

# THE GAINS AND GLORIES OF THE GITA

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## FOREWORD

Srimad Bhagavad Gita which contains the quintessence of the Vedas and Upanishads, has exercised far greater influence on the philosophy and culture of the mankind than any other scripture in the world. This book of enduring value, containing some of the most sublime thoughts on human existence and man's relentless enquiry into the life eternal embodies the immortal message of Lord Krishna conveyed through his bosom-friend Arjuna to the people of all ages. The luminous wisdom enshrined in the Gita serves as an essential guide to every individual to lead a noble, God-centred life.

The present work is an English translation of a work in Hindi where every chapter of the Gita is introduced by a parable. The basic doctrine enunciated in that chapter is briefly explained for the benefit of layman, immediately after the story. The book endeavours to bring forth the cardinal teachings of the Gita in a language which is crisp and unambiguous.

The author deserves all praise for bringing out a lucid translation of the Hindi version in the interest of English-knowing readers.

We feel that this book on the Gita is timely and very much needed for the spiritual and moral uplift of the people.

**EXECUTIVE OFFICER**



## INTRODUCTION

The Bhagavad Gītā or the Lord's song or the Song Celestial is an integral part of the Epic of Mahābhārata, in the Bhishma Parva, which is the Magnum Opus of the glorious sage Vedavyāsa. This embodies the divine teaching by Bhagavan Śrī Kṛṣṇa to the entire world making Arjuna the immediate cause for its delivery, when the Pāṇḍava Prince saw on the other side of the battle field, his own kinsmen, relatives, friends, Gurus etc., and was overtaken with a feeling of dejection, caused by weak-minded compassion from the fear and loss of friends and relatives in the course of the impending battle Arjuna had to fight to the finish, making him shake off all his dejection. This dives deep into the soul elevating truths, covering the varied aspects of life and leading to great spiritual advancement. In view of the catholic and cosmopolitan outlook of its teachings, they can liberally be followed by any person of any faith or creed whatsoever, as such its being called a Universal Scripture is quite appropriate.

This represents the essence of all Upanishadic Teaching and deals in detail with the three ways: Bhakti, Karma and Jñāna, leading to liberation or Mokṣa. The Gītā Māhātmya or the glory of the Gītā has been elucidated in 1. Vaiṣṇavīya Tantra Sāra 2. Skānda Purāṇa 3. Varāha Purāṇa and 4. The Mahābhārata.

All the Upanishads stand as so many Cows and Śrī Kṛṣṇa is the Divine milkman. Arjuna represents the calf and the nectar-like Gītā is the excellent milk.

The Gītā is said to be the only barge which can take man immersed in the ocean of Saṁsāra, on to the other shore safely and easily. Lofty and sublime ideals have been so enunciated in the Gītā that it had received the highest honour even from the thinkers

of the West. One may not find time enough to study the whole Gītā devoutly every day. Such men, it is said if they find time to read only a verse or even one-fourth of a verse, can easily achieve the supreme goal.

So, the students of the Gītā should, according to their convenience, take to the study of the Holy Scripture with all faith and devotion and enjoy all joy, happiness and bliss.

**P. Krishna Moorthy**



## CHAPTER - I

### Introduction

Once Pārvatī prayed to Her Lord Parameśvara, on mount Kailāsa, saying “O Lord! I have heard you saying that the recital of the Gītā is the surest and supreme of the ways to attain salvation. Please enlighten me on the glory of it.”

Śaṅkara, contemplating on Lord Viṣṇu, replied to Pārvatī thus. “O Pārvatī, it is the recital of the Gītā alone that made me worthy of all worship. I am ever submerged in the supreme knowledge of the Gītā, as such, I am no victim to illusions and have become holy and cleansed. Just as you have now questioned me, Śrīdevī also begged of her Lord Viṣṇu to let her know why in spite of his being the Lord of the three worlds, he was ever engaged in lonely contemplation lying on the milky ocean. To this, the Lord replied that in his solitude, he could ever see with his Divine and superhuman sight, the glorious image of light, which is invisible, indestructible, incomprehensible and inexpressible that the form of the Divine Knowledge that Lord Kṛṣṇa taught to Arjuna is found reflected in the Gītā, which is the very essence of the Vedas, Śāstras and Purāṇas, for the well-being of the universe and the great sage Veda Vyāsa composed it in 18 Chapters into a work. It is the spoken voice of the Lord Himself who came down embodied into this world.

The first five chapters represent the faces of the Lord, the next ten as his shoulders, one as his stomach and the last two as his feet. It is by this knowledge alone that one is led to the presence of the Lord, and his sins are washed away there. He further said that whosoever recites a chapter of the Gītā or half a chapter or even a Śloka or at least half a Śloka or at least one line of a Śloka, he becomes purified and cleansed of his sins and enters the Viṣṇuloka. Śrī Devī then begged of her Lord to narrate her the story of any one, who got himself so cleansed and purified of his sins. Lord Viṣṇu replied to her thus:

Once there lived a wicked and sinful Brahmin named Suśarmā. Being a sinner, he was sinning daily. One day, he went to a nearby forest to graze his flock of goats. Unfortunately he was bitten by a snake and died. Suffering all the troubles and tribulations of hell, he was born as a lame ox in the house of a beggar in his future birth. As the beggar was not getting anything by way of alms, he could not properly feed it and consequently it became very weak.

One day, being completely worn out and emaciated, it dropped down on the way. Its eyes shot out swollen and was in the last pangs of its death. It was undergoing all the torture and suffering, but it was not dead. Whoever looked at that unfortunate creature said that nothing but death would give it any relief at all. Those, who gathered at the dying beast prayed to God that they would surrender and offer all the good they did in their lives to relieve the animal of its death pangs. Just then a harlot came there and said that, to her knowledge, she was not aware of any good that she had done in her life and if at any time she did anything that could be said as good, its fruits may be enjoyed by the suffering beast and it may be relieved of its torture. At once, the bull was dead and was born as a Brahmin. Suśarmā having had the consciousness of all that had happened to him in his previous births, went straight to the harlot, narrated to her the events of his previous births and impressed upon her that it was on account of her grace only, that he was relieved of all his previous miserable births and could be born as a Brahmin again. He begged her to tell him what was that great deed that she had done, on account of which he was transformed at once from a dying and miserable ox into a holy Brahmin. The harlot thereupon replied that she could not remember of any such goodly deed on her part but she was aware of one thing, namely that she happened to listen to the parrot in the house, repeating something every morning. He then approached the parrot and asked it to state what it had been repeating every day at dawn. To this, the parrot replied saying: "I was till then living in a hermitage. There, the disciples of the great sages were repeating every day the first chapter of the

Gītā''. I was listening to it every day and was able to recite it myself. Then, a hunter happened to capture me and sell me to this harlot and in my new abode (the harlot's house) too, I was reciting those verses from the chapter, as usual.

Lord Viṣṇu told Lakṣmī and Lord Śaṅkara told Gourī that the parrot, harlot and the Brahmin after their deaths, were able to enter into Viṣṇuloka on account of their reciting the Ślokas of the first chapter of the Gītā.

### SUMMARY

## The Despondency of Arjuna

### (ARJUNA VIṢĀDA YOGA)

The armies of the Pāṇdavas and the Kauravas arrayed their armies for battle on the battle field of Kurukṣetra, marshalled by Bhīma and Bhīṣma respectively. Arjuna wanted Śrī Kṛṣṇa to place the chariot midway between the two armies that he may see the strength of the army on the other side. There he saw all his kinsmen, sons, brothers-in-law, cousins, teachers (Bhīṣma, Droṇa and others) standing ready for the impending battle and said to Lord Kṛṣṇa (26).

'My limbs fail and my mouth is parched, my body quivers and my hair stands on end. Gāṇḍīva slips from my hand (29). I do not wish to slay them even if I am offered the kingship of the three worlds (35). I incur great sin by killing my teachers and relatives. If I kill them, family traditions will perish. There will be lawlessness (40). Women become corrupt. There will be caste confusion. The slayers of the families will go to hell, for their ancestors will fall deprived of the rice balls and oblations (42). Caste customs and family traditions will perish. There will be lawlessness (40). Women become corrupt. There will be caste confusion. The slayers of the families will go to hell, for their ancestors will fall deprived of the rice balls and oblations (42). Caste customs and family traditions will perish' (43).

Arjuna became fainthearted and was overwhelmed with grief. He threw away his bow and arrow and sank down on the seat of his chariot (47).

## CHAPTER - II

Once there lived a learned Pandit by name Suśarmā in the town of Purāṇa in South India. He was very austere, truthful and a devout observer of the rules of orthodoxy. By the observance and discharge of the round of his daily religious duties, the Gods and the ancestors were much pleased.

Once, in the course of his visits to the various holy places, he had been to Prayāg, where he found a concourse of many learned Pandits engaged in literary discussions. Suśarmā, finding an opportunity for himself to intervene, addressed the disputants thus: "O! learned Pandits, ever since my birth, I never sinned. I find no peace at all in spite of my devout and regular observance of daily Karma and duties enjoined by the Vedas. One can never know anything for certainty when his mind is perturbed. One cannot enjoy anything like serenity or bliss when his mind is tossed hither and thither and never attains any poise. I therefore beg of you to show me a way by which I can obtain peace and tranquility. Does not the association with the holy and the goodly people yield us whatever we want?" The learned Pandits replied to Susārma : If you recite the second chapter of the Gītā every day with all devotion, you shall have mental poise and enjoy happiness.

