie. Hence this chapter as a whole is an advice to Arjuna (and to the soldiers on the battle field) who would get Veera Swarga if they die fighting (31-39) In this connection please see V 4 5. Therefore Arjuna (31-39) follow the course of action, fight (See my essay Action and inaction Sapthagiri Aug. 1979) you having studied all the sastras select that which is required for the occasion II. 46 (See my essay 'View of the Absolute' Sapthagiri Feb. 1930) Arjuna is to follow the course of war the duty on had without any reason for grief, without a vacillating mind (See 41.50) It will rescue you from a great fear. Your wisdom, intellect is to be set on one purpose. Mind set on different courses, purposes is that of an irresolute person. You are
to follow the course of Yoga enhance which is wrongly interpreted. Yoga does not always mean search after God, following certain set ideals (See 50. what is Yoga and what is Karma here) Here Yoga means a chance, an opportunity on hand. You didn’t go in search of it. It has come to you by chance, hence yoga.

Those who have set their minds on Vedas only will say that there are the Vedas only to depend on. Those who set their minds on heaven and that through performance of rites described in the Vedas will find no other way to get to heaven. They therefore perform the various rites. But even to those, without or steady mind that set on one thing, the target, the heaven is not near. You know the Vedas. They say about the three gunas (qualities) in the world. Don’t be a slave to them. You don’t depend on the two even. You always depend on the Satvik quality only (setting aside the Rajasik and the Tamasik gunas). You also be denying the well-being but be possessing the soul. (Some people say ‘Nirdwanda means heat and cold or pleasure and pain etc.) out of the three gunas Satvik, Rajasik and Tamasik gunas leave aside the fast two, because ‘Nityasvatvastho’ is told here) You look at the present what is on hand. You say a learned Brahmana selects that one only which is required for a set purpose though he has learnt all the Vedas, the flood (see my essay ‘A view of the Absolute’). It is to him, the Brahmana a well or a pond in a flooded place. When the place is flooded get that pure water only of a well or a pond for his requirements as Sandhya Vandana, Pooja or even cooking drinking purposes. An Advocate who has a flood (stock) of law-journals, Court decisions Judgements etc. He selects that one only required to establish his viewpoint. So oh ‘Arjuna you select that which is useful on this occasion.

You are only to perform the duty on hand. Don’t look into the outcome (result). Don’t be a cause for a result (which may be the one wished for or the reverse). Don’t also be forsaking the duty. You are only to perform the duty. The outcome may or may not be agreeable. That is you shall not do a duty with a preconceived result. Nor shall you avoid it (Again whatep is Karma here, it is not the duty or seeking out or serving God, that is meant
here as all the annotaters have taken it to be) Here 'Karma' is one's performing a duty and here it means war and war only for a Kshatriya (47) Don't be an instrument to attain a fruit or the objective

48) Leaving away every attachment (regarding relations or superiority complex) do your duty (on a battle field, only fight). Feel gain or loss asequal And this feeling or equality to both is Yoga (Here Yoga is marked out, as not one that has been so loudly spoken off).

49 Unworthy act (say running away from the battlefield) is far inferior to an act of wisdom You take refuge in wisdom (Act wisely) They are misers who work for fruit.

50) One who is really wise casts away both good or evil doings. Therefore strive, get ready for this Yoga, which is really the skilf in action.

51) A wise person casts away the fruit of action the wise man's performance born of his intellect why because he is freed from the bonds of rebirth and he reaches a state of safety (without any ill)

52) When, oh Arjuna your intellect is freed from the delusion and all the fear and crosses on to the other side, then will you ha beyond what is unheard and what is yet to be heard.

53) When your wisdom, indifferent to all the Vedas (Sruti) the everlasting aphorisms, rests in peace, unshaken by anything, then you attain that Yoga (Here also Yoga is not the Yoga that is largely spoken off)

Arjuna, still an ignorant individual, asks about the qualities of a man of steadfast mind. He asks quite plainly what is the form (posture) of unmovable wisdom in the pose of tranquility. How or what would he speak? How would he look or how would he appear? what does he depend upon? To this Bhagavan gives the following as a reply. When one dispels all his desires of the mind, and when he is content and happy in himself then he is termed a man of steadfast wisdom.
56) He who has no longing in poverty (adversity) or who has no happiness when in prosperity (that is one who is unconcerned both in adversity or prosperity) who has put away desire, fear and anger he is termed a Muni (sage) of steadfast understanding.

57) One without attachment to any one on any side whether it be good or evil, who does not congratulate or despise we must know his wisdom is firmly set.

58) With a simil Bhagavan Krishna gives the symptom of a man of steadfast wisdom. A tortoise withdraws its organs when not in use Likewise a man, Knowing that his organs are for thier use, with draws his organs when they are not used. Such a Person is called a man of steadfast wisdom. This means that a man of steadfast wisdom will put forth his organs when the need comes.

59) When the sense organs are not fed by their objects when they are starved without getting any object to see, hear, smell or taste, or feel the owner of those organs deprives himself of such activities. And when he goes beyond the Absolute, he has his liking for them dismissed.

60) Even if a man of trained mind, rather a learned, person strives and attains his objective, his sense organs of stoutest nature carry the mind by force. To say it plainly the sense organs, unless brought under control will carry away the mind of even an erudite. (Here the example sage Viswamitra is given. Sage Viswamitra was of superhuman attainments. At one time to distract him from his tapas for an objective, the celestial nymph Manaka approached him with amorous gestures. The sage couldn't control his passion, his eyes, ears and mind went out of control. He became a prey to the amorous nymph Manaka-Viswamitra somehow regained his former achievements, perhaps because he didn't seek to live with her, or because he realized his folly of falling from a high step).

61) Therefore Oh Arjuna, you control your sense organs. Be
thinking on Me. Be intent on Me. He whose organs are controlled
his senses and organs, is termed a man of steadfast wisdom.

62. When a person broods in his mind the objects of desire he
gets an attachment (liking) for them, from attachment desire sprouts.
from desire breaks out anger, from anger arises delusion. From
delusion arises forgetfulness (unsteady mind) which later causes
loss of intellect. This finally leads to ruin and cessation.

64. Bereft of love and anger he scans the objects of the senses
(while moving among them) by his sense organs. The self being
under his control he transcends contentment and enjoys the bliss
(A man of trained mind is not affected by any object of the sense
organs and therefore he feels happy and at ease)

65. When he feels happy in that serene state his sorrow disappears.
His happy state with a happy mind makes him stand on his
wisdom.

66. One, who is unfit (for anything) has no intellect. For him there
is no originality. One who has no originality, has no peace (quietness)
of mind. For one without peace of mind where is the pleasure
(happiness)?

67. When a person subjects himself to the straying mind led by
the sense organs and their objects, his reasoning power (intellect)
is also led astray as a ship blown hither and thither on the wide
ocean.

68. Therefore Oh Arjuna, one, who has got his senses controlled
knowing that the sense organs are for their use, has his wisdom
firmly established (That means one should be careless of the sur-
roundings having brought the senses under control.

69. What is night for every creature is the day for a man of control
(of the senses). He is awake then. What is day for those creations
it is night for a Muni (a man of little speech).
70. An ocean is full and that can be filled again. It is immovable (still) yet many rivers and rain water gets into it. In the same way a man in whom many desires enter and calm and still, is the man of peace and quietude, not the one who hankers after desires.

71. Despising and forsaking all desires a man carries on unconcerned. He has not the selfishness and no slightest feeling of I or 'mine.' He attains the serene peace.

72. This is the Absolute state (Oh Arjuna) one, having reached it is never deiuied at all (is not miscarried). Firmly Established in this state even, at the time of death one reaches (attains) the Brahman the undefinable Supreme abode.

Before ending with this chapter and beginning the third one named 'Karma Yoga' let me say why the conversation is prolonged, Arjuna is still undecided with regard to the course he should follow. This chapter 'Samkhya Yoga' is definitely elucidating or elaborating the word Samkhya. In the first chapter (last verse) and also in the 4th verbs of this chapter on a battle field that which is pertaining to war has been stressed upon, one should do his duty on hand with a fixity of purpose (steady mind). And in doing so Bhagavan tells that Arjuna should use his intellect. When Arjuna heard it he could not catch at the solution of the problem. As a layman he raises the doubt. What course he should follow because, to our opinion too, when he has been told anat intellect is superior to the mere action. Here in comes the real nut hard to crack. When Bhagavan says that Arjuna should control the mind and the senses and then fight without looking into the point of relations and kinship.

Arjuna took this to mean two different ways and hence the opening verse of the 3rd chapter. If intellect is greater than action why should Bhagavan press him to do a horrible deed. (What has Karma Yogi to do a horrible deed) so he asks Bhagavan to definitely say that which would lead him to Prosperity,

In a sentence Bhagavan's advice to Arjuna is to do his Dharma duty, (to wage the war) without recourse to its affects II 31-35.
applying that knowledge only from everything he had learnt just as an erudite Brahmaṇa picks out that one thing from his vast knowledge to establish his viewpoint (46) and just a tortoise puts out its limbs when needed, Arjuna should use his organs skilfully without anxiety for the result (47-57 as the chance (Yoga has come to hand and in doing so he should be of a steadfast mind or to perform that one duty on hand when he would reach that place where there is no ill.

THE SAMKHAYA YOGA OF THE GEEHOPANISHTAD

It was KAPILA MUNI, who was the only son of Kardama Prajapathi by Devahuti, who expounded the Samkhyā philosophy. In essence it was his advice to his mother. Both Kardama and Kapila Vasudeva were great ascetics of yore. Kardama noted for his tapas was one of the progenitors of the human race and Kapila a greater ascetic than his father, was the author of Samkhyā Sastra, which is the acme of highest knowledge the name to those who seek God-realisation. It was really the advice given to his mother, which tells us that we should seek, find out and realise the Soul, enshrined in the transient human dOpy. That is, we should yearn and attain Sālokā sameepya Sarupya and at last be one with it, that is Sayujya. The Soul is ancient prehistoric, without a beginning or an end, eternal and everlasting. It only changes the worn out (otherwise also) body to take up a new one as per the new environments just as we put away old clothes and we put on new ones. We have to find Him out, foster him by doing his duties and service. We shouldn’t care more for the body than for the Soul. The body is a Temple for the Soul to reside in. There and then only could we realise the Beatitude of God, the Supreme (See Bhagavatha).

At least so much as introduction and peripheral knowledge we must have to understand the Samkhyā Yoga of the Geethopadesa to catch at the core of that world—famous Geethopadesa the core of that world famous Geethepanishad.

Every commendator extolls the lines (Verses 13-30 of the Second chapter of the Gita) taking this as expounding the essence of the
soul, the highest knowledge that a man can have. It is only partly correct. Why? see hereinafter under.

Here the qualities only of the soul are enunciated, in fact it is not the seeking finding or even realising the Soul which is really Samkhya Sastra. The puuiiries, that it can't be slain when the body is slain, that it is not be cut by weapons, that it is not burnt by fire, that it is not drenched (Wetted) by water, that it is not dried (emaciated) by wind and so forth they are only the qualities that the Soul possesses (see Gita). The quality can't stand for the ob'ect, the Soul. This idea is being accepted for so long a period. It stands and is rather maintained and yet continues as a mistake. It is unseen, like the Brahman. It is only realisable after long sustained devotions, meditation, ceaseless effort as in the case of Yogis, seers and thinkers of the past. It is eternal without the beginning or the end. It is not stained when the body is stained. It has no pain, no sorrow, no happiness, it is unboring. It only changes the container, the body just as we change the clothes. It is mysterious and wonderful, beyond comprehension and description. It is the body that undergoes whatever change that be. How can such a description be the samkhya Philosophy? It is as already told, to find it out, realise, be one with it, and know the Supreme, the final goal.

The qualities and the real object may be taken as the two eides of the same coin. With a diversion an example is cited here to show the difference between the qualities and the object.

Take the sea water as an example in which we have the salt present equally everywhere. To tell that salt is colourless (white) odourless (smell less) neutral to litmus, peltish in taste soluble in water and so on, cannot be the object (material) salt. If you evaporate a little of the water, it gets saturated, and if you evaporate it to dryness then only we get the salt. Here qualities do not give or stand for the object. So also with the case of the qualities of the soul described to some extent.

Now perform I draw your attention to the samkhya Yoga of the 2nd chapter of the Gita. What is it? It is in the 39th verse of
the 2nd chapter of the Gita that we see the word *Samkhya* is mentioned. It has its formation thus:

'Samkhya Sambhandha Vishaye *Samkhya*' means, in the war, or battle, in the battle field and army. Hence the word *Samkhya* will mean, concerning, pertaining, relating to war and not the *samkhya* Satira, which has been so far wrongly interpreted. Read closely II 31-39. Now again look into the last verse of chapter I and also the 4th Verse of chapter II where the word *Samkhya* appara and its meaning. Does it not mean battle field? The refore is it not with reference to that this word *Samkhya* is mentioncd? It is to persuade Arjuna to fight that Sree Krishna put forth the arguments II (31.39) and in doing so he had to allay his doubts, fear of committing sin (I 28 46) etc.) Krishna speaks as though to a child smilingly, not getting angry and not turning the chariot round from the battle ground. Hence the word *Samkya* Budhi in II 39. Where is *Samkhya* Sastre? Sree Krishna, though the charioteer gives the pualities of the eternal soul II 12-30 at first, turns into Master Sree Krishna, though the Charioteer and Arjuna, the disciple-warrior in the battle field II 7. In the cause of the talk the other Yogas have come in Read chapter closely.

In a fit of fear and frenzy Arjuna put down his weapons telling he would not fight. To bring him round, to make him conscious of Swadharma Krishna had to put forth so many arguments. To Arjuna’s arguments I 29-46 and II 4-8. Sree Krishna chides Arjuna at first II 2-3. He asked Arjuna to stand up. What for if not to right, see II 18, 32-38. And more later in the Karma Yoga III 1. 3-30............. knowledge of Veera Swarga for a warrior in case he dies in battle See III 3 and VIII. 7. If more justification is required for this Samkhyas Yoga (war) see chapter XI. 32.34 or the Viswaroopan Darsan What does Arjuna see? He sees especially that all the Chieftains and the forces rush into the gaping mouth of the Virat Purusha having the sharpest canines XI 26-30. Finally in the XVIII chapter see 59-73. Farther more, with all the Yoga explained by Sree Krishna, Arjuna did not turn a Yogi. A Yogis calibre was not exhibited in the Viswarupa. From the beginning to the end Krishna is calm, smiling and so he ridicules Arjuna for the weakness of his heart undecisive
nature not forgetting Kshatriya Duty in a Battle Field. Where is so loftly spoken Samkhya Yoga? What follows in the end?

The presence of other Yogas are not denied.
‘Mohoyam Vigatho mama’ ‘Karishya Vachananum’ Thava in XVIII Ch

CHAPTER—3

NAMED KARMA YOGA

The second Chapter—‘Samkhya Yoga’ ended, so to say, with an advice to follow either one of the two courses of action, that is, to do the allotted duty (Dharma) or use the mature intellect of a man of steadfast wisdom for the attainment of the most coveted goal of bliss at the time of death. Arjuna as well as the majority of the common folk takes it as the two different ways. They have mistaken Bhagavans intent. He asked rather to use the mature intellect in the performance of the duty (Dharma-war) II, 31 which is the most appropriate and the one leading to prosperity the performance of the duty without the attachment or consideration of relationship or superiority complex. Arjuna mistook Bhagavan as saying two ways performance of the duty to attain Mukthi. Hence his question why he was advised that intellect being superior to work why he was asked to do the horrible deed (war). Here we are prompted to ask what is the wicked (horrible) deed for a Kama Yogi. Yet he asks why he is put in a doubt. He wants to know which will lead him to prosperity and the discourse continues with Bhagavan’s answer that even in the olden days two courses of procedure were told by him. That was one of wisdom to Samkhya and that of works for men of Yogins Calibre. Here we must know that the word ‘Samkhyanam’ has been wrongly understood as men or believers in the Samkhya Philosophy the highest knowledge. Here the word has the meaning of men assembled in the battle field. When they are killed in the war. They attain Swarga (See II 37—see the essay ‘Samkhya Yoga in the Bhagavath Gita). It is the science of the war that was elaborated in the second chapter with a description of the soul and its qualities (know that the words Kama, yoga and Samkhya have
been wrongly interpreted, in early stages, they have been wrongly interpreted) especially because of Yoga). Arjuna should select that one only from all his vast knowlege which is applicable in the battle field 11 46. Yet his question. The second chapter should be understood in the proper perspective. As it was not well understood, the third chapter and though that the other Yogas in the other chapters have come in. Just for reminding two or three points are mentioned here. The organs are for their use. One should use them just as a tortoise puts them out when the need comes. A man should have control over his senses-have a resolute mind in a set purpose. He should contain all the desires just as an ocean though full receives more waters. Thus Sree Krishna is rather advising Arjuna (as a child is advised) to gird himself for the fight for which he has come there.

4. Abstaining from work (any work) he gets null as its effect (No work, no food or no result) and by mere forsaking the work he would not reap the objective (work and reap the fruit)

5. No one can sit, idle for a while-one who is born should work. He should do it, all born of his inward nature.

6. One who only (day-dreams) broods all his thoughts in his mind only without the movement of the limbs, they being controlled, also not knowing the use of sense organs, he deludes himself and his work (mental) is of an idiot.

7. One who is regulating his organs (of work) and does his work with his organs quite unconcerned is termed really superior (to others) Do the work by the organs, controlled by the mind and yet quite unconcerned.

8. You do your work (usual and righteous) work is better than no work. The body can be sustained by work only.

9. In other places (see not in the battle field as here) the world (people) are bound by works of Yagnas (rites). Therefore (Oh Arjuna you do your work (fight) No one is free from work—See everyone born is doing some work.
10. In olden days having created the mankind along with the sacrifice Prajapati said you multiply with the help of this. This is your cow that yields the desires.

11. And with the help of this you honour the Gods (propitiate the Gods). The Gods will look after you. Thus considering each other (in this way) you will attaint prosperity. Look here is the idea of give and take.

12. The Gods being propitiated give the objects of pleasure and happiness. If you don't reciprocate you will be termed a thiefs. See there is Sakama Karma.

13. Those who use (eat) the remains of a Yagna (after an offer to the Gods) are relieved of all the sins. Those who prepare and eat it themselves really eat the sin only.

14. The created objects (beings) spring from food. Food occurs from rain. Rain is born of Yagnas and Yagna is from Karma. Karma has its origin from Brahma. You know this Oh Arjuna Brahma is born of Akshara the imperisable that which has no cessation or a wear and tear. Therefore everything is centered in Brahma that has the seat established in the yagnas.

16. Thus if this cycle is not maintained (your) life is sinful as you take pleasure. The sense organs and you (anyone) lives in vain.

17. One concerned in self pleasure only and takes delight in his self only and finds pleasure in his own self (by his Atma) has nothing to do. That means one who has no concern beyond himself and who is content he finds nothing to be done.

18. There is no gain in his doing a work, nor is there anything in his not doing it. He has neither to depend on any created being.

