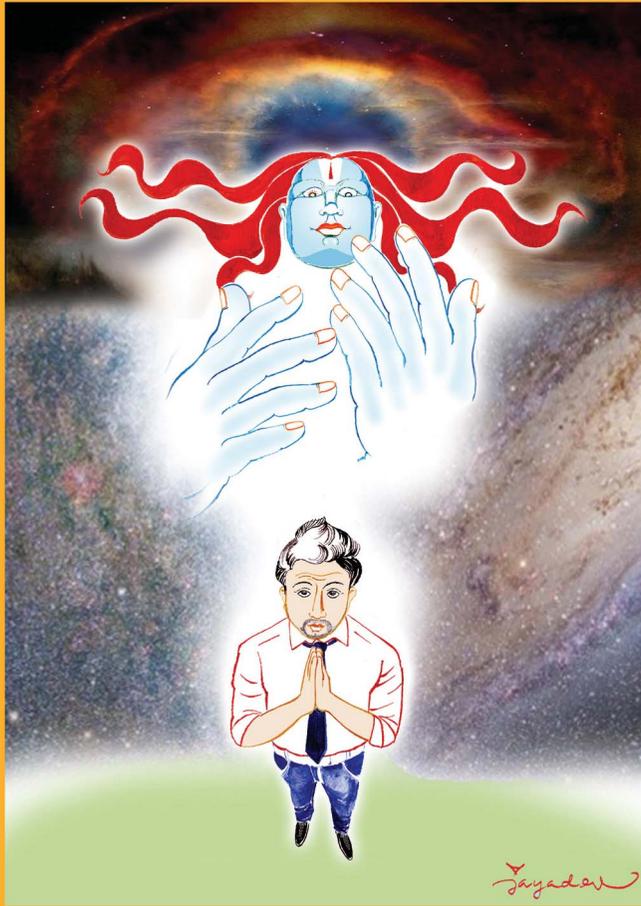


MODERN BHAGAVAD GITA

(The Celestial Song - A Movie in free verse)
(A profound book of Management)



Dr. Lanka Siva Rama Prasad

Foreword by **Dr. G.R. Krishnamurthy**

Cover Sketch by **Dr. Jayadev Babu Sajja**

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Dr. LANKA SIVA RAMA PRASAD



July 2015

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by **Dr. Lanka Siva Rama Prasad**
Head of the Department
Cardiothoracic & Vascular Surgery
Prathima Institute of Medical Sciences
Nagunur Road, Karimnagar - 505 417, Telangana.

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Dr. Lanka Siva Rama Prasad
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Mobile : 8897849442
Email: lankasrprasad@gmail.com

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This book is presented to...



**Main Reference Book
THE HOLY GEETA
by
Swamy Chinmayananda**



- *"Dharmakshetre Kurukshetre
Samavetaa Yuvutsavah !
Maamakaah Pandavaschaiva
Kimakurvata Sanjaya?"* -

- "On the holy plains of Kurukshetra
Assembled the sons of Pandu and also my people
What happened to their desire for a fight to finish
And now what is happening there, 'O' Sanjaya?"-

Bhagavad-Gita

(A Management Manual)

Foreword by- **Dr. G.R. Krishnamurthy**

A light on the interpretation

Bhagavad-Gita is a unique classic, unique for many reasons, and for many purposes. It is essentially a philosophical work and less religious in content and hence universally appealing and inspiring.

Broadly accepted date of Gita is about 10th century BC or 950 BC. Earliest dating of gita is around 3000 BC to 2500 BC. Based on the popularly accepted date Bhagavad-Gita is at least 3000 years old. Being the oldest scripture with the universal circulation still continuing, naturally it might have gone through many interpolations, additions or omissions.

Gita is basically a part and parcel of Mahabharata, (book of more than one lakh slokas or verses). However it is considered to be a Upanishad by itself, nay the essence of all the Upanishads and vedanta and next only to Vedas(according to traditional Hindus).

Gita is more philosophical and less religious work, unlike the Bible and Quran. Perhaps only other genre of the Gita kind are the Buddhist texts which are also more philosophical and less religious.

As has been stated, Gita is the part of Bhishma Parva in Mahabharata. Basically it is a dialogue between the lord Krishna (the God in Hindu view) and Arjuna, a pandava warrior, on 'Kurukshetra' battle field, which is the mother of all battles ever fought in human history.

The context is that Arjuna develops a cold feet at war-ready scene, with melancholy and indecision while, Krishna

teaches him and mentors him about the meaning of life, purpose of life and its place in this universe, there by spelling out the whole philosophy of life in this world and there-after.

Bhagavad-Gita is unique as it appeals to different people in different ways. Different segments of people understand it in different ways as for their nature, proclivities and background. As a result, peace loving mahatmas to War-justifying veterans are inspired by Gita. What a fundamental contradiction and diversity!

Gita has roughly 701 to 703 verses (slokas in the present day available versions) though it is supposed to have 745 verses. Gita has been translated into more than 75 languages. It appears, more than 2000 translations of it are published.

Starting from Adi Shankara (advaita) to Ramanuja (visistadvaita) to Madwa (dyvta) three acharyas have written commentary on Gita.

In fact they consider Gita as a part of prasthanarthayam (3 facets of life journey) including study of Upanishads, Vedanta and Gita.

Coming to moderns, Balgangadhar Tilak, wrote commentary on Gita as a part of the national struggle for Indian independence and justified his fight against the British.

Mahatma Ghandi was equally inspired by Bhagavad-Gita whenever doubts and indecision haunted him!

BabuRaoPatel translated Gita as a spiritual classic, while P. C. Lal translated it as a poetry par excellence.

Ofcourse translation and commentary on Bhagavad-Gita by saint jnaneshwar in Marati is an outstanding classic for the last few centuries.

Gita essentially enunciates three margas/paths for realising human life. Out of 703 verses in 18 chapters of Gita, 8 chapters

prescribe, preach and high light, jnana marga/sankhya yoga for realisation of life by jnanis/yogis.

Chapter 2,4,6,7,13,14,16,17 comprise 287 slokas enunciate jnana marga.

Strangely and equally seven chapters:8,9,10,11,12,15,18 comprising 277 slokas preach Bhakthi marga/devotion path.

On the other, chapter 3 and 5 comprise 72 slokas, preach karma marga or path of action.

First chapter Arjunas Vishada yoga consisting 46 verses, gives the ex-position of man's problem/human predicament, of confusion, sorrow, indecision and inaction.

Chapter 6 Atma samyamana/Dhyana yoga/path of meditation comprising 47 slokas are common to all other paths in disciplining the mind.

However it is not only impossible but not desirable to divide Gita teaching exclusively into different paths. The treatise is an integral whole dealing with whole human life, the world and the other world.

II

This is a unique translation nay a trans-creation of Gita by Dr. Siva Rama Prasad, Lanka. Dr. Siva Ram is a Senior Medical professional by background, rather a precise surgeon. Strangely the depth of his knowledge in philosophy is phenomenal. On the other, his life is restlessly questful. Combining all these facets he has trans-created Gita, which stands out as a 'magnam opus' in Indian literature, philosophy and management science.

The story is simple and direct. Arjuna, a man (nara) develops a neurosis, a state of mind, of conflict, confusion, depression and indecision, while facing the enigmatic struggle in life, in the form of 'kurukshetra battle': fight or flight in the battle!

Lord Krishna (God for believers) is his friend, philosopher and guide. Counsels him about the meaning of life, purpose of life and right path to life (jnana marga) and need for action, right action and detachment to fruits of action (karma marga) and need for faith and attunement with the universal self in life, (bhakti marga).

This enlightens him, consoles him and empowers him, for the determination and decision making. The melancholic man (nara) Arjuna, understands the whole life problem, plunges into action and solves the problem by doing his duty and waging the war.

Taking this ancient, classical holy book, Dr. Prasad treats it, interpret it, and trans-creates it in his own unique way. For him lord Krishna is chairperson and managing director while doubting Arjuna is a modern day executive in the crisis of indecision.

Let us listen Dr. Prasad trans-creating and singing Gita with joy and extecy in his own inimitable way.

“The clay in Arjuna started melting with sorrow.....
To expand the knowledge to space and time wheel barrow..
And for goading the man to action, the guide

Krishna counsels:

Why grieve for those that should not be grieved
Wise neither grieve for the living nor for the dead
Like the soul passes into childhood, youth and wither
The embedded one travels from one body to another.

The changeless one defies the time past, present and future
Birth, existence and growth, decay disease and death
The body changes in time.....
But self is immune to this game
Causes and effects do not affect the soul, the timeless

Gain and loss, pleasure and pain, victory and defeat, the eternal opposites.

A jnani/yogi does not grieve for these
Tranquility comes with the desire annihilation
Rituals per se have no real significance or relation
Abandon attachments, sever the secret threads
Balance yourself in success and failures
Equanimity is the yoga, the dexterity in action
A man of realization experiences transcendence.

Attachments breathe sorrow. detachment is a free sparrow
Relationships cause attachments: this is the real sankhya/jnana

A jnani/yogi sees action in action lessness, a performance
in a non-performance, but not bothering about the fruits, the great
secret of the karma yogi, highly successful actionist.

Much talk and less work makes one miserable
Mind is churned by the three tendencies of passion and
ego principle

To protect the good and destroy the wicked-

To establish the righteousness is the duty of a leader/ruler
Action in inaction is detachment to fruit of action
Free from pair of opposites,
no sin will touch the karma yogi, an objective executive

A conscious effort is needed to gain the best.
The fire of knowledge reduces action-motives to ashes.
Jnana, the right knowledge ends all karmic acts/effects
Purity, dynamism and inertia tri-guna margs/ paths

Tranquility and peace characterize satva,
Agitations and tribulations rajasa,
And inertia, enmity and dark pride tamasa
Human beings act as for their innate nature.

He who is happy elevated

Attains absolute freedom and becomes a universal self.

The peace relative is that peace contextually changing
Peace absolute is that peace of realizing supreme nature
Moderation is the key for karmic action.
Steadfastness its strength.
Self-realization is the goal(ones potential)
Freeing the soul from attachments

Thousands strive, rare one attains perfection
Affection for what one has is attachment
the objective to procure, his own desire.
A man who understands this and acts is a yogi!

Impermanent, ephemeral the home of pain, this body
Attachments innumerable, attractions unlimited
Only man with discretion, a yogi can transcend these

‘I’ am the refugee storehouse and imperishable,
remain stead-fast,
desiring others come and go.

I am the Cronus of time, closing the claws.
I am the almighty designing and destroying the world in time prompt
Having restrained all the senses with steadfast mind
a yogi/an executive, indulges in action called yoga
Indifferent to all, free from attachment
Man, a Bhakta, the seeker attains the freedom supreme.

Elements Five (air, fire, water, earth and sky),
Egoism, intellect mind and brain
Pleasure, hate, desire, pain and the body
Shall be concerned with even-mindedness
And understand the feelings and love of the feelings

Purity(satva), passion(rajasa), inertia(tamas), three gunas
or moods are the colours of the mind.
satva is pure knowledge
rajasa is passion in action
and tamasa is ignorance, pride and inertia

perfect only when one knows finite and infinite,
ultimate goal is the freedom, the realization of one self.
Self-conceit, hypocrisy, arrogance anger and harshness,
tamasic qualities.

Sacrifice, straight forwardness, purity of heart, steadfastness- satvik.
Human beings in sharp contrast.

Lust, anger and greed are three gates of hell.

Those liberated from these, reach the supreme bliss/peace.

The austerity of speech and mind, serenity and silence,
self-control and purity belong to the satvik

Renunciation of works for fruits, sanyasa

Abandonment of the fruits of all actions, tyaga

Detachment from attachment is purity

Soft satvic action has no attachments

Passionate rajasic action craves for desires

Hard and dark tamasic action lies under delusion

The goal and chase is fortitude (dhriti)

Constancy and consistency in fortitude is satvic

Adherence to one's duty with devotion,
one attains perfection.

Work is worship,

one should not abandon the duty relevant to his prakriti/ nature

The inborn tendency dominates, but a jnani/yogi
transcends with practice.

A perfect soul is serene, neither grieves nor desires

He knows the eternal and indestructible self.

Wisdom is the greatest secret of all secrets,

Culmination of yoga it is!

This Gita is a never ending story of management strong

Not a swan song but the universal celestial Gong

What a poetry! What a philosophy, what a clarity! All about
life, purpose of life and path of life.

Kudos to the gifted poet Dr.Prasad.

I commend the Bhagavad-Gita, this management manual for millions of students and scholars of management throughout of the world.

I commend this manual as a comprehensive reference for management students in all B schools of India. On the other, it could be a holy Bible for the management studies at Harvard, Stanford, Yale, Oxford and Cambridge like universities.

I commend this classic for the millions and millions of Indian youth and youth in the whole world, who are in the cross roads of their life and who face the same neurosis/predicament like that of Arjuna, same conflict, same confusion, same crisis and same indecision same dilemma: To be or not to be, To do or not to do, To study this or not, To join the job or not, to marry a particular girl or not. This decision-science manual called Bhagavad-Gita is the only classic par excellence in the whole world in its genre. Hence, I commend it to all and warmly congratulate poet Siva Rama Prasad. Lanka. Three cheers to the poet-philosopher.

With warm greetings to all the readers.

Dr.G. R. Krishnamurthy

MA, P.hd, MSW., P.hd
D.Ad.Mangt D.Lit.

Founder director and professor of eminence
A. J. Institute of Management, Mangalore.

Chairman, advisory board
Anekant Institute of Management of Studies(AIMS), Baramathi, Pune

Founder director
Bulmatta Institute of Management Studies, Mangalore

Founder director
R.P. College of Communication and Management, B.V. Bhavan, Mangalore

Research charged affairs, India
I.D.E.S Brussels, Europe

Email:directoradvinstmgt@gmail.com

How to read this book?

- Dr. S. Jayadev Babu

Dr. LSR Prasad, the author is a seasoned writer of poetry or prose with equal ease both in English and Telugu and has several books to his credit. He is a master compiler of information and a treasure trove of original ideas. His interpretations of facts and figures coupled with creativity are his assets. His presentation in lucid style makes reading a real pleasure.

This book BHAGAVAD GITA is an example of Dr. Prasad's ability to convey a subject in a new perspective and with a definite purpose. The 300 page book is replete with everything one would want to know about the already familiar GITA.

Called, a Movie in Free Verse, the book reveals the celestial song in a totally different format. The book aims at understanding the modern life and the management principles through the application of mind in the pathway of GITA for the ultimate success and realization of goals and getting relieved of stress and strain.

GITA as we know is a stock of slokas (the middle section of the book) recited by Lord Krishna on a battlefield, when Arjuna was disillusioned. The volume of words and emotions that flowed between the two might seem to have consumed some time. But that did not happen. Both the Nara (Arjuna) and the Narayana (Krishna) understood each other so very well they were able to attain the same mental plane of similar wave lengths. So, it was a simple cut and paste thing for Krishna to convey Gita to Arjuna. As Arjuna closed his eyes, he was able to perceive the cosmic form of the Lord. It all happened within the blink of an eye. Arjuna received his message in a flash. He was enlightened.

What did Krishna convey. This book presents it in free verse. Read the book leisurely and in sections, one at a time. There are 60 titles under 18 chapters, new and interesting. As you begin reading the verses you will hear a voice singing. You will follow

a rhythm. Read the verses as many times as you can, it is-
“Parayanam”.

Regard yourself as Arjuna for a moment immersed in sorrow, looking for solutions. Surrender. You will strike a connecting chord with the Lord.

In this modern world, life is not easy paced. Whether old or young, irrespective of your profession and economic status you have to necessarily pass through the rigors of life. As a student you may have to face the exams. If you are an employee, you may have to rise to the expectations of your boss within a limited period of time. You may have to confront with unexpected situations driving you mad and crazy. You may have no alternatives except to yield to pressure and mental agony.

This book is a Profound book of Management. It tells you how to regain confidence and strengthen your mental resolve. The eighteen chapters in Bhagavad Gita are the eighteen steps in facing a problem and solving it. The book helps you identify the steps and draw conclusions yourself. Read the Epilogue.

The book also offers a wealth of information in the Notes section. The author has gleaned material drawn from credible sources, to appreciate Gita from all angles. There are brief discussions about the Gita and its essence. Besides, there are quotes and references for further reading for the sake of curiosity and for enhancing your knowledge in ancient religious thought, Indian history, evolution of socio-economic culture and for an insight into the famous epics, it's characters and moral values.

Modern Man is engulfed with problems. He needs a calm mind and a sound body. Gita shows the way. What is the approach? This book gives you the answer in the language of cinema never told before!

Dr. S. Jayadev Babu
jayadevcartoon@gmail.com

PROLOGUE

Man and Management

Man is a male human. The term man is derived from a proto- Indo- European root- man – manu- mannz, mannus,. Manu was the first man.

Woman is a female human. Wifman – wife man– woman was the derivative order. Wambe is stomach. Some people believe that from the word wambe- womb- woman- is etymologically connected. But it is a misconception.

Management is a bilingual term since the word womangement has yet to appear in dictionaries. The word ‘manage’ comes from Italian maneggiare- to handle, latin word- manus= hand. The French word mesnagement influenced the development of Management word in English. The terms manhandling and mishandling are the derogatory terms for the time being.

Management includes planning, organizing, staffing, leading or directing and controlling an organization to complete the goal. According to Henri Fayol (1841- 1925) management consists of six functions. 1. Forecasting 2. Planning 3. Organizing 4. Commanding 5. Coordinating 6. Controlling.

Mary Parker Follett(1868- 1933) describes management as- ‘the art of getting things done through people.’ She described management as philosophy.

‘Management is what managers do.’- is the widely used phrase.

Now we have management schools (Yale) and business schools (Harvard) depending upon how they look at and into a problem.

The builders of Pyramids in Egypt, the Sumerian traders, the caravans on Silk road, slave owners, to modern industry,

enterprise runners they have their own philosophical managements. After the invention of writing some famous management books in and out of wars are...Sun Tzu- **The art of war**- 6th century BC; Kautilya or Chanakya's **Artha sastra**- 3rd century BC; Niccolo Machiavelli's **The prince** (1515 AD); Adam Smith's **The Wealth of Nations**- 1717AD; Duncan's **First text book of management**. F.W.Taylor's **The principles of scientific management (1911)**. **The** Taylorism in Japan and the first management consultant was **Yoichi Ueno**- -he introduced Japanese management style.

Walter Scott and J. Mooney applied the principles of Psychology to business management. Max Weber proposed- the administrator as bureaucrat.

The sociological perspective is given by Likert, Chris Argyris and Peter Drucker (1909-2005) (wrote 39 books on Applied Management).

By 20th century business management came to consist of six separate branches-1. Financial 2. Human resources 3. Information technology, 4. Marketing 5. Operations 6. Strategies

21st century found that too much management is involved and so command hierarchy took its shape.

Most organizations have planning department (**Think-tank**) and Top-level management – **Athi rathi**- manages 10,000 people-(board of directors, president, vice- president, CEOs, C-level executives); Middle level-**Maharathi**- manages one hundred-people- general, branch, department managers); First level managers-**Samarathi, Rathi and Artharathi** manages scores of people- supervisors, leaders, foremen)—these people are Executive officers.- (**warriors**). The third class we have is the financial planners- (**business developers**), And the fourth class is the basic workers-(**work force**)..... *Chaturvarnam maya sristim*.....says the Boss.

The owner is a typical Managing Director, founder of the establishment and the Boss Supremo, and God like on one side. And rest of them are on the Human side- Arjuna.

According to leadership academic Manfred F.R. Kets de Vries, *a contemporary senior management team will almost inevitably have some personality disorders.....*

The Mother Earth pleaded with Lord Vishnu that the earth is burdened with demonic minded people and it is high time He did something to remedy it. So he descended on Earth as Krishna the M.D. of the Universe and selected Arjuna as C.E.O- the best among the human warriors to execute his plan- when Arjuna reached the battle field filled with 18 akshounees – battalions of men known to him and related to him, the man-Nara(Arjuna) lost his nerve.....



And Arjuna developed Anxiety Neurosis...

War and song

A war is a mind game. A psycho-pathological thriller. Fighting with oneself proves more dangerous than fighting with others often. When mind is in turmoil if it can create havoc or heaven, what if a multitude assemble at one place with lots of desires known to them only, then what may happen one cannot imagine. Fight, Fright, Flight are closer terms.

War is a state of armed conflict between autonomous organizations or alliances of such organizations. It is generally characterized by extreme collective aggression, physical destruction and usually high mortality. Peace is an absence of war. War is, in some people's point of view, a universal and ancestral aspect of human nature. In the second world war 60-85 million people lost their lives.. It is the 6th biggest problem faced by humanity in the next 50 years.

War (wyrre, werre, , werra, , werso, werran, varhara, Barbara, varvara, Guerra, = to fight, to confuse, to perplex, to bring in to confusion, ; bellum, polemos= war (greek); polemology= the study of war.)

'The dehumanization effects of war, psychiatric break down remains one of the most costly items of war when expressed in human terms'.- (No more heroes- Richard Gabriel.)

The six basic fears are- poverty, old age, criticism, loss of love of someone, ill health, death. - All these phenomena are well established during war times

War is often.. "a mass discharge of accumulated internal rage....the inner fears of mankind are discharged in mass destruction"- Joost Meerloo.

Human beings are inherently violent- -Durban, Bowlby

War is the paranoid or projective elaboration of mourning-
Franco Fornari

- 'Will he ever find peace here on this earth?
Before Death's fingers encircle his throat
Or will peace remain just beyond his girth
Abandoning him eternally to a land remote'

—Nancy L. Meek- The Sacrifice

War brings destruction and its pre and post stress disorders. During war, time creates havoc in the minds of the people affected. These stress disorders cause hallucinations, depression,, paranoia, eating disorders, suicidal behavior, sleep disorders and night mares, guilt, self-blame, panic attacks, and emotional disorders.

Hindu scriptures are a lot different from others. Every Indian epic can be interpreted from the physical, mental and metaphysical or spiritual points of view or plane.

Ramayanam, Bharatam, Puranas have their respective counterparts of Adhyatmic (Spiritual) interpretations. Gita is essentially that.

The poetic beauty of the **celestial song** surpasses every living literature. It is on par with the other holy books in its aesthetic beauty and philosophy.

Mind is such a thing one cannot estimate its potential. It can create hell or heaven then and there.

Modern Science is advancing in a rapid pace, trying to fathom the enigma of mind. It is estimated only fifteen percent of brain capacity is used even in a highly intelligent individual.

The Body, Life force or prana, mind (Atma, soul, self) are the components in visible and invisible, perishable and imperishable forms. Nowadays transplantations are done

frequently removing living organs in one person to implant them in others.

A part of body, Cell of body has its own life force or Prana. When it is placed in another's body it is rejected by the host's body, which is prevented by immuno- suppressant drugs or methods to make transplantation successful. Is that immune mechanism responsible for the 'I am ness' of the individual? May be.

Mind is an unknown state prone for ebbs and tides. It can contract to a minute one or can expand to a cosmic one. Its potential is also from none to all.

The inane temperaments Sattva, Rajas, Tamas (pure, passion, darkness) influence the mind state in taking decisions.

When one's mind is in low ebb one has to practice steady state by doing right actions without expecting the fruit of actions. One has to acquire knowledge, by regular studies and continuous practice to develop perfection, and with experience one gains wisdom with single point mindedness and realizes one's own potential of the mind power in its cosmic form.

Devoid of desires and attachments, if one devotedly does his work, its fruits of action give one immense happiness that is Bliss.

Even if it is a small problem or managing a country doesn't matter. Person with the steady state of mind can work up to his possible mind potential to bring good results. That's why we see the varied policies placed upon the society by the policy makers according to their inane temperaments and their individual paths, the entrances and exits , the three gates of darkness and their faiths.

'Rsibhirbahudha gitam Chandobhirvidhaiah prthak
Brahma sutrapadaishchaiva Hetumadbhirviniscitaih'-

This song is sung by many intellectual swans in many ways, in different prosodies, severally. Mine is a modern interpretation following in toto the original one. Most of the words are taken from the Holy Geeta of **Swami Chinmayananda** in singing the song as a free verse.

Gurunahatva hi mahanubhavan Sreyobhoktum Bhaiksyam apeeha loke,
Hatvarthakamamstu gurunihaiva Bhunjiya Bhogan rudhira pradigdhan

Warrior and archer Arjuna here talked like a learned man, trying to support his decision- ‘I will not fight’ –

Most of our students, employees, or anybody first perceives the exams or a problem as a complex one beyond their powers. The teacher or psychologist has to make the person realize his potential so that he can solve the problem in a steady state.

Murphy’s law states ‘If a mechanic is elevated to be a manager the efficiency of that unit will go down’ – In any given modern office now we have Thinkers, Executors, Financial advisers and finally Basic workers. By their innate natures the people behave differently to a given problem and some feel misfits in that situation. The job of the human resources recruiter is finding the right man to the right job. Square peg in a round hole fails and vice versa.

‘Yah visokah sah panditah’

Who doesn’t grieve he is a learned man, pure in nature and sattvic. Passionate rajasic person has pains and pleasures and pompous prone. Tamasic impure man is idle, dull and dark, always sleeps on the job.

‘Tasmat udyogaya ujwasya Yogah karman kousalam’

Action in inaction and inaction in action is necessary. One who does not think about the fruits of action and executes his

work in dispassion and steady state gets the best results. It is like every organ in our body acting to its needed potential in perfection.

‘Tasmadasktah Satatam Karyam Karma samachara’

The Yajna or sacrifice is the action that helps self and others. It should not harm or disturb others.

‘Sarva karma phala tyagam Tatah kuruyatatmavan’

- ‘And who is in steady state of mind and is not bothered of the pair of opposites, and realizes Me as the supreme being he is dearer to Me’ – This is the management principle.

These principles are the same to a student appearing for the final examinations or a new CEO taking over charge of a big institution, or a newly married couple entering the first test of their union.

Do your job. Trust me. Do not bother about the result. Realize your true potential. Rest of the things leave them to Me.

It is the mind’s voice which is unseen, unfathomable, most powerful and all pervading like the great God.

This is how I visualized this immortal celestial song in this moving movie format. Like all the other two thousand interpretations and commentaries this one also treads on its own path in finding the ultimate truth.

‘Ekam Sat Viprah Bahudhavadanti’

-Dr. LANKA SIVA RAMA PRASAD.



Why this book?

Is Bhagavad Gita really a Song of God? What is its relevance in this modern age?

Is this a book of mind management? Or a book of man management?

Was a great war really fought on the plains of Kurukshetra? How many really died in that internecine war? If the prominent people who died in that war were Brahmins, kshatriyas, Vaisyas and rakshasas, what was the role of Sudras or common people? To which group Sutas belong ? If the great warriors killed Akshounees of common soldiers, then what was their role in fighting? How can Krishna deliver a 700+ slokas of dialogues to Arjuna to bring him out of his depression in that mid field of a battle? What was the date of the war? If it was a dialogue between Krishna and Arjuna How did it come down to us word by word? That war time reporter Sanjaya, where was he sitting to witness the entire war even though he was granted Tele- vision by the writer- creator- bard Vyasa? Doesn't it look like a figment of imagination of a seasoned writer? Don't we see a lot of inclusion poems which are self contradictory and some poems aggrandizing a particular Varna and defaming or ostracizing others in Mahabharata and Bhagavad Gita? How did Sanjaya manage his incredible job single handedly? On the last day of the war, Satyaki apprehended Sanjaya and was about to execute him but saved by the timely arrival of the Sage Vyasa, how? What is the caste of Vyasa? (According to the Vedas, Brahma created Vashista who with Arundhati had a son named Sakti Maharsi who sired Parashara. With Satyavati- (Daughter of the Chedi king Vasu (also known as Uparichara Vasu) and a cursed apsara (celestial nymph)-turned-fish Adrika- as matsyagandhi- fisher woman) Parashara fathered Vyasa. Vyâsa sired Dhritarashtra, Pandu and Vidura through his deceased brother's wives. Vyâsa also sired Suka

through his wife, Jabali's daughter Pinjalâ. Thus Parashara was the great-grandfather of both the warring parties of the Mahâbhârata, the Kauravas and the Pandavas.) Jayam was written in those days when fishermen, cowherds men, farmers, hunters. Tribals, hill people and every group had their kings. Nobody really bothered about their profession. By the time Mahabharata reached its gigantic proportion of 100000 slokas many stories, anecdotes, and morals and ethics were inserted.

In the last 50 years I have witnessed the strongest citadels of caste crumbling. But it is true and sad the untouchability still persists. Everybody and the present generation has to take-up the responsibility of demolishing the fortifications of Religious Arsenal to surge towards the universal brotherhood.

It is not the book that is bad but the interpreters and the blind followers, psychopants or fanatic antagonists. Every scripture can be manipulated by interpreting it to suit one's needs. Reading and quoting in parts and sentences leads to unnecessary misunderstandings that may pave the way to further confusion and disorder. A book lives by its own relevance of the situation and the period or point of time, many times nurtured by the political and social circumstances.

The celestial song is so popular because of its transcendence beyond time. My rendering of this book is a one degree perspective in 360 degrees.

The 18 steps I suggested may suit well for any given problem solving that is what precisely this book is intended for. Rest is in time's lap.

- Dr. LANKA SIVA RAMA PRASAD

MODERN BHAGAVAD GITA

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 2. The flash- back
 3. The pan- shot
 4. The sound and fury
 5. Nara’s neurosis
 6. Melancholy of a war
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I. Arjuna–Vishada yoga

(The Distress of Arjuna)

- 1. The opening shot**
- 2. The flash- back**
- 3. The pan- shot**
- 4. The sound and fury**
- 5. Nara’s neurosis**
- 6. Melancholy of a war**

Man management is an important skill. Management is motivating other people. it involves controlling and organizing people who work in a business or organization. The essential qualities a manager, should possess are—

- 1) Inspecting the arena
- 2) Thorough knowledge of men
- 3) Interaction
- 4) Involvement
- 5) forming own opinion
- 6) Empathy
- 7) Participation
- 8) listening
- 9) Clarity
- 10) Feed back
- 11) gentleness
- 12) good conduct
- 13) self- discipline
- 14) professionalism
- 15) positive outlook
- 16) Hierarchy
- 17) battle zones
- 18) maintaining standards

when the manager of the Universe found his best man succumbing to the stress he stopped the five horse drawn chariot in the mid field and heard patiently the man’s version and his determination- ‘ I will not fight’

and the war- reporter and emissary Sanjaya was observing the mother of all battles....

1. The opening shot

Channel Sanjaya is on !

The match is about to start.

Live transmission of umpteen lives

The odds are seven to eleven

The ground history was an ancient one

Five blood ponds filled Yester Kings' filth

The man with hatchet axed twenty one times.

Calmness cooled him at the anger's end.

Called the place as Syamanta Panchaka

The same place has grown green rage now.

Best of the known world braced the occasion

Counting the participants is a couriers' nightmare

Four million forces forced the showbiz.

The land beyond redemption is that battle field.

Insignia raised the sky further high

Crescent moon, Lion, Monkey, Antelope, Swan,

Hawk, Deer, Wheel adorned the five brothers' side.

Lion's tail, Tree with stars, Fire altar, Pot, Elephant,

Snake ruled the roosts of century brothers.

Then, came the chariot with the flag of monkey

Silence prevailed when the man-Nara lost his mind key.

2. The Flash-Back

The blind King was blind from birth
Blind to the happenings surrounding his berth
His warrior brother expanded the Kingdom
But died of Anemia during a Love game with his dame

The Blind man's wife blind-folded her eyes
Married to him under Mar's critical fault
For that fault first they wedded her to a he-goat
The goat was killed and paid its price

The Anemic one had five children by gods' help
The Blind one's jealous wife beat her womb hard to pulp
The fallen pieces hundred and one became ghee pot babies
The childhood taunts of kids matured into a full scale war- rabies.

*Now the scene is shifted to the battle's mid-field
The warrior on his knees is a worried man
The charioteer is a famous prestidigitator and God
Who shall blow himself into the Universal man*

3. The Pan-Shot

The Tyrant, from his chariot with snake symbol
Descended to approach his teacher of Pot born
O' Teacher, what a fun to see your own disciple
The commander of the enemy camp strong and able

O' look at them – the mighty Bheem and Arjun
Yuyudhana, Virata, Drupada each a maharathi
one can answer archers eleven thousand at a time
The Dhrishtaketu, Chekitane, the king of Varanasi
Purujit, Kuntibhoja, Saibya, Yudhamanyu
Abhimanyu, Uttamanujas and the sons of Draupadi
All of them, the brave divisional commanders

I say, we are better and equipped with the best
You Drona, the grandsire Bhishma, The archer Karna, Kripa,
Aswatthama, Vikarna, Jayadratha and the son of Somadatta
And many other heroes to fight for my sake, lives at stake
This battle for us shall be a cake- walk

Our Defender Bhishma, a well seasoned warrior
Their Defender Bhima, a rough brawny fighter
Our countless forces can crush the finite enemy here
You, the braves, your job is to protect the grand sire.