Thus saying, they narrated to him the glory of the Gītā thus: "Once upon a time, a King by name Durdama was ruling his Kingdom very happily, making the city of Pratiṣṭhan his capital. A brahmin, by name Vikrama Śarmā, was living there at the bounty of the king. The brahmin received several kinds of gifts from the king's granary and treasury and had to undergo many sufferings, pains and penalties in hell at the hands of Yama and his minions after his death as a result of the sins passed on to him through the said gifts. Having suffered the tortures of hell for some time, he was born again and, at his mature age, was married to a wicked

shrew Karkaśā. Karkaśā being persuaded by her paramour cut off her husband's head one night when he was asleep. He then turned into a ghost and was wandering about in the nearby woods. Karkaśā too after her death suffered the tortures of hell for some time and was re-born as a goat. Vikrama Śarmā, having seen the goat grazing in a forest, was able to recognise in her his previous wife, Karkaśā, and wanted to wreak his vengeance upon it. The goat was not at all frightened when the ghost too began to realise that the intensity of its hatred towards the goat was gradually diminishing as it approached nearer and nearer. At that time, the second chapter of the Gītā was being recited in a nearby hermitage and the two listening to those recitals every day were transformed into totally different beings, and went to heaven after their deaths. Therefore O Suśarmā, you too take to the study of the second Chapter every day and obtain salvation.

## SUMMARY

### The Yoga of Knowledge

#### (SĀNHYA YOGA)

Seeing the despondent attitude of Arjuna, Śrī Kṛṣṇa admonished him with a smile of re-proof thus:

‘O!! Arjuna, you grieve for those who need not be grieved for, but you talk like a wise man and act like a fool. Wake up from the slumber of ignorance. This body and the world are indwelt by the imperishable Atma, Brahman or the soul. No one can destroy it, the imperishable. It has neither birth nor death. It is unborn, eternal, changeless, ancient, and inexhaustible. It is not destroyed even though the body is destroyed (20). It slays not nor is it slain. Just as a man casts off worn out garments and puts on new ones, so also the embodied soul casts off worn out bodies and enters into others, which are new (22). Weapons cleave it not, fire burneth it not, water wetteth it not and wind drieth it not (23). This soul is unmanifest, unthinkable and unchangeable (24).

O! Arjuna, do your duty. It is the duty of a Kṣatriya to fight. There is nothing more welcome to a Kṣatriya to fight. There is nothing more welcome to a Kṣatriya than a righteous war (31). Develop a balanced mind. If you engage yourself in war, treating alike pleasure and pain, gain and loss, victory and defeat, you shall not only not incur sin but shall cast off the bonds of action (38). Thy concern is with work alone but never with the fruit of it. Let not the fruit of action be thy motive and let thy attachment be not for inaction (47).

Perform action, being steadfast in yoga, abandoning attachment and balanced in success and failure. Evenness of mind is yoga (48).

Then Arjuna, question him, 'What is the state of a Sthitaprajña? How does he speak? How does he sit? How does he walk?' (54)

Lord Kṛṣṇa replies:

'A Jīvanmukta is free from desires, longing for mineness, I-ness, attachment and fear. He is indifferent to sensual pleasures. He is not elated even if he gains his desired objects. He has a poised mind at all times and under all conditions. He has perfect control over his mind and senses. He lives in Brahman. He is centered in his own soul. He is dead to the external world. (55-72).

\* \* \*

## CHAPTER - III

There was once a Brahmin named Jaḍa in the family of Kauṣika. He was a very learned man and lived in affluence. But being given to evil ways of life, he squandered all his wealth in gambling and at last became a pauper. Then he took up to theft and began to acquire some money. Some of the evil minded villagers were jealous of his wealth and wanted to rob him of it. So, one mid-night, they killed him and carried away all his wealth. Jaḍa became a ghost and suffered varied tortures. Ignorance having taken possession of hi, he even lost the sense of sight, smell and touch and was oppressed with instiable thirst.

Jaḍa had a son, Mohan by name. For many years, he went to foreign lands for purposes of trade. Soon after he returned, he had heard of his father's death and performed the obsequies of his deceased father. But his father was not released from his bondage of flesh. One day, Mohan's friend came to his house, had his ablutions, performed his Sandhyā and recited the 3rd chapter of the Gīta. As Jaḍa listened to the recital of the 3rd chapter, his father was at once relieved of his earthly bondage and acquired the halo of Divinity, when a chariot came down from heaven with the Divine dancing damsels, who were anxiously waiting for him.

As soon as Mohan perceived the hallowed form of his father, he stood before him with folded hands in reverential salutation to him. Jaḍa told his son that so far as he was concerned, he had been relieved of all earthly ties by listening to the recitals of the 3rd chapter of the Gītā but that his brothers and his fathers have been still undergoing the tortures in hell and so he enjoined upon his son that he should take to the regular recital of the 3rd chapter of the Gītā for their release and salvation. So saying, he got into the celestial chariot and went away.

Mohan, in accordance with the injunctions and wishes of his father, regularly recited the 3rd chapter of the Gītā. Himself and his friend both went to heaven after their demise.

## SUMMARY

**The Yoga of Action****(KARMA YOGA)**

Arjuna said to Kṛṣṇa: 'If you think that Jñāna or Buddhiyoga is superior to karma or action, why then do you prompt me to undertake this dreadful deed? (1) You confuse my understanding. Tell me that one way is certain that I may attain eternal bliss. (2) Lord Kṛṣṇa replied thus: 'O! Arjuna, in this world, there is a two-fold-path, the path of knowledge for the Sāṅkhyas and the path of action for the yogis (3). No one can remain even for a moment without performing some kind of action. As all are in the grip of Prakṛti or Nature, they are helplessly driven to action by the qualities born of nature (5). The fool who merely controls the sense of action but continuously thinks of the object of senses is called a mithyācāra, or a hypocrite. If you propitiate the Gods they in turn give you plenty of food and cattle (11). If you discharge your duties with a spirit of detachment, and act discriminately, you will attain the highest end (10).

Janaka attained perfection by properly discharging all lawful duties (20). The great men should set up a standard of conduct, so that others may follow it (21). I perform action though there is nothing in the three worlds that I have not obtained (22). The man blinded by egoism considers himself to be the doer of actions, though in reality they are discharged by the guṇas of prakṛti (27). A Jñāni, who remains as a silent witness and who knows the essence of the division of the quality and functions, is not bound (28). One's dharma though apparently devoid of merits is preferable to another's dharma however well performed (35). Control Rāga and Dveṣa which are hindrances to the path of spirituality. Discharge your duty well. Control desire and anger, the enemies of wisdom. First control your senses. Kill the enemy-desire and thus realise the self which is higher than the intellect (37-43).



## CHAPTER - IV

Long ago, there lived a brahmin by name Devadatta in Kāsi, the most sacred of the pilgrim centres. He was a very devout and orthodox person and very punctual in the performance of the sacred ritual and also very devout in the study of the Gītā.

One day, he set out to have a darśan of the great Sage Vedavyāsa. He, therefore, crossed the Gaṅgā and after traversing some distance, he found a well where he had his bath and ablutions and prayers. He then took to the reading of the 4th chapter of the Gītā and after finishing it, started again on his mission. At the place where he recited the Gītā, he found two berry trees, which gave up their appearance and were born as two damsels in a brahmin family in Vārāṇasi. On account of the goodly deeds performed in some of the previous births, they retained the full consciousness of what they were.

One day, these two damsels came to the brahmin Devadatta, prostrated before him and narrated to him that by his favour and grace, they could be transformed into two damsels and therefore they were immensely grateful for having been the cause of their transformation from trees into damsels. They also told him that they could never forget the deep debt of gratitude they owe to him. Devadatta could not understand the significance of what they said and was therefore much surprised at what had happened. He plainly asked them whether it was on account of him they were again transformed into these human forms. He could not believe it and so asked these two damsels how it had all happened. the two damsels replied to him thus: "We are two heavenly damsels engaged to dance in the court of Lord Indra and to carry out his orders. Once we were deputed to disturb the penance of Satyatapa, a great Sage, who was meditating on the banks of the Godavari. We went there and with our different poses of dances pleasing to the eye and with

our delightful heavenly music pleasing to the ear, we tried to shoot at him shafts of Manmatha when the great Mahārṣi cast violent and piercing looks at us and cursed us that we should at once become Badari trees. We then realised our disobedience and helpless servitude to Indra and piteously begged of the Mahārṣi to give us salvation. Thus, his kindly heart melted and the great Mahārṣi told us that on the day when a brahmin recites the fourth chapter of the sacred Gītā at the particular spot where we stand as two Badarī trees we will be retransformed into our maiden forms. We were the two Badari trees standing at the place where you recited the 4th chapter of the Gītā. Having so narrated their story, they honoured him and from that day onwards they regularly recited the 4th chapter of the Gītā and in the fulness of time reached heaven and enjoyed its bliss.

### SUMMARY

## The Yoga of Wisdom (JÑĀNA YOGA)

Lord Kṛṣṇa said that this yoga handed down from father to son as a family tradition, was well known to all royal sages, but it was forgotten at that great distance of time (2). He further said that whenever righteousness declined and unrighteousness became powerful he manifested himself (7). He also said that he was born from age to age for the destruction of the wicked, the protection of the good and for the establishment of dharma (8) god fulfilled their desires in whichever way men approached them (11) He who sees inaction in action and action in inaction is truly wise among men. He is a true yogi even while performing all actions.

He, whose actions are not prompted by any desires but are burnt down in the fire of knowledge, is called a Sage (19).

He who renounces all attachment to the fruit of his actions and is always content with whatsoever he gains without effort, free

from the dvandvas (pairs of opposites) and balanced in success or failure, with his thoughts centred in Brahman, is not bound although acting. (20-23).

Brahman is the oblation and is the clarified butter. He who always sees Brahman (24). Some yogis perform sacrifices to devas, while the Jīvanmuktas sacrifice the self itself in the fire of brahman. Some sacrifice the self itself in the fire of brahman. Some sacrifice their senses in the fire of self control. Others again sacrifice all the different enjoyments of senses in the fire of senses. Others again offer wealth, the recitation of scriptures and chanting of prayers. Others resort to yoga, consisting of the control of breath (25-29). O! Arjuna, the sacrifice of knowledge is far superior to material sacrifice, because all actions performed in the spirit of sacrifice culminate in wisdom. (33) O ! Arjuna, by long prostration, by question and by service, the wise who have realised the truth will instruct in that knowledge (34). Even if you are the most sinful of the sinners, you shall cross over the ocean of inequality by the raft of knowledge (36). As a blazing fire reduces all fuel to ashes so does the fire of wisdom reduce all karmas into ashes (37).