19. Therefore without attachment (your kinship) with others do your duty (war) I should say that is incumbent on you. One doing work without attachment attaines the supreme (result).
20. By doing the works did Janaka and the others attain their highest attainments. You also should perform the duty for the proper sway of the world.

21. what the elders (learned) do the others follow suit be an example to the common people.

22. In all the three worlds I have nothing to do Nor have I anything to obtain which I haven't obtained. (Bhagavan is all in all) Yet I continue to work.

23. If I cease to work tirelessly having born, all around, people will follow my course.

24. These people (worlds) would be extinct if I cease to work. It will create confusion which will destroy the people.

25. Just as the illiterate (unwise) people do an act with attachment so should a wise man (learned man) do his duty but without attachment.

26. Don't create distraction in the minds of people of little knowledge bound to their duties. Every work will shine better when attended by the learned person.

27. works done by one's natural bent that shine will be spoken of as done by himself by the people with ego.

28. Oh Arjuna a person who knows the essence of difference between the good and bad, will say good remains in the good quality Therefore he is not perturbed.

29. Ignorant of the qualities of nature (personal bent) people take delight in good deeds Therefore one who knows the whole shall never unsettle the mind of a person of little knowledge.

30. Surrendering all works to Me and being fit to work without a desire, without selfish interest fight devoid of all (mental) worries and doubts.
31. This is my firm belief which the people perform (one who is attentive dedicated) and one who is not vacillating is also freed of his work (people should obey Him and do. His duty. They are then relieved).

32. Those who out of disrespect, do not obey and do the duty, being ignorant of all wisdom, are completely lost, mentally (See here Bhagavan is manifest which Arjuna and all the commentators have left cut) being ignorant of Bhagavan's advice to carry out the fight Commentators have taken it as part of the Karma Yoga of a Yogin).

33. The works of wise men by nature likened to his in born nature people follow their nature. What will repression do? (Arjuna is of that Kshatriya race warmonger and so on if he would desist from the duty he will of course be temsped and directed to do it).

34. Love and hatred depend on the senses direct them to the works arising out of the senses People are going in their ways. They are the obstacles in the accomplishment of the work It means that one shall not be a slave to organs of sense that work under the effect of love and hatred as they are the obstacles in the regular path.

35. One's own duty (Dharma) is better than the dharma of another however perfectly done it be. Own Dharma perhaps may not be of good results. It may bring in death defeats But that of another will have fear in its train.

36. Arjuna raises a doubt He wants to know why a person does his duty, though not wished for by himself as if compelled by an external agency. (See here Krishna a person is compelling Arjuna to do his duty). He Arjuna also wants to know why a person commit sin by doing a duty by compulsion, though he himself does not wish to do it (See Arjuna is not convinced).

37. Bhagavan gives the reply. It is desire, it is hatred born of passion (Rajo Guna) and it being very avaricious and sinful, is the enemy here (which leads one astray from his own right course, path against his will).
38. This is how it is enveloped or engulfed. It is like smoke covering the fire. It is like the dirt and dust that covers a mirror. It is like the umbilical cord covering a bale in the foetus. So is this (jnana) covered by the above enemies.

39. The wisdom of even the wise is enveloped by this enemy. It is as though the insatiable desire (of all types) This fire of desire cannot be put out (quenched or drenched).

40. It is said that the (Indriyas) sense organs the mind and the intellect are its seat. By these the person (one born) is deluded, wisdom/being covered (enveloped) by these.

41. Therefore, Oh Arjuna, control your sense organs at first drive away this sinful foe which destroys the wisdom and the superior/dom

42. It is said that the sense organs are important. But above the sense organs is the mind. Above the mind is intellect. What is above the intellect? It is He.

43. Thus knowing the Supreme by the intellect after controlling oneself by himself (not by any outer) agency drive away this foul enemy appeared in the form of unconquerable desire. This is the discourse end the Karma Yoga.

In conclusion I give a note here under-
What does Sree Krishna ask Arjuna to do?

Is it not to carry on the fight, the battle on hand? (See essay 'The Samkhya Yoga in the Bhagavath Gita', see star-zas 30-38 in this chapter and the last one.

You fight leaving aside every mental worry (11/30) I stress that Bhagavan is coming round to induce Arjuna more to fight (The Karma (11-47) than learn the Yogas which the commentators have voluminously, highly spoken of Bhagavan and Arjuna are at the moment of starting a terrible war. Arjuna loses heart at the sight of his grandsire Bhishma and preceptor Drona and all other relatives
So he has to be brought round by every mens possible. Hence Bhagavan not getting angry. (See II. 18 31-41)

See the advice in III 35 what is swadharma? if it be not fight in the battle field? The Yogas in the Geetha are there which cannot be denied They come in only in the course of the discourse. They have their place, value and devotional content. Bhagavan and Arjuna did not come there to teach and learn the Yogas.

Though the chapter Karma Yoga ends with Bhagavans behest to Arjuna to defeat the enemy appeared in the form of unconquerable desire, the advice of Bhagavan does not end there. We must know that Bhagavan was a mere Charioteer in the first chapter. He slowly began to show his divinity in the second chapter especially in II 61. And then finalising the advice to Arjuna with the words that he should contain all the desires within himself just as an ocean though full receiver more water. But Arjuna much ignorant as any of us takes that Bhagavan has advised two courses of action—use intellect which is better than action. Hence his question If intellect is far superior to action why he was compelled for the horrible action Arjuna wanted to know the better of the two courses—Arjuna is really ignorant as ourselves. Bhagavan really wanted to use the mature intellect to fight shilfully the war. Now Bhagavan takes the opportunity to infuse into the mind of Arjuna. That two courses of action not of Arjuna's understanding were set by him in the olden days, that of work for men of devotion (Karma Yogan) and that of knowledge for men in the battle-field (both) leading to final goal swarga) See II 37 and III 18. 30-38. See second chapter verse 46- 'yavanartha Udapane' Of all his knowledge Arjuna should do that one which is at present required (See my essay 'The view of the Absolute'). And now Bagavan goes over to chapter IV named 'Gnana Yoga'. He begins by telling that it was already told to Vivaswan. Now Bhagavan manifests himself quite clearly. Yet Arjuna, taking it as a general advice from an ordinary person does not give much heed to it.
CHAPTER IV NAMED GNANA YOGA

This chapter is named ‘Gnana Yoga’ because it contains much wisdom to be known by Arjuna. He was asked in the previous chapter, to win over the foe, that has appeared in the form (guise) of desire, the invincible desire. It is only after knowing the Supreme, the Higthest, the one higher than the senses, higher than the mind, higher than the intellect (wisdom) that the could win the foe? in turn, the mind, the intellect and know Him and follow Bhagavan’s advice. Citing many instances in the Karma Yoga like Janaka, for the sway over the world, Bhagavan impresses on the mind of Arjuna the importance of doing his duty. Arjuna is not fully convinced. This is inferred by Bhagavan. How? Because Arjuna was still sitting quiet in the chariot, raising doubt after doubt Bhagavan continues the discourse and says that this (Karma Yoga) was told to Sre Vivaswan in days of old. It is an undying Yoga. Vivaswan told it to Manu who taught it to his progeny. Thus it was handed over from progeny to progeny and finally was lost due to wear and tear of time. Thus the Rajarshi’s knew it. Now it is being told to you, Arjuna - in the battle field. Arjuna then raises the doubt that Vivaswan was born long long before, but Krishna is a man of the present. How could that happen? Bhagavan clears the doubt by telling that He and Arjuna had passed through many a birth, which He knows but Arjuna is ignorant of it. Arjuna being deluded by Maya does not even know, realise that it is Bhagavan the Supreme is sitting near him. He has on more than one occasion in the previous chapters mentioned that it was He. (See: II-61. III-22-24. 33 20) unborn, yet without an end and present in every created object, residing in Nature. But by means of His own divine wish takes birth.

Now He is openly saying why and what for. He is born. Yet Arjuna, drowned in Maya does not see Him. Hence the discourse continues, any amount of explanation - now existing - will not suffice just think over (Later XI 32—34). Now we will come to the text and see stanza after stanzas.
Bhagavan begins the discourse. He tells it to Arjuna that the Yoga (Karma Yoga) was first told to Sree Vivaswan who told it to Manu. Manu told it to Ikshwaku (all kshatriyas). He told it to the progeny the Rajarshis and by roll of time it was lost. So now again He tells it to Arjuna. He Arjuna, being a devotee and a friend it is told unto him. It is a secret that has been told.

Arjuna raises the doubt, natural to all human beings, Vivaswan lived years ago. But Krishna lives now. How could it be that Krishna told it to Vivswan? And Bhagavan gives the reply Himself and Arjuna had many a birth. He knows them but Arjuna knows them not. (See the difference Bhagavan and Arjuna no monism, but dualism another topic) Still Bhagavan makes it plainer than before. He is unborn eternal, Yet Lord of all beings, and taking Nature as His own He takes birth by His own Maya. Whenever there is failure of Dharma when Dharma declines and Adharma, waywardness, misconduct etc sprout in abundance, He takes birth-procreates Himself. What for? For the protection of the good and the virtuous and the destruction of the evil and also to re-establish the Dharma. He takes birth in Yuga after Yuga. (Here I can cite all the previous Avatars and the present one see XI. 32—34) He who knows His divine Birth and also His divine doings, gets no rebirth. That person reaches Him only when he leaves his body, that is when he dies. Oh Arjuna desires please know that many sages being purified after long tapas did reach Him. They cast away their desire fear and always taking refuge-in Him—

—and solely depending on him they attained Him. In whatever way they choose to reach. Him in that same manner He is accessible to them.

Whatever the ways there are on the different sides (everywhere) all those are His only. Know that there are different methods to serve to worship and pray or get dedicated unto Him. One who desires the fruit of his Karmas bounden—duties, propitiate the goods here. And it is very soon that they reap their fruit. (Does it not show Sakama Karma in the Gita? Look into our own Arjithas from the smallest (grithadipa to the highest, eversony Yagnas) We also see
good work gives good return and vice versa. Also see a account
seedling what grown up gives coconuts only no arecanut. Similarly
an arecanet seedling will give arecanuts only no coconuts.)

It is He who created the four castes. Though He is the maker
He is eternant He does not work

14. Works never pollute or defile Him Nor is He eager to obtain
their fruits. He who knows Him as such unoncerned, he too is not
bound by the works.

15. 16. Having known the works of those earlier men who sought de-
 deliverance let him (Arjuna) also perform his duty better than those
who did it earlier. Even the learned pandits do not know what work
is and what is no work because of delusion. Therefore Bhagavan
tells what work is. Knowing that he would overcome the ills or
evils.

17. One should know what work is, what wrong work is and what
is no work. Reality hard indeed is the way (type) of work. One
should know what is no (wrong) work in the works. He should
know the work in no work He who knows this is wise and the
person doing the work completely.

He, who bereft of desire and expectations begins his works having
burnt the works by his wisdom (having overcome or covered the
works by his wisdom) is called the erudite (the scholar).

Having forsaken the fruits of his works, quite independent and
always content or satisfied, though engaged in works he is not
doing any work.

20. Having no desire, controlling both the mind and the self one
who does only the bodily work, does not incur any sin.

What does Bhagavan mean in this and the next stanza? We may
think over. Is it not an inducement to fight?

One who is beyond the pairs of obtaining the desired object
by chance and the pleasure from it, and who is without a competitive (winning) spirit and who feels equal in gain or loss, though he has done it, he is not bound (tied up) in any way. That means that he is in no way bound (answerable)

23 One established in wisdom and who is free from attachment has his works completely set aside (molten) when the work is done for a fixed purpose (Yagna).

24. For him his offering is to Brahma (God) for him the offering is God. It is into the God-fire that it is offered by Brahma. It would go only to Brahma. It is done by the works of Brahma. That means that the doer the receiver, the path (means) are always the one and the same. None beyond that is a doer and a receiver (Brahma alone is fall Monism)

25. Some Yogins propitiate the Gods by their yogas others offer their Yagna (propitiate) in to the fire God by their own Yagnas.

26. By controlling the sense organs (ear etc) they sacrifice them into the fire of control, Others sacrifice the sound (and other objects of sense into the organs of sense.

27. Some others offer the works of the Indiras and the work of their life into fire of the control of the self kindled by their knowledge.

28. Sacrifice of the riches, sacrifice of austerities and the sacrifice of that practices, the attained knowledge and also otherwise are effected by Yagis of set objectives (See ‘Kayenavacha’ samarpan)

29. Some people sacrifice the Apama into prama it is vice versa by others and some by blocking the passing of the prana and the Apana by those engaged in the pranayama.

30 Some others restraining their food sacrifice life breaths (painchaprana -prana, Apana vyana, udana and samana) into the life itself. They are all knowers of their value and effect of sacrifice having got rid of their sins by their set goal, observing their duties (Yagna)
31. Those who eat the remains of their Yagnas reach the Absolute Brahman. This world is not for those who have no Yagnas. Then what to speak of others?

32. Thus a number of Yagnas, sacrifices were ordained by Brahma. They all originate as a result of work. Knowing this one gets liberation.

33. The sacrifice of knowledge-propagation of knowledge-is better than sacrifice (propaition) of materials (health) All Karmas end in knowledge. That means knowledge is superior to everything else. (See XVIII.)

34. Learn knowledge by questioning and by service to the learned. The seers of this category will advice you the real knowledge.

35. When you thus know it you will never again be deluded as now. Then you will see everything in you just as they abide in Me. (see that Arjuna is deluded is, in a fix, out of fear of fighting against odds, especially against Bhishma and Drona, fear of violating the domestic Dharma of his opinion and what not. He will realise that everyone is a mortal just like him.) Monism

36. Even if you are the greatest sinner everything will be crossed over by the raft of the superermost knowledge.

37. Just as fire turns fuel of ashes so does the fire of knowledge reduce all works to rule (works are burnt up by knowledge).

38. There is nothing so pure as Knowledge. Thus you will achieve everything in course of time having attained that yoga of knowledge. (Do your work.)

39. One who is eager to learn (attain) knowledge by attention and by governing in course of time having got knowledge will get absolute peace in course of time.

40. Ignorant one without attention and one who doubts, deteriorates. For one who is doubtful (full of doubts) there is no peace. He has neither this world nor the next.
41. One who has renounced his works cut off by knowledge who is devoid of doubts (one who has no doubts his doubts having been cut off by knowledge) so that man possessing his soul the works do not bind him. He is not fettered by work.

42. You cut off this Yoga of doubt (situation) created by doubt deeply seated in the heart by the sword of knowledge, arise and stand up—what for? To turn the Chariot away or to fight?) Let all your doubts be quelled by the sword of knowledge Look to your own duty on the grounds of knowledge Those doubts were born out of ignorance. The Chapter called 'Gnana Yoga' ends with advice to Arjuna to be a man of knowledge on various grounds. He should not be an ignorant person on such an occasion as this. But his doubts have not been totally cleared Hence his question in the next chapter. (V)

CHAPTER V. NAMED SANYASNA YOGA

Then again Arjuna completely deluded, still not convinced of his performance of duty after cutting asunder the yoga quite (different meaning) of doubt by the sword of knowledge, raises another question. Which of the two courses—complete remuniation of the works or their selfless performance, is better? And Bhagavan does not deride either of the two because, He says that both lead to bliss Yet of the two remuication of work is inferior to their performance. How? Sree Krishna gives the reply —and continues the discourse.

Sree Krishna stressed on the need of performance of works in the general sense for people striving for emancipation. Here Arjuna's performance of his work, the war I should say. Arjuna should know the qualities of a sanyasi (a man of renunciation). He who has no hatred and desires is called a Sanyasi. He is relieved of his feeling of pleasure too being free from either of the two.

4. It is the Childish men of little knowledge, that speak of the diverse ways (Samkhya philosophy and Yogia philosophy,) for them both lead to realisation (See the next stanza) But I should say that in attaining the final goal though the ways are different the goal is the same.
Here the word 'Samkhya' (and also in the next verse) is that pertaining to a soldier (See II 37. 'Hathova prapsyasi swargam' – the goal aimed at) Therefore one who resorts to any one of these will attain the result of both (emancipation)

5. The places reached by the fighters (if they die) see here not the Samkhya Philosophy which is hard to obtain (see next stanza) is also reached by observing the Yoga Course. Those who see both as one (Samkyam and Yogam) they really see indeed.

6. Without Yoga it is hard to attain Sanyasa. But those who have that Yoga they go to (reach) the Braemam in no long a time that is he gets swarga quite easily.

Note: Now we see how the Gitpanishad (the discourse) is prolonged in the previous chapter it was disclosed that Bhagavan takes birth (IV 7 whenever the Dharma degenerates and the Adharma begins to rise up and have its supremacy in order to protect the good and destroy the wicked and the sinful (we all know the previous Avatars of Bhagavan) In this exposition Arjuna has been given a lot of knowledge explaining what Karma or no Karma or even wrong Karma is, the effects of doing Karma the sacrifices without attachment to the fruits, the various types of sacrifices and how Arjuna should in accordance with the knowledge that bodily work will not entail any sin when he has been so widely instructed, he again raises the doubt if renouncing the duty and the performance of the duty have both been advised to him. So which way he should follow hence the renouncing the duty of a Sanyasin or the performance of the duty. Therefore the Sanyasa Yoga has been expounded by Bhagavan. which, He says, will involve more difficulty to attain the real goal. Thus comes the Sanyasa Yoga.

7. He should have these qualities. He should have overcome the sense organs, that is he should never be guided by the sense organs. He should control the self-(Vijithatma). He should be pure. He should feel his own self is the self of all such a person, though his work is not defiled (not affected) by those works.
8. 9. The knowledge of the truth, the fit person, that he does it because he knows that it is the organs of sense and otherwise that are engaged in the works performed by them, for example in seeing, in hearing, touching, smelling, eating, in walking, in breathing, in sleeping, in speaking, in ejecting, in grasping, in closing or opening of the eyes and so on - in all these he takes them as done by the particular organ and not by himself. The organs are engaged in their work - so he thinks.

10. Dedicating all his works to God, the Supreme, one who does his works without the trace of any attachment is never defiled by sin just as a lotus leaf is not wetted by water look into the simile here A lotus leaf stands in the water (born in the mud) it is surrounded by water, yet it is not wetted by water. So should a sanyasi be feel like that.

11. For the purification of the self a Yogih does his works by the body, mind, the understanding and even by the organ of sense without attachment.

12. A fit person discarding the fruits (effects) of his actions gets serene peace of mind. But an unfit person always bent on desire for the fruits is always tied up. He gets no peace of mind.

13. Having renounced all works with a willful mind he is always happy. He knows that the self, soul is reciding in the city of nine gates neither working nor causing any one to work.

Note: Most people take the Navadwaras as follows: Two nostrils, two eyes, two ears, one mouth, one anus, and one sex organ. But I would like to suggest to exclude the last two and in their place, take the mammary glands - (20) feeding glands, barring these two I remember to have read in a commentary that the nine gates are situated inside the throat. We may take anyone of the three ideas.