*Then the old Lion roared and blew his war-bugle
To cheer up the anxious king and started the battle.*

4. The sound and fury

So, the lion roared and the plain became alive.
A live wire touched and there blared conches, sabers
The kettle drums, cow horns, Drums and tabors
Tremendous sounds did tear the skies and directions

Then Krishna blew his five tone- Panchajanya,
Arjuna the archer his dreadful Devadatta,
Bheema his terrible Poundra; Dharmaja his Anantavijaya,
Nakula his Sughosha and Sahadeva his Manipushpaka

The King of Kashi, The transvestite Sikhandi,
The supreme commander Dhristadyumna
Virata, Satyaki, Abhimanyu, Drupada, and
the sons of Draupadi blew their own conches and trumpets.

The tumultuous sounds tripped and rent the enemy hearts.
The sky shook, the earth and hills reverberated in parts
The dust rose high, The clouds anointed color dark
The elements stopped for a while like elephants in shock.

*Again, back to the chariot with the pure white stallions
Where the worried warrior looking at the battalions*

5. Nara's Neurosis

- "Hey, look at them, O earthly man, Partha!"-

Then the mortal saw the modern perspective.
Armies, grandfathers, fathers, maternal uncles
Brothers, sons, friends and grandsons too
On both sides they are there with gleaming weapons.

The clay started melting with sorrow and pity
Is it the great archer's vanity or the sympathetic charity?
That brought him to his knees, with mouth parched
Body quivered and hair standing on end, limbs arched?

The Neurotic Arjuna a new confused man at once
One can kill enemy or a demon from a distance
But, here every body is a relative, in a war frenzy trance;
Let them be the blind aggressors, by chance
Can't we stay as peace keepers, by choice?

To destroy a family is a distressing task
Wiping out the cultural values and religious rights
One has to live in a perpetual hell with eternal mask
Aho! What a sin we commit in these stupid wars and fights!

Let them slay me, my enemies with their arms,
I stay unarmed and unresisting with Hearts ease!'-

The archer dropped his bow and his knees went weak
Arjuna was despondent with grief, sat down on the seat, as a freak.

(Nara=Arjuna, Partha, earthly-man, Human being)

(Narayana = Krishna, Achyuta, Govinda, God)

6. Melancholy of a war

The deafening roar of war even terrified the gods in heaven
All the mortal participants shook the fear with war-cries in unison
The representative of the men kneeled before the God
Grieving like a mother just lost her precious child.

Duryodhana the prince of Kurus inspected his ranks
The incorrigible one, glad to see the innumerable in action
To lay their lives for his sake in this mother of all battles
The reinforcement rested his anxiety in satisfaction

Arjuna, the son of Indra the Lord of five senses, entered the scene
Blew his conch to instill courage into his five senses
The charioteer's Panchajanya commanded the five elements
But the man's melancholy melted his strong foils unseen.

His ego defense mechanisms needed reinforcement
So, the Lord stepped in, fore seeing, the predicament
To expand the knowledge in space and time
And, Peace between wars and silence before storm

II- Sankhya yoga (The Book of Doctrines)

1. The director
2. I will not fight
3. Lights on! Action!
4. Change the costumes
5. The mind setting
6. Out-door shooting
7. Fruit punch
8. Fire in the studio

*Napoleon Hill in his book- **Law of Success**- says.. 'Who said it could not be done? and what great victories has he to his credit which qualify him to judge others accurately?...*

So what one needs is imagination and positive outlook. when somebody loses his nerve, he must be promptly bring back to his senses, making him know his own potential and act.

'You can do it if you believe you can!'

*Hill reiterates that the most outstanding of these weaknesses which stand between men and women and Success are **intolerance, cupidity, stupidity , greed, jealousy, suspicion, revenge, egotism, conceit, the tendency to reap where they have not sown and the habit of spending more than they earn.***

*If you think you heard these words somewhere, sometime you are right.those are the arishadvarga- kama, krodha, lobha, mada, moha, matsarya-the six enemies- **desire, anger, greed, arrogance ,lust, and enmity.***

and our Isa Upanishad- says..

***Isa vyasam- idagm sarvam yatkincha jagatyam jagat, tena tyaktena bhunjita ma gridhaasya swith dhanam..'*...Isa-1**

Bhagavad gita-2nd chapter- (72 verses) - it is **the summary of Bhagavad gita-** in this chapter Arjuna is instructed into various subjects such as, Karma yoga, Gyaana yoga, Sankhya yoga, Buddhi yoga and the immortal nature of the soul.

Nainam chindanti sastrani Nainam dahati pavakah

Na chainam kledayantyapo Na soshayati marutah- Gita-2-23

7. The Director

*Tears over-flown from his eye ponds in that chaotic crisis
Mind in turmoil merging with pity and despondency
The warrior prince now a bundle of nerves
A barrier stuck between action and inaction curves*

**O Arjuna! This dejection a disgraceful un-Aryan trait
Impotence and cowardliness, never a part of your gait
You, a scorcher of enemies, stop scratching the dust
Gird up your loins like a man and go fight right and left**

*I only can shoot arrows of respect near my elders' feet,
How can I release the missiles of death into their heart?
O brother! Better to be a beggar and die in penury and pity
Rather than slaying the teachers and staying in prosperity*

*Array of emotions terrorize my inner self and innards
No longer have I cared the past enmity among the brothers
To kill or to be killed is not my present priority
My confused heart and mind begs your pity and charity.*

8. I will not fight !

*Even if you make me the emperor of all the worlds
My sorrows will not let me master the hurdles
You Govinda, the winner of the worlds, I place
Myself at your feet, instruct me with all your grace
O God, my hands are tight, Excuse me, I will not fight.*

Very Good, Gudakesha! the good haired war groom
You speak words of wisdom that do much harm.
Why grieve for those that should not be grieved,
Wise neither grieve for the living nor for the dead.

Neither me, nor you, or anybody now or here after
Or at anytime, shall not exist forever
Like the soul passes into childhood, youth and old age
The embedded one travels from one body to another

Light and sound, heat and cold
Pleasure and pain, Young and Old
These things have a beginning and end and impermanent
So Endure and act, and never say, I will not fight!

9. Lights on! Action !

In camera you sit, act and disappear, dear friend!
The after effects one sees on the screen are unreal
That one which is non existent in the beginning and the end
Appears in the middle as existent is an illusory real.

The changeless one defies the time past, present and future
The real one envelopes everything that exists
The real pervading one is indestructible and imperishable
The 'Asat' - the unreal ends, the real prevails.

Who executes whom, who is the executioner?
Neither of them knows what execution is!
They sit in a seat with five senses
Their bodies die, the Ancient one leaves changeless.

Birth, existence, growth, decay, disease and death
The body changes with waves in a time frame girth
The immutable self is immune to change and action
How can one say it is the axe of execution?

10. Change the Costumes!

This is Blue matte scene, Arjuna, another
Change of occasion and location at ease
That new born, this king, that mother
And this old man, No soiled clothes, please.

The changeless and perfect one is an exception.
Ignis burns it not, Aqua moisturises it not,
Wind dries it not, weapons cleaves it not
Those gross instruments touch not the Ancient one.

Just discard your blues, man!
Bother about the Truth, the unmanifest self
Immutable, unthinkable and unchangeable
The life is a regular cycle of births and deaths,
When there is no reprieve, why do you grieve?

Causes and effects affect the causes.
If you keep on wondering about that wonder,
When you will understand it, in Yonder!
That wonderful indweller is ever indestructible
Surrender your grief and render the fight.

11. The mind setting

A fighter can not derelict his duty and incursion
A righteous war pleads for fight to the finish
The gates of heaven open for the great warriors
Avoidance of duty attracts dishonor, worse than death.

In front of all these duty bound soldiers
Your reward shall be fit for your cowardice
In victory you gain the pleasures of earth in abundance
In death, you obtain heaven, so, what's that you lose?

Gain and loss, pleasure and pain
Victory and defeat the eternal opposites,
They engage themselves in fight for the sake of fight.
Then how shall you incur any sin or loss?

Single pointed mind sings success trend
Cries of victory and failure sings the mind
Shattered mind shouts disastrous failures and spit,
Repression and self-cancellation of thoughts rescues it.

12. Out Door Shooting

The garden of knowledge is in the Veda's province
Only the twice born, lurked there long since
Their goal is set to gain pleasures and heaven
The flowery speech and utterances fail at meditation

Tranquility comes with the desire decimation
Be free from the triad of gunas, the attributes,
Un-Activity-Sattva, Activity – Rajas and inactivity-Tamas.
The experiences that come in pair of opposites
Pure Sattva is polluted by Rajasic passion and Tamasic darkness

Rituals *per se* have no real significance
Offering a glass of water to one inflated with water
Workers' right is to work, fighters' to fight
Neither the fruit, nor the attachment is your Right

Abandon attachments, sever the secret threads
Balance yourself in success and failures
Equipoise and equanimity brings forth evenness
That evenness brings out tranquility of mind.

13. Fruit Punch

Past life impressions percolates to the present
Present is filled with pair of opposites
The fruits of action float in the clay
Yoga, the Dexterity in action saves the day and play.

Set yourself free, from the fetters of birth.
Abandon the anxieties, about the fruits of action
In that tranquility purge the past impressions
Then reach the state beyond all evils' mirth.

The mire of delusions admire your gusto, offence.
Let your intellect cross its expansible boundaries
Beyond the boundaries is the sea of indifference
Unperturbed intellect there attains self realization

Devoid of desires, satisfaction in the self by the self
A man of realization experiences Transcendence
Emerging out from that state is the steady wisdom
A perfect man with that quality enjoys the bliss of the self.

14. Fire in the studio

Attachment, fear and anger aggravates anxiety
Free yourself from the perturbations of prosperity and adversity
Equanimity in pain and pleasure transforms actor to performer
The man with steady wisdom, immune to physical and mental disorder

A Tortoise he is, withdraws its limbs into his shell
Control of breath incapacitates all five senses' spell.
Withdrawal comes from the aversion to physical objects
Upon seeing the Supreme one, experiences the Bliss infinite.

Objects breed attachments; attachments desire
Desire unfulfilled gives birth to grieving anger
Anger creates delusion; Delusion leads to Amnesia
With that, discrimination is destroyed; In that fire the studio perishes.

Self-control decimates disturbances and aggression ire
The mind pond shines forth with divine Tranquility and peace
All pains destroyed in that peaceful steady state fire
The destroyer of desires remains unperturbed, gains perfect bliss.

III- Karma yoga- *(Virtue in work)*

- 1. Start! Action!**
- 2. The wheel of action**
- 3. I, me, myself**

Performance of prescribed duties without attachment for its fruits-...

Duty= Due- that which is owing, old French-deu-, latin-debere, debitum, English- debt,= a sense of moral commitment or obligation to someone or something , resulting in Action.

Cicero- On Duty- Duties can come from four different sources...

1. As a result of being Human
2. As a result of one's particular place in life- family, country, job
3. As a result of one's character
4. As a result of one's own moral expectations for oneself

Filial duty- honoring the parents, spouses and children- to assist, respect, support Civic duty — patriotism.

Nietzsche- criticism- the concept of duty turns men in to machines.

Yadya dacharati sreshthah Statta devetaro janah
Sayat pramanam kurute Lokasta danuvarta te-
- Gita- 3-21

Sneyan svadharmo vigunah Paradharmatsvanusthi tat
Swadharme nidhanam sreyah Paradharmo Bhayavahah
- Gita- 3-35

Indriyani paranyahuh Indriyebhyah param manah
Manasastu para buddhiryo Buddhe paratastu sah
- Gita- 3-42

15. Start, Action !

*Dear Director! If your screenplay is that superior
Why do you engage me in this dreaded action?
Your perplexing dialogues pushed me into further confusion
A simple minded one I am, do raise my intellect behavior!*

Action in actionlessness, performance in non performance
Feelings in indifference, Hope in helplessness
Avoiding the Hypocrite way of self delusion
Physical show of morality and ethics of high standards
It is the path perfect, for certain, one can attain the highest.

Only pains no gains with plain paper loaded in a camera!
When sensitized, leaves impressions of the object exposed
So act normally realizing your self potential
Inaction can not maintain the body for ever.

The spirits of self-dedicated activities nourishes the world
Sea throbs, Earth bears, Moon appears and Sun shines
The eternal can of desires yields actions in Right perspective
Nourishing one another nourishes the world.
Your selfless action guides you to attain the Highest good.
The highest good is the eternal, omnipresent God.

16. The Wheel of Action

A spirit of sacrifice elevates the self dedicated work,
Devas potential provide the performer the desired spark.
Nature shares its produce expecting no returns there of
Give back the nature its due, otherwise you are a thief

Out side the door a hungry man cries, inside you indulge in orgies
A sin it is pampering your overflowing satisfaction, then you are mad.
Sacrifice your accrued wealth, share it with others
Creation of wealth for sharing is good, holding is bad.

From food came forth beings, Become food for others with in,
From rain food is produced, from sacrifice Rain rains good
That sacrifice is born of action, Action produces Food.
This wheel of action shall not be broken, which is sin.

Like a water drop on a lotus leaf amidst of a lake
Actions should crop sans attachment of give and take
Janaka and his genre generated perfection
In a spirit of detachment they propelled the wheel of action.

17. I, Me, Myself

In these three worlds I have no desire to sing
There is nothing unattained that should be attained on perfection
Yet, I am in the battle front to engage myself in
Considering work as a rapturous game, without any string

Ignorance compels attachments to attract action
Wiseman engage the mind with full devotion
Mind is churned by the three tendencies of passion
Deluded mind cries aloud- 'I am the doer' without caution.

Renounce all actions in me; Remove the fangs of the three snakes
Set yourself free from hope, egoism and feverish anxiety
Steady your mind centered on the self realization
Fight! With faith and trust in me, to get freed from actions

Much talk and less walk makes one miserable
Innate nature sways the senses towards attachments
Abide by your own duty, Desist the enemy-'desire'.

As fire by smoke, mirror by dust, Embryo by the womb
Wisdom lies entrapped in the envelop of Desire
Desire resides in senses, mind and intellect and sways fire
Rein the horses of senses and reign the mind chariot

Beyond I, me, and myself is the abode of eternal reverie
Better fight and die in one's own duty than perishing in slavery.

IV- Jnana yoga

(The yoga of self- knowledge)

- 1. Scripting**
- 2. Cast and location**
- 3. Fire and sacrifice**
- 4. Commercial and art**

Knowledge is a familiarity, awareness or understanding of someone or some thing. In Philosophy the study of knowledge is called epistemology.

Plato- knowledge is justified true belief

Robert Nozick- knowledge tracks the truth

Religious meaning of knowledge-

1. one of the seven gifts of the Holy Spirit
2. The tree of knowledge- in the Old Testament
3. knowledge sharing- vidya dan- pratyaksa, paroksa
4. path of knowledge- jnana yoga
5. the Knowing- al- Alim- one of the 99 names of God
6. Daath- Hebrews- knowledge is a most valuable trait
-A wise man gains power, and a man of knowledge maintains power.

The four dimensions of knowledge- (Mervin Verbit)-...

1. Content, 2. Frequency, 3. Intensity, 4. Centrality.

Yada Yada hi Dharmasya Glanirbhavati Bharatah

Abhuthanam Dharmasya Tadatmanam Srijamyaham - Gita- 4-7

Paritranaya Saadhunam Vinasayacha dushkritam

Dharma Samsthapanarthaya Sambhavami Yuge Yuge - Gita- 4-8

Chaturvarnyem maya srishtam Gunakarma vibhagasah

Tasya kartaramapi mam Viddhya kartaramavyam - Gita- 4-13

18. Scripting

I am the ancient one, I taught action to Sun
Sun Vivaswat to Manu, Manu to Ikshwaku son
In regular succession knowledge percolated down
From master to disciple, but, some where disuse set in

To you, you in the lineage of Moon, I give the key to future
The supreme secret is in the Reincarnations
You know not your past births, I know my incarnations
Unborn I am and imperishable in nature.

I am the Lord of lords and of all beings and my own
I take birth by my own illusion in needed situation
Whenever there is threat to Righteousness and
Unrighteousness prevails, I manifest myself

To protect the good and destroy the wicked
To establish Righteousness, I am born in every age
One who understands the Divine activities of Me, as the over Lord
Gets purified by the fire of knowledge, attains My being, as a sage.

19. Cast and Location

Freed from Attachment, fear and desire
In whatever way men locate me, rewarded are they
I divided them people in to four color casts- varna
The Basis is mental temperaments and physical actions but not birth.

Actions do not taint me, Nor I have any desires
Knowing this the ancient sages performed action
The Self, in its pure consciousness rejects delusions
What is Action and What is inaction, is the key to perfection.

In Action, some to be done, some to be avoided
Daily chores, Special duties, Desire prompted ones are some
Some are forbidden and to distinguish them is not an easy one.
Wise recognize Action in inaction, Inaction in Action

Action in Inaction is Detachment to fruits of action and lures
Inaction in Action is even mindedness in success and failures,
Free from the pair of opposites, and, envy and content spice
All his actions are dissolved, who acts for the sake of sacrifice.

(Sacrifice = Yajna=Action=Karma=Work)

20. Fire and Sacrifice

Knowledge, detachment, liberation leads to steady state
Sacrifice or Yajna in pure form requires no killing or fate
Human tendencies attribute physical killings as sacrifice and actions
In Yagna, the best of the produce is offered as oblations

In a few words of gratitude the deity is invoked
The primordial fire acts as a divine carrier provoked
The Celestial five elements get their distribution
As everything is Brahma, Brahma gets Brahma, his portion

And the parts become whole, the rain drops reach ocean.
Sacrifice of Symbolic illuminants- Deva Yagna
Sacrifice by the self in the fire of the self-Brahma Yagna
Some offer sounds and other senses as magic chants

Some offer mind thoughts as meditation
Some do self restraint by pranayama of breath elation
Some combine mind and intellect to attain steady station
Some offer wealth and austerity as donation

Some offer study of scriptures and knowledge
Some control diet and consume remnants of sacrifice
And innumerable sacrifices life spread out for action
All, the products of action, leads to liberation.

21. Commercial and art

A sinful river can be crossed by the raft of knowledge
The fire of knowledge reduces the action fuel to ashes smudge.
Idiots burn the raft and water the fire with attachments
When knowledge is lost every thing looks like burnt fragments

A conscious effort is needed to gain the best
Perfect peace demands priceless sacrifice
Paths look different but the goal is one
The Right path leads to eternal satisfaction

The light of self knowledge extinguishes the deluded ego
Jnana, the Right knowledge, ends all karmic actions at one go
All actions attains completion in the knowledge flame
The truth is revealed to those with the fire of wisdom.

Sacrifice of material oblations- Dravya Yajna
Purports formalistic ritualism and sinks to bottom
Sacrifice of ignorance in knowledge-Jnana Yagna
Imparts divine wisdom and rises up to heavenly kingdom.

Cut asunder the ignorance born out of the self
The sword of knowledge is within your shelf.

V-Karma–Sanyasa yoga *(The action – renunciation yoga)*

1. **Double action**
2. **City of nine gates**

Renunciation is an abandonment of pursuit of material comforts in the interest of achieving spiritual enlightenment. In Hinduism Sannyasa life is involved with renunciation.

Nekkama is the Pali word for renunciation in **Buddhism**. **Nishkama karma** is preached by **Bhagavad Gita**-performing action without attachment for its fruits of Action.

The Action is performed by the city of nine gates...

**Sarva karmani manasa Sanyasayaste sukham vasi
Nava dvare pure dehi naiva kurvan na karayan**

- Gita- V-13

And the nine gates are...two eyes, two nostrils, two ears, one mouth, the anus and the genital opening...

**Nava-dvare pure dehi hamso lelayate bahih
Vasi sarvasya lokasya sthavarasya carasya cha-**
Swetasvatara upanishad- 3-18

Nishkama karma or selfless or desireless Action is the central and important aspect of Karma yoga as the path to liberation.

Management specialists nowadays ardently propose and implement it in their practice. It is stepping beyond personal goals and agendas while pursuing any action over greater good.

Pure action that leads to calmness are **Sattvic**, self-centered actions are **Rajasic**, Akarma or Inaction which correlates to darkness or inertia is **Tamasic**. **Sakama karma** is Action with attachments .

Nishkama karma is Duty for duty's sake. Ethical business practices adhering to intrinsic human values and reducing stress at the work- place.

22. Double action

Purity, Dynamism and inertia are the three Guna masks
Tranquility and peace, purity and joy is **sattva**
Agitations and tribulations of dynamic activity is **Rajasa**
Inertia, dark pride, and enmity is **Tamasa**

A perpetual sage neither hates nor desires
Free from pairs of opposites and no bondage he sires
Knowledge-Jnana; Action -Yoga both leads to one direction
Renunciation with the help of action reaches perfection.

The path of action suits the mind perfect
The conqueror of the senses and self
The knower of self as the self in all beings
Devoid of egoistic vanity he is self conscious

“I do nothing at all” says his flag post
Devoid of attachments he does his act
Like a lotus leaf remains unaffected by the water on it
A karmic man harmonized, attains Eternal peace from the Host..

23. City of Nine Gates

Lust, Rage, Greed, Arrogance, Delusion, enmity
The enemies six ravage the mind mansions
Hatred and fear assist the missions in surrogacy
False ego nurtures these evil passions

Two eyes, two nostrils, two ears, one mouth
The excretory and genital apertures two
The nine gates operate under the orders from the soul
The process of breathing holds the complex structures whole

The soul or self, a mute witness is formless
Nature plays its role as the real doer ruthless
Stress, strain, anxiety and worry are the by-products
Knowledge is enveloped by egocentric ignorance

Those whose minds rest on equality
Look with an equal eye upon the real self
Learned man, cow, elephant, dog and an out caste
All are equal to that one, who knows self becomes Self.

He, who is happy, illuminated, rejoices within
Attains absolute freedom by himself becomes Self
With senses, mind and intellect controlled
Free from desire, Fear and anger, the sage is liberated for ever.

VI- Dhyān yoga or Atmasamyam yoga (The yoga of meditation)

1. Crane shot
2. The anvil and the neutral face
3. Spot- light
4. Rent- clouds

Meditation- Latin – **meditatio- meditari**= to think, contemplate, devise, ponder.... Hebrew- **haga/ melete**; Tibetan- **gom**; Sanskrit- **Dhyai-** → **Meditation**= contemplation. ,

Meditation involves- **a Defined technique, logic relaxation, and a self induced state or mode.** **Dhyana** is the seventh step of the eight steps of **Yoga in Patanjali's Yoga sutras**;

Meditation is the third step in the four steps of **Lectio Divina**- an ancient Christian prayer.

Meditation has practices that mainly concentrate on the breath- **Zen, Tibetan, Theravadan contexts.**

Modern psychological research emphasizes the role of **Attention.** 1. Concentrative or focused attention; 2. Mindfulness meditation or open monitoring meditation.

In **Baha'i faith**- meditation along with prayer- primary tools in spiritual development.

The **Buddha** identified two qualities that develop with meditative practices – 1. Serenity- tranquility= samatha; 2. Insight – vipasana; with serenity one is able to release obscuring hindrances and insight and finally wisdom.

Christian meditation is the process of deliberately focusing on specific thoughts and devoid of using magic chants or mantras.

Taoist meditation- Qi cultivation, concentration, visualization, contemplation, meditation is to attain unity with Dao.

In **Sufism**- Dhikr- = meditation; fikr= thinking that leads to knowledge; tafakkur or tabaddur is reflection upon the Universe.

Jains, Jews, Sikhs and every religion, sect they have their own meditative techniques.

The Gayatri mantra- by sage Viswamitra—

*-Om bhrur bhuvah svah tat savitur varenyam
Bhargo devasya dhimahi dhio yo nah prachodayat*

– Rig veda-.3.62.10 the three – bhrur, bhuvah, svah –
Mahavyahruti of seven vyahruti indicates the three levels of
meditation- conscious, semi-conscious and unconscious.

The japamala has 108 beads – has spiritual significance.
The muslim Mishbaha has 99 beads.

Buddha's brain by **Rick Hanson**- positive emotions like
Love can be strengthened by meditation.

Bodhisattva's brain by **Owe Flanagan**- differs Hanson's
point of view

Both agree that meditation is useful.



24. Crane Shot

'I will not Fight' said the warrior in anxiety riot
One leg on the battle field, the other one on the chariot
Is the crane meditating for a fight is duty bound?
Or the celestial crane mediating for a fight is coming round?

A wild horse rides before the rider can ride it.
Hang on to the stirrup and saddle for a while
Then mount the steed to get it under control.
With mental balance and effort, Quiescence is the profit

The aspirant who is mentally ready rides perfect team
Let him lift himself by his own self esteem
Self alone is the friend, but selfishness is the adversary
The Supreme self conquers the self and deliver wisdom

Balanced in cold and heat, pleasure and pain
Honour and dishonour and in pairs of opposites
The supreme self is understood by the sage
As self controlled, peaceful visage and message

25. The Anvil and the Neutral Face

For the conqueror of the senses clod, stone, gold are the same
For that Bliss absolute he is the soul proprietor
Indifferent and Neutral to friends and enemies in any game
The man of self control, he is the anvil personifier
All the hammer strokes never change his neutral face.

Sitting in solitude one should practice meditation
A clean spot, proper seat of a cloth, skin or fine grass
Having seated on that, controlling mind and senses
Gazing at the tip of the nose, practice the single point meditation.

If you give your piece of mind, do you get back peace of mind?
The more distractions, the more agitations and Anxiety
The peace relative is that peace resides in oneself
The peace absolute is that peace of Supreme nature

Less and excess of food and sleep taxes the mind
Moderation is the answer for the Karmic action kind
Perfect steadfastness comes with desire abstinence
The self understands the Supreme self and unites.

26. Spot Light

The Controlled mind in adversity does not waver
Like a lamp placed in a windless place does not flicker
Contact with the self attains quietitude quicker
When Yogi feels the infinite bliss He does not quiver.

A state of disunion from every union with pain
A process that disconnects one from the influence outer zone
An eager and decisive mind that lets one live in finite
Yet, gets away from it to enter the realm of Bliss infinite

Practice makes one perfect, frees from sins
Steady state abides in all beings, all beings in self
One sees the same every where, Tranquility spins
Attains infinite Bliss arising out of its contact with the universal self

Self realization is the goal, frees the soul
From attachments, perceives equality everywhere
Controls the turbulent, restless, strong, unyielding mind
By constant practice of Yoga, attains the happiness eternal.

27. Rent Clouds

In the scorching summer, small cotton clump clouds
Mushroom the sky, move helter skelter,
By the menacing merciless little breezes;
Neither they rain nor do they remain in one domain.

From Faith faculties fashion a façade of fair intellect.
When Faith fails to frame the mind from attachments
Grief gushes from the fountains of gut brushes
A person who does well, but goofs with mind surge
Next birth awaits him, with accrued knowledge

If he is a knowledge seeker he gains it as sound
If he is a Yogi with a steady state, attains the highest goal.
Ascetics, knowledge seekers, good doers
All of them the final goal is to become Yogi.

Mind and intellect merged in the self
With full of faith, materials locked in the shelf
Devoid of attachments, merging the self with universal Self
The steadfast meditator, is My sincere devout.

VII- Vijnana yoga (*The yoga of wisdom*)

1. **That I am!**
2. **Maya effect**

Wisdom has been regarded as one of the four cardinal virtues- **1. Prudence- Wisdom 2. Justice 3. Temperance 4. Courage required for** virtuous life. Wisdom is the ability to think and act using knowledge, experience, understanding, common sense and insight.

For Greeks -Metis and Athena are the Goddesses of Wisdom. Minerva or Pallas for ancient Romans.; the god of intellect is Ganesha; the goddess of knowledge is Saraswathi (Hindu)

Thomas Aquinas considered Wisdom to be the father of all virtues.

Researchers in the field of Psychology have defined Wisdom as the coordination of Knowledge and experience and its deliberate use to improve wellbeing.

A wise person has 1. Self- knowledge 2.sincere 3.others seek advice from him 4. Actions are consistent with his ethical beliefs. Sapience = Sapiencia= wisdom; Sapere= to taste, to know;

Carolaus Linnaeus- used the term *Homo Sapiens* to human species

Sia (Egypt), Sophia(Greek), Sapiencia (Latin);The fear of God (Baha'I faith), the antidote to the self-chosen poison of ignorance (Buddhists); Chokhmah (Hebrew); the wisdom of God is Christ (Christians); Reflection (the noblest), imitation (the easiest)and experience (the bitterest)- leads to Wisdom= (Confucianism);

In **Islam- 'He gives wisdom** to whom he wills, and whoever has been given **wisdom** has certainly been given much good. And none will remember except those of understanding.'
Quran- sura-2.

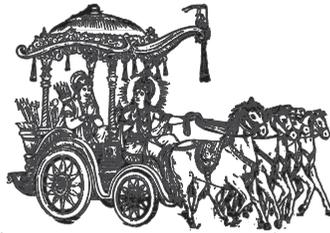
The word **Wisdom** is mentioned 222 times in the Hebrew Bible. King **Solomon** represents Wisdom. The fear of **YHWH** is called the beginning of the Wisdom. Wisdom calls aloud in the streets, she raises her voice in the market places- **Proverbs- 8:22-31**; **Talmud** says that a wise person is the one who can foresee the future. **Taoism-** three treasures- (Tao Te Ching-) Knowing others is intelligence; Knowing thyself is true Wisdom.

*Sarva bhutasthamatmanam Sarva Bhutani cha atma ni
Iksate yoga yuktatma Sarvatra samadarsanah*
Gita- 6-29

*Atmaupamaneyana sarvatra sama pashyati yo Arjuna
Sukham vaa yadi va dukha sa yogi paramo matah*
Gita- 6-32

A person with self-awareness as the one who witnesses the entire creation in all its facets and forms comes to realize their true relationship with the creation and the Supreme Spirit who rules it, is known to have Wisdom.

-people with wisdom are important in any institution to manage things and to run the institute efficiently.-



28. That I am !

Thousands strive, one attains perfection
In those innumerable, one knows me in essence
Many gather and walk, but one wins marathon
Tranquil mind meditators, feel my eternal presence.

Fire, water, earth, air, sky, mind, egotism, life face
The material eight fold prakrithi constitute the lower self.
The principle of consciousness sustains the world of experience
It is the very life element that upholds the world

As clusters of pearls in a string, they hang on to me
Spiritual string is the same but pearls are not
I am the source and dissolution of the universe
Nothing is higher than me and my essence.

Life in the water, light in the lamps of the sky
Primordial sound 'Aum' in Vedic scriptures
Elan vital in beings, sweet fragrance of the earth, Blaze of the fire
I am all that and I am that intelligence of the intelligent.

29. Maya Effect

Affection for what one already has is attachment
An urge to procure for what is absent is Desire
I am the strength devoid of desire and attachment
The Desire, I am in beings with Right conduct
Still I am not in them, they are in Me.

The deluded ones and evil doers follow the demons
The steadfast ones realize that I am the goal supreme.
Others distracted by the desire, worship other gods
Faith leads one to his own destination and home.

My real nature is veiled by the divine maya envelop
I am the unborn, imperishable and unmanifest
I know the beings of the past, present and future
Those who meditate upon me as such, realize my real nature

Pertaining to elements – Adhibhuta, the world objects
Pertaining to the Gods – Adhidaiva, the sense organs
Pertaining to the sacrifice – Adhi Jnana, the perceptions
Perchance understanding me, purports one to know me
He who knows Me knows every thing and knows himself.

VIII - Akshara–Para Brahma yoga (The imperishable Brahman yoga)

1. Brahma the supreme
2. The house of pain

The unchanging reality amidst and beyond the world is Brhman. It has been described as *Sat- chit- Ananda= being-consciousness- bliss* and it is the highest reality. Supreme Self.

Brahma—= brh= to swell, expand, grow, enlarge.

Sarvam hyetad brahmayamatma brahma Soyamatma chatushpata- Mandukya Upanishad- verse-2.= all indeed is this Brahman, he is Atma, he has four quarters.