A man of full faith and devoted to it obtains the highest wisdom through the control of senses. Having gained this knowledge, he experiences supreme peace (39). The ignorant, the faithless and the doubting are lost. Such cannot have happiness either here or hereafter (40). Therefore, O ! Arjuna, cut down all doubts born of ignorance with the sword of knowledge. Firmly establish yourself in yoga. Arise and discharge your duty (42).

\* \* \*

## CHAPTER .. V

Once there lived a brahmin named Piṅgala in the city of Purukutsa. Though a brahmin by birth, he was given to evil ways and lived a life of sin. The good, the virtuous and the orthodox considered Piṅgala as a sort of a mean stone in a quarry of sacred Saligrāma. He associated himself with actors, adulterers, singers and gamblers and was passing his life in the midst of adultery, singing and dancing. His wife Aruṇa led a life similar to that of her husband, the life of a free-lance.

One night Aruṇa went to the extent of murdering her husband so that he might not be a hindrance to her free way of life. Piṅgala, after his death, suffered the consequences of his self-committed varied sins for sometime and was reborn at last as an eagle and was living in a forest. Aruṇa too, after her death, suffered in hell like her husband for some time and was reborn as a bird and lived in the same forest near the tree where her husband was living. As soon as the eagle cast its eyes upon the little bird, it attacked and killed it, on account of its remembrance of the incidents of its past life. Soon after a hunter aimed an arrow at the eagle and it dropped down upon the head of a Mahatma by divine will.

The minions of Yama led them into hell and made them stand before him. He looked at them and said to them thus: “Both of you had sinned heavily in your former births but as you have dropped down on the head of a Mahātmā, you have become purified and are liberated of your sins. He on whose head your bones dropped down, was a Rājayogī and a Brahmin. He has been repeating the 5th chapter of the Gītā every day. As a result of this, the Yogī after his death went straight to Brahmaloaka. Having fallen upon the head of such a great person, you too are liberated and purified of your sins. You shall go to a better and nobler world”.

Being thus commanded by Yama, they ascended the celestial chariot and reached Vaikunṭha.

## SUMMARY

**The Yoga of Renunciations of Actions****(KARMA - SANYĀSA YOGA)**

Arjuna said to Kṛṣṇa: 'O ! Kṛṣṇa, at times you speak highly of renunciation of actions and then you praise yoga also. So, tell me conclusively that which is the better of the two'. (1). Then Krishna said that renunciation of actions and karma yoga both lead to spiritual elevation, but of these two, karma yoga is superior to the renunciation of actions (2). The ignorant and not the wise speak of Sāṅkhya (knowledge) and yoga (karma yoga) as two distinctly separate paths, but he who is well established in one of these obtains the fruits of both (4). The final destination arrived at by the Sāṅkhyas is the same as that attained by karma yogis. He, who perceives that they are essentially one is a real Seer (5). A self disciplined Seer of Truth should never think that he is the doer of any of the activities of the senses like seeing, hearing, feeling, smelling, tasting, walking, sleeping, breathing, talking, excreting and receiving. He should feel convinced that the senses move along the sense objects according to the laws of their being (9). God does not create neither agency or action for the world, or union with the fruits of actions but it is nature that induces all these (14).

Those, whose mind and intellect are completely merged in God, who are thoroughly absorbed in Him and are exclusively devoted to Him attain the highest wisdom. Their sins are wiped out by wisdom and they go to whence there is no return (17). The sages look equally upon a Brahmin endowed with learning, with humility, a cow, an elephant and even a dog and even an outcast (18).

One attains endless bliss, if he is without attachment to external contacts and experiences, and enjoys happiness, in his own soul or ātmā (21). All sense enjoyments are verily sources of sorrow and suffering as they have a beginning and an end. So, a Jñāni will not take delight in them (22). The man who can withstand here in this world, the impulses of desire and anger before giving up the

world is a yogi, and he enjoys the supreme bliss (23). Those yogis who have controlled, who are free from desire and anger and who have conquered their mind and have realised the self, enjoy eternal peace (26). That sage, who keeps away all external contacts with sense objects, fixes his vision between the eye-brows, balances the outgoing and incoming breath, coming through the nostrils, who controls mind, intellect and senses, rivets the attention on salvation and puts away desire, fear and anger, is verily liberated for ever (27-28).

\* \* \*

## CHAPTER - VI

Once upon a time, a king by name Jñāna Śruti was ruling his Kingdom, making Pratiṣṭhānapura on the banks of the Godavari his capital. He was a very virtuous King. He was a mine of learning, an adept politician and a capable administrator. He was protecting the weak and the good and punishing the vicious and the wicked. He was ever engaged in doing noble and goodly deeds in the performance of Yajñas and Yāgas and in rendering hospitality. He earned good name and fame by giving shelter and protection to those who sought them and helping the helpless and homeless. Even the commonest man was devoutly loyal to the King.

One day, a swarm of swans was flying over the city when one of them said to the others thus: "This is the famed Pratiṣṭhānapuram. Its ruler is the incomparable Jñāna Śruti. He won the admiration of one and all." As these words came from the mouth of the Swan, the rest of them interrupted and argued, saying: "Nay Nay. This king is not worthy of being compared to even the nail-tips of Raikva. Raikva's valour and spiritual knowledge are profound. He is several times and in many respects greater than Jñāna Śruti."

Jñāna Śruti who accidentally overheard the conversation of the Swans, desired to go and meet somehow King Raikva, whom the swans very much appreciated in the course of their disputations. He therefore set out to meet this king and on his way visited the sacred places of Kāśī, Gayā and Prayāga and bathed in the holy waters of many sacred rivers and had the Darsan of the presiding deities there. He at last turned his way to Kashmir, where he met Raikva, at the famous Saivite temple of Māñikyesvara. He was overjoyed at the great fortune of meeting him, prostrated before the great King and, in all humility, bent down his head and addressed him thus with folded hands. "O Mahātmā! favour me how you managed to obtain such great valour and matchless spiritual

strength.” To this, the great King replied: “Whatever spiritual strength or greatness that were found in me had not been acquired by any great effort on my part. I have been only reciting the 6th Chapter of the Gītā every day. All these virtues that are said to be found in me have been, the fruits of the recital of the holy Gītā”. Jñāna Śruti from that day onwards had engaged himself in regularly reading and reciting the 6th Chapter of the Gītā, attained great name and fame and spiritual knowledge, ruled his Kingdom making his people happy and in the fullness of time when death came upon him, he went to Viṣṇuloka.

### SUMMARY

## The Yoga of Self-Discipline (DHYĀNA YOGA)

Lord Kṛṣṇa said that he who performs his bounden duty without seeking its fruit, is a Sannyāsin and a Yogi, but not he who renounced worldly activities and maintains no sacred fires (1). Action is said to be the means for a sage who desires to attain to yoga; but when he has attained to yoga, inaction is said to be the means for the same yogi (3). Every man can make or mar himself, for he himself is his friend or his foe (5). He, who has conquered himself is the friend of himself, but on the contrary he who falls a victim to prakṛti is hostile to him as a foe (6). Having arranged a steadfast and comfortable seat on a clean and level spot, neither too high nor too low, and having spread over it kuśa grass and a deer skin and a cloth, he should practice yoga sitting there for his own purification, restraining his thoughts and senses and bringing his mind to the object of meditation. Sitting firm, he should hold his trunk, head and neck erect, steady and unmoved and must gaze steadily on the point of his nose without looking around. He should sit in yoga, calm and fearless, steadfast in the observance of celibacy and restraining his mind and senses, turning to me and absorbed in me alone (11-14). Yoga is not possible for him who eats too much or too little. It is not for him, who sleeps too much or is too wakeful (16). For the man, who is moderate in his food and recreation, who



is moderate in all his food and recreation, who is restrained in all his actions and who has regulated his sleep and wakefulness, yoga puts an end to all sorrows (17). A yogi should attain quietude little by little and with a determined effort, he should fix his mind on the spirit or self not thinking of any thing else (25). If the mind is unsteady and fickle by nature, wanders away from the object of meditation, it should be withdrawn and again brought back and fixed on the self or any other chosen object of meditation (26). One whose mind is stead-fast in yoga, sees all creatures in the Self and the Self in all creatures and thus realises the unity underlying the diversity of creation (29). He who sees Me in everything and everything in Me - I am never lost to him and he is never lost to Me. (30).

Arjuna said, 'O! Kṛṣṇa, the mind is fickle, violent, restless, turbulent, powerful and unyielding. To control it, seems to be as difficult as to control the air (34).

Bhagavān Śrī Kṛṣṇa said 'O! Arjuna, the mind is doubtless, fickle and difficult to be controlled but by constant practice of meditation and by dispassion, it can be subdued (35).

Arjuna said 'O! Kṛṣṇa, what happens to him, who has faith, but who is not steadfast and whose mind wanders away from yoga, having failed to attain perfection in yoga' (37).

The blessed Lord said 'Such a man goes to the regions of the righteous. Having lived there for countless years, he is reborn in a house of pure and healthy yogis (41). He will be born in the families of yogis rich in wisdom. Indeed a birth like this is very difficult to obtain in this world (52). O! Arjuna, he regains the knowledge acquired in his former body and strives more, still further for perfection (43). By the force of his former practice, he will strive for perfection. Even he, who merely desires for knowledge of this yoga, goes beyond the Brahmīc world (44). O! Arjuna, a Dhyānayogi is greater than men of austerities, men of scholarship and those devoted to action. Therefore, be a yogi (46). Of all such yogis, he who merges his self in me and worships me with full faith, is deemed by me to be the greatest (47).