14. The Lord does not create an agent for a work nor does he create a work, nor does he fix (mention) any connection between the work and its fruit. It is the course of nature, a person's natural bent that is involved.
15. The Supreme Lord does not at all assign sin or merit of a deed. People are deluded because their knowledge is veiled by ignorance. good and evil deeds bearing their own results have to be considered separately. Hence people should desirest from evil deeds.

16. Those whose knowledge overcomes the ignorance get the light of knowledge just as the ever illumining Sun. (Therefore people must be wise or, they must seek out knowledge)

17. know Him, be one with Him, depend on Him, always strive for Him. Then cleansing from all the sins by the knowledge (of the Absolute) they do not come into the cycle of birth and death (They reach the serene state)

18. The wise look upon a learned erudite Brahmana, a cow, an elephant a dog or an out caste (one who eats dogs flesh swapaki) always alike he finds every one alike because of the presence of His Amsa in them too.

19. Such pandits (wisemen) have seen equality in all. Everything is equal to a Brahmana bereft of evil. Hence they all (wisemen-sages) reside in Brahman.

20. One who never rejoices when something is gained or never hates when something is not gained or never hates, not a man of ignorance, knowing the Brahman, resides always in Brahman only.

21. One who having no contact with external objects enjoys the pleasure of the Brahman, without any concern, may be said to be in union with Brahman. He enjoys verily endless peace.

22. The wise men do not rejoice in the transient pleasures born of contact with external objects of pleasures. (only people of loud-minds take pleasures in them ‘Oh Arjuna, know that’)

23. Those who are capable to renounce the force of desire and anger even before he leaves his body (the time of death) They are
the fit person, they are the happy persons.

24. That one who is happy within who rests within, who is enlightened within really reaches the Beatitudo of God that being at the time of his end.

25. Sages attain the supreme abode whose sins are gradually reduced. They get it when the sinful (or evil deeds) and the good acts are cut asunder and when they are eager for the welfare of all beings.

26. Sages, who have controlled their minds being free from desire and anger and who have known the self, the soul, have the emaciation around themselves and they recede therein.

27. 28. Taking a cursory glance of the surrounding by the eyes and fixing their gaze at the middle, between the brows, regulating the Prana and Apana (inward and outward breaths), moving within the nostrils, controlling the sense organs and mind and the intellect, one who has put away desire, fear and anger, such a person is said to be always relieved one and a man of correct attainment.

29. One who knows Him as the receiver of all sacrifices and austerities the great Lord of all creations, the friend of all, reaches (to obtain) the long wished for peace.

Thus the path to observe and attain the Sannyasa (I take) Yoga the qualifies of a Sanyasin and its final achievements have been described in detail by Bhagavan in answer to the simple question of Arjuna as to which is better—selfless performance of the duty or complete renunciation. Then Bhagavan Himself continues the advice in the next chapter.

CHAPTER VI NAMED DHYANA-YOGA

Bhagavan begins saying that one, who without resorting to the fruit thereof does the deed he ought to do is really called a real Sannyasi and a Yogi. It is not the one who does not keep the fires or does not perform the duty.

2 That which is called Sannyasa is also called the Yoga. By mere
renunciation of the duty mentally alone he cannot be termed a Yogi. He has to perform the duties assigned to him.

3. To attain or ascend the steps of Yogins, Muni, Karma is said to be his means. And when he has attained it, it is because of serenity. He should maintain serenity.

4. When one has no liking for the objects of sense and also has no anxiety for works, he has renounced everything with a determined mind, he can be said to have attained the state of Yoga. Not a Yogi by outward appearance only.

5. Raise the Self by the Self (Don’t be a pretender) Don’t degrade the self, for self is both the friend (relation) and the enemy of the self.

6. Self is friend of one who has the self (soul) who has vindicated (known) the self. One who has no self (soul to be said) is a foe to himself, and remains as a real foe.

7. The man of calm serenity having won over the soul will have the supreme soul in his possession. He would be equal in heat or cold, in pleasure or sorrow and in respect or disrespect.

8. The Yogi who is content with knowledge and super knowledge is said to be the fit Yogin finding equality in a clod of earth, a piece of iron and even in gold. He is said to be reciding within a fort having conquered the sense organs. (He has no liking for gold and dislike for a clod of earth or a piece of iron).

9. He is indifferent to friends and relations. He is impartial to angry relations (or to anger and relations) Among the virtuous and the sinful his considered intellect (behaviour) is conspicuous and adorable.

10, 11, 12, 13, 14 In solitude he brings his self under control sitting alone controlling his mind and soul, he does not desire anything nor does he receive anything. In a clean (pure) place, not too high or too low he should arrange a seat on a deer skin spread over the Kusa grass. Sitting on this he should concentrate his mind restraining his mind and the work of the sense organs. He should thus practise Yoga
for his own purification. And in doing so he should hold his body, head and neck erect without motion. He should look at the tip of the nose without looking on any side with a peaceful mind and without any fear. Keeping complete (Perfect) celebacy he should regulating (controlling) the mind (sit completely intent on Him (as he is now a competent or fit person)

15. That Yogı who thus contemplates, regulating his mind, gets the supreme peace abiding in Him That means he (the Yogin) attains the beatitude of God

Note: Sree Krishna is still more manifest here (see verses 14 and 15.

16. Yoga is not for one who eats too much or for one who does not take food though alone. Nor is the Yoga for one who sleeps too much nor for one who does not sleep at all.

17. It is for one who regulates his food and for one who has regulated work. It is also for one who has regulated sleep or vigils. For him the Yoga is a remedy for all his sorrows (and short comings

18. When the regulated mind recides in himself without any regard for the desires that person is said to be fit or competent (for the Yoga).

19. That yogi of trained mind and he who has resorted to the self contained soul, is said to be a lighted taper in a windless place. The taper does not flicker at all. So the yogi is unaffected. Where the mind is at last being restrained (from outside objects) by the practice of yoga Where the self is also restrained by the mind when it (the retrained self) is in the self, then alone he really rejoices.

21. That extreme pleasure, not realised by the intellect or which is unshaken even at the place of one's rest is not at all shaken one should know it by all the reasoning powers.

22. when it is obtained there is nothing more to be gained. He thinks there is nothing further (to achieve) in this state even the greatest sorrow will not shake him.
23. It is obtained after severe hard practice, and a severance from it is painful. It has to be earned with a determined mind quite unshaken.

24. 25. 26. Renouncing every desire born of imagination restraining all the organs of sense on all sides by the mind, controlling the remembrance by degrees, by the intellect. Putting the mind within the self without thinking of anything else, wherever the fickling mind goes astray that too should be brought under control.

27. To such a person, to such a man of serene peace of mind to that yogin comes the extreme happiness born of the Brahmam without a speck of sin—he gets spotless happiness.

28. That Yogin, whose sins are dispelled and whose self is made united with Brahma, feels utmost happiness.

29. The Yogin who sees his self present in everything and all the created things present in himself by the presence of the yoga—he sees no difference in anything created.

30. He who sees Him (Bhagavan) everywhere and everything in Him to him He is not lost and he is not lost for Him.

31. He who worships Him remaining in one form yet present, in all, always remains in Him.

32. Oh Arjuna comparing himself with every thing though he is happy or the opposite, he is considered the superiormost.

Note: Arjuna, having heard so much about the meditative faculties, the way to meditate, the effect of meditation and the attainments of a yogin, still finds difficulty as to how he could concentrate or train his mind which is so slippery, fickle and ever unsteady. Hence the dialogue continues. He asks Bhagavan.

33. The Yoga which He had so logically and reasoningly described is not easily understandable by him because of his unsteady nature.
34. The mind is fickle. It is equally violent, mighty and obstinate. To tame it is so difficult as to subdue the wind.

35. Bhagavan replies thus. He admits that the control of the mind is very difficult and that the mind is fickle. But by practice and by steady effort it can be brought under control.

36. 37. He admits that it (the Yoga) is unobtainable for a person who has not controlled the self. To him of controlled mind it is possible to obtain by his skill gradually. For one who has failed to obtain Yoga because of unsteady mind, yet striving to get it but do not get it, (but not gaining it). Arjuna asks what way does he go? Are not his efforts wasted in vain?

38. Having lost his hold of both (concentration and meditation to attain to Yoga) and not having any steady seat in either, does he not perish like a cloud in the skies, quite ignorant of the Supreme (the Brahman)?

39. "This is my doubt, Oh Krishna, which I request you to completely cut off. There is no one else to cut off this doubt excepting you". Says Arjuna.

40. Bhagavan readily gives the reply to all of Arjuna's fears. Bear in mind Arjuna, (and ourselves) that there is no cessation for him, both in this world or in the next. For one who has some deed to his credit will never go astay (He will have good effects only).

41. A man fallen from Yoga goes to where the virtuous souls are living there as one among them there-after he gets return but in the house of the pure, and prosperous people.

42. Oh Arjuna he gets rebirth in the house of very wise pious Yogins. But he should know that this type of birth is very rare.

43. There he gets the wisdom of the previous life (birth) (by slow degrees) He easily and happily gets into contact with his previous efforts in the previous body a second time for perfection.
44. He, of course, out of previous practice is fed and led on by not quite appreciable, yet being desirous to gain knowledge about Yoga, he remains beyond the sphere of sound.

45. That Yogi free from all sins by his striving to obtain perfect Yoga, after a series of births, reaches the primal state (gets the Supreme).

46. A Yogi (a perfect Yogi) is considered above all—That is he is above a man of Tapas (austerities), he is above the man of knowledge and what not, he is above a man of works. Therefore Oh Arjuna, you become a Yogi.

47. And of all the Yogins those that are in wholly bent on Me worship Me intently, he is considered the most fit person. (Bhagavan is quite manifest here).

Note: Arjuna is given the highest advice as to how to practise how to attain Yoga by meditation in the proper lines. He is also advised about the case of a person failing to attain to Yoga, though he strives. Finally he has been told about a perfect Yogi. Still Bhagavan continues in the next-Chapter He is This chapter called "Dhyana Yoga" being ended, to tell about the special knowledge, "Vignana Yoga" Which Arjuna (and ourselves) should learn.

CHAPTER VII NAMED VIGNANA YOGA

Bhagavan knowing that Arjuna has to learn much more, being still in a delirium or delusion says that fixing his (Arjuna’s) mind on Him and trying to have union with Him, he (Arjuna) should know in full all that which would enable him to know the Bhagavan without fail. That is He would explain the path by which he could realise Bhagavan as sure as anything.

2. The knowledge, named the special knowledge He would expounded to Arjuna and after knowing that there would remain nothing more to be learnt.
3. Of thousands of men few only try for attainment (for regulating their activities) and out of such people of regulated activities and attainments only a very few know Him in reality.

4. His eight-fold nature is made up of the five elements viz. earth, water, fire, air, and the sky, the mind, the intellect and the self the eight in all-all quite separate (Yet-joined?)

5. These make up the regular self. But over and above this nature is the higher One, which sustains all the created beings.

6. He, Arjuna should know that these are the sources of origin of all. This is a small knowledge. He must know that He is the cause, the source or even the origin and the cessation of the whole world.

7. There is however nothing beyond Him or apart from Him. Everything has been strung on Him just as the beads on a string.

8. He is the taste in the water, the brilliance in the moon and the sun, the sound in the atmosphere and manliness or valour in man.

9. He is the pure smell of the earth, the brightness in the fire the latent life of the creatures and the austerity of all the ascetics.

10. Arjuna should know that He is the imperishable seed of created things. He is that wisdom (intellect) of the wise, and the glory of the gloriosus.

11. He is the might in the mighty free from (of those that are without) desire and passion. He is also the desire (passion) in the being which is not in conflict with Dharma or usage.

12. Whatever the forms of the satvik, the Rajasic or the tamasic forms be Arjuna should, understand that all are from Him. He does not reside in those bhavas, but they are all in Him.

13. This universe is everywhere pervaded by those three forms (gunas). Being deluded man does not know that they are from Him who is above everything and Eternal.
14. This spell of divine qualities is not easy to overcome those that reach Him really, they cross over this Maya (spell).

15. The lowliest (wicked or cruel) and foolish men do not reach Him because if their wisdom is over cast (stolen away) having assumed the form of the diabolic.

16. But men of virtuous deeds and belonging to the four different types namely, one in distress, one desirous of knowledge, one who desires Wealth and one who is really a man of knowledge, do worship Him.

17. Of these the wise is the really fit because he is especially devoted. He is specially endeared to Him because he knows the Supreme (meaning object) He is really dear to Him.

18. All these are really virtuous. The wise are self-realised. He really remains fit, knowing that He is the only resort to abide in.

19. After many a birth the wise one comes to. Me One who knows that Vasudeva is the All, is quite rare.

20. People of different desires, carried away by those desires, reach other deities. Observing particular vows as directed by natural bent they go to the other objectives.

21. People may resort to any deity (objective) with faith. Making the infallible faith steady and steadfast it gives them their objective.

22. He with explicit faith propitiates (Worships) the God He then obtains the object of his desires. It is He who has granted them (He is the donor of all the objects of the desires).

23. To men of lower intellect the fruits are obtained in that way. Those who do sacrifice to the Gods go to them but those who worship Him come on to Him.

Note: Is there not at least a trace, if not quite prominent, of the Sakamakarma? Annotators and the vociferous speakers there are who tell that the Gita emphatically denies Sakamakarma, that it speaks
only of Nishkamakarma. No other proof is required for doing Saka-
makarma, though at other places also it is advocated.

24. Not knowing His Eternal, imperishable self men of limited
knowledge say that He has assumed the form of an individual
from something unmanifest.

25. He is not manifest to all being veiled by divine Maya. The
foolish people (the laymen at large) do not know the imperishable un-
born nature

26. He knows everything that took place. He knows the present (exi-
sting) He knows the would be (future) beings (He knows the past, pre-
sent and future).

27. All beings derided by desire (love) and hate, and by pair of
all types of opposites, attain their ultimate goals enveloped in del-
usion.

28. Of the people of meritorious deeds whose sins have come to
an end, they being free from the delusion of the opposites, pray
and worship Him with a steadfast mind.

29. Those desirous of freedom from oldage and death (come) go
to Him for succour and they strive well. Such people know the
Absolute, the works regarding the attainment of the Soul, all based
on the Karma.

30. Those, who know Him as that one God who underlies all
beings, and who underlies all the sacrifices even at the time of
their death, Know the real truth, Him, being of trained and fit mind.

Note: In this chapter in expounding the special knowledge to Ar-
juna (and to us) Bhagavan is explaining the knowledge one sho-
uld have about what He Himself is, and how He could be appro-
ached, who all are the persons that approach Him and their pur-
pose, and how even at the time of death He could be approach-
ed and attained with its final effect. This advice is given: We
must know, without a word of query from Arjuna-When that has
been given Arjuna, the Soldier in arms asks what the meaning of the last words in the last stanza and hence his query in the next chapter named Akshara Brahma Yoga.

CHAPTER VIII NAMED THE AKSHARA BRAHMA YOGA

Before commencing with the elucidation of the meaning of the stanzas one by one, let me first say a word about the Akshara Brahma. The meaning may be clear or known to many. Yet to make it still more clear to the ordinary people let me explain 'Akshara' as one without wear and tear. It does not wear out, it is not wearing out. It is Eternal. Through all these ages it has not worn out. In future too it will not wear out. Unborn, Eternal without an End or cessation it continues. Just like Isa, It is beyond definition and comprehension along with "Brahman" which too is unseen, unfelt, unheard, without smell or taste, unburnt, unwetted, uncut, un-shrunk, without measure as length, breadth or height (depth), without weight or the other physical or materialistic qualities incomprehensible to the ordinary persons. But it can be realised and attained by persons, by extra high souled persons like Kapila or some other Munis. The steps and procedures to realise it, to attain the Supreme God have been described in the earlier chapters. This chapter is comparatively short which is in answer to Arjuna's query. And what is Arjuna's query and Bhagavan's answer to that? The query is in consequence of Bhagavan's last words in the last chapter.

Arjuna asks that blessed Purshothama, what the indefinable Absolute (Brahman) is, what that inborn spirit (Soul) is, what work is, what it is that created beings are, what it is that is called God and the questions do not end there. Arjuna continues. How is the formal sacrifice, who it is that which is in the body, and how by a trained self (person) Can He be known at the time of his death. And now Bhagavan begins to explain all these in His answer. The Supreme Absolute is Akshara, one without wear and tear (defined already) one's own in-born self (soul is called the real Nature, and all that is work, which is employed in the creations of everything (personal). All that has been created have cessation
the Purusha (known in the Vedas, especially in the Purushasuktha (and later in the 15th Chapter in this Gita) is the Supreme God. He is Himself the sacrifice; in this present body (Sree Krishna) These are the details Ob, Arjuna, best of embodied ones (people). This. is enunciated in the Vishnu Sahasranamam and in many other instances in this book itself in slightly different verses).

5. He who leaves his body (at his death) if he thinks on Him only attains to His self only-if that there is no doubt at all. (is not Bhagavan manifesting as Krishna)?

6. Whatever form one thinks of at the time of his death, he reaches (attains) that form only, being ever thoughtful of that.

7. Therefore Arjuna is always to think of Him and having always set his mind and intellect on Him, Arjuna will surely reach Him. Why is this problem of fight brought in this Akshara Brahma Yoga. Bhagavan is ever awake of the situation context and the aim of the discourse. He is reminding Arjuna of his duty in the most appropriate sequence (see Samyena Madhusudana earlier).

8. By his practised Yoga (Practice in archery and see Yoga means opportunity, chance or occasion also (Sae 2nd chapter) by the intellect or the wisdom not going astray he will reach the Supreme Parama Purusha, elways thinking on Him.

9, 10. Thinking on that commanding force of the learned, and also thinking on that supporter of all, who is beyond the knowable, and who is bright as the Sun beyond darkness (Who dispels darkness) yet smaller than the smallest, even at the time of death with a steady mind with devotion, and that Yogabala (mentioned already) directing the life force (life breath) between the eyebrows he reaches that Supreme State. Is anything more required to show that there is the urge from Krishna to fight the battle with a steady (never swaying) mind always devoted to that Impersonal Person?

11. And this state is obtainable by others too. That Akshara (Say Om) see 12. 13 which the learners or the knowers of the Vedas
day, that which the ascetics enter leaving away their desires, to obtain which the Brahmacarya is observed, That-fore most objective place, is obtained has been breifly said (expounded). It is explained here in deatil.

12. 13. For ordinary yogis here is a course controlling all the external gates in the body, fixing the mind in the heart, directing the life (breath) on to the centre of the crest, uttering OM-the Brahman, as he meditates on Him at the time of his parting away from that body he attains the Supreme state.

14. He is also easily obtained (reached) by one Yogi who constantly meditates on Him without a straying mind by his ever striving aim.

15. And having reached Him, the place of grief (the world) transient as it is, is not obtained again having obtained their aimed objective (They are not reborn).

16. From Brahman downwards everything (people) is subject to rebirth. But after reaching Him no one has rebirth.

17. It is said (known) that the day of Brahman-last a thousand yugas. Similarly the night of the Brahman is another thousand yugas. Those people who know the duration they are the knowers of the complete day of Brahman.

18. From unmanifest come (evolve) everything at the break of day. At the approach of the night they dissolve again into the unmanifest.