The great sayings about Brahman are=

1. *brahma satyam jagan mithya*—Asangoham-18
2. *pragnanam brahma-* Aitareya Upanishad- 3.3
3. *ayam atma brahma-* Brihadaranyaka Upanishad- 4.4.5
4. *aham brahmasmi-* Brihadaranyaka Upanishad- 1.4.10
5. *ekam evadivityam brahma-* Chandogya Upanishad- 6.2.1
6. *tat tvam asi-* Chandogya Upanishad- -6.8.7
7. *sarvam khalidam brahma* – Chandogya Upanishad- 3.14.1
8. *sat chit ananda brahma*

Radhakrishnan said that Brahman is the ultimate essence of material phenomenon that cannot be seen or heard, but whose nature can be known through the development of self-knowledge- *atma jnana*.

*Avyakto ksara ityukta Stamahu parama gatim
Yam prapya na nivartante Taddhama paramam mama*
-Gita- 8-21

*Brahmano hi pratisthaaham amritasyavyayasya cha
Saswatasya cha dharmasya sukhasyalkaantikasya cha*
-Gita- 14-27

*Brahmarpanambrahmavirbrahmaaganu brahmana hutam
Brahmaiva tena gantavyambrahmakarmasamaadhinaa*

-Gita-4-24

Brahman is conceived as *Atma, Personal, impersonal, para Brahman*, depending upon the philosophical school. Buddhism rejects the Upanishad doctrine of Brahman/ atman. According to Buddhist scriptures the highest level any person can achieve is Brahman..that's why the eighth- fold path- Ashtanga marga- Dharmayana is also called Brahmayana. He has become dharma, He has become Brahman.



30. Brahma the Supreme

The imperishable creative work force with self knowledge
Brahma, the Supreme, the conscious principle and the essence
Adhyatma is the essential self that graces all bodies.

The perishable existence Adhibhuta, the indweller Adhidaiva,
Adhiyajna the perceptions, feelings, thought processes

Who at all times remembers Me, fight, act
With mind and intellect fixed on Me, certain to reach Me.
Constant Meditation concentrating on Me guides one to Me.
Single mindedness as a Sojourner to the truth
Reveals Me as the omniscient, Ancient, and effulgent as sun
Minuter than atom, beyond the darkness of ignorance
The supporter of all, of form inconceivable

Fixing the whole concentration between the two eye brows
With unshakable mind of devotion, uttering 'OM'
Having closed all the gates, confining the mind in Heart
He who departs, remembering Me, attains the goal Supreme.

31. The House of Pain

Non eternal and ephemeral, the House of pain
Attachments innumerable, Attractions unlimited
Quakes and cracks make it ever unstable.

But, the Great souls, having attained Me with meditation
Reach the highest perfection and no more rebirths for them.
Those who know the length of day and night of Brahma
They merge verily, into that alone the unmanifest.

The Multitude who come back not reaching the highest
Born again and again and in a cycle of births and deaths;
In Whom all beings dwell and By whom all is prevailed
In to it, Yogi, the highest soul when departs, never to return

Fire, light, day time, the Bright fortnight
The six months of Northern solistice, and
Beyond this path of light is the eternal Bliss.

Smoke, Night time, The Dark Fortnight
The six months of Southern solistice is
The path of darkness, the path through the moon

The path of darkness leads to the House of Pain
The path of light, to the divine House of No return

IX - Raja–Vidya–Raja–Guhya yoga *(Royal secret yoga)*

- 1. Reshoot**
- 2. Everywhere, nowhere**
- 3. Knowledge of all knowledges**

The self is the subject of one's own experience of phenomena-perception, emotion and thoughts. An object of consciousness; The Agent responsible for an individual's thoughts and actions and or the substantial nature of a person which endures and unifies consciousness over time.

The psychology of the self is the study of either cognitive and affective representation of one's identity or the subject of experience.

I= the subjective knower; Me= the object that is known.

The philosophy of a disordered self, as in schizophrenia and schizo affective disorders is now being studied. The imagination of the self by that individual differs from the interpretation of the psychiatrist and psychologist.

In spirituality two types of self are commonly considered.- 1. The self- Ego- the learned, superficial self of mind and body, an egoic creation, 2. The true self, the observing self , or the witness.

Buddhism- the attachment to self is an illusion- the cause of unhappiness and suffering. Christianity differentiates between true self and false self. The false self is generated by sin. Erik Erikson compared faith with doubt and found that healthy individuals take advice from their spiritual side.

It is the self's search for ultimate meaning of the life defined by one's own religious, cultural roots, a persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life, resulting in behaviors that are consonant with the individual's core values.

D.W. Winnicott- 1960- introduced the concept of true self- (a sense of self based on spontaneous authentic experience and a feeling of being alive= a real self; False self is a defensive façade, some times with a feeling of lacking spontaneity and feeling dead and empty.

For Socrates , the goal of self-knowledge was 'Know thyself'

Sankaracharya – Self- knowledge alone eradicates misery, and the means to highest bliss. Absolute perfection is the consummation of Self- knowledge.

Aristotle- the soul as the core essence of a living being

David Hume- man is a bundle or collection of different perceptions

Ramana Maharshi-(non yar?= Who am I?)= the seat of 'I' consciousness is the Self. It is the world, it is God, it is the Supreme Self.

Daniel Dennet- Self as a narrative center of Gravity...fictional.

*Raja vidya raja guhyam pavitramidam uttamam
Pratyakshaavagamam dharmyam susukham kartumavyayam-
-Gita- 9-2*



32. Reshoot

Royal Road to bliss, mystic to the core
The Penultimate purifier, Realizable by intuitive knowledge
Very easy to perform, imperishable with time
Those who disregard it, return the Path of rebirth fraught with death.

In my unmanifest form I pervade all this world
All beings exist in Me, but I do not dwell in them
As the mighty wind rests in higher space
All beings rest in Me, but I do not feel them

I again and again send forth this multitude
At the beginning of the next eon, unbounded I am
Under my supervision Nature produces the beings
Both living and non living, the world keeps revolving and recycling

Unwise disregard me when I dwell as human
Fail to recognize Me as the Great Lord of all beings
Their base attitude makes them behave like demons
But the great souls know me as the source of all beings.

33. Every where, No where

Ritualists worship me with single pointed devotion
Men of knowledge perceive me as one in myriad faces
Sacrifice I am, and I am the offering, Herbs, Plants
Mantra – the magic chant, butter, fire and oblations.

I am the Father, Mother, supporter and the purifier
Omkaara- Pranava I am and the Vedas three
I am the goal, the supporter, Lord, witness and abode
The shelter, friend, origin, Dissolution and foundation

I am the Refugee, store house, and the imperishable
Heat and Rain I am; Immortality and Death
Existence and Non- existence; un manifest and manifest
I am that I am and I am Every where and No where.

Those who practice and aside by Vedas the Holy Scriptures
They come to enjoy the divine pleasure in Heaven
Exhaust their merits and return to earth pavilion
Desiring desires, they come and go, to and fro in the two spheres.

34. Knowledge of all knowledges

No anxiety to gain, No worry to guard, to my devotees.
Consistency, single pointedness and self control, they have;
Others who revere other gods do gain the destinies
Worshipper of Devas to Devas, Ancestors to Ancestors, others to others;

A leaf, a flower, a fruit or a drop of water is enough
If offered to Me in pure mind and perfect devotion
You shall be freed from the bondages of action, Good or evil
By practice and Renunciation you shall find release and destination

To me, no enemies and no friends,
To my devotees that worship me, I too am in them
Even a wicked one is rightly resolved
From the moment he has taken the path of contemplation

Taking refuge in Me is the surest thing to Bliss
Women, traders and workers no exception
Kings and learned man are more fortunate
And who even worship Me with devotion they gain emancipation

X -Vibhuti–Vistara–yoga *(The yoga of divine glories)*

- 1. Special effects**
- 2. Focus light**

To understand Vibhuti yoga – the divine glories it is useful to know the various powers our ancients had or tried to have. Those powers were called Siddhi-(pali- Iddhi)- in Hinduism- Ashta siddhi- eight great perfections are mentioned as-

1. Anima= reducing one's body even to the size of an atom
2. Mahima= expanding one's body to an infinitely large size
3. Garima =becoming infinitely heavy
4. Laghima= weightlessness
5. Prapti= having unrestricted access to all places
6. Prakamya= realizing whatever one desires
7. Istva= possessing absolute lordship
8. Vastva= the power to subjugate all

In Bhagavata purana- the five Siddhis mentioned are-

1. Tri-kala-jnatvam= knowing present, past and future
2. Advandvam= tolerance of heat, cold and other dualities
3. Para- citta-adi- abhignata= knowing what is in others' minds
4. Agni arka ambuvisa adinam- power over fire, water, sun..etc
5. Aparajyah= remaining unconquered by others

The secondary Siddhis are-

1. Anurmi-matvam= undisturbed by hunger, thirst, and appetites
2. Dura-sravana= hearing things far away
3. Dura-darsanam= seeing things far away
4. Manah-javah- manojava= teleportation, astral projection
5. Kama-rupam= assuming any form desired
6. Para-kaya pravesam= entering the bodies of others

7. Svachchanda mrityu= dying when one desires
8. Devanam saha krida anudarsanam= participating in devas' activities
9. Yatha sankalpa samsiddhi= perfect completion of one's determination
10. Ajna apratihata gatih= orders unimpeded.

*Tesha mevanu kamparthamahamajnana Tamah
Nasayamyatmabhavastho Jnanadipena Bhasvata*

-Gita-10-11

'I, with one part of myself, support the whole universe. The glory, power and prosperity in all beings are a Ray of my divine glory.'



35. Special Effects

Wisdom, intellect, non delusion, forgiveness, truth
Self restraint, happiness, calmness, pain, pleasure
Fear, fearlessness, equanimity, contentment, fame,
Non injury, austerity, beneficence, infamy, Birth and death
These different kinds of qualities arise from Me alone.

Seven seers, Four ancients, Four progenitors
I am the origin for them and gave them powers
This Yogic Power microcosm is my micro form
The manifold manifestation is the Macrocosm

The source I am, everything evolves from Me
The wise men understand this and worship me.
For them who invoke me love and Devotion
I give them the divine understanding to reach me.

The Luminous lamp of knowledge
Destroys the darkness born out of ignorance
Arresting the agitations, lifting the veil
Experience who, the transcendental experience.
I dwell in their hearts as eternal Bliss.

36. Focus Light

I am the Beginning, Middle, End of all Beings
I am the self that exists in the hearts of all
I support this whole by being a part of my self
My divine glories are imminent in their prominence.

Of Adityas twelve I am Vishnu
Of the luminaries I am the Radiant Sun
Of the winds I am Marichi.
Of the Asterisms I am the Moon,
Among the Vedas I am Sama Veda
Of the Devas I am Vasava
Of the sense organs I am the Mind
Of Rudras I am Sankara
Among Yaksha, Rakshasa I am Kubera
Of the Vasus I am Pavaka
Of all the peaks I am Meru mountain
Among the priests I am Brihaspati
I am Skanda among the generals
Of water I am the Ocean
Of the Great Sages I am Bhrigu
Of worlds I am the One syllabled 'OM'
Of sacrifices I am the Japa
Of things of motionless I am the Himalayas
Of all the trees I am the Pipal Tree
Of the Divine Sages I am Narada
Of the munis, I am Kapila

Of the stallions, I am the white horse Uchaisrava
Of Weapons, I am the Thunderbolt – Vajrayudha
Of Cows, I am Kamadhenu – the celestial cow.
I am the Cupid- Manmatha, of all the causes of procreation
Of snakes, I am Vasuki,
I am Ananta among Nagas,
Varuna among water deities
Aryama among the ancestors – Pitrus
Yama among the controllers
Prahlada among the Daityas
Among reckoners I am Time
Lion among animals, Garuda among Birds
I am the wind among Purifiers
Rama among the warriors
Shark among the fishes
Among the Rivers I am the Ganges.
Among creations, the Beginning, middle and end I am
Among the sciences I am the science of self
I am the logic in all arguments.
In the letters I am the letter ‘A’ or Alpha
I am the dual, inexhaustible, dispenser.
I alone am the Time infinite
I am one in all, but different from all.
I am the all consuming Death
I am the source of all that is to be
Fame, prosperity, speech, memory,
Intelligence, steadfastness and patience
Firmness and forgiveness – I am all.
Of the Samas I am the Great Sama

Of all meters I am Gayatri
Of the months I am Margashirsha
Of the seasons I am the Season spring
Of all the deceptive games I am the Gambling
I am the splendor of the splendid
I am victory, I am industry, I am the goodness
Of the Vrishnis I am Vasudeva
Of the Pandavas I am Dhananjaya
Of all the Bards I am Vyasa
Of all the seers I am Ushana Sukra
Among punishers I am the scepter
Of conquerors I am state craft
Of things secret I am Silence
I am the knowledge of the knower, And,
Whatever is the seed of all beings, I am that
Without me, there is nothing no existence
I am time, the greatest destroyer.
There is no end to my divine glories

Whatever that is glorious or prosperous
That is a ray of manifestation from my magnificence
I, with one part of myself, support this whole universe.
As a cosmic man I exist with my entire grandeur glorious.



XI - Viswarupa–Darsana yoga (*The yoga of cosmic form*)

1. **The cosmic shot**
2. **Terrific scene**
3. **The Destroyer**

Splendid and without a bodily form is this Purusa, without and within, unborn, without life breath and without mind, higher than the supreme element. From him are born life breath and mind. He is the soul of all beings. —Mundaka Upanishad

Purusha is a complex concept whose meaning evolved in Vedic and Upanishadic times. It means the cosmic man or it means Self, Consciousness, and Universal principle. In early Vedas, Purusa meant a cosmic man whose sacrifice by the gods created all life. The idea parallels Norse Ymir, with the myth's origin in Proto-Indo-European religion. In Upanishads, Purusa concept no longer meant a being or cosmic man. The meaning evolved to an abstract essence of Self, Spirit and the Universal Principle that is eternal, indestructible, without form and all pervasive.

In Jungian theory, the **Cosmic Man** is an archetypal figure that appears in creation myths of a wide variety of mythology. Generally he is described as helpful or positive, and is also frequently the physical basis of the world, such that after death parts of his body became physical parts of the universe. He also represents the oneness of human existence, or the universe. For example, in Chinese legend, **Pangu** is thought to have given the natural features of the Earth their form, and when he died his body became the Sacred Mountains of China. The Persian equivalent, **Keyumars**, released semen when he died, out of which came the first human couple. In some Jewish legends, **Adam** was created from dust from the four corners of the Earth, and, when bent down, his head was the East and his feet the West. In another legend, he contained the soul of everybody who would ever be born. In the teachings of

Kabbalah, such a primordial man is referred to as **Adam Kadmon**. In Indian mythology, **Purusha** is a similar figure, who is considered the part of the individual which is immortal. In the religious sciences of Islam, Adam is a Cosmic Being because, apart from having an all-embracing power over the Universe, he also has the most privileged spiritual rank and status of a human being. In more recent elaborations, the Cosmic Man is an awaited Leader who is destined to appear in order to establish a new and golden Age on earth for all mankind. The light of this man, like the light of all Cosmic men, is the original Light of Prophet.

Vishvarupa (“universal form”, “Omni-form”’- **Vishvarupa Darshan**, **Vishwaroopa** and **Virata rupa**, is an iconographical form and theophany of the Hindu god Vishnu or his avatar Krishna. This was revealed 1. When Lord Krishna visited Duryodhana as Emissary 2. At Kurukshetra to Arjuna 3. To divine sage Narada as Viswamurty 4. as Vaishnava 5. Vamanavatara- dwarf- Trivikrama.. The name *Vishvarupa* (“All-formed” or “Omniform”) first appears as a name of Trisiras, the three-headed son of Tvastri, the Vedic creator-god who grants form to all beings. In the *Rig Veda*, he is described as to generate many forms and contain several forms in his womb. The epithet *Vishvarupa* is also used for other deities like Soma (*Rig Veda*), Prajapati (*Atharva Veda*), Rudra (*Upanishad*) and the abstract Brahman (*Maitrayaniya Upanishad*).



37. The Cosmic Shot

**Behold the forms of the celestial magnificence,
By hundreds and thousands, in varied colors and shapes!
Behold the Adityas Twelve, Rudras eleven,
Vasus eight, Aswinis two and winds seven!**

**With innumerable mouths, eyes and wonderful sights
With numerous divine unguents and weapons
With divine garlands, apparel, ornaments
All marvelous, resplendent, endless facing all sides**

**The effulgence of thousand Suns shuns sky
Before the brilliance of the God of gods
The whole universe resting in one
With all its parts finite and infinite**

*Oh God! I see all the gods, hosts of all beings
I see the lords of creation, Sages and serpents
I see the boundless form on every side
The many arms, stomachs, mouths and eyes
I see neither the end, middle, nor the beginning*

*I see thee with the Diadem of stars
The Kowmodak mace and the Chakra Sudarsana
A mass of radiance every where, impossible to look out
All around blazing like fire and suns innumerable*

*Oh God! Art thou ever incomprehensible!
The imperishable, supreme being worthy to be known
The great treasure house of this universe
The protector of Dharma, You are the ancient one.*

*Sun and moon your eyes, I see you, Lord,
You without beginning middle or end
Infinite in power, and of endless arms hoard
The burning fire from your mouth, heating the universe*

*The whole universe, and its gaps filled by you
Seeing your great form, all the worlds there, tremble in fear
Some in fright, some in amazement extol you
The bands of great seers and sages praise you.*

*Seeing your macro cosmic form, the Rudras
Adityas, Vasus, Sadhyas, Vishwedevas, Aswinis two,
Maruts, Ushamapas, Gandharva, Yaksha, Asura, Siddhas
All are astounded, terrified, with them me too!*



38. Terrific Scene

*So am I, the World is terrified, I too am!
'O' mighty armed, with many arms, thighs and feet
With many stomachs, many tusks that is fearsome
Your form touching the sky, eyes emitting fire
I am shaking with fear from Head to toes.*

*O abode of the universe, I know not the four quarters.
Nor do I find peace, be gracious, O Lord of Devas
I see, All the sons of Dhrithrastra with their armies.*

*The warriors of our side entering your mouth,
Some stricken in the gapes, heads smashed,
Like the torrents of rivers flow towards the ocean
These leaders of men enter your flaming mouth.*

*Like the swarm of moths rush into a blazing fire
All these creatures entering your mouth of destruction
Destroying all worlds on every side in the flames
You are enjoying the effect of your rays burning all the worlds
Tell me, sir, who you are, so fierce in this form?
Have mercy on me, Lord, I desire to know you!*

39. The Destroyer

**I am the Almighty destroying the worlds in time prompt
I am the Cronus of time, closing the claws
Even without you, None of these hostile armies survive
Now get up! Conquer the enemies and gain fame!**

**You a mere instrument, in this whole predicament
They have already been slain by Me, O Archer!
Bhishma, Drona, Jayadratha, Karna just mere names.
You just release your arrows, I direct them to the goal**

With Joined palms, folded arms, choked voice
Trembling and prostrating, bowing down
Overwhelmed with fear, from what he has seen
The left handed archer, let his anguish shown

*O Lord! From Carelessness or love or proximity
Me addressed you as 'O' Yadava, 'O' Krishna! O friend!
Now I understand your real stature and stand
'O' Immeasurable one, I implore you to forgive my stupidity*

*You are the Greatest teacher, Superior to any words
Father of the moving and unmoving worlds
I am frightened, O Lord, Come back to your former form.
Thank you, Thank You, God! I am now restored to my own calm.*

XII - Bhakti yoga (*The yoga of devotion*)

1. Steady cam
2. Steps of the ladder

Some management principles to a devoted and not so devoted employees:-

The **Peter Principle**.- assumes that people are promoted because they are competent, and that the tasks higher up in the hierarchy require skills or talents they do not possess. In his book, *The Peter Principle*, **Laurence J. Peter** explains “percussive sublimation”, the act of kicking a person upstairs (i.e. promoting him to management) to get him out of the way of productive employees.

The **Dilbert principle** refers to a 1990s theory by *Dilbert* cartoonist **Scott Adams** stating that companies tend to systematically promote their least-competent employees to management (generally middle management), in order to limit the amount of damage they are capable of doing. An earlier formulation of this effect was known as **Putt’s Law**.

Putt’s Law: “Technology is dominated by two types of people: those who understand what they do not manage and those who manage what they do not understand.”

Putt’s Corollary: “Every technical hierarchy, in time, develops a competence inversion.” with incompetence being “flushed out of the lower levels” of a technocratic hierarchy, ensuring that technically competent people remain directly in charge of the actual technology while those without technical competence move into management. (‘Archibald Putt’- 1981)

Murphy’s law is an adage or epigram that is typically stated as:- *Anything that can go wrong, will go wrong.*

Parkinson's law is the adage that “work expands so as to fill the time available for its completion”. (Cyril Northcote Parkinson-1955)

Those who understand these principles stand under the steps of the ladder. Some of them are selected to climb it to be placed at the top of various levels to suit the management purpose.

*Yesmannodvijate loko Lokannodvijate cha Yah
Harsha marsha Bhayodvegaiah Mukto yah sa cha me priyah.*
-Gita-12-15

*Tulyanindastutirmaunee santushto yena kenachit
Aniketah sthirmstir bhaktiman me priyo narah*
-Gita- 12-19



40. Steady Cam

Perfect faith, even stead-fast in worship
Mind totally integrated with the concept of the Supreme
A devotee should have, to practice contemplation
Upon the Manifest form of the Lord of lords with attention

Having restrained all the senses, Worshipping
The imperishable, the indefinable, the omnipresent
The unthinkable, the unchangeable, the immovable
The eternal and the omnipresent with even mind,

Renouncing all actions in Me, regarding Me as the supreme goal
Rejoicing ever in the welfare of all beings,
They reach Me, of my unmanifest form,
Which is very difficult for the embodied ones to reach

I save them out of the ocean of finite experience
'The Samsara', who looks at me for the deliverance

By constant practice of meditation or Yoga
By performing actions for My sake, one shall attain perfection
By renouncing the fruits of all actions
Taking refuge in Me one can reach my Abode.

41. Steps of the Ladder

Practice comes next to extensive knowledge
Knowledge is a step behind to meditation continuum
Renunciation of the fruits of action is the best option
Thus who is freed from Joy, fear, Anxiety and envy gains momentum

One who is pure, alert, indifferent, untroubled,
Free from wants and devoted to Me, is my devotee
Neither rejoices he, nor hates; no desires, no grief
Renounces good and evil, He is very dear to Me.

Friend and foe, honour and dishonour
Heat and Cold, pleasure and pain
Indifferent to all, free from attachment.
For him censure and praise have no meaning

Content with anything, silent, Homeless
Steady minded and full of devotion
Who understands Dharma, 'The law of life'
In that momentum he reaches the Supreme goal, - Me

XIII - Kshetra–Kshetrajna Vibhaga yoga *(The field yoga)*

- 1. The field and the fielder**
- 2. There....Not there**
- 3. It is a matter of spirit**

Modern Field research or **fieldwork** is the collection of information outside of a laboratory, library or workplace setting. Biologists who conduct field research may simply observe animals interacting with their environments, whereas social scientists conducting field research may interview or observe people in their natural environments to learn their languages, folklore, and social structures.

Field research involves a range of well-defined, although variable, methods: informal interviews, direct observation, participation in the life of the group, collective discussions, analyses of personal documents produced within the group, self-analysis, results from activities undertaken off- or on-line, and life-histories.

Cultural anthropologists, did the study of so-called primitive cultures. The work is done... in “‘Fields’ that is, circumscribed areas of study which have been the subject of social research”. Fields could be education, industrial settings, or Zoology , Amazonian rain forests. Business use of Field research is an applied form of anthropology and is as likely to be advised by sociologists or statisticians in the case of surveys. Consumer marketing field research is the primary marketing technique used by businesses to research their target market. Mintzberg played a crucial role in the popularization of field research in management.

In Bhagavad Gita, Lord Krishna says-

Idam Sariram kaunteya Kshetramityabhi dhiyate
Etadyo vetti tam prahuh Kshetrajna iti tadvidah.

—Gita-13-2

Samam sarvesu bhutesu Tisthantam parameswaram
Vinasyatsva vinasyantam Yah pasyati sa pasyati

— Gita-13-28

Anaditvannirgunatvat Paramatma ya mavayayah
Sarirasthopi Kaunteya Na karoti na lipyate

— Gita-13-32

*The Body is the field, the knower is the self or soul or spirit.
Knowing the difference between them is the True knowledge.
I live in the fields of all beings.*



42. The Field and the Fielder

Matter (prakriti), Purusha (spirit), Field (Kshetra)
The knower of the field (Kshetrajna), Knowledge
All very simple or difficult from the perspective one sees.
I am the knower, knowledge and the field.

Elements five (Air, Fire, Water, Earth and Sky)
Egoism, intellect, unmanifest, mind,
The ten senses, and the five objects of senses
Pleasure, hate, desire, pain, Physical body,

Intelligence, Fortitude – twenty four principles (Tattvas)
Humility, unpretentiousness, non Injury
Forgiveness, uprightness, Service to the teacher
Purity, Steadfastness and self control
Absence of Egoism, indifference to the objects of the senses
Perception of 'Evils in birth, death, old age, sickness, pain'

Non attachment to friends and relatives and possessions
Constant even mindedness, unswerving devotion to Me
Knowing the Beginning and end of the self knowledge
He understands Me as the field and the knower of the field.

43. There.... Not there

Enveloping all he exists everywhere
With hands, feet, eyes, heads, mouths and ears
Shining by the function of all the senses
Yet with out the senses, unattached but supports all,
Devoid of any qualities, but experiences everything

Un moving and moving; without and within
That is near and far away is the 'Brahman'
Undivided but exists in everything as if divided
He is the generator and the devourer too.

Light of all lights, lies beyond the darkness
He is the knowledge, object, to be reached by knowledge.
Matter and spirit both are beginningless
Permutations and combinations of qualities
And modifications are born out of matter.

Matter is the base for the cause and effect
Spirit is the source for pain and pleasure.
Knowing that – *that is there and not there*'
Knowing its tattva is knowing Me every where

44. It is a matter of Spirit

Seated in matter, Spirit experiences
Rubbed by its qualities gain attachment,
Attachment to the qualities is the root cause
The birth of beings in good and evil wombs

The spectator, the permitter, the Supporter
The enjoyer, The great Lord is Me, the supreme spirit
By meditation, By knowledge, By actions
One learns the self in the self by the self

Some by worshipping me as their Supreme refuge
Crosses the barriers and reach Me.

He who sees the Supreme Spirit as
Undying in dying, present everywhere
All actions are performed by matter, not by spirit
And all beings as resting in one, He reach Me.

Just as the Sun illumines the whole world
The Lord of the field illumines the whole field.
He who understands the field, fielder and the field work as Me
And Me as one's ultimate mind potential reaches Me.

XIV - Gunatraya–Vibhaga yoga (The three moods yoga)

1. Three moods
2. White balance

Guna = means ‘string, thread or strand’, or ‘virtue, merit, excellence’, or ‘quality, peculiarity, attribute, property. The concept originated in Samkhya philosophy. The three *gunas* are called: *sattva* (purity, goodness, constructive, harmonious), *rajas* (passion, active, confused), and *tamas* (darkness, destructive, chaotic, inertia) All of these three *gunas* are present in everyone and everything, it is the proportion that is different, according to Hindu worldview. The interplay of these *gunas* defines the character of someone or something, of nature and determines the progress of life.

Action that is virtuous thought through, free from attachment, and without craving for results is considered Sattvic; Action that is driven purely by craving for pleasure, selfishness and much effort is Rajasic; Action that is undertaken because of delusion, disregarding consequences, without considering loss or injury to others or self, is called Tamasic. —Bhagavad Gita, Chapter 18, verses 23–25.

Bommer suggest that ethical/non-ethical behavior is an outcome of individual attributes, personal environment, social environment and institutional rules and laws. Guna theory, states Crawford, represents a hierarchical theory of values, where the relative order of hierarchy is suggested to vary within each individual along with the relative proportion of each *guna*. The interplay of three *gunas* affect an individual’s values, and in Hindu worldview, these values affect individual’s actions, as well as the happiness and serenity experienced by the individual. The *gunas* are not considered as static and set. Hindu literature, such as the Bhagavad Gita, state it to be dynamic and changeable with knowledge, introspection and understanding of *sva-dharma*. Realizing one’s *sva-dharma* and

Self, is emphasized in Indian ethical theories. The highest state of existence and bliss, in Advaita school of Hinduism for example, is *jivanmukti* (Self realization) and moksha

*Manaapamanayostulya stulyo mitraripaksayoh
Sarvarambha parityagi, Gunatetah sa ucyate*

- Gita- 14- 25

Modern day recruitment methods do evaluate the applicants in all aspects- The five steps involved in recruitment process are as follows: (i) Recruitment Planning (ii) Strategy Development (iii) Searching (iv) Screening (v) Evaluation and Control. By evaluating the Gunas – temperaments / moods one can surely decide that which person is suitable in which department– Think tank, executive managers, finance planners or skilled workers.

Choosing the right platforms, Curriculum Vitae analysis: adequacy with experiences, Psychometric testing: better plan the next steps, Telephone / video interview: the very first “first impression, The in-person interview: to validate and predict, The second interview: to clarify the skills, Checking references: another check-up- are the seven steps of recruitment adopted by some hiring centers. Everybody is endowed with Sattvic- Purity- white, Rajasic- passion- red, Tamasic- darkness- black in various proportions. Depending upon them one’s behavior, actions do give results. The white balance is more Sattvicness and purity shines forth.



45. Three Moods- Gunas

Purity (Sattva), Passion (Rajas); Inertia (Tamas)
Three Gunas or moods or the colors of the mind
The pure luminosity is Sattva
The pitch darkness is Tamas
The Dusky red is Rajas
The ropes of attachment drape the beings, bind the spirit to matter;
The moods have no separate existence.

Sattva the luminous, un obstructive, stainless one
Happiness and knowledge, its chords of attachment;

Rajas, the passionate, the source of thirst, is fast
Actions are its attachments quick, blast and vast;

Tamas, Born of ignorance, Delusions its domain
Indolence, sleep and heedlessness its attachments main.

Purity attaches to happiness, Passion to action
Inertia veils knowledge adheres to headlessness.

If the light of intelligence shines through every gate
It may be known, in that body, Satva is predominant;
Greed, restless longing, Activity dominant in Passion – Rajas;
Inertness, Darkness, heedlessness, delusion dominate in Inertia – Tamas

46. White Balance

When Purity Sattva is predominant at the time of death
The embodied one attains the worlds of 'Knowers of' the highest;
The fruits of Sattva actions yield purity and knowledge
Pain and greed from Passion; From inertia
Ignorance, heedlessness and delusion.

Purity raises the dead up; Passion to middle,
Inertia pulls them downwards
Who ever crosses the three barriers – Gunas
Freed from Birth, death, decay, Pain and mortality

For him a clod of earth, stone, and gold are alike
Friends and relatives, praise and censure are the same.
Honour and dishonour, friend and foe no difference

I am the abode of the supreme self
Immortal, Immutable, Indestructible;
Aware this and approach me with devotion
You shall reach the Abode of the Supreme self

And I am the Supreme self..

XV - Purushottama yoga

(The supreme spirit yoga)

1. The tree in reverse
2. The dwarf and the giant

Purushottama, Supreme Purusha”, “Supreme Being”, “Supreme God”, “One who is the Supreme Purusha beyond the Kshara (Destroyable i.e. Prakrti) and Akshara (Undestroyable i.e. Atman)”. Purushottama is also one of the names of Lord Vishnu and appears as 24th name of Lord Vishnu in Vishnu Sahasranama of Mahabharata. According to the Bhagavad Gita, **Purushottama** is explained as above and beyond **kshar** and **akshar** purushas or as an omnipotent cosmic being. The Purushottama was explained by the Integral philosopher Haridas Chaudhuri (1913–1975) as representing that ineffable phenomenon which lies even beyond the undifferentiated Godhead. Lord Rama as an avatara of Lord Vishnu is called Maryada Purushottama where as Lord Krishna as an avatara of Lord Vishnu is known as Leela or Purna Purushottama.

The **world tree** is a motif present in several religions and mythologies, particularly Indo-European religions, Siberian religions, and Native American religions. The world tree is represented as a colossal tree which supports the heavens, thereby connecting the heavens, the terrestrial world, and, through its roots, the underworld. It may also be strongly connected to the motif of the tree of life. Specific world trees include világfa in Hungarian mythology, Ađaç Ana in Turkic mythology, Modun in Mongolian mythology, Yggdrasil (or Irminsul) in Germanic (including Norse) mythology, the Oak in Slavic and Finnish mythology, and in Hindu mythology the Ashvattha (a Sacred Fig).