## CHAPTER - VII

Once upon a time there lived in Pātālīputra a Brahmin by name Śaṅkhakarṇa. He was accumulating much wealth by business. Once he went to foreign lands for purposes of trade. There he was bitten by a serpent and died and at the place and near his house in his town, where he his wealth, underneath the ground, he was guarding the wealth being reborn as snake. He felt the burdensomeness of the serpent's body and therefore one night appeared to his sons in their dreams and told them all what had happened and his present abode and exhorted them to relieve him and obtain for him salvation from his then miserable condition.

The oldest and the youngest spoke to each other about their dreams and were making plans to find a way out to liberate their father. But the second fellow, on account of his thirst for his wealth, approached the place with his wife where the wealth was buried to dig it out. Then his father who was in the form a serpent, spoke quite surprisingly in a human voice thus: "O the second of my sons, simply by taking away of my wealth, you cannot liberate me. First perform my funeral rites that I may be relieved from my bodily bonds, and get to heaven. At that time, arrange for the recital of the 7th Chapter of the holy Gītā, feed people and distribute gold to them. Then take the wealth and divide it in equal shares amongst yourselves."

Accordingly the second son narrated all that had happened to these two brothers and they all performed the obsequies of their father duly, they fed a number of people and also distributed money and gifts to them and they satisfied them all. They thereby got liberation for their father. They too set to the reading of the 7th Chapter regularly and in the fulness of time when they died were able to reach heaven.

## SUMMARY

**The Yoga of Wisdom**

(Vijñāna Yoga)

**The Yoga of Experience**

Lord Krishna said, 'I shall now declare to thee in full this knowledge and wisdom, which being known nothing remains to be known (2). Among thousands of men, scarcely one strives for God realization. Even among those who strive, scarcely one knows Me in truth (3). Earth, water, fire, air, ether, mind, intellect and egoism such is the eightfold division of my prakṛti (4). This is my lower nature. My other and highest nature, know that to be my higher nature, the very life principle by which the universe is sustained (5). O ! Arjuna, I am the taste in the water. I am the light in the Sun and Moon. I am the syllable Om in all Vedas, I am the sound in ether and the manliness in men (8). this wonderful and mighty power of mine called Māyā is hard to overcome. But those who take refuge in Me alone, can cross over this illusion (14).

O! Arjuna, there are four types of righteous men who worship me (1) the man in distress (ārta) (2) The seeker of knowledge (jijñāsu) (3) the seeker of wealth, power, and prosperity (arthārthi), and realised soul (jñānī) (16). Of these, the wise excels, for, I am supremely dear to him and he is dear to me (17). Great indeed are all these, but I feel the Jñānī is one with me, for being steadfast in mind, he regards Me alone as the supreme goal (18). At the end of many births, the wise man comes to me, realizing that Vasudeva is all. It is very rare indeed to find such a great soul (19). O! Arjuna, being deluded by the pairs of opposites arising from likes and dislikes, all beings are subject to illusion (27). But those men whose sins come to an end by their pure deeds are freed from the delusion of the pairs of opposites. They worship me with a steady mind and steadfast in vows (28). Those who know me as the one together with Adhibhūtam, Adhidaivam and Adhiyajñam have a full knowledge of Me even at the time of death, steadfast in mind (30).

## CHAPTER - VIII

There was a city called Āmardakapuram in South India. A Brahmin by name Bhava Śarmā was living in that city. He was given to bad ways of life, ceased to observe and discharge the duties of a brahmin and had taken to all vices. One day, he was fully drunk and, in his unconcious state, got himself wounded and expired. He was reborn as a palmyra tree in that place. A Brahmarākṣasa at that time was residing on the top of the tree with his wife. One day, the demon's wife asked her husband whether there was not any way for their upliftment and salvation. The husband replied: "Yes, there is a way out by reciting the 8th Chapter of the Gītā. Because I am always a votary of the God Bacchus (God of drink), my mind never turned that way. But one day I could hear half a Śloka recited from the 8th Chapter saying that he could remember half of the Śloka, he recited it. Immediately afterwards, the palmyra dried up and fell down and on the next day it became transformed into a Brahmin, who was daily and regularly reciting the 8th Chapter of the Gītā and after his death entered heaven. The Rākṣasa and his wife too were relieved of their monstrous forms and were both able to go to Heaven.

### SUMMARY

#### **The Yoga of the Imperishable Brahma**

#### **(AKṢARA BRAHMA YOGA)**

Arjuna said "O! Kṛṣṇa, what is Brahma? What is Karma or work? What is meant by Adhyātmam, Adhibhūtam and Adhidaivam (1). O! Madhusudana, who and how is Adhiyajña in this body? How are thou to be known at the time of death by self control (2). Bhagavān said, the supreme imperishable self is Brahma. This nature is Adhyātma. The force that brings beings into existence is called karma (3). All the perishable objects are Adhibhūtam, the Puruṣa

or Brahma is Adhidaiva, O! Arjuna, I myself, here in this body, am Adhiyajña (4). Whosoever at the time of leaving his body, thinks of me alone, will doubtless attain my state.

(5) O! Arjuna, whosoever leaves this body at the time of death thinking upon any object, to that alone, he goes, because of his constant thought of that being (6). Having closed all the gateways of the body, having confined the mind to the heart, having focussed the life breath in the head, thus engaged in constant Yoga, Contemplation, he who leaves the body and depart uttering Om, the single syllable, denoting Brahman and meditates as he departs, attains the supreme state (12-13). O! Arjuna, he who always constantly thinks of me daily, not thinking of anything else, I am easily attainable to that yogi, ever absorbed in me (14). Beyond this unmanifest, there is yet another unmanifest Absolute, who does not perish, when all creatures perish.

(2). O! Arjuna, the highest Puruṣa, in whom all beings dwell and by whom all this is pervaded is attainable only by one pointed devotion (22). Fire, light, daytime, the bright half of the month, the six months of the northward course of the Sun taking this path, those who know Brahman will attain Brahman (24). Smoke, night, the dark fortnight and the six months of the southward course of the sun taking this path, the yogi reaches the lunar light and returns (25). The yogi, who knows the secret of these two paths will achieve greater rewards, than is achieved by the study of the Vedas, the performance of sacrifices and austerities and charities, will finally reach the supreme primal state (28).

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## CHAPTER - IX

On the banks of the river Narmada, there was once a city ;named Māhiṣmati. There lived a very learned man Madana Sarmā by name, who was devoutly performing all the rites and duties enjoined by the Vedas. One day, the brahmin brought a goat as the sacrificial animal for the Soma Yāga, which he wanted to perform. The goat, to his great surprise, spoke in a human voice thus: “O great in the learning of the Vedas! you want to sacrifice me and enjoy the bliss of heaven. Is it not impermanent? The bliss obtained by true salvation is infinitely better than the pleasure of heaven. Is it not impermanent? The bliss obtained by true salvation is infinitely better than the pleasure of heaven. You should therefore try to obtain that great bliss. In my former birth, I was born as a brahmin and was regularly performing my Vedic duties.

Once when my son was seriously ill, I offered a goat as a sacrifice to the Devi and saved my son from the clutches of the disease. As a result of the sin committed, I had to pass through several births and atlast assumed the present form of a goat. you too are about to perform the same deeds, which brought me sorrow. By sacrificing life for the sake of enjoying mean pleasures, all that happens is: “You will be born again as a fierce animal fit to be sacrificed.” I was a monkey in my former birth. My place of abode was on a tree on the banks of the Narmada.

Once at the time of a lunar eclipse, the King of that region wanted to distribute gifts to Brahmins. I was then on the top of the tree observing what was going to take place. Then some brahmins spoke to the receiver of the gift thus: It is a sin to receive gifts at the time of an eclipse. Thus as they criticised the Brahmin, he replied to them thus: Sirs, what you have stated is true. But I am engaged every day in reciting the 9th Chapter of the Gītā. I am not subject to any such sins. If I refuse to accept this gift, my life becomes a terrible

burden to me. Therefore if you should desire to obtain salvation, take to the study of the 9th Chapter of the Gītā and obtain Salvation. Thus saying, the goat dissuaded him from performing the sacrifice and, turned his attention towards obtaining Mokṣa. The brahmin then gave up his efforts to perform Somayāga and took to the reciting of the 9th Chapter of Gītā and, in that way, obtained Mokṣa after his death. The goat too hearing the recital of Gītā, could reach heaven after its death.

### SUMMARY

#### **The Yoga of Sovereign Science and Sovereign Secret (RAJA VIDYA & RAJA GUHYA YOGA)**

Bhagavān Kṛṣṇa said, 'O! Arjuna, I shall now unfold to you, who are free from envy, the most profound secret of wisdom, and knowledge, by understanding which, you will be released from the evils of Saṁsāra (1). This is a sovereign science. God is the sovereign secret, sacred, noble, righteous and imperishable. It is easy to understand and easy to practice. (2) All this world is everywhere pervaded by me in an unmanifested form. all the beings exist in me but I am not rooted in any one of them (4). As the mighty wind blows in all directions in space, in the same manner all beings abide in me (6). At the end of the cycle all beings pass into Nature, which is my prakṛti and at the beginning of a cycle, I generate them again (7). Though I carry on manifold activities, they do not bind me because I remain unattached like one unconcerned (9). Fools cannot understand me as the supreme Lord of all beings, when I assume a human form, not knowing my higher nature (11). But pure and noble souls, who have developed the divine nature worship with a one-pointed mind knowing that I am the imperishable and that I am the source of all beings (13). I am the father of this world, the mother, the supporter and the grandfather. I am the onle holy syllable 'Om'. I am also the Rik, the Sāma and the Yajur (17). I am the goal, the supporter and the lord and the witness, the abode, the

refuge and the shelter and the friend. I am the origin and the dissolution. I am the foundation, the treasure house and the imperishable seed (18).