19. All these created things coming again and again into existence must of necessity dissolve into the night and at the break of day they must again come into existence.

20. But beyond this unmanifest there is still another unmanifest which is eternal. This is eternal and undying. It is present in all the creations, and though they die, that unmanifest does not die.

21. This unmanifest is called the Akshara the imperishable and it is
the Supreme Abode On reaching that one one does not return (has no rebirth it is His Abode.

22. That Purusha can be achieved only by devotion, not by any other means. All these created objects are contained in Him, by whom all this is pervaded.

23. The period of departure (death) of Yogins subject to rebirth or no rebirth is explained. That Yogi departing during certain periods are subject to rebirth or no rebirth—see here under.

24. Fire, light, day-time, the six months of Northern Solstice and the bright half of the month are the periods which are favourable for people going to Brahma, for those people having the knowledge of the Brahman.

25. Those who part during the time of smoke, night, dark half of the month and the six months of the Southern Solstice will reach the Lunar atmosphere only—and they will be reborn (they will have rebirth)

26. The two ways, the bright one and the dark one—are the two permanent ways. By one, one doesn't return but by the other one departs only to return.

27. The Yogin who understands these two paths is never deluded. Arjuna is therefore asked to become a steadfast Yogin (We must know why Bhishma desired to depart during the Northern solstice—He had the power to chose death at the time of his choice. The battle is fought during Southern Solstice).

28. All the good effects enunciated in the Vedas! the sacrifices, for the offer of so many types of Dana obtained by a Yogin who knows this and attains to the foremost place— the beatitude of God.

Note: Here through Arjuna we know what that Highest Abode, Akshara Brahman is, and how to attain it let me tell here that some words here in this Gita have to be understood with reference to the proper context. The words, Samkhya (and its derivatives) Yoga and Karma do not always mean only the hard and fast meaning
explained by many commentators and in consequence understood by
the common folk.

Bhagavan continues His discourse and lays bare the most secret
Yoga "Rajavidya Rajaguhyam" in the next Chapter.

CHAPTER IX - NAMED RAJAVIDYA RAJAGUHYAM

We must know that Bhagavan Sree krishna is a Kshatriya, is the
master of the Yogas and Arjuna, the Kshatriya disciple. He is eager
to learn the Yogas from the master. Bhagavan is now expounding the
kingly (Raja, sovereign) Yoga, the most secret one to the non-jealous
Arjuna, though he has not asked for it. Bhagavan is taking the initiative
This, if understood with the help of the general-knowledge and the
special knowledge it will surely make him free from all evil effects
(ends). That will lead him to his well being. Let us see what Bhagavan
says, all by himself without a word from Arjuna throughout the
whole chapter.

1. Bhagavan tells that it is the most secret one. He would disclose
it to Arjuna who is free of jealousy of any sort. If it is known (and
practised) along with his general knowledge and the special knowledge
as already imparted, he would be quite free from all types of evils

2. It is a sovereign knowledge, and sovereign secret. It is the most
pure and the best. It is in accordance with the Dharma (Cusonary
duties). It is obtained from direct pure observation. It is so easy
to practise. He, Arjuna should know that It is eternal (imperishable)

3. A man having no regard to this (unmiudful of it) and follows
his own course does not reach Him, He returns to the course of
death (and rebirth) in the material world-(Samsara).

4. In the unmanifest form (Sree Krishna) pervades the whole earth
All the creations abide in Him but He does not recide in them.

5. He, Arjuna, should yet know that all the creations recide in Him;
Arjuna should also know that it is this divine mystery. He is the
protector (ruler) of all those creations. He is in them. His own self being present in them in their own forms.

6. Just as the air is present in the atmosphere, always pervades everywhere so do all the creations abide in Him.

7. During the time of dissolution all the creations reach (retire) to his own Nature and during the time of creation at the beginning of a Kalpa, He brings them forth again.

8. Taking Nature as His own, He reproduces them again and again. The whole (all) creations are quite dependent on nature and they are helpless being solely governed by nature.

9. Those acts do not at all bind Him. He remains unconcerned and unattached being indifferent in those works.

10. Under His guidance and control Nature gives birth to those that move and those that don't move. On this account they take ‘cycles.

11. Not knowing His supreme nature as the Lord of all the created beings, the unwitty persons, ignorant people do not know Him when He has assumed a human form.

Note: Even Arjuna does not know Him. Remember that Duryodhana and his party didn't know Him when He went to Duryodhana's Durbar to speak as a messenger of the Pandavas to bring them to terms in order to avoid a fight. On the other hand they ventured to tie him up.

12. Vain hopes, vain works, vain knowledge conjoined with absent mindedness all embodied in the devilish and demoniacal forms they depend on the deceptive nature which misguides them.

13. But the high souled persons, the learned depending solely on His divine Nature, worship Him without any distraction, knowing that He is the source of all-creations and that He is imperishable.

14. Being steadfast in their prayers the men of practised minds and quite fit for their prayers and observing, their vows of attachment to
Him always praise and prostrate before Him with utmost devotion.

15. In one way or the other or in all the ways men throughout the world of practised minds solely direct their attention on Him by the sacrifice of their knowledge. Everywhere He is being looked upon for support, using their unfailing wisdom.

16. He is the Yagna Fire, He is the means of sacrifice, He is the oblation to the Pithrus, He is the medicine (medicinal herb) He is the sacred Mantra, He is the ghee (for oblation) He is the fire and He is that which is offered.

17. He is the father (the creator) of the earth (universe) He is the mother and the grand father (Brahman) He is to be known as the pure OM - and also He is the three Vedas - The Rig, the Yajus, and the saman.

18. He is the path (to attain the Goal) He is the Lord; He is the Abode, He is the witness, He is the shelter, He is the friend, He is the Origin, He is the dissolution, the base and imperishable seed (the source).

19. He gives heat (heats everything). He is rain - He holds back or sends forth (creates) everything. He is the Amrita (nectar) He is the God of death - He is all that is good (well) and all that is ill.

20. Those sinless people, by their sacrifices ordained by the Vedas pray to Him by their sacrifices. They having reached the world of Indra by accumulating Vritie punya enjoy the celestial pleasures, and lead a Godly life.

21. Having enjoyed the vast celestial world for a time return to the world again when their punya (effects of good deeds) have exhausted. Thus following this three-fold path, and keeping on this three-fold path, they (the devotes) attain their long desired objectives. (Attain punya by sacrifice - go to the Heaven, Indran's abode. Enjoy the pleasures when that is exhausted return to Earth. Do this several times and attain the objects of our desires.)
22. Without thinking on anyone else he who serves Him, has his welfare looked after by Him. That means one should always think of Him, do his service ordained by the Vedas. Then he will have his desires fulfilled.

Is not rebirth as also the Sakama Karma proclaimed here?

23. Even those devotees that propitiate the other Gods by doing services to them (in the prescribed way) they too serve Him only but not in the way prescribed to pray unto Him.

Note: We know that each deity has to be propitiated in a prescribed manner, particular for that deity. Remember that the different deities in the different temples have got different types of Arjithas and each item suited to our pocket.

24. He is the recipient and Lord of all the Sacrifices (Arijitas) Then people at large do not know Him in His real form. Hence such people fall.

25. Those who attach themselves to Gods by doing such services, reach the Gods. Those who attach themselves to Pithrus by doing their services reach the pithrus. Those who serve the creations ghosts evil spirits also attain them and those that propitiate Him, really each Him.

26. How to propitiate Him? It is not difficult at all for one who with ardent utmost devotion offers a leaf, a flower, a fruit or even pure water (which are easy to obtain and quite simple) He accepts that devotee’s ardent and devotional offer and eats it (partakes of it) See here Bhagavan is always so kind.

27. But also look here- whatever one does, whatever one eats, whatever one offers in the fire whatever one gives away, whatever austerity one observes ‘Oh Arjuna’ that one should offer it to Him.

Note: Here I have to remind that after every religious rite one is made to say or he says himself with a Thulesi leaf in his hand ‘Kayeni Vacha, Manasendriyam Samarpayami’
and then offers the Thuasi leaf to the deity. Very few people know why it is done and very few know the meaning.

28. One (Arjuna) gets relieved from. The good or evil fruits derived from the Karma in that way, even one (Arjuna) of Samkhya Yoga gets relieved and reaches Him.

29. He, the Bhagavan, is equal to all the created beings. No one is hateful to Him, nor is there one quite dear. Those who (one devoted) dedicate to Him, they are in Him and He is in them too.

30. He, who of even evil deeds too, pray to Him intently without resorting to any other, should be considered to be correct, right and righteous as he has decided the right way.

31. He, soon becomes righteous He gets lasting, perpetual peace Arjuna should know that His devotee does not perish (VI 40).

32. Those, though born of evil wombs who completely depend on Him, though they be women, Vaisyas or even Sudras, obtain the highest state, Mukthi.

33. Then what to say about the Holy Brahmanas or the devoted Krigly saints (Kshatriyas) I having come into this transcient fleeting and unhappy world full of ills, Arjuna should pray unto Him.

34. Arjuna the devotee should of his own mind towards Him. he should pray unto Him. prostrate unto Him. Being always intent on Him, Arjuna will surely reach Him. Thus the most secret was disclosed unto Arjuna the Kshatriya warrior and the chapter 'Raja Vidyā Rajaguhya' (Secret) Yoga ends.

Note: We must understand that Arjuna had asked Krishna the Chaarioteer to station the chariot (of course after having taken a view of the army and the stal warts in between the two armies especially in front of Bhishma and Drona the revered persons. Arjuna is still sitting though at least on two occasions he was asked to stand up. Either his delirium has not subsided or he wanted to hear more from dear Krishna, the Yogeswara. And in the next chapter it is Bhagavan
who takes the initiative to speak. On Arjuna's hearing something new (IX 10-11) Arjuna becomes inquisitive to learn more. So he questions Bhagavan and Bhagavan clears his doubts on that account Bhagavan does not get angry on any account-Arjuna is not impatient too.

CHAPTER X NAMED VIBHUTI YOGA

Bhagavan begins by addressing Arjuna as Mahabahu (mighty armed only to encourage him) He should pay heed to his supreme word with a will to do Good to him, of aver increasing delight, only good.

2. He says that neither the host of Gods nor the Maharshis know about His origin He is the source of all the Gods and the sages too.

3. One, who understands that He is without a beginning and that He is unborn and that H is the great Lord of the world, is a wise man being free from all sins.

4. 5 Intellect, wisdom, sanity, patience, truthfulness, self-control, quietness, happiness or pain, existence or non-existence, fear, fearlessness (shelter), non-violence, equanimity, contentment, austerity, giving (Dana), fame and ill-fame-What all qualities are there in the created objects, they have their origin from Him only.

6. The seven sages of yore (Saptarshis) and the four Manu have their origin from His mind (they were born of His will) And it is from them, that the whole mankind has evolved.

7. One, who knows the divine greatness and their conjunction (Communion) in Him in truth will go to Him by the power of His compassion towards Him.

8. He is the source of all Everything works because of Him knowing this the intelligent people worship Him from their own hearts.

9. Being always intent on Him their minds and even their lives solely resting on Him, the people talk about Him amongst themselves. Thus they feel happy and enlightened among themselves.
10. To such people that are always devoted to Him and worship Him whole-heartedly (with contentment) He showers on them the Wisdom (Budhi Yoga, Jnana) by which they attain Him.

11. Having compassion on them He dispels their ignorance (the darkness) which resides in them by the divine light of brilliance.

Having heard this Arjuna becomes more inquisitive and he asks or rather tells that he had heard such things from the divine sages and so he takes it as true. He tells that neither the Gods nor the demons know His personality. See he mentions only about the sages—not about any Kingly sage as Vishwamitra (of the Kshatriya race).

12. 13. Arjuna tells that Sree Krishna is the highest, the Supreme the Supreme abode (to seek for) the holiest (the purest) the Paramapurusha, everlasting, the first God and unborn. So says the sages, the divine sage Narada, Asita, Devala and Vyasa and He Himself says it as such.

14. He, Arjuna understands it as truth, whatever is being told to him. Neither the Gods nor the demons know the various manifestations of His divineself.

15. Arjuna says that He alone knows Himself calling Him Purushohama He says that Bhagavan Himself is the form of all beings, Lord of all beings, Gods and of the whole universe.

16. He, Bhagavan should tell all about His own Divine forms, that He pervades in, in this universe.

17. How could Arjuna know Sree Krishna, the Yogi, being ever-thinking on Him. In what all forms should he (Arjuna) think of Him.

18. He asks Sree Krishna to speak in detail about His own presence in the material world. He should tell it again because he doesn’t feel contented hearing such pleasing words. The speech is nectar to him (as it is to us).
Note: Then Bhagavan gives a list, so to say, of the various forms or manifestations existing and that have existed.

19. With wonder Bhagavan narrates to Arjuna first telling him that He would tell about the chief (important) Divine forms, because there is no end to the various forms.

20. He is the soul-Himself present in every created thing. He is the beginning, the middle and the end of all.

21. Of the Adityas He is Vishnu (remember Dwadasadityas) Of the lights he is the sun with his rays. He is Marichi among the Maruts and among the stars He is the Moon.

22. Of the Vedas He is the Sama Veda, Of the Gods He is the king Indra. Among the Indriyas He is the mind. And among living beings He is the intellect.

23. Among the Rudras (remember Ekadasa Rudras) He is Sankara. Among the Yaksha and Rakshas He is the lord of wealth, that is, Kubera Of the Vasus (eight in number) He is Fire God, and among the mountains He is the Meru.

24. Among the priests He is Brihaspati Of the army generals He is Skanda (Subramanya). Of the lakes He is the vast ocean.

25. Among the Maharshis He is the great Bhrigu. Of the words He is the one-lettered one (OM). Of the sacrifices He is the silent prayer (Japa) Of the immovables He is the great Himalayas.

26. Of all the trees He is the Aswatha (Peepal) tree. Among the Divine sages He is Narada Among the Gandharavas He is Chitranatha Among the men of attainments (Sidhas) He is the sage Kapila.

27. Among the horses He is (Uchairavas born of the Amruta obtained during the churning of the ocean Among the big elephants He is the four-tusked Airavata and among the men He is the Lord of men (he King).
28. Among weapons He is the Diamond the hardest one. Among the cows He is the Kamadhenu (that yields the objects of our wishes) of the progenitors He is Kandarpa. Of the snakes He is Vasuki.

29. Of the Nagas He is Anatha of the Yadus (dwellers in water) He is Vṛuna. Of the Pithrus He is Aryama, and among the controllers He is Yama.

30. Among all the measures He is the eternal time. Among the daityas He is Prahlada. Among the beasts He is the lion and among birds He is Vainateya (Garuda).

31. Of the purifiers He is the Wind. Of the warriors (bearers of weapons) He is Sree Rama. Of the fishes He is the fish Makara. Of the rivers He is the Ganges.

32. Of the created things He is the beginning, the middle and the end as well. Of the sciences He is the Knowledge of the Soul. Of the reasoners (speakers). He is the Reasoning power (the discriminating power).

33. Among the letters He is the first letter. 'A' Of the compound (words) He is Dwanda Samsa. He is the Eternal Time and the protector (Dispenser) facing on all the sides.

34. He is Death that destroys all. He is the origin of the things that are to be. Of the feminine qualities He is fame, fortune (wealth), the speech, the remembrance, the understanding power and patience.

35. Of the samans—the mode of recitation of Vedas—He is Brihasman. Among the Metres (Vedas) He is Gayatri. Of the months He is Margasirsha and of the seasons He is the flowering season (Vasantha).

36. Among the gamblers He is the gambling. He is the glory of the glorious. He is victory. He is effort and the sap of the sapful (He is good in the goodsheives).

37. Of the Vrishnis (Yadus) He is Vasudeva. Of the Pandavas He is Dhritamjaya (Arjuna). Of the (silent) sages He is Vyasa, and of the learned He is the learned Usana.
38. Of the punishers He is the rod of punishment. He is the policy of those that desire Victory. Among those that keep the secret He is silence. Among the wise He is the Wisdom.

39. Of all the created things He is the seed (source). There is nothing moving or unmoving that exists which is without His presence.

40. There is no end to His Divine manifestations. This is only a brief exposition of His grandeur which is after all inexhaustive.

41. Whatever exists there endowed with grandeur beauty and strength it is all originated from Him only, by a fraction of Himself.

42. Why should He, Arjuna, know all these? He, Bhagavan, pervades the whole universe by a fraction of Himself.

Here the chapter ends with a generalisation of the various manifestations of Bhagavan. It was in answer to Arjuna's query in what all forms Bhagavan is manifest and what all forms of Bhagavan Arjuna should worship. He wanted to get a detailed account of Bhagavan's Maya - Vilasa - Vibhuti, Yoga, and powers. He was only pleased to hear Bhagavan speak. He was not quite satisfied with all the previous talk. Hence Bhagavan, patiently, Calmly and intently gives, so to say a detailed account.

CHAPTER XI NAMED THE VISWAROOPA DARSAH

Now again Arjuna takes the cue to ask Bhagavan to give more details saying that his delusion has gone. He wants to see the Divine form expounded by Him, not because that he, Arjuna, is not satisfied but because he is quite eager to see the Divine Form embracing all the objects of the last verse. With much decorum and regard he, Arjuna puts forth the problem and Bhagavan quite willingly condescends to his desire telling him first that. He would give him a divine eye because with his normal eyes he would not be able to discern that Divine Form. And Arjuna sees it with the other to wise eye. Thus the Discourse in this chapter continues.
1. Arjuna says that the profound and secret explanation regarding the soul and the allied details have caused him to be free from delusion.

2. He has heard from Bhagavan Himself in detail all that concerning the creations. He, Arjuna has also known about the lotus-eyed one, the Eternal greatness of Himself from Himself.

3. Arjuna says that he takes all that what has been said as true, calling Bhagavan as the greatest Lord. And as such he would like to see that mysterious form of that Purushothama.

Note: Not that Arjuna could not believe it, but because he was very much eager and desirous to see that profound sublime form. He asks the Lord, to show him the formidable form in the most humble words calling the Lord, as the Supreme one, the Lotus-eyed one the Purushothama and so on. Likewise Bhagavan also is willing without a speck of anger to exhibit His formidable form to His nearest and dearest devotee. At the end of this chapter we will see that this form has not been seen by anyone else, not even by persons of severe austerities. And we must know that even Arjuna could see that form only by means of a Divine eye bestowed on him by Bhagavan Himself.

4. Arjuna, doubtful about his ability to see the incomprehensible form, asks Bhagavan whether it would be possible of him to see the form. He would then so kindly reveal it to him Arjuna calls Bhagavan as the Lord of all the Yogas.

5. And Bhagavan who is always ready to comply with the prayers and requests of His devotee asks him to look at the form appearing in hundreds and thousand folds, manifold, Divine, in various colours and shapes—all united in one form.

6. Arjuna would see the twelve Adityas, the eight Vasus, the eleven Rudras, the Asvins, the Maruts and many other forms heretofore unseen by any one Arjuna would see them with wonder.