Ficus religiosa or **sacred fig** is a species of fig native to Nepal, India, Bangladesh, Myanmar, Pakistan, Sri Lanka, south-west China and Indochina. It belongs to the *Moraceae*,

the fig or mulberry family. It is also known as the **Bo-Tree** (from the Sanskrit *Bodhi*: “wisdom”, “enlightened”, and as a Sinhalization of this the Sinhala *Bo*) or **Peepal, Peepul**, or **Pippal** (in India and Nepal). In Hindu texts, the Plaksa tree is associated with the source of the Sarasvati River. The *Skanda Purana* states that the Sarasvati originates from the water pot of Brahma flows from Plaksa on the Himalayas. According to Vamana Purana 32.1-4, the Sarasvati was rising from the Plaksa tree (Pipal tree) *Plaksa Pra-sravana* denotes the place where the Sarasvati appears. In the Rigveda Sutras, *Plaksa Pra-sravana* refers to the source of the Sarasvati

*Urdhva Mulamadrah Sakhamasvattham prahuravyam
Chandamsi Yasya parnani Yastam Veda sa vedavit*

–Gita-15-1

*Na tadbhasayate suryo Na sasanko na pavakah
Yadgatva na nivartante Taddhama paramam mama*

- Gita- 15-6

He who without any delusion knows Me, and who
Worships Me with his whole being is My devotee.



47. The Tree in Reverse

Roots above, leaves below,
Ephemeral and ever changing
Cut that tree and look at that tree divine
Knowledge is the leaves of that tree fine

Perfect only when one knows the finite and infinite
Nourished by the gunas – moods or attributes
Its buds grow and spread its branches as tributes
Only the strong axe of Non attachment, none less
Can cut its trunk to deliver the divine Bliss

Those who can perceive its form,
The end, the Beginning, The existence,
Can only hold the axe of Non-attachment

The ultimate goal, My supreme abode beyond firmament
Men can reach there only with complete detachment.
Where the Sun, the Moon, The Fire donot showup
It is a place of Non return and a beautiful beatitude shop

48. The Dwarf and the Giant

As the wind takes scents from the flowers
The subtle body gathers the fragrance
They exist in the infinite consciousness
The light of awareness illumining the individual personas

The man of perfection develops the Eye of wisdom
He perceives that the light in the Sun, the Moon, and
The fire, granted from the divine light of Mine
I nourish the plants as moon light
Permeates the earth to support all beings

As the Fire Vaiswanara I stay in the bodies of beings
The forms of prana and apana are mine
Seated in the hearts of all, I instill tranquility,
Presence and absence of memory and knowledge

I am the Author of Vedanta and the knower of Vedas
I am the life principle 'Purusha'-
One perishable, the other one imperishable
All beings are perishable, The highest spirit is imperishable

That supreme spirit pervades the three worlds
Waking, dream and deep sleep and sustains them.
I am higher than the perishable
Hence, I am the highest spirit – **Purushottama.**

XVI - Daivasura–Sampad–Vibhaga yoga (*Devas and devils yoga*)

1. The good, bad and the ugly
2. The materialistic producer

Deva is the Sanskrit word for deity. Its related feminine term is *devi*. *Devas*, in Hinduism, can be loosely described as any benevolent supernatural being. In Hinduism, *Devas* are also called **Suras** and are often mentioned in the same context as their half-brothers the *Asuras*. *Devas* are also the maintainers of the realms as ordained by the Trimurti. They are often warring with their equally powerful counterparts, the *Asuras*. In Hinduism, the **asuras** are a group of power-seeking deities related to the more benevolent *devas* (also known as *suras*). They are sometimes considered nature spirits. They battle constantly with the *devas*.

The Sanskrit *deva*- derives from Indo-Iranian *dev*- which in turn descends from the Proto-Indo-European word, *deiwos*, originally an adjective meaning “celestial” or “shining”, vrddhi derivative from the root *diw* meaning “to shine”, especially as the day-lit sky. The feminine form *deiwos -deiwih₂*, which descends into Indic languages as *devi*, in that context meaning “female deity”.; Lithuanian *Dievas* (Latvian *Dievs*, Prussian *Deiwas*), Germanic *Tiwaz* (seen in English “*Tuesday*”) and the related Old Norse *Tivar* (gods), and Latin *deus* “god” and *divus* “divine”, from which the English words “divine”, “deity”, French “*dieu*”, Portuguese “*deus*”, Spanish “*dios*” and Italian “*dio*”, also “*Zeys*” - “*Dias*”, the Greek father of the gods *Zeus*-, are derived.. *Dyeus* from the same root, may originally have referred to the “heavenly shining father”, and hence to “Father Sky”, the chief God of the Indo-European pantheon, continued in Sanskrit *Dyaus*. The abode of the *Devas* is *Dyuloka*.

Ahimsa satyamakrodhastyagah santihpaishunam
Daya bhootesvaloluptvam mardavamhreerachapalam

- Gita- 16-2.

*Tejah kshma dhritih sauchmadroho natimaanitaa,
bhavanti sampadam daiveem abhijatasya bharata*

- Gita- 16-3

According to the Bhagavad Gita (16.6), all beings in the universe assume either the divine qualities (*daivi sampad*) or the material qualities (*asuri sampad*). Bhagavad Gita describes the divine qualities briefly and the materialistic qualities at length. In summary, the Gita (16.4) says that the asuric qualities are **pride, arrogance, conceit, anger, harshness, and ignorance.**

*Dambho darpoabhimanascha krodhaaparushyameva cha
Ajnanam cha abhijatasya paartha sampadamasureem*

- Gita- 16-4

*Tasmaat saastram pramaanam te kaaryaaakaryavyavasthitau
Jnaatva sastravidhanoktam karma kartumihaarhasi*

- Gita- 16-24

In doubt it is advised to follow the rule book, whether it is philosophical doctrine or management decision.



49. The Good, Bad and the Ugly

Sacrifice, study of scriptures, straight forwardness

Fearlessness, purity of Heart, steadfastness

Charity, control of the senses, Harmlessness

Absence of anger, truth, renunciation,

Peacefulness, Absence of Crookedness, Gentleness

Compassion, Non covetousness, Modesty, Vigour

Absence of hatred and pride, Absence of fickleness.

Forgiveness, fortitude, purity are the Qualities of the divine state.

Self conceit, Hypocrisy, arrogance, anger

Harshness, ignorance – the qualities of demonic state

The demonical state demands bondage

The divine nature is deemed for liberation.

The Demonic ones know not what to do

What to refrain from, they are impure,

Endowed with bad conduct, never truthful

The enemies of the world, they are the destroyers.

Desire filled, Hypocrites, Delusion Mongers mostly

Bubbling with pride and arrogance they are bad and ugly

They work with impure resolve and myth

Their gratification of Lust ends with Death.

50. The Materialistic Producer

Lust and anger dominate their lives
By unlawful means they hoard wealth in hives
Entangled in the snare of delusion
Bewildered by many a fancy, they believe
What they horde is their own and permanent
Addicted to the gratification of Lust, they fall into a foul hell.

Self conceited, stubborn, proud and arrogant
Drunk with Wealth they do good things out of Social pride
So they continue to fall lower and lower each day.
Lust and anger, Egoism and power
Dominate their nature and they hate Me
I hurl these cruel hates the worst among the people
For ever into the wombs of the demons
Birth after Birth they fall lower to the lowest

Lust, Anger, and Greed are the three gates of Hell
Those who are liberated from them reach the Supreme Goal.

For whoever side walked, let the scriptures be their guide
To determine what ought, and not to be done
What is said in the commandments of the scriptures-
Let it be the action, to gain My compassion

XVII - Sraddhatraya-Vibhaga yoga (The three fold faith yoga)

1. Script and scriptures
2. Dialogues
3. Music

Faith is defined as confidence or trust in a being, object, living organism, deity, view, or in the doctrines or teachings of a religion. Faith may also refer to a hope or belief, rational or irrational, in a certain outcome. Faith refers to a belief as it is not based on proof. The word *faith* is sometimes used as a synonym for *hope*, for *trust*, or for *belief*. The English word *faith* is from the Middle English *feith*, via Anglo-French *fed*, Old French *feid*, *feit* from Latin *fidem*, accusative of *fidēs* (trust), akin to *fidere* (to trust)

In the Bahá'í Faith, faith is ultimately the acceptance of the divine authority of the Manifestations of God; in Buddhism - Faith (Pali: *Saddhâ*, Sanskrit: *Sraddha*) is an important constituent element of the teachings of Gautama Buddha— in both the Theravada and the Mahayana traditions. The teachings of Buddha were originally recorded in the language Pali and the word *saddhâ* is generally translated as “faith”. In the teachings, *saddhâ* is often described as: 1. a conviction that something is 2. a determination to accomplish one's goals 3. a sense of joy deriving from the other two.

Faith within Christianity is based on the work and teachings of Jesus Christ.

Faith in Hinduism evokes the conscious awareness of humanity to realize its sacredness that we are all the children of God. In Islam, faith (*iman*) is complete submission to the will of God, which includes belief, profession and the body's performance of deeds, consistent with the commission as vicegerent on Earth, all according to God's will.

Faith itself is not a religious concept in Judaism, However, Judaism does recognize the positive value of *Emunah*- trust in God.

Faith itself is not a religious concept in Sikhism. Five Ks (in Punjabi known as *pañj kakkç* or *pañj kakâr*), are sometimes referred to as the *Five articles of Faith- kçs* (uncut hair), *kanghâ* (small wooden comb), *karâ* (circular steel or iron bracelet), *kirpân* (sword/dagger), and *kacchera* (special undergarment). Baptised Sikhs are bound to wear those five articles of faith, at all times, to save them from bad company and keep them close to God.

Sattvanurupa sarvasya Sraddha bhavati Bharata

Sraddha mayoyam purusho Yo yachchaddhah sa eva sah.

- Gita- 17-3

‘His Faith is he – No faith is Asat, It is not for here or here after’-



51. Script and Scriptures

Faith is he, pure man worship sattvic gods and Devas
Passionate one Yaksha, Rakshasas in his Rajasic temper
The ignorant Tamasic men adore dead spirits.

Those that practice terrible austerities and penance
Yield to Hypocrisy and Egotism, Lust and Attachment
Torture the elements in the body
Propagate the principles not enjoined by scriptures
Torture the indweller Me and get into troubles.

The foods they consume do differ
Agreeable, savoury, substantial, good foods
That increases life, strength, health, Joy
And good appetites are **sattvic**, pure in nature

Bitter, sour, salty, hot and pungent, dry
And Burning foods are passionate-rajasic
Produce pain, grief and disease.

Stale, tasteless, putrid and rotten, refuse and
Impure foods, consumed by the tamasic men

Pure Natured people perform their duties
Without desire for fruits of Actions
Passionate people expect profit and pomp.
Ignorant people do actions with out faith
Neither distributes food nor follow scriptures.

52. Dialogues

Purity, Non injury, straight forwardness, celibacy
The austerity (Tapas) of the body
Worshipping the Deities, Learned men, Teachers and Wise
are the duties of everybody.

Austerity of speech – the dialogue pleasant
Causes no excitement, but truthful and beneficial
Austerity of mind – serenity, silence,
Good heartedness, self control, purity of nature.

Austerity of Body, mind and speech
The three types of Tapas govern the life.
Sattvic practitioners practice steadfastness
With utmost faith, desire no fruit of action

Passionate Rajasic people seek pomp and pleasure
Morale boosting reception, honour but Hypocrites they are,
Tamasic ignorant ones torture themselves
Out of some idiotic notion, harm others too

Pure people do duty and charity expecting nothing in return.
Passionate people expect returns and act with reluctance
Tamasic ones throw their gifts in tantrums
At a wrong place and time, insulting others

53. Music

The prime sound 'OM' transcends
The universal Truth 'Tat' expands
The reality- 'Sat' – explodes exploring
Activities for food (Ahara), mind
(Niyata), dedication (Yajna),
Charities (Dana) and for self control (Tapas)
With 'OM' chant begin the acts of sacrifice
'Tat' aims at the acts of sacrifice and austerity
'Sat' in the sense of Reality, goodness and
Steadfastness in sacrifice, austerity and charity

Without faith whatever is sacrificed
Given or performed, whatever Austerity is done
It is called 'Asat' or unreality and
It is not for here or here after.

Faith is the music, Faith is the Symphony
The prime sound 'OM' transcends
Through out the logic with harmony
OM TAT SAT!
THOU ART THAT!

'Sa' is Sat, 'ri' for Ahara; 'Ga' for Yajna
'Ma' is om, 'pa' for Tapas; 'da' for dana
'ni' for niyata – om tat sat !

XVIII - Moksha–Sanyasa yoga

(*The renunciation yoga*)

1. Post production
2. The magnificent five
3. Action!- Action!
4. Chase on four horse chariot
5. Perfect action
6. Pre-climax
7. Climax

Release

Renunciation is the act of renouncing or rejecting something as invalid, especially if it is something that the renouncer has previously enjoyed or endorsed.

In religion, renunciation often indicates an abandonment of pursuit of material comforts, in the interests of achieving spiritual enlightenment. In Hinduism, the renounced order of life is *sannyâsa*; in Buddhism, the Pali word for “renunciation” is *nekkhamma*, conveying more specifically “giving up the world and leading a holy life” or “freedom from lust, craving and desires. **Enlightenment** refers to the “full comprehension of a situation”. It is commonly used to denote the Age of Enlightenment, but is also used in Western cultures in a religious context. It translates several Buddhist terms and concepts, most notably *bodhi*, *kensho* and *satori*. Related terms from Asian religions are moksha (liberation) in Hinduism, Kevala Jnana in Jainism and ushta in Zoroastrianism.

In Christianity, the word “enlightenment” is rarely used, except to refer to the Age of Enlightenment and its influence on Christianity. Roughly equivalent terms in Christianity may be illumination, kenosis, metanoia, revelation and conversion. Perennialists and Universalists view enlightenment and mysticism as equivalent terms for religious or spiritual insight.

In Indian philosophy, *moksha*, *vimoksha*, *vimukti* and *mukti*, means emancipation, liberation or release. In the soteriological and eschatological sense, it connotes freedom from *samsâra*, the cycle of death and rebirth. In the epistemological and psychological sense, moksha connotes freedom, self-realization and self-knowledge. In Hindu traditions, *moksha* is a central concept and included as one of the four aspects and goals of human life; the other three goals are *dharmâ* (virtuous, proper, moral life), *artha* (material prosperity, income security, means of life), and *kama* (pleasure, sensuality, emotional fulfillment). Together, these four aims of life are called Purusârtha in Hinduism.

*Sarva dharmâ parityajya Mamekam Saranam vraja
Aham tva sarvapapebhyo Moksaisyami ma suchah*

-Gita- 18-66



54. Post Production

Renunciation of works with desire – Sanyasa

Abandonment of the fruits of all actions – Tyaga

Renounce the acts of evil and do your duty

Abandon the fruits of action and help charity

Tyaga is of three kinds – Pure, Passionate, Poor

Worship, charity and austerity not to abandon

For they are the purifiers of even the ‘wise men’

Abandonment – Tyaga in delusion is Tamasic

Abandonment – Tyaga in Pain is Rajasic

Abandonment – Tyaga in purity is Sattvic

Detachment from attachments is the purity

Average man has to practice without oddity

The three fold fruits of action accrue after Death

To those who have no spirit of abandonment

Abandonment of a project in mid-way is waste

Renunciation of Work with desire has inner haste.

55. The Magnificent Five

Body, Ego, Organs of perception,
Organs of Action and the Presiding deity-
The Magnificent five;

Body is the 'Adhishthanam'; Ego - 'karta'
Function -Cheshta, The five elements in toto force the diety.

The skin by air, The eye by fire
The tongue by water, The ear by space
The nose by Earth – the five great elements
These five reflect, reiterate, reverse the action.
The doer with misguided intelligence lose the way

He who is free from ego and is steadfast
His actions are not binding him to the consequences
Though he kills, He kills not; nor is he bound to his actions.

The knower, the known and the knowledge form the impulse of action.
The Agent, the Action, The organ form the basis of action.
The pure state –Sattvik sees the undivided in the divided.
The Passionate –Rajasik observes the different entities in different kinds.
The Ignorant – Tamasic clings to one subject without foundation in Truth.

56. Action – Action

Soft Sattvic action has no attachments

Passionate Rajasic action craves for desires

Hard and Dark Tamasic action lies dormant under delusion

The pure Sattvic one is non egoistic

Endowed with enthusiasm and detachment

The passionate Rajasic one is greedy, harmful

Full of delight and grief, wants his rewards paid.

The Dull ignorant Tamasic one is unsteady

Vulgar, unbending, cheating, procrastinating

Indolent, Despondent and uncontrolled

Pure understanding knows the Paths of

Work and renunciation, Bondage and freedom

What ought to be done and what not to be done.

Passionate understanding wrongly understands

The meaning of the actions and intellect bonds.

Inert, dull understanding enveloped version

In the darkness sees all things in perversion

57. Chase on four horsed chariot

The goal and the chase is the Fortitude (Dhriti)
It mobilizes the hidden powers to achieve the finale
Constancy and consistency in Fortitude is Sattvic
Craving for name and fame in Fortitude is Rajasic
Constancy in holding fear, grief, sleep in Fortitude Tamasic

Happiness that comes out of one's purity of mind – Sattvic
It is poison at first later becomes Nectar.
Happiness that arises from sense organs
Tastes like nectar first to become poison is Rajasic
Happiness that is produced in delusions of sleep,
Indolence and heedlessness always a poison

Learned men, Warriors, Businessmen and basic workers-
The society has four strata, classified according to their work.
Serinity, Austerety, Self restraint, Forgiveness
Uprightness, knowledge realization, Belief in God
The Duties of Learnedmen – Brahmins- the thinkers
Prowess, Splendour, firmness, Dexterity,
Generosity, Lordliness, Not fleeing from battle
The duties of Warriors – Kshatriyas- the executive officers
Agriculture, Cattle-raising, Trade, finance planning
The duties of Businessmen – Vaisyas- the financial planners
Service is the duty of the workers – Sudras- the skilled or
unskilled workers.

58. Perfect Action

Adherence to One's duty with devotion, one attains perfection
Work is worship, worship the duty and gain perfection
Doing his duty with some imperfections is better
Than doing others' duty with perfection

One should not abandon the duty to which one is born with
The 'Born with' are the Past life impressions.
The 'born into' is the one's own personality
When the inborn tendencies try to dominate
One has to strive hard to safe guard his own personality.

He whose intellect is unattached every where
Who has subdued his self, who has no desires
Through renunciation attains the True liberation.

One who has attained perfection
Reaches the eternal by pure meditation

59. Pre-climax

Pure understanding controls the mind and sense with fortitude
A desire free intellect, steady state mind,
Suppressed Sense organs and vivid perceptions
An Attitude that has given up likes and dislikes

Solitary life, minimum food, talk and thinking
Subdued mind and body, Always engaged in meditation
Soliciting refuge in dispassion leads one to perfection.

Abandoning egoism, arrogance, anger, desire
Aggrandisement, Power, freedom from 'I' ness
Leads to tranquility state that leads to perfection

A perfect soul is serene, neither grieves nor desires
The same to all beings, obtains a supreme devotion towards Me
By devotion he knows my Essence
He forthwith enters into the Supreme existence
The Eternal, indestructible state, my Abode

60. Climax

'I will not fight' is filled with egoism barrier
Vain is this resolve, abandon it in toto
By nature you are a warrior
The delusions, attachments enveloped your fire and motto.

The Lord dwells in the hearts of all beings
Take refuge in Him, You shall obtain Supreme peace
Wisdom is the greatest secret of all secrets
You have it and now act as you like it.

You are dear to Me, You trust Me
Fix your mind upon Me, sacrifice for Me
Abandon all logic and take refuge in Me
Come to Me alone for shelter, do not grieve
You shall be released from all sins and shall be given reprieve
Never say Never again –
'I will not fight'

Yes sir! I will Fight !

Release

The Chief Executive Officer had Neurosis
The Managing Director addressed him.
– ‘My dear boy! Why do you shiver in your shoes?
I have already done the Blue print.
Your Job is Just to execute it.
In this project I am every where
You are projected in front.
Abandon your attachments
Develop steady state of mind
Preach Sattva, Rajas, Tamas to the people.

I am paying them salt and pepper for their actions
Your duty is to trust me and pray with devotion
Take this pen and sign those vouchers
The slips are there Pink, Green and Yellow.
Abandon your Blues. All the best’-

And that story became a trend.
Close your eyes and open your mind
This is not at all difficult to comprehend.

It is a never ending story of management strong,
Not a swan song but the universal celestial gong!

BHAGAVAD GITA

The Bhagavad Gita literally means The Song of the God often referred to as simply the Gita, is a 701-verse Hindu scripture that is part of the Hindu epic Mahabharata- Bhishma parva. Traditionally, the authorship of the Mahabharata and Bhagavad gita is attributed to Vyasa.

According to the Mahabharata itself, the tale is extended from a shorter version of 8000- 10000 verses – shlokas of Jaya to 24,000 verses called simply Bhârata. the longest poem ever written”.Its longest version consists of over 100,000 shloka or over 200,000 individual verse lines (each shloka is a couplet), and long prose passages. About 1.8 million words in total, the Mahabharata is roughly ten times the length of the Iliad and the Odyssey combined, or about four times the length of the Ramayana.

KURUKSHETRA WAR-The most widely accepted date is 10th century BCE or 950 BCE, according to archeological evidence. B. N. Achar states a date of 3067 BCE using planetary positions listed in the Mahâbhârata. S. Balakrishna concluded a date of 2559 BCE using consecutive lunar eclipses. P. V. Holey states a date of November 13, 3143 BCE using planetary positions and calendar systems. R. N. Iyengar concluded a date of 1478 BCE using double eclipses and Saturn+Jupiter conjunctions. P. R. Sarkar estimates a date of 1298 BCE for the war of Kurukshetra. P. V. Vartak calculates a date of October 16, 5561 BCE using planetary positions. K. Sadananda, based on translation work, states that the Kurukshetra War started on November 22, 3067 BCE.

Dhritarashtra is the King of Hastinapur at the time of the Kurukshetra War, He was born the son of Vichitravirya’s first wife Ambika, and was fathered by Ved Vyas. He was blind from birth, and became father to a hundred sons (and one daughter) by his wife Gandhari (Gândhârî). These children, including the eldest son Duryodhana, came to be known as the Kauravas. Dhritarashtra was half-brother of Pandu and Vidura, and was uncle to the

five Pandavas, with whom his sons fought the Kurukshetra War. Throughout his reign as King of Hastinapur, Dhritarashtra was torn between the principles of dharma and his love for his son Duryodhana, and often ended up endorsing his son's actions merely out of fatherly love. Thus Dhritarashtra essentially presided over the fall of Hastinapur's kingdom. All of his sons perished in the war, with the exception of Yuyutsu, his son with Gandhari's lady-in-waiting Sughada, who fought on the Pandava side. Dhritarashtra appears in Mahâbhârata sections that have been circulated as separate scriptures, most notably the Bhagavad Gita, whose dialogue was narrated to him. In the beginning Sanjaya explains about the 'military formations adopted by each side on each day, the death of each hero and the details of each war-racing. Some 18 chapters of Vyasa's Jaya constitutes the Bhagavad Gita, one of the sacred texts of the Hindus. Thus, this work of Vyasa, called Jaya, deals with diverse subjects like geography, history, warfare, religion and morality. According to Mahabharata itself, the Jaya was recited to the King Janamejaya who is the great-grandson of Arjuna, by Vaisampayana, a disciple of Vyasa (then called the Bharata). The recitation of Vaisampayana to Janamejaya was then recited again by a professional storyteller named Ugrasrava Sauti, many years later, to an assemblage of sages performing the 12-year-long sacrifice for Saunaka and others in the Naimisha forest(then called the Mahabharata).

In this celestial song – Bhagavad-Gita- 620 Slokas by Srikrishna, 67 by sanjaya, 57 by Arjuna, One by Dhritarashtra (745) – But only 699-701 are available Now. There are 280 English translations of Bhagavad Gita in 75 languages with several reprints. There are around 150 translations in Telugu, 70 in Tamil, 132 in Marathi, 384 in Bengali, 25 in French, 28 in German, more and more altogether about 2000 translations or commentaries in various languages. The interpretations vary may be according to one's perception or nature. Charles Wilkins (1785) in English; Sant Dhyaneswar (Marathi) were the earliest translators and popular.



BHAGAVAD GITA

(18 CHAPTERS-701 VERSES)

1. **Arjuna–Vishada yoga** (*The Distress of Arjuna- 46 verses*):
2. **Sankhya yoga** (*The Book of Doctrines - 72 verses*): Arjuna is instructed into various subjects such as, Karma yoga, Gyaana yoga, Sankhya yoga, Buddhi yoga and the immortal nature of the soul.
3. **Karma yoga** (*Virtue in action-Work -43 verses*): performance of prescribed duties, but without attachment to results, is the appropriate course of action
4. **Jnana yoga** (*wisdom- 42 verses*): Krishna reveals that he has lived through many births, always teaching yoga for the protection of the pious and the destruction of the impious
5. **Karma–Sanyasa yoga** (*renunciation of action- 29 verses*): action in Karma yoga is superior.
6. **Dhyan yoga or Atmasamyama yoga** (*meditation- 47 verses*): Krishna describes the Ashtanga yoga.
7. **Vijnana yoga** (*Discernment- 30 verses*): the absolute reality and its illusory energy Maya.
8. **Akshara–Brahma yoga** (*One Supreme God- 28 verses*): light and dark paths that a soul takes after death
9. **Raja–Vidya–Raja–Guhya yoga** (*the Kingly Knowledge and the Royal secret- 34 verses*): Krishna explains how His eternal energy pervades, creates, preserves, and destroys the entire universe.
10. **Vibhuti–Vistara–yoga** (*the Heavenly glories- 42 verses*): Krishna is described as the ultimate cause of all material and spiritual existence.
11. **Visvarupa–Darsana yoga** (*The Manifestation of the cosmic form- 55 verses*): a theophany of a being facing every way and emitting the radiance of a thousand suns, containing all other beings and material in existence.

12. **Bhakti yoga** (*The Religion of devotion or faith- 20 verses*): *the process of devotional service (Bhakti yoga) and different forms of spiritual disciplines.*
13. **Kshetra–Kshetrajna Vibhaga yoga** (*Separation of Matter and Spirit- 35 verses*): *The difference between transient perishable physical body and the immutable eternal soul and the difference between individual consciousness and universal consciousness is also made clear.*
14. **Gunatraya–Vibhaga yoga** (*Separation from the Qualities- 27 verses*): *the three modes (gunas) of material nature pertaining to sattva-goodness, rajas-passion, and tamas-nescience.*
15. **Purushottama yoga** (*Attaining the Supreme- 20 verses*): *the transcendental characteristics of God such as, omnipotence, omniscience, and omnipresence. a symbolic tree (representing material existence), which has its roots in the heavens and its foliage on earth. Krishna explains that this tree should be felled with the “axe of detachment”, after which one can go beyond to his supreme abode.*
16. **Daivasura–Sampad–Vibhaga yoga** (*The Separateness of the Divine and Undivine- 24 verses*): *Krishna identifies the human traits of the divine and the demonic natures.*
17. **Sraddhatraya-Vibhaga yoga** (*the Threefold Kinds of Faith- 28 verses*): *Krishna qualifies the three divisions of faith, thoughts, deeds, and even eating habits corresponding to the three modes (gunas)*
18. **Moksha–Sanyasa yoga** (*Deliverance and Renunciation- 78 verses*): *the conclusions of previous seventeen chapters. Krishna asks Arjuna to abandon all forms of dharma and simply surrender unto him and describes this as the ultimate perfection of life.*

Notes

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Self; Supreme Self; Me – (Synonyms)
Awareness, Love, Truth, Bliss; God head;
soul; mind; Spirit; Space; Grace

1) **Arjuna Vishada Yoga (The Yoga of Arjuna- grief) (46 verses)**

Yoga = union, method, way, means (Yuj=to Join)

Dharma = Dhar = Dhri = uphold, sustain, support

Mama = Mine; Maharathi = In charge of 10000 archers.

Twice born = one at birth, second one – after study

Hrishikeshha = Lord of the senses, Short haired one

Partha = Parthiva = Prith = clay – made

Arjuna's Disease = Anxiety Neurosis; Krishna's Cure = Meditation

Atatayins = Felons, Crimes; Shastra = Sacred Text

Kshema = Material and physical victory

Moksha – Spiritual Mastery; Upanishad = Upa=near; shat=sitting

Dharmakshetra Kurukshetre Samveta Yuyutsavah

Mamakah Pandavaasaiva Kima Kurvata Sanjaya

This is the only sloka (verse) Dhritarashtra said in the whole Gita.