Those men, who worship me alone thinking of no other and who are ever devoted to me, I bear the responsibility for all their worldly welfare and well-being (22). Whoever offers to me devotedly with love and faith a leaf, a flower, a fruit or water, I accept it as it is offered with devotion and pure mind (26). Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest in sacrifice, whatsoever thou givest and whatsoever austerity thou doest do that, O! Kaunteya! as an offering to me (27). Even if the most sinful man worships Me with undivided heart he should be regarded as righteous, because he has resolved well (30). O! Kaunteya! he soon becomes righteous and obtains supreme peace. O! Arjuna, proclaim it boldly that my devotee never perishes (31).

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## CHAPTER - X

There was once a brahmin in the most sacred city of Vāraṇṣī. He was a great seer. He was every day visiting God Viśveśvara. One day when the brahmin was deeply immersed in the contemplation of Viśvanātha at the shrine, Bṛḡu and the hosts of his followers came there. They were surprised at the way in which the brahmin was enjoying the worship of Lord Viśvanātha in his heart and asked the Lord who that great and virtuous man was. Lord Viśveśvara replied thus: “When I was once enjoying rest with Pārvati on mount Kailās, a swan came there with a lotus flower and devoutly placed it at our feet, prostrated before us and seated itself there at our command.

I was much surprised to see the lotus black in colour and so I asked the swan how it was that it became black in colour. The swan replied thus: O Lord! I serve as a conveyance to Lord Brahmā. As I was coming to pay my respects and adoration to you, I had to pass by the lake Māna Sarovar, wherefrom I could not proceed further. I fainted. By the time, I recovered my consciousness, I became transformed into a black swan and much agitated at it when I heard a voice coming out from amidst the clusters of the lotuses: “I was once a brahmin’s wife. I was rearing a parrot and it was my habit to teach lessons to it. One day when I was engaged in teaching the parrot, I failed in the discharge of my duties to my husband who just then entered the house. Hence, he cursed me that I should become a parrot. Consequently, I became a parrot and was living near a hermitage where a Mahārṣi was reciting the 10th Chapter of the Gītā every day. I had been listening to the recitals of the great sage and after death, I was born as a divine damsel.

One day, I entered into the lake in a nude form, when the sage Dūrvāsa happened to come there. I was much agitated and perturbed to find myself in the midst of the lotuses, myself becoming a lotus. The sage seeing all this pronounced a curse upon me that I should be like that for a 100 years. the 100 years expired today. As you

are trying to escape me, you are transformed into a black lotus but as and when you hear the 10th chapter of the sacred Gītā being recited by a brahmin, you shall assume your former hue again. Do not be worried about this and as he commanded me to go away, I came here to pay my homage to you. Permit me to go to same place.” Thus taking leave, I had been to a place where the 10th Chapter of the Gītā was being recited. I was present there and after my death I was born as a brahmin endowed with a knowledge of his former self. The then swan is this brahmin. As a result of listening to the recital of the 10th Chapter of Gītā, he became endowed with the Brahmajñāna. He was therefore immersed in his contemplation of me. Behold, there he is.

### SUMMARY

## The Yoga of Divine Glories (VIBHŪTI YOGA)

The blessed Lord said, “O mighty arjuna, listen to my supreme word with a desire to do you good, I speak it to your increasing delight (1). As I am the source of all the Gods and of all the sages neither the Gods nor the great sages know my origin (2). He who knows that I am unborn, beginningless and the Lord of all the worlds is wise among men and he is freed from all sins (3). I am the source of everything and proceed from me. The wise know this and worship me with all heart (8). The wise with their minds fixed on me, and with their lives absorbed in me, enlighten each other and ever speak of me. Thus they are satisfied and delighted (9). To those who are ever steadfast and worship me with love, I give them the Yoga of discrimination by which they come to me (10). Out of compassion for them, I dwell in their hearts and dispel the gloom of their ignorance by the shining lamp of wisdom (11). Arjuna said, “O Lord, I pray you to tell me of all Thy various divine forms by which Thou existeth pervading all these worlds.”

The Bhagavān said, “O Arjuna, I will tell you some of my more prominent of my divine forms, as it is not possible to exhaust them for they are limitless (19). I am the self, seated in the hearts of all beings. I am beginning, the middle and also the end of all things (21). I am Viṣṇu amongst the twelve Adityas. I am the radiant

sun among the luminous objects. I am Marīcī among the forty nine Maruts. I am the Moon among the Stars (21). Among the Vedas, I am the Sāmaveda. I am Indra among the Gods. I am the mind among the senses and I am the consciousness in all living beings (22). I am Śaṅkara among Rudars. I am Kubera among the Yakṣas and Rākṣasas. I am Agni among the Vasus. I am Meru among the mountains (23). I am Bṛhaspati among the preceptors. I am Skanda among generals. I am the ocean among the Lakes (24). I am Bṛghu among the great Ṛṣis, I am Citra ratha among the Gandharvas. I am the sage Kapila among the perfect sages (26). I am the Uccaiśravas among the celestial horses. I am Airāvata among the elephants. I am the monarch among men (27). I am thunder bolt or Vajrāyudha among the weapons. I am Kāmadhenu among cows. I am Manmatha, the God of love, amongst Progenitors. I am Vāsuki among serpents (28). I am Ananta among Nāgas. I am Varuṇa among water Gods. I am Aryama among Pitṛs. and I am Yama among controllers (29). I am Prahlada among Rākṣasas. I am Time among those that measures. I am the Lion among the beasts. And I am Garuḍa among the birds (30).

I am the wind among purifiers. I am Rāma among warriors. I am shark among fishes. I am the Gaṅgā among rivers (31). I am the letter "a" among letters. I am the Dvandva among compounds. I am everlasting and imperishable time. I am the dispenser of fruits of actions facing all sides (33). I am Bṛhatsāma among the Sāmas. I am Gāyatrī among the Vedic metres. I am Mārgaśīrṣa among the months of the year. I am the spring among the seasons (35). I am the gambling among the fraudulent. I am the glory of the glorious. I am the victory of the victorious. I am the determination of those who are determined. I am the goodness of the good (36). I am Kṛṣṇa among Yādavas. I am Arjuna among the Pāṇḍavas. I am Vyāsa among the munis. And I am Uśāṅas among men of wisdom (37). I am the origin of all creatures. There is no being animate or inanimate, moving or unmoving, that can exist without me (39). O Arjuna, there is no end to my divine glories and manifestations. This is only a brief account of the extent of my divine attributes (40).

## CHAPTER - XI

There lived a brahmin named Halikudu in the city of Vivāhamaṅṭapam, who is really worthy of his name, because he was carrying on agricultural business every day. One day, a wild animal killed a passer-by near his field. A Mahātmā who happened to come there at that time cursed Halikudu that he should become a Brahma Rākṣasa, because he could not save the unfortunate man from the clutches of the cruel animal. Halikudu then fell upon the feet of the holy Mahātmā and begged him to save him from the curse, when the holy man told him that if at any time a brahmin recited the 11th Chapter of the Gītā and sprinkled upon him the holy water he would then be free from the curse and the wild animal that devoured him would be born again.

Then the Rākṣasa was killing the people of that town as he liked, when they all built a Dharmāśālā for the Rākṣasa to live in and asked him to kill and eat only those that spent the night there. The Rākṣasa agreed to this proposal and was destroying only those who stayed there during nights. One day a Mahātmā went to the Dharmāśālā for a night's rest. At day break, the people of the town were surprised to see him alive and they therefore begged him to stay there the next day too. Seeing the Mahātmā quite safe on the morrow of the next day too, they were boundlessly surprised. One day a traveller happened to stay there for the night. As the son of the master of the Dharmāśālā was the traveller's most intimate friend, he spent the night there only, conversing with his friend. The Rākṣasa killed and ate both of them. The next morning the master of the Dharmāśālā came there and fell upon the feet of the Rākṣasa to save his son and bring him back to life. The Rākṣasa replied that he was not endowed with such saving powers, but that a brahmin who was living there would be reciting the 11th Chapter of the Gītā every day and when the holy brahmin after his recital

sprinkled the holy-water upon them both, not only his son but all those who had been regularly killed by him from the beginning could be saved and brought back to life again. As the master begged the Mahātmā, accordingly the Rākṣasa was freed and liberated from the curse and all those who were killed by him were brought back to life and they were all on their way to Heaven in the celestial cars. The master of the Dharmasālā begged his son to remain there only. But the son not being inclined to enjoy the ephermal and transient pleasures of this earth, expressed his desire to go to heaven and in this way, every one got to the heaven.

### SUMMARY

#### The Yoga of the Vision of the Cosmic Form (VIŚVARUPA DARŚANA YOGA)

Arjuna said : The supremely profound discourse concerning the soul which Thou hast delivered of Thy grace to me - by this has my delusion been dispelled (1). What Thou hast declared Thy self to be, O ! Supreme Lord - it is even so. But I desired to see Thy divine form, O ! Supreme Person (3).

The Bhagavān said, 'Behold my forms, O ! Pārtha, by hundreds and thousands - manifold and divine and of varied hues and shapes (5). Behold the Āśvins and also the Maruts. Behold, O! Bhārata, many marvels never seen before (6). Behold here today, O! Arjuna, the whole universe with the moving and the unmoving, and whatever else thou desirest to see, all concentrated in my person (7). But thou canst not behold me with this, thine own eye. I will give thee a divine eye, behold now my sovereign power (8). Having many faces and eyes, presenting many a wondrous spectacle, decked with many divine ornaments and bearing many a heavenly weapon (10).

Arjuna said : In Thy body, O ! God, I see all the Gods and all the varied hosts of beings as well Brahma the Lord on his lotus throne, and all the Ṛṣis and the heavenly Nāgas (15).