7. Here in that one form the whole universe, he would see everything that moves or that doesn’t move. All these will be seen in His own Sublime Form.
8. He, Arjuna, would not be able to see Him by his own normal eyes. Therefore Bhagavan would give Arjuna a Divine eye by which he could discern every detail. He asks Arjuna to behold the Supreme vision.

9. Sanjaya then tells that having said so much Bhagavan Hari showed the immutable form to Arjuna. It had many faces with many eyes, a wonderful sight with Divine ornaments and many weapons lifted up.

11. With many Divine garlands, Divine cloth anointed with perfumed sandal paste. It created much wonder. The Deity was endless, with grandeur and splendour. It seemed as though it was the face of the universe.

12. It appeared as though a thousand Suns arose at one and the same time. The Divine form was extremely so bright.

13. In that one Form the whole Universe appeared as severed into different pieces. These were all in that Supreme Form of the God of Gods.

14. Then Arjuna overwhelmed with harripulation (hair standing on end) bowed down to Him with folded hands in a prayerful mood and addressed Him as follows.

15. Arjuna says that he beholds in the Divine Body all the wonderful created beings in multitudes. He sees also Brahman in his lotus seat, the Rishis, and the divine reptiles.

16. He sees the myriad arms, the belly, the faces, the mouths, the eyes on all the sides without an end. There is neither the end, the middle nor again the origin. He, Arjuna sees such a formidable form.

17. He sees Him wearing the Kireeta (the crown) the Gada (the mace) and the Chakra with splendour spreading on every side. He sees Him quite impossible to look (because of the splendour) on all the sides and also because of the fiery glow as of the undefinable Sunlight.
18. Arjuna says that He is the Eternal (imperishable) One the Supreme to be known and realised that He is the greatest seat of the whole Universe. He Bhagavan is the One without decay the One Eternal, and the sustainer of the eternal customs, and the One who is unlimited of time (One who remains for veer).

19. Arjuna says that He is without a middle, without even the end and of endless powers (strength). With many arms and with the sun and the moon as the eyes, he Arjuna sees Him with flaming mouths and all the Universe being heated by His radiance.

20. Arjuna sees Him filling the whole space between the Heaven and the Earth and all the sides (directions). He says that by seeing this One the fierce Form, the three worlds tremble Arjuna addresses Him as the great Souled One.

21. Arjuna further says that the host of gods enter into Him, some out of fear praise Him with their Anjalies (prayerfull posture), the host of Maharshis and sidhas praise Him with adorable praises and sery swasti (santhi).

22. The Rudras, the Adityas, the Vasus, the Worlds, the Aswins, the Maruts, the spirits, the Gandharvas, Yakshas, the host of fiends, with host of Siddhas, look at Him with amazement.

23. Arjuna tells that the form is formidable with many a face and eyes, of mighty strength with many arms, and many feet, with many bellies, with many frightening canines and on seeing which the world (people) tremble with fear and so does he, Arjuna.

24. He, Arjuna, tells again that his innermost soul trembles, and that he has no courage to hold on and that he has no peace at all on seeing Vishnu's form touching even the skies, flaming with many a colour This Form creates fear in everyone.

25. Arjuna says that on seeing this form with the terrible fangs in His mouths, and also seeing the fire (flames) of time-consuming fires, all so bright, he Arjuna, does not know the directions (sides), he does not get any peace of mind. Therefore he asks Bhagavan, the
Lord to Gods, and the world to be gracious.

26, 27 He says that all these are the sons of Dritarashtra together with the host of rulers (Kings) of the earth and with Bhishman, Drona, Karna and his own prominent warriors, thus all rush into His own mouths full of dreadful fangs And some among them are seen lynig crosswise between his teeth with their heads crushed to powder.

28 Arjuna says that just as the rivers rush into the ocean So do the Cheif of men rush into His mouths having the greatest glow.

29. He, Arjuna again says that even as the flies just rush into the flames So do the people (in the battle field) rush into His faces.

30 He says that the Formidable Form really licks the people on every side by the fires of His faces. The whole world is filled with the splendour and the radiance, and the hot flames. He' Arjuna says that all these are from Sree Vishnu.

31. Therefore Arjuna asks Bhagavan to tell who that One is so tremendous a form, He bows down to Him. He wants to know Him from the very first (beginning). He says that he does not know His purpose-the why of this terrible form.

32. Bhagavan explains the purpose and His action (work) He, Bhaagavan' says that He is the all-ending Time: He has come to destroy all those that are: Even without Arjuna's presence all those arranged in the hostile ranks in the battle field will cease to exist (will be killed)

33 He. Bhagavan, asks Arjuna therefore to stand up, win the fame, and enjoy the prosperous land (Kingdom) by winning over the enemy. The foes have already been killed by Him. Arjuna shall only be an instrument.

34 Bhagavan continues that Drona, Bhishma, Jayadratha, Karna and all the other stawarts have been slayed by Him He need not have any fear and worry He need only fight and win victory over the rivals the fight.
35. Sanjaya the interpreter now says. Having heard the words of Kesava (Bhagavan) he Arjuna joined his palms in the prayerful mood and prostrated before the huge form and prayed unto Him in a faltering voice intermixed with fear.

Arjuna's prayer in his own words is given hereunder. Though this formidable form was shown to Arjuna on his own request he didn't think that it would be so much terrible and frightenimg. Hence his prayer. Note that the words are not of the type so far used in the conversation.

36. Rightly indeed, Oh Hrishikesa (Bhagavan) do the universe (the people of the World) feel happy rejoice in glorifying you. The frightened Rakshasas do really flee to quarters (out of fear) and all the hosts of sidhas bow to you.

37. Why should not they bow down to you who is the Supreme and the Primal cause of even Bhahman You are the endless, the sole dweller of the world, the Imperishable, and also the Being and the Non-being.

38. You are the first God, the earliest Purusha, the infinite Treasure (and abode) of this World. You are the known, the one to be known the Highest, Abode, by you is this whole Earth is tilled up.

39. You are after all the Vayu, the Yama, the Fire, the Varuna and the Moon. You are the great grand-father, Salutation to you a thousand (janya) times. Salutations again and again.

40. I bow down to you on the front and on the behind. Salutations to you from on all sides. You are of infinite prowess and immeasurable for valour you acquire everything and you are the All (that is why we go round the empires or the deities.)

41. 42. If out of ignorance or yet playful and out of disregard or audacity and also as a friend if I have called you, Ay Krishna, Ay Yadava and Ay friend, and that without knowing Your such
greatness either out of audacity or even in love, if it be in a jolly mood made fun of you (did not respect you) at the time of leisure (time of rest) while in bed, or sitting during the meals or while alone or in Your presence, You please pardon me, You who are the undefinable Supreme.

43. You are the father to that which moves and that which does not move. You are greater than the great adorable ones. There is no one equal (comparable) to you, in the three worlds. Where is any one who is parallel to You in abilities (or of presence) There is no one (See Madhwachryas Dwadastothe III. See Narayanatharva Siropanishad).

44. Therefore I prostrate unto you with the whole body (telling that) I will give you utmost obedience and obalsance You are the Aborable Lord. As a father to a son, as a friend to a friend, or even as a lover to one who is loved you please excuse me I pray unto You. I may be excused.

45. I rejoice at seeing what was not seen before. Yet my mind trembles because of fear. Therefore Oh God, please show me Your Godly form. Oh Lord of Gods, the Resident of the World, be gracious (pleased).

46. I would like to see that regular form wearing the Kireeta (crown) the Gada (the mace), the arm with the Chakra. Oh one of the thousand arms, in that original form of the four arms I wish to see you. (Please assume the original fourarmed form).

Note: Being anxious to see and get assured of Bhagavan's Immutable Form, Arjuna asked quite humbly to show the Viswaroopa. And now having seen it he is not only satisfied but he is also wonderstruck and terrified at its right He bows down to it. He is more than satisfied. Now he wants to see the earlier normal form the sooner. And Bhagavan really pleased, condescends to Arjuna's request and shows him the regular form and tells him that it is Arjuna only who has seen it. This form was assumed by Bhagavan by His own yoga and Arjuna was given the divine eye to see it.
47. 48. Bhagavan then tells Arjuna "Being very much pleased Oh Arjuna by Divine Yogic power I have shown you this Supreme the highest form which is the resplendent and glittering Viswaroopa for the first time which none but you has seen it before. It cannot be seen (perceived) by means of the study of the Vedas, by sacrifices, by meditation, by gifts (Danas) by rituals or by penances. This form cannot be seen by anyone else except you in the whole world of the people.

49. Don't have any worry, don't be ignorant, having seen this frightening form of mine, be free from fear cast aside fear, be again of contented mind and again see My own form.

50. Sanjaya says that having told Arjuna in that fashion Bhagavan again showed Arjuna His own real manly form. He then consoled Arjuna who was frightened, and then assumed his calm and serene form.

51. Then Arjuna spoke thus "Having seen your normal graceful form I am comforted with my mind functioning normally.

52. 53. Bhagavan is graceful and very much attached and interested in Arjuna. So He tells "This form which You have seen is not easily to be obtained or seen. The Gods themselves are always desirous of seeing this (rare) form, I am not by Vedas, by penances, by gifts, by sacrifices (Homas) attainable (seen) as seen now by You.

(54. By none excepting you can I be known, seen or entered in to this form by mere devotion alone. I can be seen (we now clearly understand that Bhagavan has accepted Arjuna as a devotee).

55. One doing his duty, one considering Him as the Supreme, a devotee free of all attachment, one without hatred to any created being such a person goes to Him-reaches Him Arjuna should know (about) this truth.

Thus ends the Chapter named Viswaroopa Darsan. In conclusions would like to make a remark, Arjuna the warrior and Krishna (Bhagavan) the Charioteer are seated in the chariot in between the two armies on the battlefield. For all the fears, weaknesses of heart and doubts
of Arjuna Bhagavan gives the most useful advice asking him to stand up for the fight without being a eunuch and without subjecting himself to an ignoble turn of mind at a critical, crucial moment (III 3). Yet out of fear of fighting against the revered person's like Bhishma and Drona he puts forth other arguments he being doubtful of victory. Lord again advising Arjuna about the indestructibility of the Soul, He asks him to stand up. He reminds him of the war (II.3-47) that has come by chance, an open door to heaven (II.31-38) Arjuna only is to fight. He has been advised to fight on other occasions too (II.30-39) and (II-18) (VIII-7) And this advice leads on to ever so many truths (Yogas) which Arjuna is to learn as a disciple form his master, Sree Krishna to clear And that finally leads on to the Viswaroopa Darsan which is so to say, an answer to all of Arjuna's doubts, raised in the second chapter. None of the commentaries make any mention of this topic in that light. They go on with the text while extolling all the Yogas, which have got their own place and value. Is not this Viswaroopaa Darsan an answer to why, when, to whom and by whom the Gitopanishad has been expounded and here the whole mystery gets solved. Everything has been shown the fate of the stalwarts and the whole army. Now to go on with the text, the next Chapter, XII comes on.

CHAPTER XII NAMED BHARTHI YOGA

Even after showing the Vlswaroopaa to Aijuna the recipient of the Divine Advice, to make Arjuna a real ‘Sthithaprajna” of the second Chapter, Bhagavan of his own accord tells Arjuna about the Bhakhti Yoga. It is not a new topic. It was already taken, touched in upon the previous Chapter See XI 54. There it is mentioned that by Devotion alone He could be known, seen and entered into. Therefore the topic of Devotion is taken in this smallest chapter in the Gita.

Arjuna now wants to know more about this devotion-devotion towards a concrete form and the devotion towards an abstract form. Hence he asks as follows:-

1. Which of the deities of the following two types is better-
one who with steadfast mind worship Him or one who worships the unmanifest and the imperishable?

2. Bhagavan then aives the reply Those that ever fix their minds on Him with utmost attention and steadfast mind and be ever devoted to Him, such people the devotion of such people is considered the best.

3. 4. But those, whose minds are bent on the Imperishable and the unmanifest that pervades every where, that is unshakable which is unchanging and Eternal, with an unshakable mind under all conditions, also reach Him only who always wishes for the welfare of all beings.

5. He, Bhagavan, tells that the way of the second type chosen by such people is more difficult to get because the embodied soul has to cross over many hurdles to reach the unmanifest. (Their path is beset with ills, pitfalls, and mental distractions).

6. 7. Those who dedicate all their actions to Him, always insist on Him, with no other course as possible, and those that meditate on Him are relieved, liberated and raised up from death Samsara (raised to higher levels) from the clutches of death (from the ocean of Samsara) they having centered their minds on Him.

8. Arjuna should fix his mind on Him, think of Him by turning (placing his intellect on Him. Then he will live (stay on) in Him. Of that there is no doubt.

9. If he finds it difficult to permanently fix this mind on Him, he could reach Him by practising slow concentration.

10. If he finds that practice also to be difficult or impossible he should be doing his duty. Doing the duties for His sake Arjunar could reach Him.

11. Even if he (Arjuna) finds it difficult of doing atleast that solely depending (or engaged completely devoted to) on Him, then
on Surrender all the fruits (or effects) of his actions if he is already possessing his soul.

12. It is prosperous (better) to have knowledge which is far above the practice of concentration. Meditation is better than knowledge. Remuneration of the fruit of action is above meditation and this remuneration leads to peace.

13. Ha who is without hatred towards any created being, who is kind and compassionate to them, who has no feeling for mine or who is free of egotism, who is equal in (unaffected by) pain (sorrow) and happiness and patient.

14. That Yogi of firm, decision being well trained, is termed (becomes) happy. He has his mind and intellect firmly surrendered to Him.

15. He, who does not perturb the world, and who is not perturbed by the world, who is free from happiness or anger and also free from fear and anxiety, is also quite dear to Him.

16. He, who is free from wants, who is pure and prompt (punctual) who is indifferent to everything and free of all cares (worries) who is unconcerned (surrendered) all works at start, is also his devotee, is really dear to Him.

17. He, who does not rejoice nor hates, neither grieves nor desires who has renounced good and evil, who is such a devotee, is really dear to Him.

18. He who is equal to friend and foe who is equal in respect or disrespect, equal in cold or equal in happiness or in distress, who is poised even when free from attachments (relations).

19. He who is equal to obloquy and praise and remains mute, but happy in any way whatsoever who is without abode, but of steadfast mind, is quite dear to Him.

20. Those, who take this eternal advice as expressed so far and stick on to that (practise it) with extreme devotion (concentration) are real devotees and they are extremely dear to Him.
In this chapter Arjuna has been told about the real qualities of a devotee and the type of life to be led by a real devotee. How a devotee is unconcerned to all the surroundings, how he should remain in all circumstances, and how he should consider everything external to Him. All these have been discussed in detail through this small chapter this leads on to the 13th Chapter named Kshetra Kshetragna Nama Yoga.

CHAPTER XIII NAMED KSHETRA KSHETRAGNA VIBHAGA YOGA

The subject of this chapter is quite new to Arjuna as also to all of us. Herein Bhagavan gives the definition of Kshetra the body and also about the Kshetragna the one residing Soul (spirit) in it. This knowledge too is essential for a man to be all-knowing. The kshetra in the ordinary language is also known as the field for agriculture and it may also be known as the body of the wife as per Amarakosa. Here it means only the body in general and Sree Krishna gives its qualities.

1. This body is known as Kshetra, so Arjuna should know it. One who knows it as such should be called the Kshetragna.

2. He Bhagavan, is to be known as the Kshetrajna in all the bodies. Thus the knowledge of the body and that of the know the real one present in all, is said to be the real knowledge, says Bhagavan. We must know that Bhagavan is present in all the bodies (See later XV and XVIII).

3. What the kshetra is, what its nature is, what its manifestations (modifications) are, where from it is, what its abilities have been now told by Bhagavan. Even without Arjuna’s query Bhagavan is expounding these particulars for Arjuna’s sake.

4. That has been differently sung (enunciated) by the Rishis in the well-known aphorisms and also in the Vedas in the Brahma Sutras, also the details of its origin in a decisive manner, as is the one known Him directly.

5. The five elements (in Nature) the Atman (Dehi) the intellect (not well expressed), the ten Indriyas the five Inanandriyas the 5
Karmendriyas and their objects too, the desire, the hate, pleasure (happiness) pain (sorrow) their union, the mind (thinking power) courage (the power to regulate everything) - all these constitute the Kshetra in substance with its various modifications.

7. to 11 It does not end there. Absence of Ego, absence of the unwished for commanding force nonconfidence, persevering power patience and the reserved nature, the serving of the preceptor, cleanliness, constancy the control of the self unconcern in the objects of sense self-effacement, birth, death, oldage, illness, sorrow, concern about the civil, non-attachment indifference to issues, wife, and home, ever having equanimity (even mind) in the mind of agreeable or non-agreeable occasions, unmixed devotion towards Him (godliness) retirement to solitude with no liking for society (but no aversion) ever having knowledge of the Soul the understanding of the real meaning and science of knowledge (wisdom) all these constitute the real knowledge everything else is no knowledge.

12. What is to be known is told by Sree Krishna. By knowing that He (Arjuna) would get immortality. That which is beyond Him is the Absolute (Brahmam) which is said to be existing as also non-existing without a beginning and an end.

13 It is everywhere its hands and feet are everywhere its eyes, thead and feces are everywhere (He is able to hear) everything in this world and stands embracing everything. He is spoken of as the one known Everywhere.

14. Having set aside all the senses He seems to be quite opposite of every sense organs unconcern (unattached) yet governing every thing without the qualities yet enjoying all the qualities, inside and outside all the created beings both moving and non-moving, unknown because of its minuteness, Receding far-away yet very near it is undivided among the created beings yet appears divided it is to be known as the Ruler of all beings, it takes hold of all swallows and yet regenerates again.
15. He is the light in all the lighted things reciding beyond the darkness. This knowledge of that which is to be known, that which stands subject to knowledge which recides in the hearts of all. Thus the Kshetra the knowledge and that which is to be known have been said in summary. Having known this a devotee naturally attains Him.

19. Nature and Purusha are of prehistoric origin. The mental dispositions and the good qualities spring from Nature. The dispositions and the qualities are originated from Nature.

20. Nature is said to be the cause origin of performance, of all actions. The Purusha is said to be the enjoier or sufferer of all pleasures and pains.

21. The Purusha reciding in Nature enjoys all the qualities born of Nature. Why? The reason is because the Purusha is in contact with it is born of good or evil wombs.

22. The highest Being (Maheswara) sees and approves and also governs all it enjoys itself. It is incontact with the Paramatman which in the body the Highest Purusha.

23. The one who thus knows the Purusha and the Nature with their separate qualities, though engaged otherwise, does not get reborn (He attains Mukti).

24. Some perceive the soul by meditation some see the self by the self, some others realise it by the Samkhya Yoga and still others realise by the Karma Yoga.

25. Those who do not know it thus know its from others and offer prayers and worship. Such people too pass beyond the barrier of death being sincere in what they had heard.

26. Whatever is born, un MOVING or moving it is from the union of the Kshetra and the Kanstagna – That is the body and the soul.

27. He is the real seer who sees that the imprisable abiding in every object He does not perish when the object perishes.
28. When he sees the Lord reciting in everything and everywhere alike, he does not injure the self by the self and then he reaches the Supreme state.