One Akshouhini	=	21870 Chariots
		21870 elephants
		65610 Horses
		<u>107350 Foot soldiers</u>
		<u>218700</u>

18 Akshouhinis = 39,36,600
About 40 lakhs = 4 millions.

2) Sankhya Yoga (The Yoga of Knowledge) (72 verses)

Klaibyam = neither masculine, nor Feminine
Chetana = Intellect; Indriyas = Sense organs
Viveka = Discrimination; Gudakesha = Knotted hair
Govinda = winner of the world; Five horses = Five senses
Body = Chariot; Punarjanma = Rebirth
Vasanas = Mental Impressions; Anitya = Inconsistency
Dheera = Wise man; Real = Which defices all changes in all times
Unreal = exists only in present; Swatah Siddah = self determined
Jeerna = worn out; Sthanu = table; Achala = firm
Nutana = New; Sanatana = Self unconditioned by time space
Shravana = Listening; Manana = Reflection
Nidi dhyasana = Contemplation; Upapannam = Righteousness
Dwandwas = Pairs of opposites; Karma Phala = Fruits of action
Buddi = Wisdom; Prattyavaya = In perfect performance acts
Nishkama = Without desires; Sattva = Purity; Rajasa = Passion
Tamasa = Dark, dull, Inertia; Brahmana = Seeker of spirituality
Antah – Karana = Inner equipment
Maya = Delusion; Antharatma = Conscience
Aavarana Sakti = Projecting powr
Srutam = heard; Srotavyam = to be heard
Sthita – Prajna = Steady wisdom,
Bhaya = Fear; Krodha = Anger; Raga = Attachment

Adhyatmika = arising from disordered mind (Body)
Adhibhautika = disorders from external threats
Adhi Daivika = Disorders from Cosmic disturbances
Adhi Yajna = disorders from all perceptions; Prasada = Tranquility;

3) **Karma Yoga (The Yoga of Action) (43 Verses)**

Avidya = Ignorance ;Gunas = Mental tendencies
Niyatam Karma = Bounden Duty; Prajapati = Creator
Kamadhenu = Milk Cow; Yagna = Sacrifice
Annam = Crop of profit; Samsiddhi = Perfection
Mukta = Liberated soul; Jwara = Fever
Matam = Religion Opinion; Sraddha = Faith
Anasuyanta = without caviling

4) **Jnana Yoga (The way of self-knowledge) (42 Verses)**

Pravritti = Activity, Character; Nivritti = Retirement, To clear
Avatara = Incarnation; Ajah = One is not born
Amaratva = Immortality; Saguna = With form
Nirguna = without form; Karma = Actions to be done
Vikarma = Actions to be avoided; Nitya = daily duties;
Akarma = Inactivity; Naimittika = Duties on special occasions
Kamyā = Desire prompted duties; Jnani = a man of realization
Sanga = clinging; Tyaktura = For saking
Gatasanga = Detachment; Mukta = Liberated, Jnana = Wisdom
Jnana = Avastita-chetah = mind centered in knowledge
Deva = Deo = Illumination; Atma Samyamana = Self restraint
Swadhya = Study of scriptures; Jnana Yagna = ritual to attain knowledge
Puraka = Filling in; Rechaka = Filling out
Kumbhaka = Breath held within without; Pranayama = Breath control
Kalena = In good time; Swayam = Himself
Param Santhi = Supreme peace; Samsaya Atma = Doubting soul

5. **Karma Sanyasa Yoga (The Yoga of Renunciation of action) (29 verses)**

Karma sanyasa = Renunciation of action; Pasyate = seeing
Nachirena = Not long after wards; Yogi = Seeker
Muni = Meditator; Vibhuti = All pervading
Moksha = Absolute freedom, Beatitude

6) **Atma Samyama Yoga (Meditation) (47 Verses)**

Shama = Quiescence; Arurukshah = Ride over, aspiration
Arudha = Mounting, mental equipoise
Kootastha = immutable, unchangeable
Ekaki = Physically alone; Sthiram = Steady; Sada = always
Dravya = Substance; Statee of sleep = Non apprehension of Reality
State of Dream = Misapprehension of Reality
Yukta = Steadfastness; Ati-Indriah = Transcends the senses
Sarvam Aleshata = All eradicated; Chanchala = Restless
Asthira = Unsteady; Akalmasham = Freed from taint
Mala = in purities of mind; Vikshepa = Agitations
Abhyasa = Practice; Vairagya = detachment

7) **Vijnana Yoga (The Yoga of Wisdom) (30 Verses)**

Prajnanam Brahman = Consciousness is Brahman
Tat twam asi = That thou art = That you are
Purusha = Essential substratum; Upasya = Concentration
Mantra = Magic chant

8) **Akshara Parabrahma Yoga (The imperishable Yoga) (28 Verses)**

Brahman = Unchangeable, imperishable self
Adhyatma = self in individual body
Adhibhuta = The perishable existence
Adhidaiva = Self in the senses, perception
Adhi Pagna = I am alone in this body
Purana = Ancient; Kavi = omniscient; Anusasita = Over ruler
Anoraniyam = Minute than an atom
Sarvasya Dhatara = All nourisher

Achintya roopa = In conceivable form
Aditya = Sun; Tamas Parastat = Beyond all darkness
Prana = Life's vital airs; Upasana = Worship
Veeta raga = free from attachment
Atmavichara = Self contemplation
Yuga = Aeons; Avyakta = Un manifest
Path of Light = Deva yana = via Sun
Pitra Yana = Path of Darkness = via moon

9) **Raja Vidya, Raja Guhya Yoga (The Royal Secret Yoga) (34 Verses)**

Vyashtic = Microcosm; Samastha = Macrocosm
Ovashadha = Medicinal herbs; Ajya = Ghee, clarified butter
Hutam = Oblation; Kratu = Vedic ritualism
Swadha = Food offerings for encestors
Gati = Goal; Bharta = Supporter
Lord = Prabhu; Abode = Nivasa; Refuge = Saranam; Suhrit = Friend
Beejam Avyam = Immutable seed; Samkalpa = Self willed thought

10) **Vibhuti Yoga (The Divine glory Yoga) (42 Verses)**

Mahat = Cosmic intellect; Ahamkarra = Ego
Loka = Field of experience, Jiva = Individual principle
Iswara = Divine principle; Cosmic man; Mat = into me

11) **Viswaroopa Sandarsana Yoga (The Yoga of Cosmic man) (55 Verses)**

Aprameya = incomprehensible; Viswa = Universe
Rudras = The spirits of destruction; Vasus = The places
Sadhyas = The spirits of the sky; Ushamapas = The heat drinkers = pitris
Sat = Manifest; A sat = un manifest

12) **Bhakti Yoga (The Yoga of Devotion) (20 Verses)**

Anirdesyam = Indefinable; Suchi = Pure
Sarvatragam = Alol pervading; Daksha = Alert
Achintyam = un thinkable; Udaseena = unconcerned
Kootasta = unchangeable; Anapeksha = Unexpecting
Achalam = Immovable; Dhruvam = Eternal

- 13) **Kshetra, Kshetrajna Vibaga Yoga (The Field Knowledge) (35 Verses)**
 Kshetra – Field; Kshetrajna = The knower of the field.
 Idam Sariram = This body; Mahabhutas = The great elements
 Ahamkara = Egoism; Buddhi = Intellect; Methyachara = Hypocrite
 Inanam = Knowledge; Jneyam = to be known; Upa drashta = On looker
 Anumanta = Permitter; Purusha = Pure spirit, knower of the field
 Ajnana = Non apprehension.;Mithya Jnana = Misapprehension
 Upadhi = equipment
- 14) **Gunatraya Vibhaga Yoga (The Guna Yoga (27 Verses)**
 Sattva = Pure; Rajasa = Passion; Tamasa = Intertia, dull, dark
- 15) **Purushottama Yoga (The Supreme Spirit Yoga) (20 Verses)**
 Ashwattha = Peepal Tree; Vaishvanara = Digestive fire
- 16) **Daivasura Sampat Vibhaga Yoga (Devas-Devils Yoga) (24 verses)**
 Devas = Divinely good; Asuras = diabolically fallen
 Rakshas = Incorrigibly indifferent; Gunas = Temperaments
 Dana = Charity; Swadhyaya = Study of Scriptures
 Tapas = Penance; Arjavam = Uprightness
 Akrodha = Absence of anger; Satyam = Truth; Ahimsa = Harmlessness
 Tyaga = A spirit of Renunciation; Santi = Peace; Quietitude
 Apaishunam = Absence of crookedness; Aloluptavam = Non Covetousness
 Achapalam = Absence of fickleness; Tejas = Vigor; Kshama = Forgiveness
 Dhriti = Fortitude; Soucham = Purity; Adroha = Absence of hatred;
 Na-ati-manitaa = Absence of over pride; Dambha = Hypocrisy; Ostentation
 Darpa = Arrogance; Krodha = Anger
- 17) **Sraddha Traya Vibhaga Yoga (The three fold faith Yoga) (28 verses)**
 Ahara = Physical indulgences; Yajna = Dedicated activities
 Tapas = Self denials; Daana = Charity; Gata rasam = Taste less
 Pooti = Foul smelling; Paryushitam = Stale; Vehistam = Refuse
 Amedhyam = Impure; Kanya = Desire ridden; Nishiddha = Forbidden

**18) Moksha Sanyasa Yoga (Liberation through Renunciation)
(78 Verses)**

Sanyasa = Renunciation = Totally giving or desire prompted activities
Tyaga = Sacrifice = Abandonment of the fruits of all actions.
Through Sacrifice one reaches Renunciation.

Dhriti = firm resolution; Fortitude; Visaha = Zeal; Shatah = fishonest
Naishakritika = Malicious; Alasa = indolent; Vishadi = Despondent
Deergha Sootre = Procrastinator; Pramada = Heedlessness
Pramoda = Happiness; Dama = Self Control; Tapas = Austerity
Sucham = Purity; Kshanti = Forbearance; Jnanam = Knowledge
Vijnanam = Wisdom; Aastikyam = Faith; Shouryam = Prowess
Teja = Boldness; Dakshya = Promptitude
Prasantata = Tranquility; Adbhutam = Wonderful

Akshouhinee

(Maha Bharatam - Adi Parva 1 = 79-81)

1 Chariot + 1 Elephant + 3 Horses + 5 Foot Soldiers

1 + 1 + 3 + 5 = 10 = Patti

x 3 = 30 = Sena Mukham

x 3 = 90 = Gulmam

x 3 = 270 = Ganam

x 3 = 810 = Vahini

x 3 = 2430 = Pritana

x 3 = 7290 = Jamuvu

x 3 = 21870 = Aneekini

x 10 = 218700 = Akshouhinee

1 Chariot = 1 Charioteer + 1 Archer

1 Elephant = 1 Mavati driver + 1 Warrior

Total Men = 262440 x 18 = 4723920

Excluding helpers (cooks, servants)

Pandavas - 7 Akshouhinees; Kauravas - 11 Akshouhinees

Problem

- 1) Anxiety – man in mental turmoil
- 2) Steady State- correct thinking
- 3) Actions–Fruits of actions – Self development from lower to higher level
- 4) Knowledge – gaining more inner purity
- 5) Renunciation of Actions – Renouncing desires, Fear, Anger
- 6) Meditation – To reach the highest level through meditation
- 7) Wisdom – the glow of the knowledge
- 8) Imperishable supreme spirit – The path to the Highest state
- 9) Royal State – The highest state – Pure consciousness
- 10) Glories – Mental perception of the glories and preparation of the mind
- 11) Cosmic man – Self identifying supreme self- the mind potential
- 12) Devotion – Development of personality by self help
- 13) Field – Fielder – Knowing one’s own capacities
- 14) Three moods – Temperaments and their effects
- 15) The Supreme Spirit – Purushottama State – Free of error in Judgement
- 16) Devas – Devils – Devas, Asuras, Rakshasas (Good, Bad, Ugly)
- 17) Three Faiths – personality traits
- 18) Renunciation – Sanyasa Versus Tyaga – Renunciation versus sacrifice; Final Solution.

Relief = Liberation

**‘I am the problem, I am the solution’
I have the problem, my mind has the solution.
I solve the problem by realizing the full potential of
my mind power.**

Bhagavad Gita (The Celestial Song)

18 Chapters = 701 Verses (Slokas)

1) The Beginning : (Dhritarastra asks-)

– ‘Dharmakeshetre Kurukshetre

Samaneta Yuyutsavah

Mamakah Pandavaschaiva

Kimakurvata Sanjayah’ – (Gita 1-1)

– ‘On the holy plains of Kurukshetra

Assembled the sons of Pandu and also my people

What happened to their desire to fight,

And what is happening there, Sanjaya?’ –

701) The End (Sanjaya Replies)

– ‘Yatra Yogeswarah Krishno

Partho Dhanurdharah

Tatra Srirvijayabhuteh

Dhruva Neetih Matirmah’ – (Gita 18-78)

– ‘Where ever is Sri Krishna, The Lord of Universe

Where ever is Partha, the famous Archer

There is prosperity, Victory, Happiness

And stability in my opinion, ‘O’ King’ –

Important Slokas

1) Arjuna Vishada Yoga (Arjuna's grief)

Senayo rubhya madye ratham sthapaya me, Achyuta!

Stop my chariot, in the midst of two armies, Achyuta !

Completely egoistic, full of confidence in his arms

Thinking himself as the real executioner

The Archer looked down at his humble charioteer

Ordered – ‘Stop, in the midst of two armies’ –

The charioteer answered- ‘Yes sir! Look at them all’ –

Reality dawned on the warrior mind in panoramic view

Everybody, a friend or relative stood there

A nervous wreck now he is

His mind went berserk in imaginative ways.

Pondered for a while and declared ‘I will not fight’

Every war, battle or fight does the same

The Participant goes in to a brief mental game.

Eva muktvarjunah Sankhye ratho pastha upavisat

Visriya sasaram chapa sokasamvijnamanasah

—Gita- 1-47

Having said – ‘I will not fight’ – Arjuna sat down in silence

Casting away his bow and arrows with mind in distress

2. Sankhya Yoga (The Yoga of knowledge)

‘-klaibyam ma sma gamah Partha naitat Tvayyupapadyate

Ksudrem hrudayadourbalyam Tyaktvottishta parantapa’

– Gita- 2-3

‘Yeild not to impotence, Partha, It does not be fit you!’

- Na Jayate mriyatee va kadacit Nayam Bhutva bhavita van a bhujah

Ajo nityah sasvato yam purano Na hanyate hanyamane sarre

- Gita -2-20

*Vasaamsi Jeernani Yatha vihaya Navani Grihnaya Naro parani
Tatha sarearani vihaya Jeerna Nyanyani Samyati Navani Dehi -
Gita2-22*

*Nainam chindanti sastrani Nainam dahati pavakah
Na chainam kledayantyapo Na soshayati marutah
- Gita-2- 23*

*Jatasya hi dhruvo mrityuh Dhruvam janma mritasyacha
Tasmat pariharye na Twam sochitumarhasi
- Gita-2-27*

*Hathova prapsya se swargam Jitva va Bhokshya se mahim
Tasmat uttishta kounteya Yuddhaya krita nischayah
- Gita-2-37*

*Sukha Dukhe samekritva Labha Labhou Jaya Jayaou
Tato Yuddhaya Yujuyaswa Nainam Papamavapsyasi
- Gita 2-38*

*Karmanye Vadhikaraste Ma phaleshu kadachana
Maa karma phala Heturbhuh Maate sangostva Karmani
-Gita-2-47*

*Yogasthah Kuru karmani Sangam tyaktva Dhananjaya
Siddhya siddhyoh samobhutva Samatvam Yoga uchyate
-Gita-2-48*

*Dukheshvanu drigna manah Sukheshu vigata sprihah
Veeta raga bhaya krodhah Stitadhah munih uchayate
- Gita-2-56*

*Yada samharate chayam Koormonganeeva sarvasah
Indriyanee Indriyardhebhayah Stasya Prajna pratishtitah
- Gita- 2-58*

*Aapurya manam achala pratishtam Samudramapah pravisanti yadwat
Tadvaktkama yam pravisanti sarve Sa santic mapnoti na kama kami-
-Gita-2-70*

3. Karma Yoga (The Yoga of action)

If knowledge is that superior
Why you force me to go for fight ?

*Yadya dacharati sreshthah Statta devetaro janah
Sayat pramanam kurute Lokasta danuvarta te*

-Gita-3-21

*Sreyan svadharmo vigunah Paradharmatsvanusthi tat
Swadharme nidhanam sreyaah Paradharmo Bhayavahah*

-Gita-3-35

*Indriyani paranyahuh Indriyebhyah param manah
Manasastu para buddhiryo Buddhe paratastu sah*

- Gita-3-42

Desire is the enemy hard to conquer
Knowing Him that he is superior to intellect
Through meditation one can reach Him.

4. Jnana Yoga (The Yoga of Self-knowledge)

To know him one has to know oneself
The self knowledge or the knowledge about the soul
Leads to the supreme self.

*Yada Yada hi Dharmasya Glanirbhavati Bharatah
Abhutthanam Dharmasya Tadatmanam Srijamyaham*

-Gita-4-7

*Paritranaya Saadhunam Vinasayacha dushkritam
Dharma Samsthapanarthaya Sambhavami Yuge Yuge*

-Gita-4-8

*Chaturvarnyem maya srishtam Gunakarma vibhagasah
Tasya kartaramapi mam Viddhya kartaramavyam*

-Gita-4-13

*Karmanya karomayah pasyet Akaramani cha karmayah
Sa Buddhiman manushyeshu Sa yuktah kritsna Karmakrit*

-Gita-4-18

*Yathaidhamsi samiddhognih Bhasma satkurute Arjuna
Jnanagnih sarva karmani Bhasma satkurute tathah*

-Gita- 4-37

*Sraddhavanllabhate Jnanam Tatparah Samyate indriyah
Jnanam Labdwam param Santi machirenaddhi gachati*

-Gita -4-39

*Yoga sanngastakarmanam Jnana sanchinna samsayam
Aatmavantam na kamarni Nibhadnanti Dhananjaya*

-Gita -4-41

5. Karma Sanyasa Yoga (Action-Renunciation Yoga)

‘Action is better than knowledge’

*Yoga ukto visuddhatma Vijitatma Jitendriyah
Sarva bhutatma Bhutatmaa Kurvannapi Nalipyate*

-Gita-5-7

*Yatendriya manobuddhih Mrunimoksha parayanah
Vigatecha Bhaya krodhoyah Sada mukta eva sah*

-Gita-5-28

Who ever controls his senses, mind, intellect having liberation as the supreme goal, free from desire, fear, anger – he is liberated for ever.

6. Atma Samyama Yoga (The Yoga of meditation)

How to control the senses, mind and intellect?

*Uddharedatmanatmanam Natmanam avasdayet
Atmaiva hyat mano bandhura Atmaiva ripuratmanah*

– Gita-6-5

*Natyasnatata Yogosti Na chai kanta manasnatah
Na chati swapna seelasya -Jagrato naivacha Arjuna*

- Gita-6-16

*Yuktahara vihasasya Yukta chishtasya karma su
Yukta swapneva bodhasya Yogobhavati Dukhaha*

-Gita -6-17

*Sarva bhutasthamatmanam Sarva Bhutani cha atma ni
Iksate yoga yuktatma Sarvatra samadarsanah*

– Gita-6-29

The firm steadfast meditation with his mind and intellect merged in the self devotes himself in attaining the supreme self. He is superior to ascetics of self-denial, men of knowledge (scholars) and men of action. He is Yogi.

7. Vijnana Yoga (The Yoga of Wisdom)

‘Who knows me knows everything’

*Tesam Jnani nitya yukta Eka Bhaktirvisisyate
Priyohi Jnaninoyyartham manam Sa cha mama priyaha*

-Gita-7-17

Who know me with Adhibhuta (elements),
Adhidaiva (senses); Adhi Yajna (perceptions)
And steadfast in mind even at the time of
Death – knows Me and everything.

8. Akshara Parabrahma Yoga (The Imperishable Brahma Yoga)

How one can reach the highest Abode?

*Avyakto ksara ityukta Stamahu parama gatim
Yam prapya na nivartante Taddhama paramam mama*

-Gita -8-21

A true Yogi – meditator gains the result of selfless karma and upasanas and upon practicing soars higher and higher to reach the supreme abode. One who goes by the ‘path of light’ return not one who goes by the ‘path of Darkness’ returns again to have rebirth.

9. Raja Vidya, Raja Guhya Yoga (Royal Secret Yoga)

‘All beings exist in me, but I do not dwell in them’-

*Ananyaschintayanto mam Ye Janah paryupaste
Tesam NItya bhilyuktanam Yoga kshemam vaha myaham*

-Gita- 9-22

*Patram Pushpam Phalam Toyam Yo me Bhaktya prayacchati
Tadaham Bhaktyupahrita Masnami prayatat manah*

-Gita-9-26

*Man mana bhava madbhakto Madyaji mam namaskuru
Mame vaisyasi yuktavai Manam matparayanah*

-Gita-9-34

By meditation, Devotion my devotee reaches me with his mind ever filled with Me.

10. Vibhuti Yoga (The Yoga of Divine glories)

‘I am the origin and the dissolution of the Universe’.

*Tesha mevanu kamparthamahamajnana Tamah
Nasayamyatmabhavastho Jnanadipena Bhasvata*

-Gita-10-11

‘I, with one part of myself, support the whole universe. The glory, power and prosperity in all beings is a Ray of my divine glory.

11. Viswaroopa Sadarsana Yoga (The Yoga of cosmic form)

“See my glorious cosmic form!” –

*Aneka bahudara vaktra netram Pasyami twam sarvato nanta rupam
Nantam na madhya na punastavadin Pasyami visweswara viswaroopa*
-Gita -11-16

‘To know, To see, To enter’ – My steadfast devotee realizes the Truth and Supreme being as Me and reaches Me.

12. Bhakti Yoga (The Yoga of Devotion)

‘Devotion is the most important’

*Yesmannodvijate loko Lokannodvijate cha Yah
Harsha marsha Bhayodvegaiah Mukto yah sa cha me priyah.*
- Gita-12-15

He neither rejoices, nor hates, nor desires, renounces good and evil, full of devotion is dear to Me.

13. Kshetra Kshetrajna Vibhaga Yoga (The Field Yoga)

‘The field and the knower of the field’

*Idam Sarissam kaunteya Kshetramityabhi dhiyate
Etadyo vetti tam prahuh Kshetrajna iti tadvidah.*
-Gita-13-2

*Samam sarvesu bhutesu Tisthantam parameswaram
Vinasyatsva vinasyantam Yah pasyati sa pasyati*
-Gita-13-28

*Anaditvannirgunatvat Paramatma ya mavyayah
Sarirasthopi Kaunteya Na karoti na lipyate*

-Gita-13-32

The Body is the field, The knower is the self or soul or spirit.
Knowing the difference between them is the True knowl-
edge. I live in the fields of all beings.

14. Guna traya vibhaga Yoga (The three moods)

The three innate natures – Sattva (pure),
Rajasa (passion), Tamasa (inertia, dull, dark))

*Manaapamanayostulya stulyo mitraripaksayoh
Sarvarambha parityagi, Gunatetah sa ucyate*

-Gita -14- 25

The pure consciousness is the same every where. It is im-
mortal, immutable, Eternal, Blissful. It is the supreme self,
Brahman, Paramatma, He abides in beings as pratyagatma.
The three Gunas changes the attitude of one, depending upon
their relative presence.

15. Purushottama Yoga (The Supreme Spirit Yoga)

‘This is Me’

*Urdhva Mulamadhah Sakhamasvattham prahuravyam
Chandamsi Yasya parnani Yastam Veda sa vedavit*

-Gita-15-1

*Na tadbhasayate suryo Na sasanko na pavakah
Yadgatva na nivartante Taddhama paramam mama*

-Gita -15-6

He who without any delusion knows Me,
Worships me with his whole being is my devotee.

16. Daivasura Sampadvibhaga Yoga (Devas and Devils)

‘This is not my devotee’

*Yah sastravidhi mutsriya Vartate kamakaratah
Na sa siddhimavapnoti Na sukham na param gati*

–Gita-16-23

My devotee follows the scriptures and avoids the three gates of darkness – Lust, anger and greed (Kama, Krodha, Lobha) and worships Me with utmost concentration

17. Sraddha Traya Vibhaga Yoga (Three fold faith Yoga)

‘Your temperament is your faith’

*Sattvanurupa sarvasya Sraddha bhavati Bharata
Sraddha mayoyam purusho Yo yachchaddhah sa eva sah.*

–Gita-17-3

‘His Faith is he –

No faith is Asat, It is not for here or here after’

18. Moksha Sanyasa Yoga (The Renunciation Yoga)

‘Liberation from Life and Death Cycle’

Abandon of actions with desires is Renunciation – Sanyasa
Abandon of fruits of action is sacrifice – Tyaga

*Nahi Dehabhrta Sakyam Tyaktum Karmayaseshatah
Yastu karmaphala Tyagi Sa tyagitya bhidhi yate*

–Gita -18-11

*Brahmana kshatriya visana Sudranam cha parantapa
Karmani pravibhaktani Swabhava prabhavaairgunaiyah*

–Gita-18-41

*Iswara Sarva bhutanam Hruddese Arjuna tisthati
Bhramayan sarva bhutani Yantrarudhani mayaya*

–Gita-18-61

*Tameva saranam Gaccha Sarvabhavena Bharata
Tat prasadat param santim Sthanam prapsyasi Sasvatam*

–Gita-18-62

*Sarva dharma parityajya Mamekam Saranam vraja
Aham tva sarvapapebhyo Moksaisyami ma suchah*

–Gita-18-66





**Yatra Yogeswarah Krishno
Yatra partho dhanurdharah
Tatra Srirvijayo bhutir
Dhruva neetir matir mama.**

18-78

‘The Lord of Yoga, Krishna, where ever He is
The archer supreme, Partha, where ever he is
There is prosperity, victory, happiness and
There is stability – that’s my intellectual stand’

GITA Jayanti- Margasirsha Ekadasi

BHAGAVAD GITA

I. Arjuna viShāda yoga

Dhrtarāstra uvāca-

dharmakShetre kurukShetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva kim akurvata sanjaya 1.1

Sañjaya uvāca-

drstvā tu pāṇḍavānīkam vyūdhm duryodhanas tadā
ācāryam upasaṅgamyā rājā vacanam abravīt 1.2

paśyaitām pāṇḍuputrānām ācārya mahatīm camūm
vyūdhām drupadaputrena tava śisyena dhīmatā 1.3

atra śūrā mahesvāsā bhīmārjunasamā yudhi
yuyudhāno virāṭaśca drupadaś ca mahārathah 1.4

dhrstaketuś cekitānah kāsīrājaś ca vīryavān
purujit kuntibhojaś ca śaibyaś ca narapungavah 1.5

yudhāmanyuś ca vikrānta uttamaujāś ca vīryavān
saubhadro draupadeyāś ca sarva eva mahārathāḥ 1.6

asmākam tu viśistā ye tān nibodha dvijottama
nāyakā mama sainyaśya samjñārtham tān bravīmi te 1.7

bhavān bhīśmaś ca karnaś ca kṛpaś ca samitiñjayah
aśvatthāmā vikarnaś ca saumadattis tathaiva ca 1.8

anye ca bahavah śūrā madarthe tyaktajīvitāḥ
nānāśastrapraharaṇāḥ sarve yuddhaviśāradāḥ 1.9

aparyāptam tad asmākam balam bhīśmābhiraksitam
paryāptam tvidam eteśām balam bhīmābhiraksitam 1.10

ayaneṣu ca sarveṣu yathābhāgam avasthitāḥ bhīṣmam evābhirakṣantu bhavantaḥ sarva eva hi	1.11
tasya sañjanayan harṣaṃ kuruvṛddhaḥ pitāmahaḥ siṃhanādaṃ vinadyocchaiḥ śaṅkhaṃ dadhmau pratāpavān	1.12
tataḥ śaṅkhās ca bheryās ca paṇavānakagomukhāḥ sahasaivābhyahanyanta sa śabdāḥ tumulobhavat	1.13
tataḥ śvetair hayair yukte mahati syandane sthitau mādhavaḥ pāṇḍavaś caiva divyau śaṅkhau pradaghmatuḥ	1.14
pāñcājanyaṃ hr̥ṣīkeśo devadattaṃ dhanañjayaḥ pauṇḍraṃ dadhmau mahāśaṅkhaṃ bhīmakarmā vṛkodaraḥ	1.15
anañtavijayaṃ rājā kuntīputro yudhiṣṭhiraḥ nakulaḥ sahadevaś ca sughoṣamaṇipuṣpakau	1.16
kāśyaś ca parameṣvāsaḥ śikhaṇḍī ca mahārathaḥ dhṛṣṭadyumno virāṭaś ca sātyakiś cāparājitaḥ	1.17
drupado draupadeyās ca sarvaśaḥ pṛthivīpate saubhadraś ca mahābāhuḥ śaṅkhān dadhmau pṛthakpṛthak	1.18
sa ghoṣo dhārtarāṣṭrāṇāṃ hr̥dayāni vyadārayat nabhaś ca pṛthivīm caiva tumulobhyanunādayan	1.19
atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān.h kapidhvajaḥ pravṛtte śastrasaṃpāte dhanur udyamya pāṇḍavaḥ	1.20
hr̥ṣīkeśaṃ tadā vākyam idam āha mahīpate senayor ubhayor madhye rathaṃ sthāpaya mecyuta	1.21
yāvad etān nirikṣeḥaṃ yoddhukāmān avasthitān kair mayā saha yoddhavyam asmin raṇasamudyame	1.22
yotsyamānān avekṣeḥaṃ ya etetra samāgatāḥ dhārtarāṣṭrasya durbuddher yuddhe priyacikirṣavaḥ	1.23

evam ukto hr̥ṣīkeśo guḍākeśena bhārata senayor ubhayor madhye sthāpayitvā rathottamam	1.24
bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām uvāca pārtha paśyaitān samavetān kurūn iti	1.25
tatrāpaśyat sthitān pārthaḥ pitṛn atha pitāmahān ācāryān mātulān bhrātṛn putrān pautrān sakhīṃ stathā	1.26
śvaśurān suhr̥ḍaś caiva senayor ubhayor api tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān	1.27
kṛpayā parayāviṣṭo viśīdann idamabravīt dṛṣṭvemaṃ svajanaṃ kṛṣṇa yuyutsuṃ samupasthitam	1.28
sīdanti mama gātrāṇi mukhañ ca pariśuśyati vepathuś ca śarīre me romaharṣaś ca jāyate	1.29
gāṇḍīvaṃ straṃsate hastāt tvak caiva paridahyate na ca śaknoṃy avasthātuṃ bhramatīva ca me manaḥ	1.30
nimittāni ca paśyāmi viparītāni keśava na ca śreyonupaśyāmi hatvā svajanam āhave	1.31
na kāñkṣe vijayaṃ kṛṣṇa na ca rājyaṃ sukhāni ca kiṃ no rājyena govinda kiṃ bhogair jīvitena vā	1.32
yeṣāṃ arthe kāñkṣitaṃ no rājyaṃ bhogaḥ sukhāni ca ta imevasthitā yuddhe prāṇāṃs tyaktvā dhanāni ca	1.33
ācāryāḥ pitarāḥ putrās tathaiva ca pitāmahāḥ mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinā tathā	1.34
etān na hantum icchāmi ghnatopi madhusūdana api trailokyarājyasya hetoḥ kiṃ nu mahīkṛte	1.35
nihatya dhārtarāṣṭrān naḥ kā prītiḥ syājanārdana pāpam evāśrayed asmān hatvaitān ātatāyinaḥ	1.36

tasmān nārhā vyaṃ hantuṃ dhārtarāṣṭrān svabāndhavān svajānaṃ hi kathaṃ hatvā sukhinaḥ syāma mādava	1.37
yadyapyete na paśyanti lobhopahatacetasāḥ kulakṣayakṛtaṃ doṣaṃ mitradrohe ca pātakam	1.38
kathaṃ na jñeyam asmābhiḥ pāpād asmān nivartitum kulakṣayakṛtaṃ doṣaṃ prapaśyadbhir janārdana	1.39
kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ dharme naṣṭe kulaṃ kṛtsnam adharmobhibhavaty uta	1.40
adharmābhibhavāt kṛṣṇa praduśyanti kulastriyaḥ strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ	1.41
saṅkaro narakāyaiva kulaghnānāṃ kulasya ca patanti pitaro hy eṣāṃ luptapiṇḍodakakriyāḥ	1.42
doṣair etaiḥ kulaghnānāṃ varṇasaṅkarakāraikāiḥ utsādyante jātidharmāḥ kuladharmās ca śāsvatāḥ	1.43
utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana narake niyataṃ vāso bhavatīty anuśūruma	1.44
aho bata mahat pāpaṃ kartuṃ vyavasitā vyaṃ yad rājasukhalobhena hantuṃ svajānam udyatāḥ	1.45
yadi mām apratikāram aśastraṃ śastrapāṇayaḥ dhārtarāṣṭrā raṇe hanyus tan me kṣemataraṃ bhavet	1.46
evam uktvārjunaḥ saṅkhye rathopastha upāviśat viṣṭya saśaraṃ cāpaṃ śokasaṃvignamānasaḥ	1.47

2. Sāñkhya yoga

Sañjaya uvāca-

taṃ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam
viṣīdantam idaṃ vākyam uvāca madhusūdanaḥ 2.1

Srībhagavān uvāca-

kutas tvā kaśmalam idaṃ viṣame samupasthitam
anāryajuṣṭam asvargyam akīrtikaram arjuna 2.2

klaibyaṃ mā sma gamaḥ pārtha naitat tvayy upapadyate
kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha paraṃtapa 2.3

Arjuna uvāca-

kathaṃ bhīṣmam ahaṃ sāñkhye droṇaṃ ca madhusūdana
iṣubhiḥ pratiyotsyāmi pūjārhāv arisūdana 2.4

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṃ bhaikṣyam apīha loke
hatvārthakāmāṃstu gurunihaiva
bhuñjīya bhogān rudhirapradigdhān 2.5

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
tevasthitāḥ pramukhe dhārtarāṣṭrāḥ 2.6

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṃ dharmasaṃmūḍhacetāḥ
yac chreyaḥ syān niścitaṃ brūhi tan me
śiṣyastehaṃ śādhi māṃ tvāṃ prapannam 2.7

na hi prapaśyāmi mamāpanudyād
yac chokam ucchośaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddham
rājyaṃ surāṇām api cādhipatyam 2.8

Sañjaya uvāca-

evam uktvā hr̥ṣīkeśaṃ guḍākeśaḥ paraṃtapaḥ
na yotsya iti govindam uktvā tūṣṇīṃ babhūva ha 2.9

tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata
senayor ubhayor madhye viṣīdantam idaṃ vacaḥ 2.10