I behold Thee as one with no beginning, middle nor end; with infinite arms and infinite strength; with the sun and the moon, as Thine eyes with Thy face shining as a flaming fire, and with Thy radiance consuming all this universe (19). All these sons of Dhṛtarāṣṭra together with the hosts of kings, and also Bhiṣma, Droṇa and Karṇa here and the leading warriors on our side as well. They are rushing into Thy fearful mouths set with terrible fangs. Some are caught between the teeth and their heads are seen crushed to powder (26-27).

The Bhagavān said : Therefore, arise and win renown; subdue thy foes and enjoy a prosperous kingdom. By me they have been slain already. Be thou merely an instrument, O! dexterous Arjuna (33).

Arjuna said : Thou art the first of gods, the Primal person: Thou art the Supreme Treasurer of this world; Thou art the knower and that which is to be known, and the Supreme Abode. And by thee is this universe pervaded, O! Thou of infinite form (38). I rejoice that I have seen what was never seen before, but my mind is also distracted with fear. Show me that other form of Thine, and be gracious, O ! Lord of Gods, Abode of the world, I wish to see Thee as before with Thy crown and Thy mace and with Thy disc in hand. Assume again Thy four-armed shape, O ! Thou of a thousand arms and of endless shapes (45-46).

Having thus addressed Arjuna, Krishna showed him again His own form. The mighty one assumed a graceful shape again, and soothed the affrighted Arjuna (50). The Bhagavān said : Neither by the Vedas, nor by austerity nor by alms giving, nor yet by sacrifice can I be seen in the form in which thou hast seen me now. But by devotion to me alone may I thus be known, truly seen and entered into, O ! dreaded Arjuna. He who does my work and looks upon me as his goal, he who worships me without attachment, and who is without hatred towards any creature - he comes to me, O! Pāṇḍava (54-55).

## CHAPTER - XII

Once there was in the city of Kolhapur a king Bṛhadratha by name, ruling, punishing the evil minded and wicked and protecting the virtuous. He wanted to perform Aśvamedhayāga and therefore let loose the sacrificial animal. By the time the horse returned to the capital, king Bṛhadratha was dead and his body was embalmed and preserved in oils. By the time Bṛhadratha's son could go and bring the horse back into the city, it had mysteriously disappeared. Then the prince was much sorrow stricken and therefore went to the shrine of the Goddess. There he devoutly offered his prayer to Her when she appeared to him and told him to beg the Brahmin who was at the threshold of the shrine and that he would be able to bring back his horse and save him from his miserable plight.

Accordingly as the prince appeared to the Brahmin at the entrance and begged him to save him, the merciful Brahmin invoked Indra and other Gods. They were much pleased with his prayers and got him back his horse. The prince then begged the Brahmin to bring back to life his father whose body was preserved in oils. He sprinkled the holy water on the corpse and animated it with life and saved him.

Bṛhadratha, who was literally reborn, prostrated himself upon the feet of the holy Brahmin and addressed him thus : "O Excellent Brahmin, you have brought me back to life. Your powers are indeed marvellous. Yours glory is unbounded". The Brahmin replied to the King thus : "O King ! it is not on account of me that you are thus saved. I have been in the habit of reciting the 12th Chapter of the Gītā every day. All this is the wonderful consequence of my recital of the said text." Bṛhadratha successfully completed his Yāga that time, upto his death was devoutly reciting the 12th Chapter of the Gītā, and when the call came to him from above, he could go straight to heaven.

**SUMMARY**  
**The Yoga of Devotion**  
**(BHAKTI YOGA)**

Arjuna said : Those devotees who, ever steadfast, thus worship thee and those again who worship the imperishable and the unmanifested which of these are better versed in Yoga? (1)

The Bhagavān said : Those, who have fixed their minds on one and who, ever steadfast and possessed of supreme faith, worship me - them do I consider perfect in Yoga (2). The difficulty of those whose minds are set on the unmanifested is greater, for the goal of the unmanifested is hard for the embodied to reach (5). Fix thy mind on me alone, let thy thoughts rest in me. And in me alone will thou live hereafter. Of this, there is no doubt (8). If thou art not able to fix thy mind on me, O ! Dhanañjaya, then seek to reach me by the practice of concentration (9). If thou art not able even to practice of concentration of mind, then devote thyself to my service. For even by doing service to me, thou canst reach perfection (10). If thou art not able to do even this, then give up the fruit of all action, seeking refuge in devotion to me with thy mind subdued (11). For knowledge is better than the practice of concentration and meditation is better than knowledge, and renunciation of the fruit of action is even better than meditation, for close on renunciation follows peace (12).

He who never hates any being and is friendly and compassionate, who is free from the feeling of 'I' and 'Mine' and who looks upon pleasure and pain alike, and has forbearance; he who is ever content and is steady in contemplation, who is self-restrained and is of firm conviction, and who has consecrated his mind and understanding to me - dear to me is the man who is thus devoted (13-14).

He who has no wants, who is pure and prompt, unconcerned and untroubled, and who is selfless in all his enterprises - dear to



me is the man who is thus devoted to me. He who neither rejoices nor hates, neither grieves nor desires, and who has renounced both good and evil - dear to me is the man who is thus devoted (16-17).

He who is alike to friend and foe and through good and ill repute, who is alike in cold and heat, and in pleasure and pain, and who is free from attachments - he who is alike in praise and dispraise, who is silent and satisfied with whatever he has, who has no home and is firm of mind - dear to me is the man thus devoted (18-19).

As they who have faith and follow this righteous way of everlasting life thus set forth, and regard me as supreme - exceedingly dear to me are they who are thus devoted (20).

\* \* \*

## CHAPTER - XIII

In South India, on the banks of the river Tuṅgabhadrā, there was a famous city called Harihara. A brahmin by name Haridēkṣita was living in that city. His wife being a wicked and vicious woman was living a free and uncontrolled life. After her death, she underwent many sufferings as a result of her vicious life in her former birth and in her next birth, she was born in the house of a Chandala. Even in the next life, she was living the same kind of vicious and uncontrolled life. One day when this evil minded Chandala woman was going on her way by the side of Lord Śiva's Temple, she heard a brahmin sitting there and reciting the 13th Chapter of the Holy Gītā. She became expiated of all her sins as a result of her hearing the recital of the 13th Chapter of the Gītā and after her death, she went to heaven in a celestial car.

### SUMMARY

#### **The Yoga of Distinction between the field and the knower of the field**

#### **(KṢETRA - KṢETRAJNA - VIBHĀGA YOGA)**

Arjuna said Nature and spirit, the field and the knower of the field - this I should like to know and also knowledge and the object of knowledge, O ! Keśava.

The Bṛhagavān said : This body, O ! Son of Kunti, is called the field and the soul that is cognizant of it is called the knower of the field by those who have knowledge thereof (1). And know that I am the knower in all the fields, O ! Bhārata, and only the knowledge of the field and its knower do I regard as true knowledge (2).

The main elements - self-consciousness, understanding and the unmanifested; the ten senses, the mind and the five objects of sense; desire, hatred, pleasure and pain; organism, intelligence and

the will to hold together briefly, described, this is the field along with its modifications (5-6).

Modesty, sincerity, non-violence, forbearance and uprightness; service of the teacher, purity, steadfastness and self-control; detachment from the objects of sense; self-effacement and the perception of the evil of birth, death, old age, sickness and pain; detachment and freedom from identification with children, wife and home, and constant evenness of mind amidst events agreeable and disagreeable, unswerving devotion to me through constant meditation, resort to solitude, and aversion to society; steadfastness in the knowledge of the spirit, and an insight into the object of the knowledge of the truth - this is declared to be true knowledge and all that is contrary to it is no knowledge (7 to 11). His hands and feet are everywhere; His eyes, heads and mouths are facing in all directions. His ears are turned to all sides; and he exists enveloping all (13). He is without and within all beings. He has no movement; and yet moves. He is too subtle to be known. He is far away and yet He is near (15).

The light of all lights, He is said to be above darkness. As knowledge, the object of knowledge and the aim of knowledge, He is set firm in the hearts of all (17). When he sees that the manifold nature of beings is centered in the one, and that all evolution is only from there - he becomes one with the absolute (30).

Those who perceive by their spiritual insight this distinction between the body and the soul and the deliverance from Nature, the cause of all beings - they reach the Supreme (34).

\* \* \*

## CHAPTER - XIV

Formerly there lived a Brahmin Brahmadata by name in the country of Mahāraṣṭra. His wife, being a wicked and evil-minded woman one day her husband murdered her, being vexed with her conduct. After suffering the tortures of hell for some time, she was born again as a dog in the King's palace and was being reared there. The Brahmin too, after his death suffered the consequences of his cruel deed and was born again as a hare and was living in the forest.

One day, the King entered the forest and was hunting as he pleased. There he happened to see the dog and the hare. The dog immediately, after looking at the hare, pounced upon it and drove its sharp teeth into the hare. Though the hare managed to escape, the hare having been seriously wounded it was not able to run. It approached a nearby hermitage and there dropped down upon the earth. The dog which was chasing the hare also went there and it also fell down there upon the wet ground. Both of them died there and having dropped down their then mortal coils, assumed divine forms, got into a chariot and went straight to heaven.

The King who saw all this was struck with surprise and therefore requested the Rishi of the hermitage what all that meant. the Rishi replied : "O King! I am in the habit of reciting the 14th chapter of the Gītā every day, at the threshold of the hermitage, I generally wash my feet and these two creatures having fallen dead upon the sacred water with which I wash my feet, were able to go to heaven. The King praising the efficiency of the 14th chapter of the Gītā himself took to the recital of that chapter every day and in the fullness of time, when he died, went to heaven.

## SUMMARY

**The Yoga of the Division of the Three Guṇas****(GUNA - TRAYA - VIBHĀGA YOGA)**

The Bhagavān said : Once again will I expound that knowledge, the most exalted of all kinds of knowledge, by gaining which all sages have passed from this world to the highest perfection (1). 'Goodness', 'Passion' and 'Dullness' - these dispositions which arise from Nature bind down the immortal soul in the body, O ! mighty Arjuna (5). Of these, goodness, being unsullied is luminous and healthful. It binds, O ! faultless Arjuna, with the bond of happiness and the bond of knowledge (6). Know thou that desire is the soul of passion, which is the source of thirst and attachment. This binds the soul, O ! son of Kunti, with the bonds of action (7). Know further that dullness is born of ignorance and that it deludes all creatures. It binds, O! Bhārata, with negligence, indolence and sleep (8).