29. One who sees that the actions are done by his own nature and who feels that he is not the doer really sees.

30. When one sees that the multifarious objects are concentrated in (that One and all creations are only from Him he realizes the Brahman, the Absolute).

31. Because of no beginning and because of no qualities the One Imperishable Paramatma, though it recides in the body it does no do any work nor does it get stained.

32. Just as the all-pervading space (Akasa) gets no stain so does no the soul reciding in the body gets stain.

33. Just as the one sun illumines the whole world (universe) so does the Kshetra (soul) illumine the whole whole body.

34. Those who thus perceive the difference between the soul as such by their own insight as also the deliverance of the beings from Nature, really know and reach the highest state (dualism.)

In this chapter, we get a glimpse of the Samkhya Philosophy of Kapila Vasudeva. A branch of metaphysics we get the rudiment why know ledge of the Soul. Some qualities from the second chapter Samkhya Yoga of the book in this chapter it is still more explained. Now we must understand that Samkhya Yoga as such in the Gita is not the real Samkhya Philosophy, nor is this chapter purely Samkhya Sastra. Both contain the subject. The second chapter, though it contains some reference to the soul is really the science of war and it also contains the qualities of a man of steadfast mind or wisdom. The Karma referred to in that chapter is surely and really war (or battle) would not be the Karma (of any devotee) or a Karma Yogi. Arjuna is to fight without caring for the result. (See the essay,) see Arjuna does not
utter a word (throughout) this chapter. Then we come to the 14th chapter called by gunathrayakihaga Yoga.

CHAPTER XIV CALLED GUNATHRAYAVIBHAGA YOGA

Now again without Arjun's asking Bhagavan begins his instruction to His devotee Arjuna a kshatriya Arjuna should know that it was by knowing that that all the sages attained their highest state.

1. Bhagavan begins telling that He would tell also this It is for the highest perfection.

2. Depending only on the knowledge they reached His own likeness in their Dharmic activities. They are not reborn again nor do they get disturbed at the time of dissolution.

3. The great Brahman (see Nature) is the womb where in He places the seed for creation and from there are all the created beings.

4. Of all the wombs wherefrom the beings evolve the Brahman (the Absolute) is their greatest womb and He is the supplier of the seed and also the father. (the creator).

5. Satva, Rajas and Tama (foodness, passion and dulness) are born of Nature. They bind the soul to the body of those that are embodied.

6. Because of its purity is luminous and without illusion it is bound along with happiness (pleasure) and with the knowledge wisdom.

7. Passion is of the quality of desire born of longing for objects it is fettered with works for the embodied ones.

8. For all the embodied ones dullness is born of ignorance. It binds the body with insoleness idleness and also slumber.

9. Goodness creates happiness, passion creates works for action and dullness born of ignorance (dullness enveloping knowledge) creates neglect (or idleness).
10. Overshadowing passion and dullness goodness prevails. When goodness and dullness are overshadowed passion remains and when good mess and passion are veiled then illness prevails.

11. When goodness has prevailed (overcome the other two) there is brightness (illumination) in all the doorways of the body and there is wisdom. When there is brightness and wisdom in every respect it shows that goodness prevails.

12. The symptoms of the prevailing of passion are the lack of contentment (greed) the lack of earnestness to work and an unquenchable thirst for anything (anxiety). These in a person indicate that he is a man of passion (Rajogma).

13. When dullness overshadows the other two it gives rise to gloomy state, idleness, neglect and delusion.

Note: From a study of the qualities and behaviors prevailing in an individual we can determine him to be a man of either goodness, passion or dullness and infer as to what type of man he is?

14. If a person leaves his body (dies) when goodness prevails he trees the pure world of the righteousness thes a place without impurities.

15. When one departs, when there be passion prevailing, he gets reborn among people attached to works. If a person dies when embbed in dullness he is reborn in the wombs of ignorant people.

Note: Here the inborn qualities of people are described and the death and rebirth of such people are explained. Then about the fruits of works of such peoples are mentioned.

16. Of the returns of the works of virtuous people are paid to be goodness and pure. That of the passionate is grief and of the dullness is really ignorance.

17. From goodness we reap wisdom, from passion we get greed and from dullness we get all the three viz. Neglect (self vanity self conceit), delusion and ignorance.
18. "Men of goodness go upward - rise in life - men of passion remain midway (neither aboven or below) and men steeped in dullness and evil deeds gonlower any lower only.

19. A man of in right who has no other against than these dispositions and also knows something (Him) beyond these, He attains to Him - He must know there is one beyond the agent and the doer.

20. One going beyond these three dispositions born of the embodied ones he escapes, birth, death, oldage, sickness and pain He enjoys (partakes of) immortality (deathlessness).

21. Arjuna asces a question He asks what are the symptoms of a person who is above (crossed over) the dispositions? How or what is his behaviour? How does he rise above the three dispositions?

22. Bhagavan gives the reply as follows. One who has no dislike for the light when it is present or longs for it when it is absent and in the same manner with works (when there is or when there is not) and also desire (it is not delusion here) such a person.

23. One who remains unmoved in anyway by those dispositions one who is steadfast realising that it is the dispositions that act.

24. One who considers pain (sorrow) and happiness and who is sitting (remaining) peaceful, who looks upon a clod of earth a piece of iron or even gold alike, who is unshaken by pleasing and unpleasing things, who is unshaken (bold) in praise or dispraise (bloquy).

25. One who is equal in respect (honour) or disrespect, who is equal to friend and (their parties) who really puts off all pretensions such a person can be termed a man who has risen above (crossed) the boundary of the three dispositions.

26. One who serves Him with pure, unmixed, ardent devotion (say Yoga) he really creasses (goes beyond) the there disposition he is enfilled to be one with the Brahman (the Absolute).
27. He (Bhagavan) is the base of the Absolute, the Immortal and Eternal. He is the Lord of the Eternal law and the ultimate Bliss (happiness).

Note: Thus Bhagavan has layed bare the qualities, the work, the path and the ultimate fruits of works of people, of these three dispositions. He has also given the symptoms of those three categories and also how by serving Him in a particular way they could reach the Absolute, the final Goal. Then comes Chapter XV named 'Purushothama Yoga' which exposes more important and so to say secret truths.

CHAPTER XV NAMED PURUSHOTHAMA YOGA

This is a very important Chapter having only twenty verses just as the 12th one where the Bhakthi Yoga was explained. Now here is this one quite important as any other (no chapter is unimportant). Herein an ambiguous problem is explained who that Purushothama is expolied in the Narayanathairparishad and in all the Vedas. One existing before entering into the explanation quite independent of any but substantiated and proved to the letter to the conviction of all. Let me just touch upon that which in fact stood till date.

Many are the oldest commenataries of some Acharyas which identify it with the mysterious tree with its roofs above and its leaves a Vedas (also uparishads Metres and the like). Those who know it know the Vedas. The second verse goes against the idea of the first. Branches below and above, roofs below, all fostered and bound up by the sensual objects and also bound by the works in the world of men using branches above and also roofs below, somehow tied with the first stanza. The third one says that its from is not discerned because it is cut down by the sword of non-attachment though firm by rooted. Without end, without beginning, and not firmly placed, no alarity except some verbosity. In the fourth stanza and onwards almost all go correct.

Now a little more exposition to show the non-compre hentesy of one reputed commmentaness for - He says that the free is so much the.
Mary a shadow (upside down) of a tree in water when we are near a sheet of water.

See how much meaningless it is? I have heard people say that it (the tree) is a human being - the head above and the limbs below. Some what correct in a way but where are the leaves? Anyhow I think, no one has attempted to delineate the tree as the Brain and the Spinal Chord (only scientist will understand). The brain with its hind part - a club like thing - Medulla Oblancata extends down by the main Spinal Chord, branching and branching to a pin point in the body. At least this has branches above also mostly are below the neck, the arms, the body and the legs. But that is not what has been given here. Before entering into the Roopa (picture) of the tree as it is I would ask the readers to Kindly read my essay 'Emnipresence' appearing in Saptagiri March 1983. And also before translating the text stanza by stanza I will give the picture (Roopa) of the tree, The mysterious one incomprehensible yet near, rather nearest. My father is moola for me so also with others his father moola for him. I will deal it as my own case, see if the explanation following is on solid ground and substantiated and proved without an element of doubt in it to the conviction of everyone. Let each one take his own case separately, individually. Above the origin moola below branches the brothers.

The imperishable, perpetual. Eternal Aswatha Tree has its origin source, roots above. Its branches are below (here the brothers of the Human Tree). Chandamsi are not the vedas, the upanishads, the metres or any thing of that category. They are limited and are not renewed. Chandamsi means the embellishments, the ornaments. The leaves (Parnani) are beautiful coverings, to the Tree often renewed to the mankind they are the drees (costly or not) ornaments or even Kavachas partially covering the body as the leaves do to a tree. They are often renewed too as the leaves. And the knower of this Human Tree is to be known as the 'knower' (vedavit) not a knower of the Vedaas.

2. Now to come to the Human tree and to speak of oneself he has brethren below: The father, his moola, has brethren above. They
are all nourished (fostered) by the various objects of sense organs. The lower generation is Mool (origin) for the future generation in course of time, all bound or interlinked with each other by their own works (Karmas) in the world of Men.

Note: The four Manus and the Septarshis are the Manasa putrae of Vishnu From them the whole mankind has evolved (ch. X 6.8) Brahman, originated from Vishnu, had all the Prajapatis as his issues from whom also the mankind has had their origin. All these except the Manus had, their brother hood.

3. The Roopa, the form of the (human) tree is not easily obtained as it is cut as under by the sword of non-attachment. It has no end, its origin is not got and the present individual is not well fixed (He is not permanent) To make this more clear one does not know beyond his great-grand-son (which continues) ‘Nantho’ One does not know the earlier one beyond his great-grand-father Nachaidi (Primal person) And the present one is not without death ‘Nacha Sampratishta’ This tree is specially roofed in the primal person.

Note: I will place before you the following to convince you. The Brahmins, especially the Goud Saraswath above a Brahmachari (including himself) in the Sandhyavandan, Agnikarya and Homas have to call upon the Rishi, Gotraparampara to offer the Abhivandan to the earth and the Agni. In the Tarpan and Sardhas they have to call upon their separate three generations prior to them. (Pitru Pitamaha, and Prapita Maha) by name. to offer the oblations, (ch 1 42) In their marriage ceremonies too, see that they call out by name three generations prior to both the bride and the bridegroom with the Rishi and the Gotra of each of them. Here the Human Tree is brought out. None of the Acharyas have a Tarpan, Sardha Marriage or anything like that. So they do not know the picture of these tree Ramanuchacharya has mentioned about the Tarpan (water oblation) to the Gods Rishis and the manes in his Paramaiyakanti, but he has not traced the form of the mysterious Tree.

When any invigial dies his great-grand-father is lost to the son. The grand father of the dead person becomes the great-grand-father.
to the son. The first great-grandfather is not called by the son, so that great-grandfather is cut off by the sword of non-attachment. This continues for ever. So the 'Adi' is not known. This is effected by another 'Krma' of the deceased. It is the 'Sapindi' Kriya. In these days many may not know this. Hence the 'Roopa' and the link is not known (Ch. IV 2) Mahata kalena and also "Ateeta kalakoteenam" in the Tarpan. For me the Rishi is 'Atri' one of the Saptharshis, and the Gotra too is Atri (The enunciation in the religious rites is this Atreyarchana. Alrisya Vasya, pravarangade Atrigotrolbhavoham Vasudeva Sarmoham 'Rho' Abhivadayc and likewise for each one for different Rishi with the Gotra).

All membere above a Brahmacary, especially without father have to offer water oblation to the Gods and the Rishis by name, and to the father and all the deceased relations the thilodaka Tarpan in a particular way to each by name on all the Bmavassi days.

The final general oblation to all, whether they have issues or not even if they live unknown. This is proof enough to show that the Eternal Tree with roots (origin) above and the branches below is after all, the Human Tree. It has no end no beginning (being cut off as above) and the middle is not permanent.

4. Now from where you are (in the line) trace your steps behind to reach the place where from you have no return. That place is the Abode of the Primal Person. It is from Him that the works too have had their origin in the days of old.

I have thus given a picture of the Tree. It is this Tree (stem) the Kanda of the Ramayana by Sri. Valmiki (Sree Rama was a prorna-vadharm. The skandas (branches) appear in the Bhagavatha of Sri. Vysa, where in the Mahabarat (by Vysa) is only a branch with its origin in the axil of a leaf (Parva). Hence there are Parvas in the Mahabharatas.

Now the topic of the Tree being finished I will give or simpler translation of the chapter stanza by stanza as of the other chapters.
1. The perpetual Aswatha Tree has its origin above. Its branches are below. The leaves are its embellishments (ornaments). The one with the dress is the knowing people; if it is the dress. Who knows it is called the 'knower'.

2. Its branches are below and above, its roots are below too and interlinked with works in the world of men.

3. Its form is not got. This tree has no end, no beginning (and the middle). It is not permanent though specially rooted in the Primal Person. It is cut off by the sword of non-attachment (already explained.)

4. Trace your steps to the place whereof there is no return. You reach Him where from all the works too have emanated.

5. One who cares not for honour, one who has no desire, one who has overcome the evils of attachment, one who is ever engaged in thoughts about God and the Soul, one who is free from all works, one who is free from pleasure and pain such a wise person (not an ignorant one) goes to the Eternal Abode.

6. There neither the Sun, the moon, nor the Fire illumines. One who goes there never returns. That is His Supreme Abode.

7. A small Eternal part of his Eternal Self has become the life force in the living things. It takes (attracts) to itself. The mind and the five senses that rest in Nature.

8. Whenever He the Eswara (also person) takes a up a body or leaves it He takes all those with Him just as the wind carries away the odours along with it.

9. He (a person) enjoys the objects of His senses by His mind, together with the pancheindriyas (the ear, feeling-the touch-the taste-the smell and the eye.

10. Whether he stays, departs or enjoys (anything) with the particular qualities (Gunas) the ignorant - do not realise (see) but the one with the eyes of wisdom really sees (realise) it.
11. Those Yogins who strive see Him seated in themselves but those who have no self (soul), not realised the self, do not see Him though they strive.

12. The splendour in the sun that illumines the whole universe, the splendour in The moon as well as that in the fire, all of those are from him only.

13. Having entered the Earth He sustains all the created beings by His vital force. He also nourishes all the plants by becoming the tasteful juice (Sap) in them.

14. Becoming the Vaiswanara (the digestive fire) He enters the body of the creatures and becoming one with the Prana and Apan (breaths) He digests all the four types of foods. viz. the Khadyaa Bhojya, Lehya and Peya.

15. He abides in the hearts of all. From Him are the memory and the wisdom and their loss as well, He is to be known by all the Vedas. It is He who is the origin of the Vedanta and the knowor of the Vedas.

16. There are two Purushas in this world. The Perishable one and the Imperishable. The Perishable one is all the beings but the Imperishable one is in the inner most Soul (Dualism).

Note: Herein the Dualism is manifest, threadbare. Jeevatma, the perishable one and Paramatma the imperishable at all events. This is in the Mundaker - Upanishad, one of the two birds on a tree (say here in the man, the jeevatma) eats, sleeps, enjoys or has all the feelings, whereas the other bird Paramatma only supervises. When one dies the jeevatma goes and the imperishable Paramatma remains behind as He is all preserving.

17. The other Purusha is known as Paramatma. He entering the three worlds, sustains (rules over) them all.

18. Because He supercedes the Kshatra (perishable) and the Akshara
(the imperishable) He, Bhagavan is extolled in the world and the Vedas as Purushothama.

19. He, who is quite wise, knows that Purushothama, the one knowing everything, prays and worships unto Him by all possible means.

20. This most uttermost secret has been told to the sinless Arjuna. Having known this one becom the Wise. He will have all his works turned out - those works which one has to do will have them completely executed.

Note: The knowledge expounded in this chapter gives us the knowledge that could be earned only by learning a large number of texts and also the one below. Now Ehagavan thinks that Arjuna should know the qualities of both the godly, the good type of people as well as that of the diabolic, devilish type of people. Therefore without Arjuna’s asking Ehagavan again takes the initiative and continues the discourse under the new topic Deivasura Sampat Vibhaga Yoga in the XVI Chapter.

CHAPTER XVI NAMED DAIVASURA SAMPAT VIBHAGA YOGA

1-3 First the qualities of the Godly are enunciated. Bhagavan begins by saying fearlessness, purity of the innermost self, purity of wisdom, the purity of resoluteness, austerity and straight forwardness, non-violence, truthfulness, freedom from anger, kindness to the creations absence of miserliness, tenderli, soft heartedness, modesty and constancy, glowing character, patience ability to hold on (Perseverence) bodily purity, absence of the quality of doing evil to others absence of over self-conceit, these are the qualities (heritage) of the persons born of the Godly ones.

4. Hypocrisy, arrogance self-conceit (Egotism) anger, rude behaviour, and lack of knowledge (ignorance) are the hereditary qualities of persons of diabolic nature.

5. The godly qualities are for liberation and the quality of the diabolic are for bondage in this world. Arjuna need not fear. He is born of Godly heritage.
6. Two types of beings exist in this Universe, the Godly and the diabolic. Godly, their qualities and the type of work, their course of life etc. have been told in detail earlier. Now Arjuna is to hear about the diabolic.

7. The Devilish do not know either the work or the abstention from work. There is neither purity customs nor truthfulness among them.

8. They say that the world is unreal not firmly set. And that it is without a God, it is born with no inter dependance. Lust is the cause of all. Every created thing is the out come of the mutual union the cause of all.

9. The devilish having by their soul of small intellect fix their eyes (sight) on the haughty actions, for the destruction of (end of) the world. Such people look only with the evil eyes.

10. Always bent on insatiable desires with hypocrasy pride and arrogance, self-conceit and indecision they work by wrong understanding and always keeping impure thoughts.

11. 12. Troubled by innumerable thoughts leading to their own death they say that all are for the sensuous enjoyment only without a trace of guilt or anger. They desire to acquire more wealth, and plenty only to attain the fulfilment of their desires and also to have material enjoyment.

13. They say Today I acquired this. I will acquire the other objects too of my desire. I have this. I will have that in future.

14. This is killed by me. I will kill the others too. I am the lord (isvara) I enjoy I am one that has attained. I am mighty and happy too.

15. I am of high birth born of a reputed family I have followers. Who is the one equal to me? I will perform sacrifices I will offer ams (donations) I will rejoice"). Thus they are deluded.
16. Bewildered by numerous multifaracious thoughts, engulled in ignorance and attached to the fulfilment of their vain desires, they fall into the impure, loathsome hell.

17. Stunned by the thought that they strangled the soul having the thought that he is all - in - all, the respectable and full of self - conceit the declare and perform nominal sacrifices by arrogance only and not in conformity with the set rules.

18. Filled with a mixture of self-conceit (pride), might (body as well as material) sensuality and anger they die and deride the presence of His Self in the bodies, of others being quite jealous.

19. All such people are haters and crude men, the lowest of human race, He (Bhagavan) disliking them, throws them, separately into the impure wombs of the Asuras.