Srībhagavān uvāca-

aśocyān anvaśocas tvaṃ prajñāvādām̐ś ca bhāṣase
gatāsūn agatāsūm̐ś ca nānuśocanti paṇḍitāḥ 2.11

natv evāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param 2.12

dehinosmin yathā dehe kaumāraṃ yauvanaṃ jarā
tathā dehāntaraprāptir dhīras tatra na muhyati 2.13

mātrāsparśās tu kaunteya śītoṣṇasukhaduḥkhadāḥ
āgamāpāyinonityās tāṃś titikṣasva bhārata 2.14

yaṃ hi na vyathayanty ete puruṣaṃ puruṣarṣabha
samaduḥkhasukhaṃ dhīraṃ somṛtatvāya kalpate 2.15

nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo.antas tv anayos tattvadarśibhiḥ 2.16

avināśi tu tad viddhi yena sarvam idaṃ tatam
vināśam avyayasyāsyā na kaścit kartum arhati 2.17

antavanta ime dehā nityasyoktāḥ śārīriṇaḥ
anāśinoprimeyasya tasmād yudhyasva bhārata 2.18

ya enaṃ vetti hantāraṃ yaś cainaṃ manyate hatam ubhau tau na vijānīto nāyaṃ hanti na hanyate	2.19
na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvatoyaṃ purāṇo na hanyate hanyamāne śarīre	2.20
vedāvināśīnaṃ nityaṃ ya enam ajam avyayam kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam	2.21
vāsāṃsi jīrṇāni yathā vihāya navāni gṛhṇāti naroparāṇi tathā śarīrāṇi vihāya jīrṇāni anyāni saṃyāti navāni dehī	2.20
nainaṃ chindanti śāstrāṇi nainaṃ dahati pāvakaḥ na cainaṃ kledayanty āpo na śoṣayati mārutaḥ	2.23
acchedyoyam adāhyoyam akledyośoṣya eva ca nityaḥ sarvagataḥ sthāṇur acaloyaṃ sanātanaḥ	2.24
avyaktoyam acintyoyam avikaryoyam ucyate tasmād evaṃ viditvainam nānuśocitum arhasi	2.25
atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtam tathāpi tvaṃ mahābāho naivaṃ śocitum arhasi	2.26
jātasya hi dhruvo mṛtyur dhruvaṃ janma mṛtasya ca tasmād aparihāryerthe na tvaṃ śocitum arhasi	2.27
avyaktādīni bhūtāni vyaktamadhyāni bhārata avyaktanidhanāny eva tatra kā paridevanā	2.28
āścaryavat paśyati kaścīd enam āścaryavad vadati tathaiva cānyaḥ āścaryavac cainam anyaḥ śṛṇoti śrutvāpy enaṃ veda na caiva kaścīd	2.29

dehī nityam avadhyoṃ dehe sarvasya bhārata tasmāt sarvāṇi bhūtāni na tvam śocitum arhasi	2.30
svadharmam api cāvekṣya na vikampitum arhasi dharṃyād dhi yuddhāc chreyonyat kṣatriyasya na vidyate	2.31
yadṛcchayā copapannaṃ svargadvāram apāvṛtam sukhinaḥ kṣatriyāḥ pārtha labhante yuddham idṛśam	2.32
atha cet tvam imaṃ dhārmyaṃ saṅgrāmaṃ na kariṣyasi tataḥ svadharmaṃ kīrtiṃ ca hitvā pāpam avāpsyasi	2.33
akīrtiṃ cāpi bhūtāni kathayiṣyanti tevyayām saṃbhāvitasya cākīrtir maraṇād atiricyate	2.34
bhayād raṇād uparataṃ maṃsyante tvāṃ mahārathāḥ yeṣāṃ ca tvam bahumato bhūtvā yāsyasi lāghavam	2.35
avācyavādāṃś ca bahūn vadiṣyanti tavāhitāḥ nindantas tava sāmartyaṃ tato duḥkhataraṃ nu kim	2.36
hato vā prāpsyasi svargaṃ jivā vā bhokṣyase mahīm tasmād uttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ	2.37
sukhaduḥkhe same kṛtvā lābhālābhau jayājayau tato yuddhāya yujyasva naivaṃ pāpam avāpsyasi	2.38
eṣā tebhīhitā sāṅkhye buddhir yoge tv imāṃ śṛṇu buddhyā yukto yayā pārtha karmabandhaṃ prahāsyasi	2.39
nehābhikramanāśosti pratyavāyo na vidyate svalpam apy asya dharmasya trāyate mahato bhayāt	2.40
vyavasāyātmikā buddhir ekeha kurunandana bahuśākhā hy anantāś ca buddhayovyavasāyinām	2.41
yām imāṃ puṣpitāṃ vācaṃ pravadanty avipaścitaḥ vedavādaratāḥ pārtha nānyad astīti vādinaḥ	2.42

kāmātmānaḥ svargaparā janmakarmaphalapradām kriyāviśeṣabahulāṃ bhogaiśvaryagatiṃ prati	2.43
bhogaiśvaryaprasaktānāṃ tayāpahṛtacetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate	2.44
traiguṇyaviśayā vedā nistraiguṇyo bhavārajuna nirdvandvo nityasatvastho niryogakṣema ātmavān	2.45
yāvān artha udapāne sarvataḥ saṃplutodake tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ	2.46
karmaṇy evādhikāras te mā phaleṣu kadācana mā karmaphalahetur bhūr mā te saṅgostv akarmaṇi	2.47
yogasthaḥ kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate	2.48
dūreṇa hy avaraṃ karma buddhiyogād dhanañjaya buddhau śaraṇam anviccha kṛpaṇāḥ phalahetavaḥ	2.49
buddhiyukto jahātīha ubhe sukṛtaduṣkṛte tasmād yogāya yujyasva yogaḥ karmasu kauśalam	2.50
karmajaṃ buddhiyuktā hi phalaṃ tyaktvā manīṣiṇaḥ janmabandhavinirmuktāḥ padaṃ gacchhanty anāmayam	2.51
yadā te mohakalilaṃ buddhir vyatitariṣyati tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca	2.52
śrutivipratipannā te yadā sthāsyati niścalā samādhāv acalā buddhis tadā yogam avāpsyasi	2.53
arjuna uvāca	
sthitaprajñasya kā bhāṣā samādhisthasya keśava sthitadhīḥ kiṃ prabhāṣeta kim āsīta vrajeta kim	2.54

Srībhagavān uvāca-

- prajahāti yadā kāmān sarvān pārtha manogatān
ātmany evātmanā tuṣṭaḥ sthitaprajñas tadocyate 2.55
- duḥkheṣv anudvignamanāḥ sukheṣu vigataspr̥haḥ
vītarāgabhayakrodhaḥ sthitadhīr munir ucyate 2.56
- yaḥ sarvatrānabhisnehas tattatprāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā 2.57
- yadā saṃharate cāyaṃ kūrmoṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā 2.58
- viśayā vinivartante nirāhārasya dehinaḥ
rasavarjaṃ rasopy asya paraṃ dṛṣṭvā nivartate 2.59
- yatato hy api kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṃ manaḥ 2.60
- tāni sarvāṇi saṃyamya yukta āsīta matparaḥ
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā 2.61
- dhyāyato viśayān puṃsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodhobhijāyate 2.62
- krodhād bhavati saṃmohaḥ saṃmohāt smr̥tibhramaḥ
smr̥tibhramṣād buddhināśo buddhināśāt praṇaśyati 2.63
- rāgadveṣavimuktais tu viśayān indriyaiś caran
ātmavaśyair vidheyātmā prasādam adhigacchati 2.64
- prasāde sarvaduḥkhānāṃ hānir asyopajāyate
prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate 2.65
- nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham 2.66.
- indriyāṇāṃ hi caratāṃ yan manonuidhīyate
tad asya harati prajñāṃ vāyur nāvam ivāmbhasi 2.67

tasmād yasya mahābāho nigr̥hītāni sarvaśaḥ indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā	2.68
yā niśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī yasyāṃ jāgrati bhūtāni sā niśā paśyato muneḥ	2.69
āpūryamāṇam acalapraṭiṣṭhaṃ samudram āpaḥ praviśanti yadvat tadvat kāmā yaṃ praviśanti sarve sa śāntim āpnoti na kāmakāmī	2.70
vihāya kāmān yaḥ sarvān pumāṃś carati niḥspṛhaḥ nirmamo nirahaṃkāraḥ sa śāntim adhigacchati	2.71
eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati sthitvāsyām antakālepi brahmanirvāṇam ṛcchati	2.72

3. Karma yoga

Arjuna uvāca-

jiyāyasī cet karmaṇas te matā buddhir janārdana tat kiṃ karmaṇi ghore māṃ niyojayasi keśava	3.1
vyāmiśreṇeva vākyena buddhiṃ mohayasīva me tad ekaṃ vada niścitya yena śreyoham āpnuyām	3.2

Srībhagavān uvāca-

lokesmin dvidivhā niṣṭhā purā proktā mayānagha jñānayogena sāṅkhyānāṃ karmayogena yoginām	3.3
na karmaṇām anārambhān naiṣkarmyaṃ puruṣośnute na ca saṃnyasanād eva siddhiṃ samadhigacchati	3.4
na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ	3.5

karmendriyāṇi saṃyamya ya āste manasā smaran indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate	3.6
yas tv indriyāṇi manasā niyamyārabhaterjuna karmaindriyaiḥ karmayogam asaktaḥ sa viśiṣyate	3.7
niyataṃ kuru karma tvaṃ karma jyāyo hy akarmaṇaḥ śarīrayātrāpi ca te na prasidhyed akarmaṇaḥ	3.8
yajñārthāt karmaṇonyatra lokoyaṃ karmabandhanaḥ tadārthaṃ karma kaunteya muktasaṅgaḥ samācara	3.9
sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ anena prasaviṣyadhvam eṣa vostv iṣṭakāmadhuk	3.10
devān bhāvayatānena te devā bhāvayantu vaḥ parasparaṃ bhāvayantaḥ śreyaḥ param avāpsyatha	3.11
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ	3.12
yajñāśiṣṭāśinaḥ santo mucyante sarvakiḷbiṣaiḥ bhuñjate te tv aghaṃ pāpā ye pacanty ātmakāraṇāt	3.13
annād bhavanti bhūtāni parjanyaḍ annasaṃbhavaḥ yajñād bhavati parjanyo yajñaḥ karmasamudbhavaḥ	3.14
karma brahmodbhavaṃ viddhi brahmākṣarasamudbhavam tasmāt sarvagataṃ brahma nityaṃ yajñe pratiṣṭhitam	3.15
evaṃ pravartitaṃ cakraṃ nānuvartayatīha yaḥ aghāyur indriyārāmo moghaṃ pārtha sa jīvati	3.16
yas tv ātmaratir eva syād ātmatṛptaś ca mānavaḥ ātmany eva ca saṃtuṣṭas tasya kāryaṃ na vidyate	3.17
naiva tasya kṛtenārtho nākṛteneha kaścana na cāsya sarvabhūteṣu kaścīd arthavyapāśrayaḥ	3.18

tasmād asaktaḥ satataṃ kāryaṃ karma samācara asakto hy ācaran karma param āpnoti pūruṣaḥ	3.19
karmaṇaiva hi saṃsiddhim āsthitā janakādayaḥ lokasaṃgraham evāpi saṃpaśyan kartum arhasi	3.20
yadyad ācarati śreṣṭhas tattad evetaro janaḥ sa yat pramāṇaṃ kurute lokas tad anuvartate	3.21
na me pārthāsti kartavyaṃ triṣu lokeṣu kiṃcana nānavāptam avāptavyaṃ varta eva ca karmaṇi	3.22
yadi hy ahaṃ na varteyaṃ jātu karmaṇy atandritaḥ mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ	3.23
utsīdeyur ime lokā na kuryāṃ karma ced aham saṃkarasya ca kartā syām upahanyām imāḥ prajāḥ	3.24
saktāḥ karmaṇy avidvāṃso yathā kurvanti bhārata kuryād vidvāṃs tathāsaktaś cikīrṣur lokasaṃgraham	3.25
na buddhibhedaṃ janayed ajñānāṃ karmasaṃginām joṣayet sarvakarmāṇi vidvān yuktaḥ samācaran	3.26
prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ ahaṃkāravimūḍhātmā kartāham iti manyate	3.27
tattvavit tu mahābāho guṇakarmavibhāgayoḥ guṇā guṇeṣu vartanta iti matvā na sajjate	3.28
prakṛter guṇasaṃmūḍhāḥ sajjante guṇakarmasu tān akr̥tsnavido mandān kṛtsnavin na vicālayet	3.29
mayi sarvāṇi karmāṇi saṃnyasyādhyātmacetasā nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ	3.30
ye me matam idaṃ nityam anuṣṭhanti mānavāḥ śraddhāvantonasūyanto mucyante tepi karmabhiḥ	3.31

ye tv etad abhyasūyanto nānutiṣṭhanti me matam sarvajñānavimūḍhāṃs tān viddhi naṣṭān acetasaḥ	3.32
sadrśaṃ ceṣṭate svasyāḥ prakṛter jñānavān api prakṛtiṃ yānti bhūtāni nigrahaḥ kiṃ kariṣyati	3.33
indriyasyendriyasyārthe rāgadveṣau vyavasthitau tayor na vaśam āgacchhet tau hy asya paripanthinau	3.34
śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt svadharme nidhanaṃ śreyaḥ paradharmo bhayāvahaḥ	3.35
Arjuna uvāca-	
atha kena prayuktoyaṃ pāpaṃ carati pūruṣaḥ anicchann api vārṣṇeya balād iva niyojitaḥ	3.36
Srībhagavān uvāca-	
kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ mahāśano mahāpāpmā viddhy enam iha vairiṇam	3.37
dhūmenāvriyate vanhir yathādarśo malena ca yatholbenāvṛto garbhas tathā tenedam āvṛtam	3.38
āvṛtaṃ jñānam etena jñānino nityavairiṇā kāmarupeṇa kaunteya duṣpūreṇānalena ca	3.39
indriyāṇi mano buddhir asyādhiṣṭhānam ucyate etair vimohayatya eṣa jñānam āvṛtya dehinam	3.40
tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha pāpmānaṃ prajahi hy enaṃ jñānavijñānanāśanam	3.41
indriyāṇi parāṇy āhur indriyebhyaḥ paraṃ manaḥ manasas tu parā buddhir yo buddheḥ paratas tu saḥ	3.42
evaṃ buddheḥ paraṃ buddhvā saṃstabhyātmānam ātmanā jahi śatruṃ mahābāho kāmarūpaṃ durāsadam	3.43

4. Jñāna yoga

Srībhagavān uvāca-

imaṃ vivasvate yogaṃ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākavebravīt 4.1

evaṃ paramparāprāptam imaṃ rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ paraṃtapa 4.2

sa evāyaṃ mayā tēdya yogaḥ proktaḥ purātanaḥ
bhaktosi me sakhā ceti rahasyaṃ hy etad uttamam 4.3

Arjuna uvāca-

aparaṃ bhavato janma paraṃ janma vivasvataḥ
katham etad vijānīyāṃ tvam ādau proktavān iti 4.4

Srībhagavān uvāca-

bahūni me vyatītāni janmāni tava cārjuna
tāny ahaṃ veda sarvāṇi na tvaṃ vettha paraṃtapa 4.5

ajopi sann avyayātmā bhūtānām īśvaropi san
prakṛtiṃ svām adhiṣṭhāya saṃbhavāmy ātmamāyayā 4.6

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṃ sṛjāmy aham 4.7

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām
dharmasaṃsthāpanārthāya saṃbhavāmi yuge yuge 4.8

janma karma ca me divyam evaṃ yo vetti tattvataḥ
tyaktvā dehaṃ punarjanma naiti mām eti sorjuna 4.9

vītarāgabhayakrodhā manmayā mām upāsritāḥ
bahavo jñānatapasā pūtā madbhāvam āgatāḥ 4.10

ye yathā māṃ prapadyante tāṃs tathaiva bhajāmy aham mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ	4.11
kāṃkṣantaḥ karmaṇāṃ siddhiṃ yajanta iha devatāḥ kṣipraṃ hi mānuṣe loke siddhir bhavati karmajā	4.12
cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ tasya kartāram api māṃ vidhy akartāram avyayam	4.13
na māṃ karmāṇi limpanti na me karmaphale sprhā iti māṃ yobhijānāti karmabhir na sa badhyate	4.14
evaṃ jñātvā kṛtaṃ karma pūrvair api mumukṣubhiḥ kuru karmaiva tasmāt tvaṃ pūrvaiḥ pūrvataraṃ kṛtam	4.15
kiṃ karma kimakarmeti kavayopy atra mohitāḥ tat te karma pravakṣyāmi yaj jñātvā mokṣyaseśubhāt	4.16
karmaṇo hy api boddhavyaṃ boddhavyaṃ ca vikarmaṇaḥ akarmaṇaś ca boddhavyaṃ gahanā karmaṇo gatiḥ	4.17
karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt	4.18
yasya sarve samārambhāḥ kāmasaṃkalpavarjitāḥ jñānāgnidagdhakarmāṇaṃ tam āhuḥ paṇḍitaṃ budhāḥ	4.19
tyaktvā karmaphalāsaṅgaṃ nityatṛpto nirāśrayaḥ karmaṇy abhipravṛttopi naiva kiṃcit karoti saḥ	4.20
nirāśir yatacittātmā tyaktasarvaparigrahaḥ śārīraṃ kevalaṃ karma kurvan nāpnoti kilbiṣam	4.21
yadṛcchālābhasaṃtuṣṭo dvandvātīto vimatsaraḥ samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate	4.22
gatasaṅgasya muktasya jñānāvasthitacetasaḥ yajñāyācarataḥ karma samagraṃ pravilīyate	4.23

brahmārpaṇaṃ brahma havir brahmāgnau brahmaṇā hutam brahmaiva tena gantavyaṃ brahmakarmasamādhinā	4.24
daivam evāpare yajñāṃ yoginaḥ paryupāsate brahmāgnāv apare yajñāṃ yajñenaivopajuvhati	4.25
śrotrādīnīndriyāṅy anye saṃyamāgniṣu juvhati śabdādīn viśayān anya indriyāgniṣu juvhati	4.26
sarvāṅīndriyakarmāṅi prāṇakarmāṅi cāpare ātmasaṃyamayogāgnau juvhati jñānadīpīte	4.27
dravyayajñās tapoyajñā yogayajñās tathāpare svādhyāyajñānayajñās ca yatayaḥ saṃśitavratāḥ	4.28
apāne juvhati prāṇaṃ prāṇepānaṃ tathāpare prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ	4.29
apare niyatāhārāḥ prāṇān prāṇeṣu juvhati sarvepy ete yajñāvido yajñakṣapitakalmaṣāḥ	4.30
yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam nāyaṃ lokosty ayajñasya kutonyaḥ kurusattama	4.31
evaṃ bahuvīdhā yajñā vitatā brahmaṇo mukhe karmajān viddhi tān sarvān evaṃ jñātvā vimokṣyase	4.32
śreyān dravyamayād yajñāḥ jñānayajñāḥ paraṃtapa sarvaṃ karmākhilaṃ pārtha jñāne parisamāpyate	4.33
tad viddhi praṇipātena paripraśnena sevayā upadekṣyanti te jñānaṃ jñāninas tattvadarśinaḥ	4.34
yaj jñātvā na punar moham evaṃ yāsyasi pāṇḍava yena bhūtāny aśeṣeṇa drakṣyasi ātmany atho mayi	4.35
api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ sarvaṃ jñānaplavenaiva vṛjinaṃ saṃtariṣyasi	4.36

yathaidhāṃsi samiddhognir bhasmasāt kuruterjuna jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā	4.37
na hi jñānena sadṛśaṃ pavitram iha vidyate tat svayaṃ yogasaṃsiddhaḥ kālenātmani vindati	4.38
śraddhāvāṃ! labhate jñānaṃ tatparaḥ saṃyatendriyaḥ jñānaṃ labdhvā parāṃ śāntim acireṇādhighacchati	4.39
ajñāś cāśraddadhānāś ca saṃśayātmā vinaśyati nāyaṃ lokosti na paro na sukhaṃ saṃśayātmanaḥ	4.40
yogasaṃnyastakarmāṇaṃ jñānasaṃchinnasaṃśayam ātmavantaṃ na karmāṇi nibadhnanti dhanamjaya	4.41
tasmād ajñānasañbhūtaṃ hṛtsthaṃ jñānāsinātmanaḥ chittvainam saṃśayaṃ yogam ātiṣṭhottiṣṭha bhārata	4.42

5. Karma-Sanyāsa yoga

Arjuna uvāca-

saṃnyāsaṃ karmaṇāṃ kṛṣṇa punar yogaṃ ca śaṃsasi yac chreya etayor ekaṃ tan me brūhi suniścitam	5.1
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Srībhagavān uvāca-

saṃnyāsaḥ karmayogaś ca niḥśreyasakarāv ubhau tayos tu karmasaṃnyāsāt karmayogo viśiṣyate	5.2
jñeyaḥ sa nityasaṃnyāsī yo na dveṣṭi na kāṅkṣati nirdvandvo hi mahābāho sukhaṃ bandhāt pramucyate	5.3
sāṃkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ ekam apy āsthitaḥ samyag ubhayor vindate phalam	5.4
yat sāṃkhyaiḥ prāpyate sthānaṃ tad yogair api gamyate ekaṃ sāṃkhyam ca yogaṃ ca yaḥ paśyati sa paśyati	5.5

saṃnyāsas tu mahābāho duḥkham āptum ayogataḥ yogayukto munir brahma nacireṇādhigacchati	5.6
yogayukto vísuddhātmā vijitātmā jitendriyaḥ sarvabhūtātmabhūtātmā kurvann api na lipyate	5.7
naiva kiṃcit karomīti yukto manyeta tattvavit paśyañ śrīṇvan spṛśaṅ jighrann aśnan gacchan svapaṅ śvasan	5.8
pralapan visṛjan gṛhṇann unmiṣan nimiṣann api indriyāñīndriyārtheṣu vartanta iti dhārayan	5.9
brahmaṇy ādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ lipyate na sa pāpena padmapatram ivāmbhasā	5.10
kāyena manasā buddhyā kevalair indriyair api yoginaḥ karma kurvanti saṅgaṃ tyaktvātmaśuddhaye	5.11
yuktaḥ karmaphalaṃ tyaktvā śāntim āpnoti naiṣṭhikīm ayuktaḥ kāmakāreṇa phale saktō nibadhyate	5.12
sarvakarmāṇi manasā saṃnyasyāste sukhaṃ vaśī navadvāre pure dehī naiva kurvan na kārayan	5.13
na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ na karmaphalasaṃyogaṃ svabhāvas tu pravartate	5.14
nādatte kasyacit pāpaṃ na caiva sukṛtaṃ vibhuḥ ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ	5.15
jñānena tu tad ajñānaṃ yeṣāṃ nāśitam ātmanaḥ teṣāṃ ādityavaj jñānaṃ prakāśayati tat param	5.16
tadbuddhayas tadātmānas tanniṣṭhās tatparāyaṇāḥ gacchanty apunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ	5.17
vidyāvinayasaṃpanne brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ	5.18

ihaiva tair jitaḥ sargo yeṣāṃ sāmye sthitaṃ manaḥ nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ	5.19
na prahr̥ṣyet priyaṃ prāpya nodvijet prāpya cāpriyam sthirabuddhir asaṃmūḍho brahmavid brahmaṇi sthitaḥ	5.20
bāhyasparśeṣv asaktātmā vindaty ātmani yat sukham sa brahmayogayuktātmā sukham akṣayam aśnute	5.21
ye hi saṃsparśajā bhogā duḥkhayonaya eva te ādyantavantaḥ kaunteya na teṣu ramate budhaḥ	5.22
śaknotīhaiva yaḥ soḍhuṃ prāk śarīravimokṣaṇāt kāmakrodhbhavaṃ vegaṃ sa yuktaḥ sa sukḥī naraḥ	5.23
yontaḥsukhontarārāmas tathāntarjyotir eva yaḥ sa yogī brahmanirvāṇaṃ brahmabhūtodhigacchati	5.24
labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ	5.25
kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām abhito brahmanirvāṇaṃ vartate viditātmanām	5.26
sparśān kṛtvā bahir bāhyāṃś cakṣuś caivāntare bhruvoḥ prāṇāpānau samau kṛtvā nāsābhyantarcāriṇau	5.27
yatendriyamanobuddhirmunir mokṣaparāyaṇaḥ vigatecchābhayakrodho yaḥ sadā mukta eva saḥ	5.28
bhoktāraṃ yajñatapasāṃ sarvalokamaheśvaram suhṛdaṃ sarvabhūtānāṃ jñātvā māṃ śāntim ṛcchati	5.29

6. Dhyana yoga or Atma saṁnyama yoga

Srībhagavān uvāca-

- anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ
sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ 6.1
- yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava
na hy asaṁnyastasaṁkalpo yogī bhavati kaścana 6.2
- ārurukṣor muner yogaṁ karma kāraṇam ucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate 6.3
- yadā hi nendriyārtheṣu na karmasv anuśajjate
sarvasaṁkalpasamaṁnyāsī yogārūḍhas tadocyate 6.4
- uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ 6.5
- bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ
anātmanas tu śatrutve vartetātmaiva śatruvat 6.6
- jitātmanaḥ praśāntasya paramātmā samāhitaḥ
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ 6.7
- jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ
yukta ity ucyate yogī samaloṣṭāśmakāñcanaḥ 6.8
- suhṛṇmitrāryudāsīnamadhyasthadveṣyabandhuṣu
sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate 6.9
- yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśīr aparigrahaḥ 6.10
- śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ
nātyucchritaṁ nātinīcaṁ cailājinakuśottaram 6.11
- tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ
upaviśyāsane yuñjyād yogam ātmaviśuddhaye 6.12

samaṃ kāyaśirogrīvaṃ dhārayann acalaṃ sthiraḥ saṃprekṣya nāsikāgraṃ svaṃ diśaś cānavalokayan	6.13
praśāntātmā vigatabhīr brahmacārivrate sthitaḥ manaḥ saṃyama maccitto yukta āsīta matparaḥ	6.14
yuñjann evaṃ sadātmānaṃ yogī niyatamānasaḥ śāntiṃ nirvāṇaparamāṃ matsaṃsthāṃ adhigacchati	6.15
nātyaśnatas tu yogosti na caikāntam anaśnataḥ na cātisvapnaśīlasya jāgrato naiva cārjuna	6.16
yuktāhāravihārasya yuktaceṣṭasya karmasu yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ	6.17
yadā viniyataṃ cittam ātmany evāvatiṣṭhate niḥspṛhaḥ sarvakāmebhyo yukta ity ucyate tadā	6.18
yathā dīpo nivāstho neṅgate sopamā smṛtā yogino yatacittasya yuñjato yogam ātmanaḥ	6.19
yatroparamate cittaṃ niruddhaṃ yogasevayā yatra caivātmanātmānaṃ paśyann ātmani tuṣyati	6.20
sukham ātyantikaṃ yat tad buddhigrāhyam atīndriyam vetti yatra na caivāyaṃ sthitaś calati tattvataḥ	6.21
yaṃ labdhvā cāparaṃ lābhaṃ manyate nādhikaṃ tataḥ yasmin sthito na duḥkhena guruṇāpi vicālyate	6.22
taṃ vidyād.h duḥkhasaṃyogaviyogaṃ yogasaṃjñitam sa niścayena yoktavyo yogonirviṇṇacetasā	6.23
saṅkalpaprabhavān kāmāṃs tyaktvā sarvān aśeṣataḥ manasaivendriyagrāmaṃ viniyama samantataḥ	6.24
śanaiḥ śanair upamed buddhyā dhṛtigṛhītayā ātmasaṃsthaṃ manaḥ kṛtvā na kiṃcid api cintayet	6.25

yato yato niścarati manaś cañcalam asthiram tatas tato niyamyaitad ātmany eva vaśaṃ nayet	6.26
praśāntamanasaṃ hy enaṃ yoginaṃ sukham uttamam upaiti śāntarajasaṃ brahmabhūtam akalmaṣam	6.27
yuñjann evaṃ sadātmānaṃ yogī vigatakalmaṣaḥ sukhena brahmasaṃsparśam atyantam sukham aśnute	6.28
sarvabhūtaṣṭham ātmānaṃ sarvabhūtāni cātmani īkṣate yogayuktātmā sarvatra samadarśanaḥ	6.29
yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati	6.30
sarvabhūtaṣṭhitaṃ yo māṃ bhajaty ekatvam āsthitaḥ sarvathā vartamānopi sa yogī mayi vartate	6.31
ātmaupamyena sarvatra samaṃ paśyati yorjuna sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ	6.32
Arjuna uvāca-	
yoyaṃ yogas tvayā proktaḥ sāmyena madhusūdana etasyāhaṃ na paśyāmi cañcalatvāt sthitiṃ sthirām	6.33
cañcalaṃ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham tasyāhaṃ nigrahaṃ manye vāyor iva suduṣkaram	6.34
Srībhagavān uvāca-	
asañśayaṃ mahābāho mano durnigrahaṃ calam abhyāsenā tu kaunteya vairāgyeṇa ca gṛhyate	6.35
asaṃyatātmanā yogo duṣprāpa iti me matiḥ vaśyātmanā tu yatatā śakyovāptum upāyataḥ	6.36
Arjuna uvāca-	
ayatiḥ śraddhayopeto yogāc calitamānasaḥ aprāpya yogasaṃsiddhiṃ kām gatiṃ kṛṣṇa gacchati	6.37

kacchin nobhayavibhraṣṭaś chinnābhram iva naśyati
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi 6.38

etan me saṃśayaṃ kṛṣṇa chettum arhasy aśeṣataḥ
tvadanyaḥ saṃśayasyāśya chettā na hy upapadyate 6.39

Srībhagavān uvāca-

pārtha naiveha nāmutra vināśas tasya vidyate
na hi kalyāṇakṛt kaścid durgatiṃ tāta gacchati 6.40

prāpya puṇyakṛtāṃ lokān uṣitvā śāśvatīḥ samāḥ
śucinām śrīmatām gehe yogabhraṣṭobhijāyate 6.41

athavā yoginām eva kule bhavati dhīmatām
etad dhi durlabhataraṃ loke janma yad īdṛśam 6.42

tatra taṃ buddhisamyogaṃ labhate paurvadehikam
yatate ca tato bhūyaḥ saṃsiddhau kurunandana 6.43

pūrvābhyāsenā tenaiva hriyate hy avaśopi saḥ
jijñāsur api yogasya śabdabrahmātivartate 6.44

prayatnād yatamānas tu yogī saṃsuddhakilbiṣaḥ
anekajanmasaṃsiddhas tato yāti parām gatim 6.45

tapasvibhyodhiko yogī jñānibhyopi matodhikaḥ
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna 6.46

yoginām api sarveṣāṃ madgatenāntarātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ 6.47

7.Vijñāna yoga

Srībhagavān uvāca-

- mayy āsaktamanāḥ pārtha yogaṃ yuñjan madāśrayaḥ
asaṃśayaṃ samagraṃ māṃ yathā jñāsyasi tac chr̥ṇu 7.1
- jñānaṃ tehaṃ savijñānam idaṃ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo.anyaj jñātavyam avaśiṣyate 7.2
- manuṣyāṇāṃ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānāṃ kaścīn māṃ vetti tattvataḥ 7.3
- bhūmir āponalo vāyuḥ khaṃ mano buddhir eva ca
ahaṃkāra itīyaṃ me bhinnā prakṛtir aṣṭadhā 7.4
- apareyam itas tvanyāṃ prakṛtiṃ viddhi me parām
jīvabhūtāṃ mahābāho yayedaṃ dhāryate jagat 7.5
- etadyonīni bhūtāni sarvāṇīty upadhāraya
ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā 7.6
- mattaḥ parataraṃ nānyat kiṃcid asti dhanaṃjaya
mayi sarvam idaṃ protaṃ sūtre maṇigaṇā iva 7.7
- raso.aham apsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauraṣaṃ nṛṣu 7.8
- puṇyo gandhaḥ pṛthivyāṃ ca tejas cāsmi vibhāvasau
jīvanaṃ sarvabhūteṣu tapaś cāsmi tapasviṣu 7.9
- bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam
buddhir buddhimatām asmi tejas tejasvinām aham 7.10
- balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitam
dharmāvīruddho bhūteṣu kāmo.asmi bharatarṣabha 7.11.
- ye caiva sātvikā bhāvā rājasās tāmasās ca ye
matta eveti tān viddhi na tv ahaṃ teṣu te mayi 7.12

tribhir guṇamayair bhāvair ebhiḥ sarvam idaṃ jagat mohitaṃ nābhijānāti mām ebhyaḥ param avyayam	7.13
daivī hy eṣā guṇamayī mama māyā duratyayā mām eva ye prapadyante māyām etāṃ taranti te	7.14
na māṃ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ māyayāpahṛtajñānā āsurāṃ bhāvam āśritāḥ	7.15
caturvidhā bhajante māṃ janāḥ sukṛtinorjuna ārto jijñāsur arthārthī jñānī ca bharatarṣabha	7.16
teṣāṃ jñānī nityayukta ekabhaktir viśiṣyate priyo hi jñāninotyartham ahaṃ sa ca mama priyaḥ	7.17
udārāḥ sarva evaite jñānī tv ātmaiva me matam āsthitaḥ sa hi yuktātmā mām evānuttamāṃ gatim	7.18
bahūnāṃ janmanām ante jñānavān māṃ prapadyate vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ	7.19
kāmais tais tair hṛtajñānāḥ prapadyantenyadevatāḥ taṃ taṃ niyamam āsthāya prakṛtyā niyatāḥ svayā	7.20
yo yo yāṃ yāṃ tanuṃ bhaktaḥ śraddhayārcitum icchati tasya tasyācalāṃ śraddhāṃ tām eva vidadhāmy aham	7.21
sa tayā śraddhayā yuktas tasyārādhanam īhate labhate ca tataḥ kāmān mayaivaḥ vihitān hi tān	7.22
antavat tu phalaṃ teṣāṃ tad bhavaty alpamedhasām devān devayajo yānti madbhaktā yānti mām api	7.23
avyaktaṃ vyaktim āpannaṃ manyante mām abuddhayaḥ paraṃ bhāvam ajānanto mamāvyayam anuttamam	7.24
nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ mūḍhoyaṃ nābhijānāti loko mām ajam avyayam	7.25

vedāhaṃ samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana	7.26
icchādveṣasamutthena dvandvamohena bhārata sarvabhūtāni saṃmohaṃ sarge yānti paraṃtapa	7.27
yeṣāṃ tv antagataṃ pāpaṃ janānāṃ puṇyakarmaṇām te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ	7.28
jarāmaraṇamokṣāya mām āśritya yatanti ye te brahma tad viduḥ kṛtsnam adhyātmaṃ karma cākhillam	7.29
sādhibhūtādhidivaṃ mām sādhiyajñaṃ ca ye viduḥ prayānakālepi ca mām te vidur yuktacetasaḥ	7.30