Goodness prevails when it has over-powered passion and dullness, O ! Bhārata, passion prevails when it has over-powered dullness and goodness; and dullness prevails when it has over-powered goodness and passion (10).

When the light of knowledge streams forth from all the gateways of the body, then may it be known that goodness has prevailed (11).

Avarice, activity, enterprise, unrest and desire these arise, O best of Bhāratas where passion prevails (12). Obscurity, stagnation, negligence and delusion these arise, O! son of Kurus, when dullness prevails (13).

If the embodied soul meets with death when goodness prevails, it goes to the pure worlds of those, who know the Highest (14). If it meets with death when passion prevails, it is born among those, who are attached to works; and if it dies, when dullness

prevails, it is born in the womb of creatures devoid of reason (15). The fruit of a good action is said to be good and clean, while the fruit of passion is pain, and the fruit of dullness is ignorance (16).

Those who are established in goodness soar upwards, those who are moved by passion remain in the middle, and those who are steeped in dullness, being swayed by the tendencies of the lower disposition, godownwards (18).

When a man of insight sees no agent other than these dispositions of Nature, and knows also Him who is beyond those dispositions, he attains to my being (19). When the embodied soul has risen above these three dispositions of which its body is made up, it gains deliverance from birth, death, old age and pain and becomes immortal (20).

Arjuna said : What are the marks of the man, O ! Lord, who has risen above the three dispositions? What is his manner of life? And how does he rise above the dispositions? (21). The Blessed Lord said : He who has no aversion to light or activity or even delusion, O ! Pandava, when they are present nor longs for them when they are absent (22).

He who sits like unconcerned, unmoved by the dispositions, who remains firm and never wavers, knowing it is the dispositions that act (23). He who dwells in the spirit and is the same in pleasure and pain, who looks upon a clod, a stone and a piece of gold as of equal worth, who remains the same amidst pleasant and unpleasant things, and who being wise, regards alike both praise and blame, He who is the same in honour and dishonour, and the same to friend and foe, and who had renounced all enterprises - such a man is said to have risen above the dispositions of Nature (24-25).

## CHAPTER - XV

There was a king called Narasimha ruling over the Gauḍa country. His minister was scheming to become the king by doing away with the king but unfortunately God willed otherwise and he himself died. In his next birth, the minister was born as a horse and the horse was sold to Narasimha and this became his conveyance. One day the king entered a forest for hunting. Thereafter hunting for some time, he at last entered the hermitage of a Maharṣi and there quenched his thirst. Before returning to his kingdom, he read aloud a stanza from the 15th chapter of the Gītā written on the top of the front gate of the hermitage. As soon as the horse heard the sloka being recited by the king, it shuffled off its present form and soon went to heaven.

The king who was amazed at the sudden disappearance and transformation of his horse, questioned the Maharṣi about the miraculous happening. The Maharṣi replied : ‘O king! that which was your horse and your conveyance was no other than your minister who treacherously planned to kill you and usurp your kingdom. As you were reciting the stanza from the 15th chapter of the Gītā, it became cleansed of its sins and could go to heaven. “When the king heard of this miraculous event, he took to the reading of the 15th chapter of the Gītā every day and when death came upon him, he went to heaven.

### SUMMARY

#### **The Yoga of Supreme Puruṣa (PURUSOTTAMA YOGA)**

The Bhagavan said : The world tree with its roots above and its branches below is said to be imperishable. Its leaves are the Vedas, and he who understands it knows the Vedas (1). Its branches extend above and below, and are nourished by the dispositions of Nature. Its twigs are the objects of sense; and its clustering roots

spread downwards giving rise to actions in the world of men (2). Its form as such is not comprehended here, nor its end, nor its origin, nor its existence. Having cut down, this firm rooted tree with the strong sword of detachment - and saying, 'I seek refuge in that primal person from whom has come forth this eternal process', one should seek that place from which they who have reached it never return (4). Those, who are free from pride and delusion and who have conquered the evil of attachment and who having abandoned desire, are devoted to the supreme spirit and are freed from the pairs of opposites known as pleasure and pain, go undeluded to that immutable place (5).

An eternal portion of myself, having become a living soul in the world of life, draws to itself the mind and the five senses that rest in nature (7). When the Lord acquires a body, and when he leaves it, he takes them with him and goes on his way, as the wind carries away odours from their place (8). Becoming the fire at life, I enter into the bodies of all creatures, and mingling with the upward and the downward breath, I digest the four kinds of food (14).

And I am seated in the hearts of all; from me are memory and knowledge, and their loss as well. I am indeed He who is to be known by all Vedas. I am He who made the Vedānta, and I am He who knows the Vedas (15).

There are two beings in this world - the perishable and the imperishable. The perishable is all creatures and the imperishable is said to be the unchanging (16).

But there is another Being, the highest, called the Supreme Spirit, who as the eternal Lord pervades and sustains the three worlds (17). As I surpass the perishable and as I am higher than even the imperishable I am celebrated in the world and in the Veda as the Supreme Being (18). He who undeluded knows me thus as the Supreme Being - he knows all, O ! Bhārata, and he worships me with all his heart. Thus has this most secret doctrine been taught by me. O ! faultless Arjuna, by knowing this, a man will become wise, O ! Bhārata and will have fulfilled his duty (19-20).



## CHAPTER - XVI

Formerly there lived a king named Khaḍgabāhu ruling in Saurāṣṭra. One day one of his elephants became frenzied and run amock disentangling itself from its binding chains and was running along the highway causing terror among the people. Nobody was able to catch the elephant. The mad elephant was crushing some under its heavy feet, throwing down some people, lashing its trunk this way and that and by the mere force of its brute strength, it was making all fall down with fear. Even the king and others were not able to arrest the mad career of that fierce elephant. They were following it helplessly not knowing what to do. Then a Brahmin was coming along the way right opposite to the elephant. The elephant looked at him and simply gave way to the advancing Brahmin to the immense surprise of all there. The king then called the Brahmin and requested him to tell how he was able to command into obedience and gentleness such a fierce and mad brute. The brahmin then replied : “O king! I am not skilled in any other way save regularly reciting the 16th Chapter of the Gītā every day.” The king thereupon began to read and recite the 16th Chapter of the Gītā every day.

One day the king wanted to go a hunting. He called for the elephant which recently ran amock to be brought out and made to stand before the king. The elephant was accordingly brought out and made to stand before the king. Every one present was struck with fear when they saw the mad elephant and they therefore fell back with craven hearts. But the king boldly stood unruffled and even approached the elephant. When the king perceived the erstwhile mad elephant gently standing efore him, he thought it was all the miracle wrought y the recitation of the 16th Chapter of Gītā and from that day onwards, he came to have an unshakale faith in the efficiency of the recital of the said text. The king afterwards

returned to his capital, installed his son as his successor and ruler and himself became a Vānaprastha and took to the recital of the 16th Chapter of the holy book every day and after his death, he went to Heaven.

### SUMMARY

## The Yoga of Division between the Divine and the Demoniactal

### (DAIVĀSURA-SAMPAD-VIBHĀGA YOGA)

The Bhagavān said : Fearlessness, purity of heart, steadfastness in knowledge and devotion, alms giving, self control and sacrifice, study of the scriptures, austerity and uprightness; non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to slander; compassion to living beings, freedom from covetousness; gentleness, modesty and steadiness; courage, patience, fortitude, purity and freedom from malice and overwhelming conceit - these belong to him, who is born to the heritage of the Gods, O ! Bhārata (1 to 3). Pride, arrogance and self-conceit; wrath, rudeness and ignorance, these belong, O ! Pārtha, to him, who is born to the heritage of the demons (4).

The heritage of the Gods is said to make for deliverance, and that of the Demons for bondage. Grieve not, O ! Pāṇḍava, thou art born to the heritage of the Gods.

Men of the nature of Demons know neither right action nor right abstention, nor is purity found in them, nor good conduct nor truth (7).

They say, the world is false, without a moral basis, and without a God. What is there that does not spring from mutual union? Lust is the cause of all" (18).

Giving themselves up to insatiable desire, full of pride, conceit and arrogance, they hold false views through delusion and act with impure resolves (10).

Bound by a hundred ties of desire, given up wholly to lust and anger, they strive to gain heaps of wealth by unjust means for the gratification of their passions. (12).

“This I have gained today and that longing will I fulfil? This wealth is mine and that also shall be mine hereafter (13).

This foe I have slain and O ! then too I will slay, I am the Lord of all, and I enjoy myself. I am prosperous, mighty and happy (14). “I am rich and of high birth. Who is there like unto me? I will perform sacrifices, I will give alms, I will rejoice.” Thus are they deluded by ignorance (15).

These cruel haters, the vilest of men, these sinners I always hurl down into the wombs of the Demons, in the cycle of births and deaths (19).

Three are the gateways of this hell leading to the ruins of the soul - lust, wrath and greed. Therefore, let man renounce these three (21).

The man who escaped these three gates of darkness. O ! son of Kunti, works out his own good and reaches the highest state. But he who discards the scriptural law and acts as his desires prompt him, he attains neither perfection nor happiness nor the highest state (23).

Thereore, let scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law, thou shouldst do thy work in this world (24).

\* \* \*

## CHAPTER - XVII

After king Khaḍgabāhu entered Vānaprasta Āśram, his worthy son was ruling the kingdom. At that time, his servant by name Duśśāsana once got upon an elephant which ran amock. In spite of the protestations and warnings of several people not to mount the mad elephant, the naughty servant paid a deaf ear to them all and the elephant, in its turn, struck him with its trunk and crushed him down under his strong pillar-like legs and killed him.