20. Having reached the wombs of Asura (Devilish) type in their births after birth and not attaining Him, they go into the lowest vilest of lives.

21. There are three gates of hell for them. They are the causes of hell for them. they are Lust (desire) anger and avarice. Therefore Arjuna should not have those qualities, He should forsake the three dark gateways to hell, which are avarice, anger and lust.

22. Arjuna, free from these three dark gateways to hell, should work out his own pathway to prosperity. Then he would attain the highest state.

23. One who does the acts not according to the rules of the sastras (keeps on doing acts not ordained as per the sastras) does not at all attain the pleasure, the highest state, having not got the Siddhi (attainment - accomplishment). He goes only degenerated.

24. Arjuna is to know that sastra (that which is ordained by scriptures) is the authority to decide between what is to be done and what shall not be done Knowing the sastra, the authority the law of the scripture, Arjuna should do the work here.
This chapter differentiating between the Godly and the devilish is a warning to Arjuna to perform duties as ordained by the sastras.

CHAPTER XVII NAMED SRADHATHRAYA VIBHAGA YOGA

Yoga: Arjuna had already heard about the behaviour, activities and the mental dispositions of people in whom the particular qualities of Satva, Raja and Tamogunas previously and separately, also when one of them supervenes the others and also after hearing about the activities and mental dispositions of the people of diabolic nature at last, and after having heard about the people intent on devotion Arjuna at last raised a doubt regarding persons performing their duties disregarding the rules and behests of the sastras. So he asks Bhagavan

1. What will be the state of persons who perform sacrifices with due attention but disregarding the requirements of the sastras? Will that be one of goodness, passion dullness.

2. Bhagavan clears the doubt in His reply He tells that the attention too of such people are of three types, the inborn nature of such people is goodness, passionate, or dullness.

3. It is according to the goodness prevailing in him that he does the work. The attention of the goodness will not be less. What the attention is, so he is.

4. Men of goodness propitiate the Gods. The passionate people worship the Yakshas (demigods) and those men of dullness worship only the spirits and ghosts.

5. Self-conceited (egotists) proud people deridted or impelled by evil desires, perform austerities not ordained in the Sattaras.

6. Without a deliberating through the men of power mortify their bodies (by fasts or otherwise) and also everything around them. They also pain or mortify Him residing within them. (See VI 16, 17)

All this is done as a resolve of the devilish mentality.
7. The food also of these is of three types as per their relish. Sacrifice, austerity and giving of alms (or donations) are of three types. Arjuna will be told about those.

8. Food that promotes longevity, full of nutrition, helpful of giving strength, conducive to keep up health, tasteful, that which creates a noble character only, quite pleasing is the one that is very dear to the man of goodness.

9. Food that is bitter to taste, quite sour, over saltish, over hot (also by chillies) creating extreme thirst somewhat burning, that which causes pain and sorrow, is the one that is liked by the passionate.

10. The food remaining after three hours or more (Yata Yama) the taste of which has left, putrified and stale, the waste (or crumblings) of a food and also food full of filth (excrections) is the one quite relished by the people of dullness.

11. One doing a duty without desire for its fruits, thinking that he ought to do it in a peaceful mood, is said to be of people of goodness.

12. The sacrifices performed expecting some return's out of vanity and more for show (obstentation) are of the people of passionate nature.

13. And also that sacrifice performed without sanction of the scriptures, where no food is distributed, without the recital of the hymns (mantras) and without Dakshinam and which is done without proper attention (done for name-sake) is one of the people of the dullness (Tamasik Type).

14. The worship of Gods, respect of Gods, respect to twice-born (Brahmanas) the teachers, the wise people, the bodily purity, reserved nature, the observation of celibacy with non-violence. are the austerity of the body.
15. Words that do not cause anger, always true, pleasing and beneficial, reading, regular learning of the Veda, are said to be the austerity of the speech.

16. Of the mind, the quality is as follows. Happy mood, with a happy mind, quietness (fearlessness) silence control of the mind (self)- purity of heart end barings. These are the main symptomns of the austerity of the mind.

17. These threefold austerities observed by extreme attention by people and if that be without a desire for their fruits, are called the austerities of good nature.

18. If it is done exhibiting, hospitality, respect, and high reverence by vain-conceit, it is termed as of the category of the passionate type (Rajasa) it is rarely benificent.

19. By foolish obstinacy if one does a work (austerities by the toll of the body for the injury of another) it is said to be an example of the tamasic type - dullness.

20. The Donation (giving out an object) to persons who cannot reciprocate feeling that this ought to be done and also to a locality at a time to the fit person such givings are termed of goodness.

21. That one given for reciprocation or expecting return at a place at least with much difficulty is one of the passionate type.

22. A giving not in proper place or at a proper time and with contempt and to an unfit person. It is termed one of the dullness or the famaric type.

23. Brahmans are also of three types. They are Om. Tat, Sat. Therefore in the olden days Brahmans, Vedas and Sacrifices are termed likewise.

24. Therefore by uttering ‘OM’ Yagnas (sacrifices) gifts and offerings are observed. Those who consider Brahmam, the absolute as their main objective act as per the rules of scriptures.
25. With the utterance of Sat gists of austerities, sacrifice and penance are performed to obtain salvation.

26. For instances of reality and goodness and also for major Karmas the syllable Sat it uttered.

27. Performers in a sacrifice penance offering also is termed 'Sat.' The activities done for the sake of these is also called Sat.

28. That one whether it begins offering in the fire, penance observed, if it be done without proper attention is termed sat. And it has no value here or hereafter.

Thus Sraddhatraya Vibhaga Yoga too is ended. The major part of the advice to Arjuna is over. Yet Arjuna wants to know the subject of Sanyasa though in the fifth chapter with the title Sanyasa Yoga it was explained. But it is not of a type of knowledge with which Arjuna is satisfied. There we should know that to observe Sanyasa is more difficult and to attain the Beatitude of God is still more different. There is the comparison between one doing Karma for attaining the good and a Sanyasa Yoga is difficult one that has been described. Hence Arjuna's query about the Subject of Sanyasa again.

CHAPTER XVIII NAMED MOKSHA SANNYASA YOGA

Note: See here Bhagavan does not say that it was already told to Arjuna in the Chapter V named Sanyasa Yoga. Nor does Arjuna feel why he should raise such a query. Bhagavan knows the purpose of Arjuna's query and tells him calmly.

Note that Bhagavan is submissive to Arjuna but that He should see that Arjuna is well informed of all possibilities and eventualities before his final decision. Thus telling Arjuna whatever that he wanted to know He leaves it to Arjuna to decide which course he should follow (see 50, 63 and 74) Here Karishye Vachanam Thava - for and Bhagavan is satisfied. He has given the supreme wisdom right, if any more doubts as to Dharma and other subjects remain.
Arjuna, though he asked about the qualities of a Sannyasin he is told much more in the discourse and he is brought round to take up the bow and arrows laid down in the first chapter because of his fear of violating so many conventional formulas of the domestic type, not of the political or the diplomatic type.

Arjuna asks Krishna calling him the slayer of Kesin, an asura to tell him, separately the contents (knowledge about) of Sannyasa (Renunciation) and also about the resignation (of everything)

Bhagavan replied: The renunciation of all works born of desire is called real renunciation by the wise but the renunciation of the fruits of works is called resignation by the seers.

3. The best of men say that works have to be renounced because they are evil. But others say that sacrifice gifts (Danas) and penance shall not be given up.

4. Arjuna is asked to hear what exactly is resignation, because forsaking too is of three kinds.

5. The work of sacrifices, Danas, and Penance are not to be given up. These three are for the purification of the men of high thoughts.

6. And these have to be performed without attachment to their fruits. He thinks, that they should do them surely as they are the purifying agents.

7. Renunciation of any duty which ought to be done is wrong it is by delusion that it is renounced It is because of the dullness in the person.

8. One who renounces a duty because it will lead to show resignation is called renunciation passion He wouldn’t get the effect of the renunciation.

9. Doing a duty that ought to be done or the duty that is incumbent on one, forsaking both attachment and its results (fruits) in such duty is called one of goodness.
10. A person who does not hate Karma that one is of unpasionate duty, not does he like a duty bringing good results. Such one is person is seated on a stead sat being possessed of wisdom dispilling all doubts.

11. It is not possible for the embodied person (one ruling a body) to renounce all works. But he who renounces the fruits of the works is really the one who has renounced.

12. The fruits of works is of three kinds viz. Pleasant unpleasant and mixed for their fruits. But nothing like it for the Sannyasins.

13. Arjuna should know that for the cause of duty performed they are described in the Sankhya not the one for Kshatriyas it is Samkhya. Why? as the accomplishment of a duty and the attainment of its results.

14. The seat of action, the doer (agent), the different type of instructions the separate activities with the preceding deity the five.

15. Whether it be by body, by the words (speech) by the mental faculty one begins to do the work, whether it be lawful or unlawful, the above five are the causes.

16. One, who out of imperfect knowledge and perverse activities, says that he is the doer of all actions, does not see at all.

17. He, who has no feeling that he is the doer, or whose intelligence (wisdom) is unsullied (not stained) though these people are killed by him the does not kill at all. He is not in any way connected with it. Does not this verse advise Arjuna to Fight?

18. The knowledge, that which is to be known and its objective are the three instigatives of any action and the person doing it are the three constituents of action.

19. The knowledge, the action and the person doing it are the three division of qualities for the actions here dicscribed, which Arjuna should know in detail the instument the action and the person doing are three agents.
20. That knowledge is of ‘Goodness’ which sees the oneness undivided in all the devided, the knowledge of such Imperishable One is really knowledge arising out of ‘goodness’.

21. That knowledge which sees each one different from the other by their separateness in different entities, is said to be one of passionate nature ‘Rajoguna.

22. But that knowledge, that everything is its own whole without having any connection with others on any account and which has no substance to hold on and also very little, is said to be of the ‘dull nature’.

23. That work the allotted work without attachment (or relationship without love or hatred, without a desire unto fruit, is called one of ‘goodness’.

24. The work with a desire for fruit (or with a set objective) always done with pride and with much effort—to accomplish it, is said to be of passion.

25. The work performed without any connection causing injury and without manliness, causing much loss and out of derision, such work is said to be of dullness.

26. Without attachment (to anyone) one who without regard of self (a selfless worker) full of understanding and always generous (full of sagerness) who is not affected by the result obtained or not obtaining that doer is termed a man of ‘goodness’.

27. One who is desirous by desire, who is desirous of the fruits of his action, who is stingy ( miserly) who is affected both by sorrow and pain is termed a man of passionate nature.

28. One who is unfit uncivilized (rude) easily attached obstinate, or despondent (without contentment) and mainly suffering is called a man of dullness.
29. About the intellectual steadfastness there are the three qualities which Arjuna should know. This is told in detail separately.

30. The knowledge that identifies between right action or right abstention in what ought to be done and what ought not to be done or in fear or in no fear and that one which knows bondage and liberation (dependence and no dependence) is of the nature of 'goodness'.

31. That person who cannot differentiate between Dharma and Adharma, the one that ought to be done or that ought not to be done in the proper course, is to be termed one of passion.

32. People of dull nature consider Adharma as Dharma (the wrong is considered as right) and also consider all meanings (inferences and values) in the wrong way. All this is so to him because he is deluded (engulfed) in darkness.

33. The intellect of whom is firm to grasp ideals, the activities of the mind, the activities of life itself and who has unmixed Yoga that intellect is one of goodness.

34. The intellect of a person doing his activities to gain or to observe Dharma and personal longings, and by contact desires, the fruits, is to be called one of passion.

35. The firmness of a man of dull nature - an ignorant one holds delusion (dream) fear, sorrow, grief (mental despiritedness) and sensualousness. then he is not able to let hold of because of his evil mind (Understanding).

36, 37. Pleasure or happiness is of three types which Arjuna should know. By practice-by habit, one takes pleasure in them and reaches a state when the fear of all types disappear. An engagement that appears doison (most abhorred) at start but, like nectar (yeasing) in the end, that one is of the nature of goodness. If from one's own wisdom and happiness.
38. That pleasure which springs from Indriyas in contact with their objects and which is nectar at first (start) but poison at the end is one of passionate nature.

Note: for 37, 38. Arjuna's venture here appears like poison to him at start. But it may lead him to happiness in the end.

39. That which out of delusion of oneself appears pleasing both at the beginning and the end, all born of slumber, laziness and self-conceit (over vanity) is to be called one of dullness.

40. Not one being on this mundane earth, not any one among the Gods in heaven, is free from the qualities of the three types. The inmost nature of everyone is desired by anyone of these.

41. Arjuna should also know the duties of the Brahmanas, Kshatriyas, Vaisyas and Sudras, all born of their inborn qualities each particular one for each category of people. And they are divided into the above four types because of the natural quality of each (see IV 13) Qualities of each category are mentioned hereunder.

42. Reserved nature, self control, purity (of the body) forbearance and high souled nature, Knowledge and special higher knowledge (of God) these are the qualities of a Brahmana.

43. Herein valour (outward bearing) resourcefulness and firmness, not turning away from the battle-front, giving away, (noble gift) and belief in God are the qualities of a Kshriya.

44. The inborn quality is of a Vaisya are agriculture, tending the cows and also trade. The qualifications of a Sudra is mainly service.

Note: A Brahmana pujari has an attendant of his own caste doing service to the pujari in his religious rites, whether it be a pujya or Homa or anything of that type. Here the service is one of a Sudra but he is not a Sudra.

45. Man, through the performance of his own duty can reach the goal. He can be a man of Sidhi (attainment) By doing one's own duty one attains perfection. How it is is said hereunder.
43. He, by whom all this is pervaded, from whom all beings come forth (from whom all works too proceed), by doing His own duty doing all duties - That man will get attainment.

47. One's own duty is though not of good quality or result is better than the duty of another. Doing a duty incumbent on him by his nature will incur no sin.

Note: What is the advice here? Arjuna is a Kshatriya. Kshatriya's duty is fighting without turning away, to show valour and chivalry in battle and doing one's duty entitles him for attainment (see 46) in this connection look into III 35. Swadharm Nidham Sreya and also III. 2 Mere Bodily work incurs no sin. Now where is Arjuna He is in the battlefield Think over what his duty is The whole of the Gita centres round there. I have to cite many previous verses to show that Arjuna is only to fight and win glory XI 26-28 and 32-34 and many more irresistible words spoken hereafter.

48. Arjuna should do his duty born of his own nature though it may have ills (imperfections) All enterprises (engagements) are, at the start, beset with evil just as the fire is surrounded by smoke.

49. Forsaking all anxieties, without endearment on all sides, conquering The self one reaches the highest attainment by renouncing the state of inactivity.

50. How the person of attainment reaches the Absolute is told hereunder. By remaining in absolute attention in knowledge about the supreme Brahma one can have attainment.

51. Having clear vision, restraining oneself sternly for asking the sense objects like sound and others, giving away likes and dislikes.

52. Remaining in solitude eating quite little, regulating the word, the body and the mind, engaged in meditation, and with complete submissive mood.

53. Getting free from pride might, conceit, (sensual) desires, anger and possessions who is selfless and peaceful such one is entitled to Brahma.
54. He having got attainment (become the prahham) he is of a happy mood He does not feel sorry or grieve. He does not desire. Being alike to all he obtains the highest devotion to (Him).

55. By devotion he knows Him what for in truth He is what is I in reality Arter knowing, Him in truth Understanding Him as the creator remains in Him.

56. Solely depend on Him though one is always engaged in all sorts of works he attains the maximum peace of mind and also the eternal, everlasting Abode.

57. Surrendering all works mentally and renouncing them to Him, taking refuge in Wisdom (Budhti Yoga) Arjuna should think on Him constantly.

Note: Here a general advice (from verse 50 to 57) to Arjuna as well as to anyone of us, inspite of the Gnana Yoga Sannyasa Yoga and Vijnana Yoga, is again repeated, in the sound words see also II 61.

58. One who has the mind solely fixed on Him, crosses all the barriers. If on account of pride (self conceit—selfdecision) one does not hear (obey) he will surely perish.

59. If by pride he, Arjuna decides not to fight it is completely futile because his in-born nature will surely prompt him. His decision therefore will be in vain.

Note: Does not Bhagavan induce Arjuna to fight. On how many occasions earlier than this has Bhagavan prompted Arjuna to fight? Think it over. Turn to word Samkhya Budhi in II 31-39.

60. He, Arjuna fettered by his own natural tenadencies of his own works, if out of delusion decides not to do, he would do it perforce on any account, He would not escape from his inborn nature and duty.

61. Arjuna should know that God resides in the hearts of all (See XV 15. He causes every one to wander (hither tither in an undecided mood as if in a torpor) as if boarded on a machine because of delusion (Maya).
62. Arjuna should take refuge in Him (look to him for succour) by all possible means. By his grace Arjuna will get the extreme (maximum) peace and also the Eternal Abode.

63. Arjuna is told that the most secret of the secrets has been told to him. He should think over everything told unto him and then do whatever he likes.

Note: The twin courses of procedure already referred to in III 3, have been told one for the people of devotional life as work for Yogis with more detail and that for men of active life (as war) to attain the most coveted Beatitude of God. Hence Arjuna is to ponder over the two courses and choose the better of the two and as we will presently see that he choses the latter course of the above two see the lines that follow and his immediate action.

64. Arjuna is again told the most secret He, Bhagavan gives his Supreme word. He, Arjuna is most beloved of Him and closely bound to Him. Therefore He will tell what is pleasing to him.

65. Arjuna is asked to keep his mind on Him, do sacrifices unto Him prostrate before him, then he would surely reach Him He knows that Arjuna is endeared to Him He, Bhagavan knows that well.

Note: On more occasions than one I have told that Bhagavan is manifest But it is only now, now only that Arjuna realises it He had seen Him personally in the Viswaroop Darsan (Ch. XI) Was Arjuna convinced? Not I should say.

66. Arjuna is asked to set aside all Dharma and (see I, 40, 41) go to Him for shelter and refuge. He Bhagavan would then relieve him (Arjuna) from all the sins (mentioned in chapter I).

67. Bhagavan warns Arjuna thus 'This shall never be told to one without austerities to one without devotion to one who does not want to hear, nor to one who disdains Him.

68. He who relates this most secret discourse to anyone of his devotees he would develop his devotion towards Him to the utmost and he would reach Him without a shadow of doubt.
69. On that account there is no one among men dearer to Him than this person. There will never be one dearer to Him other than this one person on the whole earth.

70. He, who learns and teaches this sacred discourse about Dharma between Bhagavan and Arjuna, will be considered endeared unto Him by the institute of knowledge (here jñāyagna means a set purpose of instructing knowledge).

71. One quite attentive and listening to it will also be liberated from this world and attain the world of the righteous men.

72. Bhagavan asks Arjuna whether he did hear all that with a keen attention and concentration and whether the delusion of ignorance has disappeared.

73. Arjuna answers that his delusion has gone that he has recollected his intellect because of Bhagavan's kind grace. He says that he stands leaving all his doubts and that he would do as bid by Him (What is it?)