8. Akṣhara brahma yoga

Arjuna uvāca-

kiṃ tad brahma kim adhyātmaṃ kiṃ karma puruṣottama adhighbhūtaṃ ca kiṃ proktam adhidaivaṃ kim ucyate	8.1
adhiyajñaḥ kathaṃ kotra dehesmin madhusūdana prayānakāle ca kathaṃ jñeyosi niyatātmabhiḥ	8.2

Srībhagavān uvāca-

akṣaraṃ brahma paramaṃ svabhāvodhyātmam ucyate bhūtabhāvodbhavaakaro visargaḥ karmasaṃjñitaḥ	8.3
adhighbhūtaṃ kṣaro bhāvaḥ puruṣaś cādhidivaivatam adhiyajñoham evātra dehe dehabhṛtām vara	8.4
antakāle ca mām eva smaran muktvā kalevaram yaḥ prayāti sa madbhāvaṃ yāti nāsty atra saṃśayaḥ	8.5

yaṃ yaṃ vāpi smaran bhāvaṃ tyajaty ante kalevaram taṃ tam evaiti kaunteya sadā tadbhāvabhāvitaḥ	8.6
tasmāt sarveṣu kāleṣu mām anusmara yudhya ca mayy arpitamanobuddhir mām evaiṣyasy asaṃśayaḥ	8.7
abhyāsayogayuktena cetasā nānyagāminā paramaṃ puruṣaṃ divyaṃ yāti pārthānucintayan	8.8
kaviṃ purāṇam anusāsītāraṃ aṇor aṇīyāṃsam anusmared yaḥ sarvasya dhātāram acintyarūpaṃ ādityavarṇaṃ tamasah parastāt	8.9
prayānakāle manasācalena bhaktyā yukto yogabalena caiva bhruvor madhye prāṇam āveśya samyak sa taṃ paraṃ puruṣam upaiti divyam	8.10
yad akṣaraṃ vedavido vadanti viśanti yad yatayo vītarāgāḥ yad icchanto brahmacaryaṃ caranti tat te padaṃ saṃgrahaṇa pravakṣye	8.11
sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām	8.12
om ity ekākṣaraṃ brahma vyāharan mām anusmaran yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim	8.13
ananyacetāḥ satataṃ yo mām smarati nityaśaḥ tasyāhaṃ sulabhaḥ pārtha nityayuktasya yoginaḥ	8.14
mām upetya punarjanma duḥkhālayam aśāsvatam nāpnuvanti mahātmānaḥ saṃsiddhiṃ paramāṃ gatāḥ	8.15
ā brahmabhuvanāl lokāḥ punarāvartinorjuna mām upetya tu kaunteya punarjanma na vidyate	8.16

sahasrayugaparyantam ahar yad brahmaṇo viduḥ rātriṃ yugasahasrāntāṃ te.ahorātravido janāḥ	8.17
avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame rātryāgame pralīyante tatraivāvyaktasaṃjñake	8.18
bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate rātryāgamevaśaḥ pārtha prabhavaty aharāgame	8.19
paras tasmāt tu bhāvonyovyaktovyaktāt sanātanaḥ yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati	8.20
avyaktokṣara ity uktas tam āhuḥ paramāṃ gatim yaṃ prāpya na nivartante tad dhāma paramaṃ mama	8.21
puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā yasyāntaḥsthāni bhūtāni yena sarvam idaṃ tatam	8.22
yatra kāle tv anāvṛttim āvṛttiṃ caiva yoginaḥ prayātā yānti taṃ kālāṃ vakṣyāmi bharatarṣabha	8.23
agnir jotir ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam tatra prayātā gacchanti brahma brahmavido janāḥ	8.24
dhūmo rātris tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam tatra cāndramasaṃ jyotir yogī prāpya nivartate	8.25
śuklākṛṣṇe gatī hy ete jagataḥ śāśvate mate ekayā yāty anāvṛttim anyayāvartate punaḥ	8.26
naite sṛtī pārtha jānan yogī muhyati kaścana tasmāt sarveṣu kāleṣu yogayukto bhavārjuna	8.27
vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yat puṇyaphalaṃ pradiṣṭam atyeti tat sarvam idaṃ viditvā yogī paraṃ sthānam upaiti cādyam	8.28

9. Rājavidyā rājaguhya yoga

Srībhagavān uvāca-

- idaṃ tu te guhyatamaṃ pravakṣyāmy anasūyave
jñānaṃ vijñānasahitaṃ yaj jñātvā mokṣyaseśubhāt 9.1
- rājavidyā rājaguhyaṃ pavitram idam uttamam
pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartum avyayam 9.2
- aśraddadhānāḥ puruṣā dharmasyāsya paraṃtapa
aprāpya māṃ nivartante mṛtyusaṃsāravartmani 9.3
- mayā tatam idaṃ sarvaṃ jagad avyaktamūrtinā
matsthāni sarvabhūtāni na cāhaṃ teṣv avasthitaḥ 9.4
- na ca matsthāni bhūtāni paśya me yogam aiśvaram
bhūtabhṛṇ na ca bhūtaṣtho mamātmā bhūtabhāvanaḥ 9.5
- yathākāśasthito nityaṃ vāyuḥ sarvatrago mahān
tathā sarvāṇi bhūtāni matsthānīty upadhāraya 9.6
- sarvabhūtāni kaunteya prakṛtiṃ yānti māmikām
kalpakṣaye punas tāni kalpādau visṛjāmy aham 9.7
- prakṛtiṃ svām avaṣṭabhya visṛjāmi punaḥ punaḥ
bhūtagrāmam imaṃ kṛtsnam avaśaṃ prakṛter vaśāt 9.8
- na ca māṃ tāni karmāṇi nibadhnanti dhanaṃjaya
udāsīnavad āsīnam asaktaṃ teṣu karmasu 9.9
- mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate 9.10
- avajānanti māṃ mūḍhā mānuṣīṃ tanum āśritam
paraṃ bhāvam ajānanto mama bhūtaṃmaheśvaram 9.11
- moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīm āsurīṃ caiva prakṛtiṃ mohinīṃ śritāḥ 9.12

mahāt mānas tu māṃ pārtha daivīm prakṛtim āsritāḥ bhajanty ananyamanaso jñātvā bhūtādim avyayam	9.13
satataṃ kīrtayanto māṃ yatantaś ca dṛḍhavrataḥ namasyantaś ca māṃ bhaktyā nityayuktā upāsate	9.14
jñānayajñena cāpy anye yajanto mām upāsate ekatvena pṛthaktvena bahudhā viśvatomukham	9.15
ahaṃ kratur ahaṃ yajñāḥ svadhāham aham auśadham mantra.aham aham evājyam aham agnir ahaṃ hutam	9.16
pitāham asya jagato mātā dhātā pitāmahaḥ vedyaṃ pavitram oṃkāra ṛk sāma yajur eva ca	9.17
gatir bhartā prabhuḥ sāksī nivāsaḥ śaraṇaṃ suhṛt prabhavaḥ pralayaḥ sthānaṃ nidhānaṃ bijam avyam	9.18
tapāmy aham ahaṃ varṣaṃ nigṛṇhāmy utsṛjāmi ca amṛtaṃ caiva mṛtyuś ca sad asac cāham arjuna	9.19
traividyā māṃ somapāḥ pūtapāpā yajñair iṣṭvā svargatiṃ prārthayante te puṇyam āsādy surendralokaṃ āsnanti divyān divi devabhogān	9.20
te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martyalokaṃ viśanti evaṃ trayīdharmam anuprapannā gatāgataṃ kāmakāmā labhante	9.21
ananyāś cintayanto māṃ ye janāḥ paryupāsate teṣāṃ nityābhilyuktānāṃ yogakṣemaṃ vahāmy aham	9.22
yepy anyadevatābhaktā yajante śraddhayānvitāḥ tepi mām eva kaunteya yajanty avidhipūrvakam	9.23
ahaṃ hi sarvayajñānāṃ bhoktā ca prabhur eva ca na tu mām abhijānanti tattvenātaś cyavanti te	9.24

yānti devavratā devān pitṛn yānti pitṛvratāḥ bhūtāni yānti bhūtejyā yānti madyājīnopi mām	9.25
patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati tad ahaṃ bhaktyupahṛtam aśnāmi prayatātmanaḥ	9.26
yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat yat tapasyasi kaunteya tat kuruṣva madarpaṇam	9.27
śubhāśubhaphalair evaṃ mokṣyase karmabandhanaiḥ saṃnyāsayogayuktātmā vimukto mām upaiśyasi	9.28
samohaṃ sarvabhūteṣu na me dveṣyosti na priyaḥ ye bhajanti tu māṃ bhaktyā mayi te teṣu cāpy aham	9.29
api cet sudurācāro bhajate mām ananyabhāk sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ	9.30
kṣipraṃ bhavati dharmātmā śāśvacchāntiṃ nigacchati kaunteya pratijānīhi na me bhaktaḥ praṇaśyati	9.31
māṃ hi pārtha vyapāśritya yepi syuḥ pāpayonayaḥ striyo vaiśyās tathā śūdrās tepi yānti parāṃ gatim	9.32
kiṃ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā anityam asukhaṃ lokam imaṃ prāpya bhajasva mām	9.33
manmanā bhava madbhakto madyājī māṃ namaskuru mām evaiśyasi yuktvaivam ātmānaṃ matparāyaṇaḥ	9.34

10. Vibhūti - vistara yoga

Srībhagavān uvāca-

bhūya eva mahābāho śṛṇu me paramaṃ vacaḥ yat tehaṃ prīyamāṇāya vakṣyāmi hitakāmyayā	10.1
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na me viduḥ suragaṇāḥ prabhavaṃ na maharṣayaḥ aham ādir hi devānāṃ maharṣiṇāṃ ca sarvaśaḥ	10.2
yo mām ajam anādiṃ ca vetti lokamaheśvaram asaṃmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate	10.3
buddhir jñānam asaṃmohaḥ kṣamā satyaṃ damaḥ śamaḥ sukhaṃ duḥkhaṃ bhavobhāvo bhayaṃ cābhayaṃ eva ca	10.4
ahiṃsā samatā tuṣṭis tapo dānaṃ yaśoayaśaḥ bhavanti bhāvā bhūtānāṃ matta eva pṛthagvidhāḥ	10.5
maharṣayaḥ sapta pūrve catvāro manavas tathā madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ	10.6
etāṃ vibhūtiṃ yogaṃ ca mama yo vetti tattvataḥ sovikampena yogena yujyate nātra saṃśayaḥ	10.7
ahaṃ sarvasya prabhavo mattaḥ sarvaṃ pravartate iti matvā bhajante mām budhā bhāvasamanvitāḥ	10.8
maccittā madgataprāṇā bodhayantaḥ parasparam kathayantaś ca mām nityaṃ tuṣyanti ca ramanti ca	10.9
teṣāṃ satatayuktānāṃ bhajatāṃ pṛtipūrvakam dadāmi buddhiyogaṃ taṃ yena mām upayānti te	10.10
teṣāṃ evānukampārtham aham ajñānajaṃ tamaḥ nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā	10.11
<i>Arjuna uvāca-</i>	
paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān puruṣaṃ śāśvataṃ divyaṃ ādidevam ajaṃ vibhum	10.12
āhus tvām ṛṣayaḥ sarve devarṣir nāradas tathā asito devalo vyāsaḥ svayaṃ caiva bravīṣi me	10.13

sarvam etad ṛtaṃ manye yan māṃ vadasi keśava na hi te bhagavan vyaktiṃ vidur devā na dānavāḥ	10.14
svayam evātmanātmānaṃ vettha tvaṃ puruṣottama bhūtabhāvana bhūteśa devadeva jagatpate	10.15
vaktum arhasy aśeṣeṇa divyā hy ātmavibhūtayaḥ yābhir vibhūtibhir lokān imāṃs tvaṃ vyāpya tiṣṭhasi	10.16
kathaṃ vidyām ahaṃ yogiṃs tvāṃ sadā paricintayan keṣu keṣu ca bhāveṣu cintyosi bhagavan mayā	10.17
vistareṇātmano yogaṃ vibhūtiṃ ca janārdana bhūyaḥ kathaya tṛptir hi śṛṇvato nāsti memṛtam	10.18
śrībhagavān uvāca	
hanta te kathayiṣyāmi divyā hy ātmavibhūtayaḥ prādhānyataḥ kuruśreṣṭha nāsty anto vistarasya me	10.19
aham ātmā guḍākeśa sarvabhūtāśayasthitaḥ aham ādīś ca madhyaṃ ca bhūtānām anta eva ca	10.20
ādityānām ahaṃ viṣṇur jyotiṣāṃ ravir aṃśumān maṛīcir marutām asmi nakṣatrāṇām ahaṃ śaśī	10.21
vedānāṃ sāmavedosmi devānām asmi vāsavaḥ indriyāṇāṃ manaś cāsmi bhūtānām asmi cetanā	10.22
rudrāṇāṃ śaṃkaraś cāsmi vitteśo yakṣarakṣasām vasūnāṃ pāvakaś cāsmi meruḥ śikhariṇām aham	10.23
purodhasāṃ ca mukhyaṃ māṃ viddhi pārtha bṛhaspatim senānīnām ahaṃ skandaḥ sarasām asmi sāgaraḥ	10.24
maharṣiṇāṃ bhṛgur ahaṃ girām asmy ekam akṣaram yajñānāṃ japayajñosmi sthāvarāṇāṃ himālayaḥ	10.25

asvatthaḥ sarvavr̥kṣāṇāṃ devar̥ṣiṇāṃ ca nāradaḥ gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo munīḥ	10.26
uccaiḥśravasam asvānāṃ viddhi mām amṛtodbhavam airāvataṃ gajendrāṇāṃ narāṇāṃ ca narādhipam	10.27
āyudhānām ahaṃ vajraṃ dhenūnām asmi kāmadhuk prajanaś cāsmi kandarpaḥ sarpāṇām asmi vāsukiḥ	10.28
anantaś cāsmi nāgānāṃ varuṇo yādasām aham pitṛṇām aryamā cāsmi yamaḥ saṃyamatām aham	10.29
pralhādaś cāsmi daityānāṃ kālaḥ kalayatām aham mṛgāṇāṃ ca mṛgendrohaṃ vainateyaś ca pakṣiṇām	10.30
pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham jhaṣāṇāṃ makaraś cāsmi strotasām asmi jāhnavī	10.31
sargāṇām ādir antaś ca madhyaṃ caivāham arjuna adhyātmavidyā vidyānāṃ vādaḥ pravadatām aham	10.32
akṣarāṇām akārosmi dvandvaḥ sāmāsikasya ca aham evākṣayaḥ kālo dhātāhaṃ viśvatomukhaḥ	10.33
mṛtyuḥ sarvaharaś cāham udbhavaś ca bhaviṣyatām kīrtiḥ śrīr vāk ca nārīṇāṃ smṛtir medhā dhṛtiḥ kṣamā	10.34
bṛhatsāma tathā sāmnaṃ gāyatrī chandasām aham māsānāṃ mārgasīrṣoḥam ṛtūnāṃ kusumākaraḥ	10.35
dyutaṃ chalayatām asmi tejas tejasvinām aham jayosmi vyavasāyosmi sattvaṃ sattvavatām aham	10.36
vṛṣṇiṇāṃ vāsudevosmi pāṇḍavānāṃ dhanam̐jayaḥ munīnām apy ahaṃ vyāsaḥ kavīnām uśanā kavīḥ	10.37
daṇḍo damayatām asmi nītir asmi jigīṣatām maunaṃ caivāsmi guhyānāṃ jñānaṃ jñānavatām aham	10.38

yac cāpi sarvabhūtānāṃ bījaṃ tad aham arjuna na tad asti vinā yat syān mayā bhūtaṃ carācaram	10.39
nāntosti mama divyānāṃ vibhūtīnāṃ paraṃtapa eṣa tūddeśataḥ prokto vibhūter vistaro mayā	10.40
yad yad vibhūtimat sattvaṃ śrīmad ūrjitam eva vā tat tad evāvagaccha tvaṃ mama tejoṃśasaṃbhavam	10.41
athavā bahunaitena kiṃ jñātena tavārjuna viṣṭabhyāham idaṃ kṛtsnam ekāṃśena sthito jagat	10.42

11. Viśvarūpa darśana yoga

Arjuna uvāca-

madanugrahāya paramaṃ guhyam adhyātmasaṃjñitam yat tvayoktaṃ vacas tena mohoyaṃ vigato mama	11.1
bhavāpyayau hi bhūtānāṃ śrutau vistaraśo mayā tvattaḥ kamalapatrākṣa mähātmyam api cāvayam	11.2
evam etad yathāttha tvam ātmānaṃ parameśvara draṣṭum icchāmi te rūpam aiśvaraṃ puruṣottama	11.3
manyase yadi tac chakyaṃ mayā draṣṭum iti prabho yogeśvara tato me tvaṃ darśayātmānam avyayam	11.4

Śrībhagavān uvāca-

paśya me pārtha rūpāṇi śataśoṭha sahastraśaḥ nānāvīdhāni divyāni nānāvarṇākṛtīni ca	11.5
paśyādityān vasūn rudrān aśvinau marutas tathā bahūny adṛṣṭapūrvāṇi paśyāścaryāṇi bhārata	11.6
ihaikasthaṃ jagat kṛtsnam paśyādya sacarācaram mama dehe guḍākeśa yac cānyad draṣṭum icchasi	11.7

na tu mām śakyase draṣṭum anenaiva svacakṣuṣā
divyaṃ dadāmi te cakṣuḥ paśya me yogam aiśvaram 11.8

Sañjaya uvāca-

evam uktvā tato rājan mahāyogeśvaro hariḥ
darśayām āsa pārthāya paramaṃ rūpam aiśvaram 11.9

anekavaktranayanam anekādbhutadarśanam
anekadivyaḥbharāṇaṃ divyānekodyatāyudham 11.10

divyamālyāambaradharaṃ divyagandhānulepanam
sarvāścaryamayam devam anantaṃ viśvatomukham 11.11

divi sūryasahastrasya bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanaḥ 11.12

tatraikasthaṃ jagat kṛtsnaṃ pravibhaktam anekadhā
apaśyad devadevasya śarīre pāṇḍavas tadā 11.13

tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanamjayah
praṇamya śirasā devaṃ kṛtāñjalir abhāṣata 11.14

Arjuna uvāca-

paśyāmi devāṃs tava deva dehe
sarvāṃs tathā bhūtaviśeṣasaṃghān
brahmāṇam īsaṃ kamalāsanasthaṃ
ṛṣīṃś ca sarvān uragāṃś ca divyān 11.15

anekabāhūdaravaktranetraṃ
paśyāmi tvāṃ sarvatonantarūpam
nāntaṃ na madhyaṃ na punas tavādiṃ
paśyāmi viśveśvara viśvarūpa 11.16

kirīṭinaṃ gadinaṃ cakriṇaṃ ca
tejorāśiṃ sarvato dīptimantam
paśyāmi tvāṃ durnirīkṣyaṃ samantād
dīptānalārkadyutim aprameyam 11.17

tvam akṣaram paramaṃ veditavyam
tvam asya viśvasya paraṃ nidhānam
tvam avyayaḥ śāśvatadharmagoptā
sanātanas tvam puruṣo mato me 11.18

anādimadhyāntam anantavīryam
anantabāhuṃ śāsisūryanetram
paśyāmi tvam dīptahutāsavakraṃ
svatejasā viśvam idam tapantam 11.19

dyāvāpṛthivyor idam antaraṃ hi
vyāptaṃ tvayaikena diśas ca sarvāḥ
dṛṣṭvādbhutaṃ rupam ugraṃ tavedam
lokatrayaṃ pravayathitaṃ mahātman 11.20

amī hi tvam surasaṃghā viśanti
kecid bhītāḥ prāñjalayo grṇanti
svastīty uktvā maharṣisiddhasaṃghāḥ
stuvanti tvam stutibhiḥ puṣkalābhiḥ 11.21

rudrādityā vasavo ye ca sādhyā
viśveśvinau marutaś coṣmapās ca
gandharvayakṣāsurasiddhasaṃghā
vīkṣante tvam vismitās caiva sarve 11.22

rūpaṃ mahat te bahuvaktranetraṃ
mahābāho bahubāhūrupādam
bahūdaraṃ bahudañṣṭrākarālam
dṛṣṭvā lokāḥ pravayathitās tathāham 11.23

nabhaḥsprṣam dīptam anekavarṇam
vyāttānanaṃ dīptaviśālanetram
dṛṣṭvā hi tvam pravayathitāntarātmā
dhr̥tiṃ na vindāmi śamaṃ ca viṣṇo 11.24

daṃṣṭrākarālāni ca te mukhāni
dṛṣṭvaiva kālānalaṣaṃnibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa 11.25

amī ca tvāṃ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṃghaiḥ
bhīṣmo droṇaḥ sūtaputras tathāsau
sahāsmadiyair api yodhamukhyaiḥ 11.26

vaktrāṇi te tvaramāṇā viśanti
daṃṣṭrākarālāni bhayānakāni
kecid vilagnā daśanāntareṣu
saṃdṛśyante cūrṇitair uttamāṅgaiḥ 11.27

yathā nadīnāṃ bahavombuvegāḥ
samudram evābhimukhā dravanti
tathā tavāmī naralokavīrā
viśanti vaktrāṇy abhivijvalanti 11.28

yathā pradīptaṃ jvalanaṃ pataṅgā
viśanti nāsāya samṛddhavegāḥ
tathaiva nāsāya viśanti lokās
tavāpi vaktrāṇi samṛddhavegāḥ 11.29

lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṃ
bhāsas tavogrāḥ pratapanti viṣṇo 11.30

ākhyāhi me ko bhavān ugrarūpo
namostu te devavara prasīda
vijñātum icchāmi bhavantam ādyaṃ
na hi prajānāmi tava pravṛttim 11.31

Srībhagavān uvāca-

kālosmi lokakṣayakṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛtepi tvāṃ na bhaviṣyanti sarve
yevasthitāḥ pratyanīkeṣu yodhāḥ 11.32

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuñkṣva rājyaṃ samṛddham
mayai vaite nihatāḥ pūrvam eva
nimittamātraṃ bhava savyasācin 11.33

droṇaṃ ca bhīṣmaṃ ca jayadrathaṃ ca
karṇaṃ tathānyān api yodhavīrān
mayā hatāms tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān 11.34

Sañjaya uvāca-

etac chrutvā vacanaṃ keśavasya
kṛtāñjalir vepamānaḥ kirīṭī
namaskṛtvā bhūya evāha kṛṣṇaṃ
sagadgadaṃ bhītabhītaḥ praṇamya 11.35

Arjuna uvāca-

sthāne hr̥ṣīkeśa tava prakīrtiyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṃghāḥ 11.36

kasmāc ca te na nameran mahātman
garīyase brahmaṇopy ādikartre
ananta deveśa jagannivāsa
tvam akṣaraṃ sad asat tatparaṃ yat 11.37

tvam ādidevaḥ puruṣaḥ purāṇas
tvam asya viśvasya paraṃ nidhānam
vettāsi vedyaṃ ca paraṃ ca dhāma
tvayā tataṃ viśvam anantarūpa 11.38

vāyur yamognir varuṇaḥ śasāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas testu sahastrakṛtvaḥ
punaś ca bhūyopi namo namas te 11.39

namaḥ purastād atha pṛṣṭhataḥ te
namostu te sarvata eva sarva
anantavīryāmitavikramas tvam
sarvaṃ samāpnoṣi tatosi sarvaḥ 11.40

sakheti matvā prasabhaṃ yad uktaṃ
he kṛṣṇa he yādava he sakheti
ajānatā mahimānaṃ tavedaṃ
mayā pramādāt praṇayena vāpi 11.41

yac cāvahāsārtham asatkṛtosi
vihāraśayyāsanabhojaneṣu
ekothavāpy acyuta tatsamakṣam
tat kṣāmaye tvām aham aprameyam 11.42

pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur garīyān
na tvatsamosty abhyadhikaḥ kutonyo
lokatrāyepy apratimaprabhāva 11.43

tasmāt praṇamya praṇidhāya kāyaṃ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum 11.44

adrṣṭapūrvaṃ hr̥ṣitosmi dr̥ṣṭvā
bhayena ca pravyathitaṃ mano me
tad eva me darśaya deva rūpaṃ
prasīda deveśa jagannivāsa 11.45

kiriṭinaṃ gadināṃ cakrahastaṃ
icchāmi tvāṃ draṣṭum ahaṃ tathaiva
tenaiva rūpeṇa caturbhujena
sahastrabāho bhava viśvamūrte 11.46

Srībhagavān uvāca-

mayā prasannena tavārjunedaṃ
rūpaṃ paraṃ darśitam ātmayogāt
tejomayaṃ viśvam anantam ādyaṃ
yan me tvadanyena na dr̥ṣṭapūrvam 11.47

na veda yajñādhyayanair na dānaiḥ
na ca kriyābhir na tapobhir ugraiḥ
evaṃrūpaḥ śakya ahaṃ nṛloke
draṣṭuṃ tvadanyena kurupravīra 11.48

mā te vyathā mā ca vimūḍhabhāvo
dr̥ṣṭvā rūpaṃ ghoram idr̥ṅ mamedam
vyapetabhīḥ prītamanāḥ punas tvam
tad eva me rūpam idaṃ prapaśya 11.49

Sañjaya uvāca-

ity arjunaṃ vāsudevas tathoktvā
svakaṃ rūpaṃ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enaṃ
bhūtvā punaḥ saumyavapur mahātmā 11.50

Arjuna uvāca-

dr̥ṣṭvedaṃ mānuṣaṃ rūpaṃ tava saumyaṃ janārdana
idānīm asmi saṃvṛttaḥ sacetaḥ prakṛtiṃ gataḥ 11.51

Srībhagavān uvāca-

sudurdarśam idaṃ rūpaṃ dr̥ṣṭvān asi yan mama
devā apy asya rūpasya nityaṃ darśanakāñkṣiṇaḥ 11.52

nāhaṃ vedair na tapasā na dānena na cejyayā
śakya evaṃvidho draṣṭuṃ dr̥ṣṭavān asi māṃ yathā 11.53

bhaktyā tv ananyayā śakya aham evaṃvidhorjuna
jñātuṃ draṣṭuṃ ca tattvena praveṣṭuṃ ca paraṃtapa 11.54

matkarmakṛṇ matparamo madbhaktaḥ saṅgavarjitaḥ
nirvairah sarvabhūteṣu yaḥ sa mām eti pāṇḍava 11.55

12. Bhakti yoga

Arjuna uvāca-

evaṃ satatayuktā ye bhaktās tvāṃ paryupāsate
ye cāpy akṣaram avyaktaṃ teṣāṃ ke yogavittamāḥ 12.1

Srībhagavān uvāca-

mayy āveśya mano ye mām nityayuktā upāsate
śraddhayā parayopetāḥ te me yuktatamā matāḥ 12.2

ye tv akṣaram anirdeśyaṃ avyaktaṃ paryupāsate
sarvatragam acintyaṃ ca kūṭasthaṃ acalaṃ dhruvam 12.3

saṃniyamendriyagrāmaṃ sarvatra samabuddhayāḥ
te prāpnuvanti mām eva sarvabhūtahite ratāḥ 12.4

kleśodhikataras teṣāṃ avyaktāsaktacetasām
avyaktā hi gatir duḥkhaṃ dehavadbhir avāpyate 12.5

ye tu sarvāṇi karmāṇi mayi saṃnyasya matparaḥ
ananyenaiva yogena mām dhyāyanta upāsate 12.6

teṣāṃ ahaṃ samuddhartā mṛtyusaṃsārasāgarāt
bhavāmi na cirāt pārtha mayy āveśitacetasām 12.7

mayy eva mana ādhatsva mayi buddhiṃ niveśaya
nivasiṣyasi mayy eva ata ūrdhvaṃ na saṃśayaḥ 12.8

atha cittaṃ samādhātuṃ na śaknoṣi mayi sthiram
abhyāsayogena tato mām ichāptuṃ dhanamjaya 12.9

abhyāsepy asamarthosi matkarmaparamo bhava madartham api karmāṇi kurvan siddhim avāpsyasi	12.10
athaitad apy aśaktosi kartuṃ madyogam āśritaḥ sarvakarmaphalatyāgaṃ tataḥ kuru yatātmavān	12.11
śreyo hi jñānam abhyāsāj jñānād dhyānaṃ viśiṣyate dhyānāt karmaphalatyāgas tyāgāc chāntir anantaram	12.12
adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca nirmamo nirahaṃkāraḥ samaduḥkhasukhaḥ kṣamī	12.13
saṃtuṣṭaḥ satataṃ yogī yatātmā dr̥dhaniścayaḥ mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ	12.14
yasmān nodvijate loko lokān nodvijate ca yaḥ harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ	12.15
anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ	12.16
yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati śubhāśubhaparityāgī bhaktimān yaḥ sa me priyaḥ	12.17
samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ	12.18
tulyanindāstutir maunī saṃtuṣṭo yena kenacit aniketaḥ sthīramatir bhaktimān me priyo naraḥ	12.19
ye tu dharmyāmṛtam idaṃ yathoktaṃ paryupāsate śraddadhānā matparamā bhaktās tetīva me priyāḥ	12.20

13. Kṣhetra kṣhetrajña vibhāga yoga

Arjuna uvāca-

prakṛtiṃ puruṣaṃ caiva kṣetraṃ kṣetrajñam eva ca
etad veditum icchāmi jñānaṃ jñeyaṃ ca keśava 13.1

Srībhagavān uvāca-

idaṃ śarīraṃ kaunteya kṣetram ity abhidhīyate
etad yo vetti taṃ prāhuḥ kṣetrajña iti tadvidaḥ 13.2

kṣetrajñaṃ cāpi māṃ viddhi sarvakṣetreṣu bhārata
kṣetrakṣetrajñayor jñānaṃ yat taj jñānaṃ mataṃ mama 13.3

tat kṣetraṃ yac ca yādṛk ca yadvikāri yataś ca yat
sa ca yo yatprabhāvaś ca tat samāsenā me śṛṇu 13.4