In his next birth, Duśśāsana was reborn as an elephant on the island of Ceylon. The king of Ceylon made a present of it to the sons of Khaḍgabāhu, the king of Saurāṣṭra. When it had been brought down to Saurāṣṭra, it became somehow conscious of his former birth and his lunatic actions, felt great sorrow for all such actions and was not taking food properly. It was not even taking enough water and the result was that it was getting daily more and more emaciated. A holy and devout brahmin understanding its sad plight sprinkled upon it the holy water purified by the recitation of the 17th Chapter of the Gītā. The elephant instantaneously died and in a celestial car went to heaven.

The king asked the holy brahmin how it was that the elephant could after its death, go straight to heaven after being absolved of all its sinful deeds. The brahmin replied to the king that it was all the miracle wrought by the recital of the 17th Chapter of the Song Celestial. He too then took to the reading of the 17th Chapter of the Gita regularly and daily and in the fullness of time when death came upon him, he too could go to heaven.

## SUMMARY

### The Yoga of the Three-fold Faith (ŚRADDHĀ-TRAYA-VIBHĀGA YOGA)

Arjuna said :

Those who leave aside the ordinances of Scriptures, but after sacrifice with faith - what is their state, O Krishna? Is it one of goodness or 'passion' or of dullness? (1).

It is in accordance with their disposition - 'good' or passionate or 'dull'. Hear now about it (2).

The faith of every man, O Bhārata, is in accordance with his natural disposition. Man is of the nature of his faith. What his faith is, that verily he is (3).

Vain and conceited men, impelled by the force of their desires and passion, subject themselves to terrible mortifications not ordained by Scriptures (5).

And being foolish, they torture their bodily organs and me also who dwell within the body. Know that such men are fiendish in their resolves (6).

Foods that promote length of life, vitality, strength, health, happiness and cheerfulness, and those that are sweet, oily, nourishing and agreeable are the favourites of the 'good' (8).

Foods that are bitter, sour, salted, overhot, pungent, dry and burning and those that produce pain, grief and disease are liked by the passionate (9).

And that which is not freshly cooked, which is tasteless, putrid and stale which is of the leavings and is unclean, is the food dear to the 'dull' (10).

That sacrifice which is offered according to the Scriptural law by those who expect no reward and who firmly believe it is their duty to sacrifice - that is of a 'good' disposition (11).

But that sacrifice which is offered in expectation of reward and for the sake of ostentation, know, best of Bharatas, that it is a 'passionate' disposition (12).

And the sacrifice which is contrary to the law and in which no food is distributed, no hymns are chanted and no fees are paid and which is devoid of faith is said to be of a 'dull' disposition (13).

The worship of the Gods, of the twice-born, of teachers and of the wise; purity, uprightness, abstinence and non-violence, these are said to be the penance of the body (14).

The utterance of words which does not give offence and which is truthful, pleasant and beneficial, and the regular recitation of the Veda, these are said to be the penance of speech (15).

Secrecy of mind, beneficence, silence, self-control and purity of heart - these are said to be the penance of the mind (16).

This three-fold penance practised with perfect faith by men of balanced minds without desire for gain, is said to be of a 'good' disposition (17).

The penance which is done in order to gain respect, honour and reverence and for ostentation is said to be of a 'passionate' disposition. It is unsteady and uncertain (18).

The penance which is done with a foolish obstinacy by means of self-torture or for causing injury to others is declared to be of a 'dull' disposition (19).

The gift which is made to one who can make no return, and with the feeling that it is one's duty to give, and which is given in proper place and time and to a worthy person - it is accounted 'good' (20).

But that which is given for the sake of recompense or with the expectation of future gain or in a grudging mood is accounted 'passionate' (21).

And the gift which is made unceremoniously and contemptuously, at an improper place and time, and to unworthy persons is declared to be 'dull' (22).

## CHAPTER - XVIII

One day in the heavenly city of Amarāvati, Indra was seated upon his throne and holding his court when a thousand eyed person with a halo around him entered the court in the company of Lord Viṣṇu's messengers. The splendour and glory of that matchless personage dazzled the eyes of Indra. Then Indra looked at him, felt ashamed and got down from his throne. Lord Viṣṇu's messengers installed him upon Indra's throne and thus made him the king of heaven. Indra's face became pale and was in all humility, became crest-fallen and not being able to bear the disgrace that had been heaped upon him so suddenly went to Viṣṇu and praised him in appropriate language and begged of him to inform him the cause of his sudden disgrace.

Lord Viṣṇu replied to Indra thus: "O Indra! you could secure the throne of heaven as the reward of the Aśvamedha Yāgas you performed. You performed them for obtaining the sovereignty of heaven. Do you not know that the best of deeds done with a view to obtaining a momentary reward, lose their grace? It is for this reason, you could obtain Indra's seat just for a time. This great personage occupying your erstwhile throne, has been reading and reciting the 18th chapter of the Gītā every day. He is, therefore, better entitled to the throne of heaven than yourself."

If you too desire permanent bliss, better take to the reading and recitation of the 18th chapter of the Gītā. Then he came down to the reading and recitation of the 18th chapter of the Gītā. Then he came down to the earth and went to the banks of the holy river Godāvarī, got himself initiated under a grat and larned Brahmin and took to the reading and recitation of the 18th chapter of the Gītā. In this way, Indra was able to enjoy the eternal bliss and serenity of Viṣṇuloka which is infinitely greater and superior to Indra's throne or the sovereignty of heaven.

**SUMMARY**  
**The Yoga of Liberation by Renunciation**  
**(MOKṢA SANYĀSA YOGA)**

Arjuna Sa'id :

I desire to know the true nature of renunciation and again of resignation, O mighty Hṛṣikeṣa, slayer of Keśin (1).

The Bhagavān Said:

The relinquishing of all works that are prompted by desire is understood by the sages to be renunciation, while the surrendering of the fruits of all works is called resignation by the wise (2).

Works of sacrifice, gifts and penance should not be given up, but should be performed. For, sacrifice, gifts and penance purify the wise (5).

Learn from me, O mighty Arjuna, these five causes of the accomplishment of every act, as mentioned in the philosophy of knowledge (13).

The seat of action, and likewise the agent; the various instruments and the diverse kinds of functions the presiding diety being the fifth (14).

He who is from the notion of 'I' and whose understanding is unsullied though he slays these men, he slays not, nor is he bound (17).

The knowledge which, by reason of their separateness sees in all beings different entities of various kinds know that knowledge is of the nature of 'passion'; (21).

But that action which is done with a great strain by one who seeks to gratify his desires or by one who is prompted by a feeling of 'I' it is pronounced to be one of 'Passion' (24).

While the action which is undertaken through delusion, without regard to consequences, or to loss and injury, and without regard to one's capacity, it is said to be one of 'dullness' (25).



The understanding which distinguishes between right action and right abstention, between what ought to be done and what ought not to be done, between what should cause fear and what should not cause fear, and between bondage and liberation that, O Pārtha, is of the nature of 'goodness'.(30).

The understanding which fails to distinguish correctly between right and wrong, between what ought to be done and what ought not to be done that, O Pārtha, is of the nature of 'passion' (31).

While that understanding which being enveloped in darkness, regards wrong as right and which reverses all values, that, O Pārtha, is of the nature of 'dullness' (32).

And which is like poison at first, but like nectar at the end, such pleasure is said to be 'good'. It springs from a clear knowledge of the self (37).

That which springs from the contact of the sense and their objects, and which is like nectar at first, but like poison at the end - such pleasure is said to be 'passionate'.

But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error - that pleasure is said to be 'dull' (39).

Dwelling in solitude, eating but little, restraining his speech, body and mind, and ever engaged in meditation and concentration; and cultivating freedom from 'passion' (52).

And casting aside conceit, violence, pride, desires, wrath and possession; self-less and tranquil in mind he becomes worthy of being one with God (53).

Having become one with God, and being tranquil in spirit, he neither grieves nor desires, he regards all beings as alike and will have supreme devotion to me (54).

But that devotion he knows me, knows what is truth, what and who I am. Then, having known me in truth, he forthwith enters into me (55).

The lord dwells in the hearts of all beings. O Arjuna, causing them to revolve by his mysterious power, as if they were mounted on a machine (61).

Fly to him alone for shelter with all thy soul, O Bhārata. By his grace shalt thou gain supreme peace and the everlasting abode (62).

Fix thy mind on me, be devoted to me, sacrifice to me, prostrate thyself before me, so shalt thou come to me. I promise thee truly, for thou art dear to me (65).

Surrendering all duties come to me alone for shelter. Do not grieve, for I will release thee from all sins (66).

Has this been heard by thee, O Pārtha, with undivided attention? Has thy delusion, born of ignorance, O Dhanañjaya, been dispelled? (72).

Arjuna said, my delusion is gone. By thy grace, O Acyuta, I have come to my self. I stand free from doubt. I will act according to thy word (73).

Wherever there is Krishna, the Lord of yoga, and Arjuna armed with his bow, there will surely be fortune, victory, prosperity and righteousness. Such is my belief (78).

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*“Ekam śāstram Devakīputra gīta  
Eko devo Devakīputra eva,  
Eko mantra Devakīputra nāmā  
Karmapyekam Devakīputra sevā”*

Bhagavad Gīta is the fountain source of Hindu Culture, Dharma and Philosophy. It is A universal scripture. It teaches us to surrender unto God not only the fruits of our actions but also the Agency of action. It is a living dialogue on the Warfield between the human soul and the Divine Spirit. To Arjuna, the representative man who was shown by the Divine spirit Lord Kṛṣṇa the real way to live in him. Gītā is therefore a gospel which embraces all phases of life. It is also a gospel of Bhakti, Karma and Jñāna Yogas. This word of God should be read thoughtfully and with prayerful Attitude that we may have the Divine grace.