74. Then Sanjaya concludes, saying that he heard the dialogue between Partha (Arjuna) and Vasudeva (Bhagavan) which has created both wonder and harrigation in him.

75. It was because of Sree Vyasa that he heard this Supreme Secret dialogue. He also heard the Yoga (got the chance) to hear it related by the Yogeswara Himself personally.

76. He Sanjeya, tells Dritharashtra that as he again and again thinks of it the wonderful dialogue between Kesava and Arjuna he rejoices again and again.

77. Not only that, remembering the amazing Reopa (form) of Hari his wonder is boundless He rejoices again and again.

78. Where there is Sree Krishna, the Yogeswara, where there is Partha (Arjuna) the bow-bearer, there really Sree, Victory and wealth (cakṣu) remain without doubt. That is his concurred opinion and rule of law.
Thus the XVIII chapter has come to an end. What have we learnt from the Gita? What is the message of the Gita?

NOTE

The ‘Charama Sloka’, the ending verse of a subject here the Gita, clearly indicates that the victory in the battle is on the side of Yogeswara Krishna and the bow-bearer Arjuna. Sanjaya is completely convinced of that Sanjaya doesn’t say that Arjuna is convinced of becoming a Yogi is better than get himself engaged in a terrible war causing the death of his near and dear of kin and also the severed ones. This Arjuna’s turning into a Yogi, is what many would generally think to follow after his getting the mature advice about the various Yogas from Sree Krishna. Arjuna’s words at the end ‘Monoyam Vigato Mama’ and ‘Karishye’ Vachanam Thava clearly indicates the final resolve - and consequently his execution.

Now we have to ponder over. All the chapters are called a separate Yoga. This word, as mentioned hereunder does not carry the meaning of Devotional duty or work only or attainment of some object.

The Vishada Yoga of first chapter slowly but steadily is laid bare by the advice of the immortality of the soul, the body being transcient. The man of firm decision especially on the battlefield the importance of Kshatriya Dharma, the attainment of swarga by the death in a war, the performance of the incumbent Karma here war without looking into the consequences thereof (Where Yoga will mean an opportunity or chance come to the door without going in search of it) with examples Arjuna yet not of mature mind in the third chapter, asks why he is prompted to do the horrible deed as against using the intellect (not the one as any of us, Arjuna does not understand) And here the bifecation of the ideas begin jnana Yogasamkhyanam, Karma Yogan Yogan, Here Sankhyanam does not mean that one concerning the Samkhyā Yoga believers. And that is the major mistake or difference in all the existing commentaries Here Samkhyanam (Sahti Vibhakthi plural) means for persons assembled (enemies in the war Here science of war is discussed.
In the 3rd Chapter, the 8th Chapter and also in the 11th Chapter, Arjuna is desired to fight. The 3rd chapter Karma Yoga, leading to the 4th chapter Jnana Yoga wherein Sri Krishna plainly indicates that he incarnates whenever there is decline of Dharma and the sprouting up of Adharma, only to protect the meek and destroy the wicked. See He has now incarnated and has already accomplished many a weeding-out of undesirable and wicked elements even from his very birth, say the slaying of Poothana, the Sakatasura, getting rid of the Kaliya, the killing of Sisupala and Dantavakthra, the killing of Kama and Bhaumasura (Narakasura) etc. etc. Now he has come to lead Arjuna to victory by exterminating the Kauravas, the wicked evil doers. This last work is yet to be done and he tells it plainly to Arjuna in the XI chapter verse 32-34.

This the 4th chapter Jnanayoga leading to the 5th chapter Sannyasa Yoga, then the 6th Dhyana Yoga, the 7th the Vijnana Yoga, the 8th Akshara Brahma Yoga (contain an implication to fight) then the 9th one the Rajavidya Rajaguhyam, the 10th the Vibhooti Yogam, the 11th Viswaroopa Darsana wherein Arjuna sees as in a cinema everything the past, present and the future, which though commentators mention in a way, they give less importance than for all the Yogas separately. The 12th is the Bhakti Yoga, the 13th the Kshetra Kshetrajna Yoga, the 14th Guna Thraya Vibhaga, the 15th the Purushothama Yoga, 16th Dalavasura Sampath Vibhaga, the 17th the Sradhathraya Vibhaga and the final 18th the Moksha Sanyasa Yoga separately.

Of all these the 1st one is the background (Bhoomika) for the Upanishad to be started. The 2nd is the exposition of the Deh and Deha, the 3rd informative of Karma and the 4th one of Bhagavata incarnation and its necessity. The 5th, 6th, the 9th and 12th are to be learnt observed and practised. The 8th 10th, 11th, 13th, 15th, the 16th, the 17th and the 18th are merely instructive. So making Arjuna a Yoga but to make him a real Kshatriya.
SUPPLEMENT 1. THE GENEALOGY

The Genealogy-Parampara as per the Gita. Bhagavan saya that this eternal yoga (Karma Yoga) was first told to Vivaswat who told it to Manu. Manu in his turn told it to Ikshwaku. Thereafter it was handed down from generation to generation Thus the Raja-lishis (the Kshatriyas) knew it. But it was lost in course of the roll of time by wear and tear. Now it is being told to Arjuna.

Arjuna raises a doubt Bhagavan lives today. Vivaswat was of very early days. So how could Bhagavan tell it to Vivasvat. Bhagavan tells that both Himself and Arjuna had many a birth which Bhagavan knows and Arjuna knows not (Note a line in the Pitru Tharpan Athitha Kulakoteenam, Saptadweepa Nivasimam). Though generally unborn and though He is the Iswara of the created beings takes pature as his own and gats born by His own Maya. It is at the time when there is the decline of the Dharma and the upheaval of Adharma, in order to protect the good and to destroy the wicked. Now He has taken birth. No one knows He who knows the divine birth and the divine works, on leaving his body attains to Him only. This is according to the IV chapter Jnana Yoga Gods or the Maharshis know not about His origin. He is the source of all the Gods and the Rishis. The Saptarshis of Yore and the four Manus themssivss were born of Him from His mind. And all the people of the world are born of them chapter X.

In the XV chapter we have the origin above 'Oordhwa Moola' in the Primal Being. The branches below are the Manus and the Saptarshis. In the Pithru Tarpan we give water oblation to the Devas and the Rishis. Thilodaka Tharpan to the Pithrus by name also See Narayanatharva Suroopenishad. (Rik I)

SUPPLEMENT 2. SPECIAL ADVICE TO ARJUNA

The Bhagavath Gita as a whole is an advice to Arjuna (in the battle field) and to all of us. There are occasions when it is specially addressed to Arjuna, calling him by different names. There are passages in the Gita for us to read, learn and practise to attain the beatitude of God by Bhakthi (Devotion), Jnana (knowledge), by
meditation (Dhyana) by penance (Japas) or by sacrifices (Yagnas-austerities). We must know that Arjuna is in the field of battle (Samkhya) and that we are not and that we are of the present day. The context, the venu of the discourse is to be borne in mind at all times. Few commentators have mentioned about this context in that light, a precarious moment when the Dharma Yudha is to be started.

Here I mention some of the many events and occasions when Arjuna is asked and directed to do, to perform certain duties. To begin with Sec. II. 3 Get rid of the weakness of heart and stand up (what for I is it to us?) See again especially from II 31-39. A Kshatriya's duty-failing which the consequent obloquy disrespect etc. The chapter on the whole is addressed to Arjuna to clear his doubts. II. 37. especially reminds Arjuna of his gain (heaven or earth) if he fights with a determined mind. Arjuna is still sitting laying down the weapons. There is a long piece of advice, the science of the war which later on leads to the duty of a Kshatriya (fight, an occasion come to hand by chance) disregarding the relationship or superiority complex. (See II 47 onwards in the correct perspective) In Chapter VI (leave alone III, IV, V as they are more informative only) Bhagavan tells Arjuna that no Good deed goes in vain, see in the last verse in Chapter IV. Arjuna is asked to stand up (was he not sitting so far?) What for was it? It was not surely to turn the charrot back. Arjuna was asked to qell the yoga of doubt still Lingering in his mind. Chapter IV, V, VII and IX are more instructive. In chapter VIII. Arjuna is always to think on Bhagavan and fight chapter X is informative to Arjuna and to all of us

Especially in Chapter XVIII Arjuna is asked to take complete shelter in Him (Bhagavan) when He will relieve him from all the sins. He again asks Arjuna whether he had heard everything with utmost concentration and whether the delusion, born of ignorance has disappeared. Arjuna gives the fit reply that his delusion has come to an end and he has recollected the remembrance by Bhagavan's grace and that he will do what is told to him-See here Arjuna does not turn a Yogi. He stands up, we must infer, takes up the weapons and starts to do the duty fight-on hand.
For easy reference see II. 3, III. 30, VIII 7, XI whole (especially) 32-34 more over Arjuna is given a divine eye - to see the Viswavoopa, which even the Gods, staunch ascetics too are eager to see. But none but Arjuna alone has seen XI 54. What for is XVIII 59, 60, 63, 65. One cannot control his inborn nature. He is prompted to act accordingly (see III. 33). The Gita as a whole is Arjuna in the battle field with passages for devotees to follow which is so to say an added flavour to men of taste who will deliberate.

SUPPLEMENT 3 SIMILES IN THE GITA

The Bhagavath Gita is not a work of literature. It is an Upanishad a dialogue between Sree Krishna and Arjuna and Sanjaya appears here and there to make a statement.

Upanishads contain similes and Gita too has many a simile I will mention them in the order they appear with a line or two as explanation. The lines are not quoted.

II 13 Just as an embodied one (person) passes through boyhood youth and old age so does the soul have change of bodies.

II 22 Just as we throw away wornout garments so does the soul give up the wornout bodies to take up new ones.

67. The running of the mind behind objects of sense organs is compared to a ship on a vide ocean driven by the Gale.

II 58. Just as a tortoise withdraws its limbs so a man of firm decision should withdraw his organs of sense from all objects.

II 60. Just as an ocean though full receives more waters so should the desires enter into a person and remain unperturbed.

III. 38 Just as the smoke envelops the fire, just as a mirror is made dim by dirt and dust, just as an unborn babe is enveloped by the umbilical cord so is the mind (intellect, Knowledge) enveloped by ignorance or rather by desire and anger.
102

IN, 37 Just as fire turns fuel to ashes so the fire of knowledge turns all works to ashes.

V 10 Just as a lotus leaf is not wetted by water one who does his works without attachment surrendering them to God is not polluted by sin.

VI 19. Just as a taper (lamp) in a windless place does not flicker so does the mind of a Yogin of controlled mind does not oscillate. VI 34. The mind is fickle, unsteady, obsfinalate and violent. To control it is so difficult as to control the wind.

VI 38 Does not such a mind waste away like shattered clouds?

VII 7 Everything is strung on Him as the beads on a string.
IX 6 Just as the air is in the atmosphere so do the creations abide in Him.
XI 12. The Divine form had so much splendour as a thousand Suns shone together in the sky.
XI 28. Just as the rivers rush into the ocean so all the men with the stalwarts rush into His mouths.
XI 29 Just as the moths rush into a blazing fire (lamp) to die so the army (People) enter into His fiery mouths.
XI 44. Just as a father to a son, a friend to a friend, a lover to his beloved You please excuse me:
XIII 32 Just as the vast sky is not stained by minute (imperceivable) things so the soul present everywhere in the body is not stained.
XIII 33. Just as the one sun illumines the whole earth so the soul illumines the whole body (Kshetra)

XV 8 Just as the air takes up the odours in the air so does the Iswara take up or leave the Indriyas and the mind during his Avatar (coming into existence) or departure.

XVIII. 48 A work shall be performed. Just a fire has smoke at its top so every work will have ills at the start. No work shall be given up seeing obstacles at the start.
SUPPLEMENT 4. THE ALLEGORY IN THE GITA

I have mentioned that the Gita is not a work of literature. The similes I have spotted here now I speak about the allegory (an allusion to the Human Tree-growing downward).

Look into the Chapter XV, especially the first four stanzas Iswara the origin, is at the top, the four Manus and the Saptarshis (See ch. X) and even the brahma emanate from Him and it is from those (the Manus and the Saptarshis) that the whole mankind has evolved. They are the branches below (the inverted tree). The knower of this evolution (origin) is to be called the knower.

Here 'Chandamsi' means coverings or ornaments and to a tree they are the leaves - they sprout anew mature and fall away-unlimited for people it is the dress (beautiful or not) and ornaments, all often renewed. 'Chandamsi' will not mean Vedas, Upanishads, Metres epics etc. which are limited, permanent and not renewed.

For people it will mean also Kavachas (armour) renewed occasionally. Below the Manus, the Saptarshis and the Prajapatis are the Moola for the subsequent generation. The Saptarshis etc. have brotherhood (above) and the people have brotherhood (below) all fostered by their gunas and Karmas in the world of men.

3. The end is unknown because it continues. The top is not known because by wear and tear of time (See IV 2). The middle, the present individual, is not permanent - yet it (the Tree) is fixed in the Primal being (Oordhwamoola). The form of the Tree is not clearly obtained as it is cut off by the sword (figurative) of non contact or non-attachment by Sapindi etc.

(But Goudasaraswaths, though not all, will know it because of their Rishi parampara gotra - Trapan, Srardha marriage ceremony etc.) For the Tarpan they call upon all the progeny prior to them. For the other rites they call at least the Pita, Pitamaha and Prapamaha. They have a final Samaradana to Sree Narayana after a religious rite - see IX 27).
Actually the whole progeny prior to oneself is not called upon, hence forgotten, i.e. cut off.

4. Yet I try to trace the parenthood upwards (not possible) when we reach the the Primal Being there of there is no return. It is from the Primal person wherefrom the progeny (works and other creations) have evolved See how beautifully the genealogy has been expounded. See Krishna does not quite clearly explain it nor does Arjuna ask for an explanation. That is the Purushothama not quite well discerned.

(Note: When one dies his great-grandfather is lost the son the grand father of the dead person becomes the great-grandfather to the son, Thus it is cut off above - Downward one will not know beyond the great-grandson It continues. Hence no end - 'Nantho'

Supple: 5 Same lines and ideas repeated II 17, 23 and 24 II 58 and 68.

1. Line repeated - III 35 and XVIII 47 (Inducement to fight)
2. Parts repeated - VI 8 and XIV 24 XIII 16 and XVIII 20.
3. II 28 and VIII 18, 19; XVIII 3 and 5, IX 7 and 8, IX 22, 34 and XI 55, VI 40; and IX 31, XIV 3 and 4.

SUPPLEMENT 6

Goudasaraswaths and the Gita The Goudasaraswath Community have a large number of religious obligations in the Gita Mahatmya it is ordained that at least one verse of the Gita shall be uttered a day if not more So Brahmacharis and everyone above them during their meals recite a verse before the meal. Very few know that it is from the Gita. At the meal they have a function, It is a must or now a days few do it. It is the Chitrarhuti (it is not described here) The person takes a little water on the palm of his hand repeats, 'Aham Vaisvanarobhoothwa, the whole verse and sips it. There after only be begins to eat the food (Some other Brahmins too may have it) very few know that the verse is from the Gita when finishing or even afterwards (See XV 14).
B) When there is a Pooja, Homa, Marriage or Upanayana the Purohit after the Pooja or whatever it be calls the chief host after having served everything to the guests, gives him a flower or a Thulasi shoot and utters Brahmarpanam Brahmahavi (the whole verse) and some other Mantras pours (IV. 24) water into that flower or Thulasi shoot and then only he asks the guests to have Chitrakuti. Then the host says 'Namaskar,' and thereafter only the meals.

C) A third item after every pooja, Homa and the like is the purothit gives a flower or Thulasi shoot to the host who utters——'Kayani Vacha Manasandriyanva Budhyatmanava Prakriti swabhavat. Karomi Yadyat Sakalam parasmai Naraycnayeti Samarpayami then pours water on to the flower or Thulasi shoot. He asks the host to offer if to the preceding deity after dropping the water on the ground. The verse is not from the Gita. But the function is as per the Gita. IX 27.

The Gaudsaraswaths have to call forth the Rishi parampara as per the Gita during the Sandhya Vandan, Homas, and Marriage ceremonies.

The whole of the Upasandhya beginnig with Jatavedase Sunavamasoma .......... fill Samasandhyabhirakashatru deals with prayers to all created beings moving not as per the Gita Every youdasarasawath above a Brahmachari, himself included, performs it as Upasthan.

Some more words of Note: Bhootani means 'What is past'. It means also 'creations' as per context. Paryaptam is generally understood as enough. But it will mean "limited" - Pardhiaptam' and 'Paridhi Na Aatam' - i. e. Aparyaptam - unlimited.

Dehi: in the Gita means 'Soul'. But it also means "give" "Dehi me Thanayam", and Bhikshan Dehi.
Veda - in General means - the Vedas (all or one)
It means "Know" eg. Vedaham Samatheetani "Thanayah Veda Sarvani"

Kuru Apaellation to Kurukshetra. Kuru (Family name) Arjuna is called "Kurunandana, Kurusharshta, Kuru Praveera" -
It (Kuru as verb) will mean 'do'.
Samkhya and its derivatives will mean numbers, names, armies, battle field and long Samkhya will mean concerning.
It will also mean the Samkhya philosophy.
APOLOGY

Myself, the Author, aged 80 yrs. with both the eyes operated for Cataract, tender an apology for the errors in the spelling of some words in this book occurred during the proof correction. I have tried to bring forth this small commentary based on the main points of difference from the commentaries now existing. I didn't try a bigger commentary because of the defective eyes.

Three main corrections are given below:

1. Page XII line 2 For 'Moner Moner' read 'Monier Monier' - Williams.

2. Page XIII Line 9 for 'Gautama' read Goutama's Son 'Satananda'.

3. Page 3 line 9 for 'Charioteer' read 'Minister'
‘Sadrisam Cheshtathē Saṃsāra Prakrithe’ Jñanavanāpi, 
Prakritim Yanti Bhootani Nigraha Kim Karishyati’ III. 33.

‘Yadhyahamkaramāsrithyā Na Yotsyamithi Manyase 
Mithyesha Vyavasayasthe Prakritsthwam Niyokshyathi XVIII. 59

‘Kaschidetham Srutham Partha Thwaiekgrena Chetasa 
Kaschidajnana Sammoha Pranashasthe Dhananjaya’ XVIII 72.

‘Naashtomoha Smri’hirlabdha Twatprasadat Mayachuta 
Sthitohsmigatasandeho Karishye Vachanam Thava’ XVIII 73
Another book by the same Author.

Stothravrindam.

Text in Sanskrit with English Translation

Main contents.

Ksheerabdi Sayee Stothra, Dasavathara
Stothram, Ksheerabdi Sayee Padadikesa Stothram,
Narayana Nama Mahima, Sree Krishna Dhyanam.
Nara Stothram, ‘Om’kara Mahima, Sree Indrakshy
Kavacham, Sree Lakshmi-Nrisimha Kavacham,
Sree Venkatesa Kavacham and many other prayers to many
a deity with nine Keertanas set to Ragas etc. etc.

Price Rs 10. only.

N. Vasudeva Prabhu
X/314 Amaravathi
Cochin-682001.