ṛṣibhir bahudhā gītaṃ chandobhir vividhaiḥ pṛthak
brahmasūtrapadais caiva hetumadbhir viniścitaḥ 13.5

mahābhūtāny ahaṃkāro buddhir avyaktam eva ca
indriyāṇi daśaikāṃ ca pañca cendriyagocarāḥ 13.6

icchā dveṣaḥ sukhaṃ duḥkhaṃ saṃghātaś cetanā dhṛtiḥ
etat kṣetraṃ samāsenā savikāram udāhṛtam 13.7

amānitvam adambhitvam ahiṃsā kṣāntir ārjavam
ācāryopāsanaṃ śaucaṃ sthairyam ātmavinigrahaḥ 13.8

indriyārtheṣu vairāgyam anahaṃkāra eva ca
janmamṛtyujarāvyaḍhiduḥkhadoṣānudarśanam 13.9

asaktir anabhiṣvaṅgaḥ putradāragṛhādiṣu
nityaṃ ca samacittatvam iṣṭāniṣṭopapattiṣu 13.10

mayi cānanyayogena bhaktir avyabhicāriṇī
viviktadeśasevitvam aratir janasaṃsadi 13.11

adhyātmajñānanityatvaṃ tattvajñānārthadarśanam etaḥ jñānam iti proktam ajñānaṃ yad atonyathā	13.12
jñeyaṃ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute anādimat paraṃ brahma na sat tan nāsad ucyate	13.13
sarvataḥ pāṇipādaṃ tat sarvatokṣīsiromukham sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati	13.14
sarvendriyaguṇābhāsaṃ sarvendriyavivarjitam asaktaṃ sarvabhṛc caiva nirguṇaṃ guṇabhoktṛ ca	13.15
bahir antaś ca bhūtānām acaraṃ caram eva ca sūkṣmatvāt tad avijñeyaṃ dūrasthaṃ cāntike ca tat	13.16
avibhaktaṃ ca bhūteṣu vibhaktam iva ca sthitam bhūtabhartṛ ca taj jñeyaṃ grasiṣṇu prabhaviṣṇu ca	13.17
vyotisām api taj vyotis tamasah param ucyate jñānaṃ jñeyaṃ jñānagamyam hṛdi sarvasya viṣṭhitam	13.18
iti kṣetraṃ tathā jñānaṃ jñeyaṃ coktaṃ sanāsataḥ madbhakta etad vijñāya madbhāvāyopapadyate	13.19
prakṛtiṃ puruṣaṃ caiva viddhy anādi ubhāv api vikārāñś ca guṇāñś caiva viddhi prakṛtisaṃbhavān	13.20
kārya kāraṇa kartṛtve hetuḥ prakṛtir ucyate puruṣaḥ sukhaduḥkhanāṃ bhoktṛtve hetur ucyate	13.21
puruṣaḥ prakṛtistho hi bhukte prakṛtijān guṇān kāraṇaṃ guṇasaṅgosya sadasadyonijanmasu	13.22
upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ paramātmeti cāpyukto dehesmin puruṣaḥ paraḥ	13.23
ya evaṃ vetti puruṣaṃ prakṛtiṃ ca guṇaiḥ saha sarvathā vartamānopi na sa bhūyobhijāyate	13.24

dhyānenātmani paśyanti kecid ātmānam ātmanā anye sām̐khyena yogena karmayogena cāpare	13.25
anye tv evam ajānantaḥ śrutvānyebhya upāsate tepi cātitaranty eva mṛtyuṃ śrutiparāyaṇāḥ	13.26
yāvat saṃjāyate kiṃcit sattvaṃ sthāvarajaṅgamam kṣetrakṣetrajñasaṃyogāt tad viddhi bharatarṣabha	13.27
samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram vinaśyatsv avinaśyantaṃ yaḥ paśyati sa paśyati	13.28
samaṃ paśyan hi sarvatra samavasthitam īśvaram na hinasty ātmanātmānaṃ tato yāti parāṃ gatim	13.29
prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ yaḥ paśyati tathātmānam akartāraṃ sa paśyati	13.30
yadā bhūtapṛthagbhāvam ekastham anupaśyati tata eva ca vistāraṃ brahma saṃpadyate tadā	13.31
anāditvān nirguṇatvāt paramātmāyam avyayaḥ śarīrasthopi kaunteya na karoti na lipyate	13.32
yathā sarvagataṃ saukṣmyād ākāśaṃ nopalipyate sarvatravasthito dehe tathātmā nopalipyate	13.33
yathā prakāśayaty ekaḥ kṛtsnaṃ lokam imaṃ raviḥ kṣetraṃ kṣetrī tathā kṛtsnaṃ prakāśayati bhārata	13.34
kṣetrakṣetrajñayor evam antaraṃ jñānacakṣuṣā bhūtaprakṛtimokṣaṃ ca ye vidur yānti te param	13.35

14. Guṇatrāya vibhāga yoga

Srībhagavān uvāca-

- paraṃ bhūyaḥ pravakṣyāmi jñānānāṃ jñānam uttamam
yaj jñātvā munayaḥ sarve parāṃ siddhim ito gatāḥ 14.1
- idaṃ jñānam upāśritya mama sādharmaṃ āgatāḥ
sargepi nopajāyante pralaye na vyathanti ca 14.2
- mama yonir mahad brahma tasmin garbhaṃ dadhāmy aham
saṃbhavaḥ sarvabhūtānāṃ tato bhavati bhārata 14.3
- sarvayoniṣu kaunteya mūrtayaḥ saṃbhavanti yāḥ
tāsāṃ brahma mahad yonir ahaṃ bījapradāḥ pitā 14.4
- sattvaṃ rajas tama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinam avyayam 14.5
- tatra sattvaṃ nirmalatvāt prakāśakam anāmayam
sukhasaṅgena badhnāti jñānasaṅgena cānagha 14.6
- rajo rāgātmakaṃ viddhi tṛṣṇāsaṅgasamudbhavam
tan nibadhnāti kaunteya karmasaṅgena dehinam 14.7
- tamas tv ajñānajaṃ viddhi mohanaṃ sarvadehinām
pramādālasyanidrābhis tan nibadhnāti bhārata 14.8
- sattvaṃ sukhe saṃjayati rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ pramāde saṃjayaty uta 14.9
- rajas tamaś cābhibhūya sattvaṃ bhavati bhārata
rajaḥ sattvaṃ tamaś caiva tamaḥ sattvaṃ rajas tathā 14.10
- sarvadvāreṣu dehesmin prakāśa upajāyate
jñānaṃ yadā tadā vidyād vivṛddhaṃ sattvam ity uta 14.11
- lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ sprhā
rajasy etāni jāyante vivṛddhe bharatarṣabha 14.12

aprakāśopravṛttiś ca pramādo moha eva ca
tamasy etāni jāyante vivṛddhe kurunandana 14.13

yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt
tadottamavidāṃ lokān amalān pratipadyate 14.14

rajasi pralayaṃ gatvā karmasaṅgiṣu jāyate
tathā pralīnas tamasi mūḍhayoniṣu jāyate 14.15

karmaṇaḥ sukṛtasyāhuḥ sāttvikaṃ nirmalaṃ phalam
rajasas tu phalaṃ duḥkham ajñānaṃ tamasah phalam 14.16

sattvāt saṃjāyate jñānaṃ rajaso lobha eva ca
pramādamohau tamaso bhavatojñānam eva ca 14.17

ūrdhvaṃ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
jaghanyaguṇavṛttisthā adho gacchhanti tāmasāḥ 14.18

nānyaṃ guṇebhyaḥ kartāraṃ yadā draṣṭānupaśyati
guṇebhyaś ca paraṃ vetti madbhāvaṃ sodhigacchhati 14.19

guṇān etān atītya trīn dehī dehasamudbhavān
janmamṛtyujarādūḥkhair vimuktomṛtam aśnute 14.20

Arjuna uvāca-

kair liṅgais trīn guṇān etān atīto bhavati prabho
kimācāraḥ kathaṃ caitāṃs trīn guṇān ativartate 14.21

Srībhagavān uvāca-

prakāśaṃ ca pravṛttiṃ ca moham eva ca pāṇḍava
ta dveṣṭi saṃpravṛttāni na nivṛttāni kāṅkṣati 14.22

udāsīnavad āsīno guṇair yo na vicālyate
guṇā vartanta ity eva yovatiṣṭhati neṅgate 14.23

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ
tulyapriyāpriyo dhīras tulyanindātmasaṃstutiḥ 14.24

mānāpamānayos tulyas tulyo mitrāripakṣayoḥ sarvārambhaparit̥yāgī guṇātītaḥ sa ucyate	14.25
mām ca yovyabhicāreṇa bhaktiyogena sevate sa guṇān samatītyaitān brahmabhūyāya kalpate	14.26
brahmaṇo hi pratiṣṭhāham amṛtasyāvyaṅgyasya ca śāśvatasya ca dharmasya sukhasyaikāntikasya ca	14.27

15. Puruṣhottama yoga

Srībhagavān uvāca-

ūrdhvamūlam adhaḥśākham aśvatthaṃ prāhur avyam chandām̐si yasya parṇāni yas taṃ veda sa vedavit	15.1
adhaś cordhvaṃ prasṛtāstasya śākhā guṇappravṛddhā viśayappravālāḥ adhaś ca mūlāny anusaṃtatāni karmānubandhīni manuṣyaloke	15.2
na rūpam asyeha tathopalabhyate nānto na cādir na ca saṃpratiṣṭhā aśvattham enaṃ suvirūḍhamūlaṃ asaṅgaśastreṇa dr̥dhena chittvā	15.3
tataḥ padaṃ tatparimārgitavyaṃ yasmin gatā na nivartanti bhūyaḥ tameva cādyam puruṣam prapadye yataḥ pravṛttiḥ prasṛtā purāṇī	15.4
nirmānamohā jitasāṅgadoṣā adhyātmanityā vinivṛttakāmāḥ dvandvair vimuktāḥ sukhaduḥkhasaṃjñaiḥ gacchhanty amūḍhāḥ padam avyayaṃ tat	15.5
na tad bhāsayate sūryo na śāsāṅko na pāvakaḥ yad gatvā na nivartante tad dhāma paramaṃ mama	15.6

mamaivāṃśo jīvaloke jīvabhūtaḥ sanātanaḥ manaḥśaṣṭhānīndriyāṇi prakṛtisthāni karṣati	15.7
śarīraṃ yad avāpnoti yac cāpy utkrāmatīśvaraḥ gṛhitvaitāni saṃyāti vāyur gandhān ivāśayāt	15.8
śrotraṃ cakṣuḥ sparśanaṃ ca rasanaṃ ghrāṇam eva ca adhiṣṭhāya manaś cāyaṃ viśayān upasevate	15.9
utkrāmantaṃ sthitaṃ vāpi bhuñjanaṃ vā guṇānvitam vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ	15.10
yatanto yoginaś cainaṃ paśyanty ātmany avasthitam yatantopy akṛtātmāno nainaṃ paśyanty acetasaḥ	15.11
yad ādityagataṃ tejo jagad bhāsayatekhilam yac candramasi yac cāgnau tat tejo viddhi māmakam	15.12
gām āviśya ca bhūtāni dhārayāmy aham ojasā puṣṇāmi cauśadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ	15.13
ahaṃ vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ prāṇāpānasamāyuktaḥ pacāmy annaṃ caturvidham	15.14
sarvasya cāhaṃ hṛdi saṃniviṣṭo mattaḥ smṛtir jñānam apohanaṃ ca vedaś ca sarvair aham eva vedyo vedāntakṛd vedavid eva cāham	15.15
dvāv imau puruṣau loke kṣaraś cākṣara eva ca kṣaraḥ sarvāṇi bhūtāni kūṣasthokṣara ucyate	15.16
uttamaḥ puruṣas tv anyāḥ paramātmety udāhṛtaḥ yo lokatrayam āviśya bibharty avyaya īśvaraḥ	15.17
yasmāt kṣaram atītoham akṣarād api cottamaḥ atosmi loke vede ca prathitaḥ puruṣottamaḥ	15.18
yo mām evam asaṃmūḍho jānāti puruṣottamam sa sarvavid bhajati mām sarvabhāvena bhārata	15.19

iti guhyatamaṃ śāstram idam uktaṃ mayānagha
etat buddhvā buddhimān syāt kṛtakṛtyaś ca bhārata 15.20

16. Daivāsura saṃpad vibhāga yoga

Srībhagavān uvāca-

- abhayaṃ sattvasaṃsuddhir jñānayogavyavasthitiḥ
dānaṃ damaś ca yajñaś ca svādhyāyas tapa ārjavam 16.1
- ahiṃsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṃ mārđavaṃ hrīr acāpalam 16.2
- tejaḥ kṣamā dhṛtiḥ śaucam adroho nātimānitā
bhavanti saṃpadaṃ daivīm abhijātasya bhārata 16.3
- dambho darpobhimānaś ca krodhaḥ pāruṣyam eva ca
ajñānaṃ cābhijātasya pārtha saṃpadam āsurīm 16.4
- daivī saṃpad vimokṣāya nibandhāyāsurī matā
mā śucaḥ saṃpadaṃ daivīm abhijātosī pāṇḍava 16.5
- dvau bhūtasargau lokesmin daiva āsura eva ca
daivo vistaraśaḥ prokta āsuraṃ pārtha me śṛṇu 16.6
- pravṛttiṃ ca nivṛttiṃ ca janā na vidur āsurāḥ
na śaucaṃ nāpi cācāro na satyaṃ teṣu vidyate 16.7
- asatyam apratiṣṭhaṃ te jagad āhur anīśvaram
aparasparaṃbhūtaṃ kim anyat kāmahaitukam 16.8
- etāṃ drṣṭim avaṣṭabhya naṣṭātmānolpabuddhayaḥ
prabhavanty ugrakarmāṇaḥ kṣayāya jagatohitāḥ 16.9
- kāmam āśritya duṣpūraṃ dambhamānamadānvitāḥ
mohād gṛhītvāsadgrāhān pravartanteśucivratāḥ 16.10

cintām aparimeyāṃ ca pralayāntām upāśritāḥ kāmapabhogaparamā etāvad iti niścītāḥ	16.11
āśāpāśāśatair baddhāḥ kāmakrodhaparāyaṇāḥ īhante kāmabhogārtham anyāyenārthasaṃcayān	16.12
idam adya mayā labdham imaṃ prāpsyē manoratham idam astīdam api me bhaviṣyati punar dhanam	16.13
asau mayā hataḥ śatrur haniṣyē cāparān api īśvaro.aham ahaṃ bhogī siddhohaṃ balavān sukḥī	16.14
āḍhyobhijanavān asmi konyosti sadṛśo mayā yakṣyē dāsyāmi modiṣya ity ajñānavimohitāḥ	16.15
anekacittavibhrāntā mohajālasamāvṛtāḥ prasaktāḥ kāmabhogeṣu patanti narakeśucau	16.16
ātmasaṃbhāvitāḥ stabdhā dhanamānamadānvitāḥ yajante nāmayajñais te dambhenāvidhipūrvakam	16.17
ahaṃkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ ca saṃśritāḥ mām ātmaparadeheṣu pradviṣantobhyasūyakāḥ	16.18
tān ahaṃ dviṣataḥ krurān saṃsāreṣu narādhamān kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu	16.19
āsurīm yonim āpannā mūḍhā janmanijanmani mām aprāpyaiva kaunteya tato yānty adhamām gatim	16.20
trividhaṃ narakasyedaṃ dvāraṃ nāśanam ātmanaḥ kāmaḥ krodhas tathā lobhas tasmād etat trayaṃ tyajet	16.21
etair vimuktaḥ kaunteya tamodvārais tribhir naraḥ ācaraty ātmanaḥ śreyas tato yāti parām gatim	16.22
yaḥ śāstravidhim utsṛjya vartate kāmakārataḥ na sa siddhim avāpnoti na sukhaṃ na parām gatim	16.23

tasmāc chāstraṃ pramāṇaṃ te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṃ karma kartum ihārhasi 16.24

17.Sraddhātraya vibhāga yoga

Arjuna uvāca-

ye śāstravidhim utsrjya yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ 17.1

Srībhagavān uvāca-

trividhā bhavati śraddhā dehināṃ sā svabhāvajā
sāttvikī rājasī caiva tāmasī ceti tāṃ śṛṇu 17.2

sattvānurūpā sarvasya śraddhā bhavati bhārata
śraddhāmayoyaṃ puruṣo yo yacchraddhaḥ sa eva saḥ 17.3

yajante sāttvikā devān yakṣarakṣāṃsi rājasāḥ
pretān bhūtagaṇāñś cānye yajante tāmasā janāḥ 17.4

aśāstravihitaṃ ghoraṃ tapyante ye tapo janāḥ
dambhāhaṃkārasaṃyuktāḥ kāmarāgabalanvitāḥ 17.5

karṣayantaḥ śarīrasthaṃ bhūtagrāmam acetasaḥ
māṃ caivāntaḥśarīrasthaṃ tān viddhy āsuraniścayān 17.6

āhāras tv api sarvasya trividho bhavati priyaḥ
yajñas tapas tathā dānaṃ teṣāṃ bhedam imaṃ śṛṇu 17.7

āyuhṣattvabalārogyasukhaprītivivardhanāḥ
rasyaḥ snigdhaḥ sthirā hṛdyā āhārāḥ sāttvikapriyāḥ 17.8

kaṭvamlalavaṇātīyusṇatikṣṇarūkṣavidāhinaḥ
āhārā rājasasyeṣṭā duḥkhasokāmayapradāḥ 17.9

yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat
ucchiṣṭam api cāmedhyaṃ bhojanaṃ tāmasapriyam 17.10

aphalāñkṣibhir yajño vidhidṛṣṭo ya ijjate yaṣṭavyam eveti manah samādhāya sa sāttvikaḥ	17.11
abhisamdhāya tu phalaṃ dambhārtham api caiva yat ijjate bhārataśreṣṭha taṃ yajñaṃ vidhi rājasam	17.12
vidhihīnam asṛṣṭānaṃ mantrahīnam adakṣiṇam śraddhāviraḥitaṃ yajñaṃ tāmasaṃ paricakṣate	17.13
devadvijaguruprājñapūjanaṃ śaucam ārjavam brahmacaryam ahiṃsā ca śārīraṃ tapa ucyate	17.14
anudvegakaraṃ vākyam satyam priyahitaṃ ca yat svādhyaḥyābhyasanaṃ caiva vāñmayaṃ tapa ucyate	17.15
manaḥprasādaḥ saumyatvaṃ maunam ātmavinigrahaḥ bhāvasaṃśuddhir ity etat tapo mānasam ucyate	17.16
śraddhayā parayā taptaṃ tapas tat trividhaṃ naraḥ aphalākāñkṣibhir yuktaḥ sāttvikaṃ paricakṣate	17.17
satkāramānapūjārthaṃ tapo dambhena caiva yat kriyate tad iha proktaṃ rājasam calam adhruvam	17.18
mūḍhagrāheṇātmano yat pīḍayā kriyate tapaḥ parasyotsādanārthaṃ vā tat tāmasam udāhṛtam	17.19
dātavyam iti yad dānaṃ dīyatenupakāriṇe deśe kāle ca pātre ca tad dānaṃ sāttvikaṃ smṛtam	17.20
yat tu pratyupakārārthaṃ phalam uddiśya vā punaḥ dīyate ca parikliṣṭaṃ tad dānaṃ rājasam smṛtam	17.21
adeśakāle yad dānam apātrebhyaś ca dīyate asatkṛtam avajñātaṃ tat tāmasam udāhṛtam	17.22
oṃ tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ brāhmaṇās tena vedās ca yajñās ca vihitāḥ purā	17.23

tasmād om ity udāhṛtya yajñadānatapaḥkriyāḥ pravartante vidhānoktāḥ satataṃ brahmavādinām	17.24
tad ity anabhisamdhāya phalaṃ yajñatapaḥkriyāḥ dānakriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ	17.25
sadbhāve sādhubhāve ca sad ity etat prayujyate praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate	17.26
yajñe tapasi dāne ca sthitiḥ sad iti cocyate karma caiva tadarthīyaṃ sad ity evābhidhīyate	17.27
aśraddhayā hutam dattam tapas taptam kṛtam ca yat asad ity ucyate pārtha na ca tat prepya no iha	17.28

18. Mokṣha sanyāsa yoga

Arjuna uvāca-

saṃnyāsasya mahābāho tattvam icchāmi veditum tyāgasya ca hr̥ṣīkeśa pṛthak keśiniśūdana	18.1
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Srībhagavān uvāca-

kāmyānām karmaṇām nyāsam saṃnyāsam kavayo viduḥ sarvakarmaphalatyāgaṃ prāhus tyāgaṃ vicakṣaṇāḥ	18.2
tyājyaṃ doṣavad ity eke karma prāhur manīṣiṇaḥ yajñadānatapaḥkarma na tyājyam iti cāpare	18.3
niścayaṃ śṛṇu me tatra tyāge bharatasattama tyāgo hi puruṣavyāghra trividhaḥ saṃprakīrtitaḥ	18.4
yajñadānatapaḥkarma na tyājyaṃ kāryam eva tat yajño dānaṃ tapaś caiva pāvanāni manīṣiṇām	18.5
etāny api tu karmāṇi saṅgaṃ tyaktvā phalāni ca kartavyānīti me pārtha niścitaṃ matam uttamam	18.6

niyatasya tu saṃnyāsaḥ karmaṇo nopapadyate mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ	18.7
duḥkham ity eva yat karma kāyakleśabhayāt tyajet sa kṛtvā rājasam tyāgaṃ naiva tyāgaphalaṃ labhet	18.8
kāryam ity eva yat karma niyataṃ kriyaterjuna saṅgaṃ tyaktvā phalaṃ caiva sa tyāgaḥ sāttviko mataḥ	18.9
na dveṣṭy akuśalaṃ karma kuśale nānuṣajjate tyāgī sattvasamāviṣṭo medhāvī chinnaśayāḥ	18.10
na hi dehabhṛtā śakyaṃ tyaktuṃ karmāṅy aśeṣataḥ yas tu karmaphalatyāgī sa tyāgīty abhidhīyate	18.11
aniṣṭam iṣṭam miśraṃ ca trividhaṃ karmaṇaḥ phalam bhavaty atyāginām pretya na tu saṃnyāsinām kvacit	18.12
pañcāitāni mahābāho kāraṇāni nibodha me sāṃkhye kṛtānte proktāni siddhaye sarvakarmaṇām	18.13
adhiṣṭhānaṃ tathā kartā karaṇaṃ ca pṛthagvidham vividhāś ca pṛthakceṣṭā daivaṃ caivātra pañcamam	18.14
śarīravāñmanobhir yat karma prārabhate naraḥ nyāyayaṃ vā viparītaṃ vā pañcaite tasya hetavaḥ	18.15
tatraivaṃ sati kartāram ātmānaṃ kevalaṃ tu yaḥ paśyaty akṛtabuddhitvān na sa paśyati durmatiḥ	18.16
yasya nāhamkṛto bhāvo buddhir yasya na lipyate hatvā.apī sa imāṃl lokān na hanti na nibadhyate	18.17
jñānaṃ jñeyaṃ parijñātā trividhā karmacodanā karaṇaṃ karma karteti trividhaḥ karmasaṃgrahaḥ	18.18
jñānaṃ karma ca kartā ca tridhaiva guṇabhedataḥ procyate guṇasaṃkhyāne yathāvac chṛṇu tāny api	18.19

sarvabhūteṣu yenaikaṃ bhāvam avyayam īkṣate avibhaktaṃ vibhakteṣu taj jñānaṃ viddhi sāttvikam	18.20
pṛthaktvena tu yaj jñānaṃ nānābhāvān pṛthagvidhān vetti sarveṣu bhūteṣu taj jñānaṃ viddhi rājasam	18.21
yat tu kṛtsnavad ekasmin kārye saktam ahetukam atattvārthavad alpaṃ ca tat tāmasam udāhṛtam	18.22
niyataṃ saṅgarahitam arāgadveṣataḥ kṛtam aphalaprepsunā karma yat tat sāttvikam ucyate	18.23
yat tu kāmeḥsunā karma sāhaṃkāreṇa vā punaḥ kriyate bahulāyāsaṃ tad rājasam udāhṛtam	18.24
anubandhaṃ kṣayaṃ hiṃsām anapekṣya ca pauruṣam mohād ārabhyate karma yat tat tāmasam ucyate	18.25
muktasaṅgonahaṃvādī dhṛtyutsāhasamanvitaḥ siddhyasiddhyor nirvikāraḥ kartā sāttvika ucyate	18.26
rāgī karmaphalaprepsur lubdho hiṃsātmakośuciḥ harṣaśokānvitaḥ kartā rājasaḥ parikīrtitaḥ	18.27
ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtikolasah viśādī dīrghasūtrī ca kartā tāmasa ucyate	18.28
buddher bhedaṃ dhṛteś caiva guṇatas trividhaṃ śṛṇu procyamānam aśeṣeṇa pṛthaktvena dhanaṃjaya	18.29
pravṛttiṃ ca nivṛttiṃ ca kāryākārye bhayābhaye bandhaṃ mokṣaṃ ca yā vetti buddhiḥ sā pārtha sāttviki	18.30
yayā dharmam adharmaṃ ca kāryaṃ cākāryam eva ca ayathāvat prajānāti buddhiḥ sā pārtha rājasī	18.31
adharmaṃ dharmam iti yā manyate tamasāvṛtā sarvārthān viparītāñś ca buddhiḥ sā pārtha tāmasī	18.32

dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ yogenāvvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī	18.33
yayā tu dharmakāmārthān dhṛtyā dhārayaterjuna prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī	18.34
yayā svapnaṃ bhayaṃ śokaṃ viśādaṃ madam eva ca na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī	18.35
sukhaṃ tv idānīṃ trividhaṃ śṛṇu me bharatarṣabha abhyāsād ramate yatra duḥkhāntaṃ ca nigacchati	18.36
yat tadagre viṣam iva pariṇāmemeṛtopamam tat sukhaṃ sāttvikaṃ proktam ātmabuddhiprasādajam	18.37
viśayendriyasañyogād yat tad agreṃtopamam pariṇāme viṣam iva tat sukhaṃ rājasam smṛtam	18.38
yad agre cānubandhe ca sukhaṃ mohanam ātmanaḥ nidrālasypamādotthaṃ tat tāmasam udāhṛtam	18.39
na tad asti pṛthivyāṃ vā divi deveṣu vā punaḥ sattvaṃ prakṛtijair muktaṃ yad ebhiḥ syāt tribhir guṇaiḥ	18.40
brāhmaṇakṣatriyaviśāṃ śūdrāṇāṃ ca paraṃtapa karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ	18.41
śamo damas tapaḥ śaucaṃ kṣāntir ārjavam eva ca jñānaṃ vijñānam āstikyaṃ brahmakarma svabhāvajam	18.42
śauryaṃ tejo dhṛtir dākṣyaṃ yuddhe cāpy apalāyanam dānam īsvarabhāvaś ca kṣātraṃ karma svabhāvajam	18.43
kṛṣigaurakṣyavāṇijyaṃ vaiśyakarma svabhāvajam paricaryātmakaṃ karma śūdrasyāpi svabhāvajam	18.44
sve sve karmaṇy abhirataḥ saṃsiddhiṃ labhate naraḥ svakarmanirataḥ siddhiṃ yathā vindati tac chrṇu	18.45

yataḥ pravṛttir bhūtānāṃ yena sarvam idaṃ tatam svakarmaṇā tam abhyarcya siddhiṃ vindati mānavaḥ	18.46
śreyān svadharmo viguṇaḥ paradharmot svanuṣṭhitāt svabhāvaniyataṃ karma kurvan nāpnoti kilbiṣam	18.47
sahajaṃ karma kaunteya sadoṣam api na tyajet sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ	18.48
asaktabuddhiḥ sarvatra jitātmā vigatasprḥaḥ naiṣkarmyasiddhiṃ paramāṃ saṃnyāsenādhighacchati	18.49
siddhiṃ prāpto yathā brahma tathāpnoti nibodha me samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā	18.50
buddhyā viśuddhayā yukto dhṛtyātmānaṃ niyamya ca śabdādīn viṣayāṃs tyaktvā rāgadveṣau vyudasya ca	18.51
viviktasevī laghvāśī yataḥkāyamaṇasaḥ dhyānayogaparo nityaṃ vairāgyaṃ samupāśritaḥ	18.52
ahaṃkāraṃ balaṃ darpaṃ kāmaṃ krodhaṃ parigrahaṃ vimucya nirmamaḥ śānto brahmabhūyāya kalpate	18.53
brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu bhūteṣu madbhaktiṃ labhate parām	18.54
bhaktiyā māṃ abhijānāti yāvān yaś cāsmi tattvataḥ tato māṃ tattvato jñātvā viśate tadanantaram	18.55
sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ matprasādād avāpnoti śāśvataṃ padam avyayam	18.56
cetasā sarvakarmāṇi mayi saṃnyasya matparaḥ buddhiyogam upāśritya maccittaḥ satataṃ bhava	18.57
maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi atha cet tvam ahaṃkāraṇ na śroṣyasi vinaṅkṣyasi	18.58

yad ahaṃkāram āśritya na yotsya iti manyase mithyaiṣa vyavasāyas te prakṛtis tvāṃ niyokṣyati	18.59
svabhāvajena kaunteya nibaddhaḥ svena karmaṇā kartuṃ necchasi yan mohāt kariṣyasi avaśopi tat	18.60
īśvaraḥ sarvabhūtānāṃ hṛddeśerjuna tiṣṭhati bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā	18.61
tam eva śaraṇaṃ gaccha sarvabhāvena bhārata tatprasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam	18.62
iti te jñānam ākhyātaṃ guhyād guhyataraṃ mayā vimṛśyaitad aśeṣeṇa yathecchasi tathā kuru	18.63
sarvaguhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ iṣṭosi me dṛḍham iti tato vakṣyāmi te hitam	18.64
manmanā bhava madbhakto madyājī māṃ namaskuru mām evaiṣyasi satyaṃ te pratijāne priyosi me	18.65
sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja ahaṃ tvā sarvapāpebhyo mokṣyayiṣyāmi mā śucaḥ	18.66
idaṃ te nātapaskāya nābhaktāya kadācana na cāśuśrūṣave vācyāṃ na ca māṃ yobhyasūyati	18.67
ya idaṃ paramaṃ guhyaṃ madbhakteṣv abhidhāsyati bhaktiṃ mayi parāṃ kṛtvā mām evaiṣyaty asaṃśayaḥ	18.68
na ca tasmān manuṣyeṣu kaścin me priyakṛttamaḥ bhavitā na ca me tasmād anyaḥ priyataro bhuvi	18.69
adhyeṣyate ca ya imaṃ dharmyaṃ saṃvādam āvayoḥ jñānayajñena tenāham iṣṭaḥ syām iti me matiḥ	18.70
śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ sopi muktaḥ śubhāṃl lokān prāpnuyāt puṇyakarmaṇām	18.71

kaccid etac chrutaṃ pārtha tvayaikāgreṇa cetasā
kaccid ajñānasaṃmohaḥ pranaṣṭas te dhanamjaya 18.72

Arjuna uvāca-

naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta
sthitosmi gatasamdehaḥ kariṣye vacanaṃ tava 18.73

Sañjaya uvāca-

ity ahaṃ vāsudevasya pārthasya ca mahātmanaḥ
saṃvādam imam aśrauṣam adbhutaṃ romaharṣaṇam 18.74

vyāsaprasādāc chrutavān etad guhyam ahaṃ param
yogaṃ yogeśvarāt kṛṣṇāt sākṣāt kathayataḥ svayam 18.75

rājan saṃsmṛtya saṃsmṛtya saṃvādam imam adbhutam
keśavārjunayoḥ puṇyaṃ hṛṣyāmi ca muhur muhuḥ 18.76

tac ca saṃsmṛtya saṃsmṛtya rūpam atyadbhutaṃ hareḥ
vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ 18.77

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ
tatra śrīr vijayo bhūtir dhruvā nītir matir mama 18.78

* * * * *



The Number 18

- 18 – Parvas of Maha Bharata
- 18 – Chapters of Bhagavad Gita
- 18 – Akshouhinee Army fought in Kurukshetra
- 18 – Days War (Maha Bharata)
- 18 – Puranas
- 18 – Islands
- 18 – Parts of Music
- 18 – Officers of a King
- 18 – Types of Cereals
- 18 – Progenitors
- 18 – Sakti Peethas

The 10 + 4 names of Arjuna

Arjuna , Phalguna, Partha, Kiriti, Svethavahana,
Dhananjaya, Savyasachi, Bheebhatsa, Jishnu,
Vijaya, Gudakesa, Parantapa, Gandiv dhanva, Kapi dhwaja

Arjuna's Chariot

Chariot = Body; Five white horses = Senses five

Chariotter = Krishna, God, Supreme Spirit

Warrior = Arjuna, Human being, Atma, Soul, Spirit

Krishna's Conch = Panchajanya = five elements

Arjuna's conch = Devadatta = given by god.

Arjuna's chariot was the only chariot that was not replaced. At the end of the 18th day it gets blasted by itself. It was under Krishna's protection till that time.

This part of the book is designed to give an idea about the thoughts of the ancients and the perspectives of the modern scholars about the ancients and their knowledge.

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- 1. Bhagavad Gita- A over-view**
- 2. Bhagavad Gita- other view points**
- 3. Believe it or Not!**
- 4. In praise of the celestial song**
- 5. Bhagavad Gita quotes**

1. Bhagavad Gita

-A over-view (Wiki Notes)

Vedas are Srutis- *what is heard*, Apaurusheyas- authorless, not of a man;

Other books are called Smritis- *what is remembered*.

The four Vedas are 1. Rigveda, 2. Yajurveda, 3. Samaveda, 4. Atharvaveda.;

Samhitas are (mantras – magic chants and benedictions;

Aranyakas are- texts on rituals and ceremonies, sacrifices and symbolisic- sacrifices.

Brahmanas are commentaries on rituals, ceremonies and sacrifices.

Upanishads are texts discussing meditation, philosophy and spiritual knowledge.

Upasanas are about worship.

Veda= The proto- indo- European root- ueid= vid= see, know; aspect, form; knowledge;

Vedas are called marai, vaymoli = hidden, secret- in parts of South India

Vedas- Date= 1700-1100 B.C.- circum-vedic texts; 1000-500 B.C.- vedic period= late Bronze/ iron age; Bloomfield's vedic concordance- 1907- consists of 89000 feet- padas.

1. Rig veda- verses of praise in meter – for loud recitation- oldest extant indic text- 1028 vedic Sanskrit hymns, 10600 verses, 432000 letters
2. Yajurveda- archaic prose mantras and occasional verses- recitation in low voice. White- sukla, black- Krishna are the branches
3. Sama veda- 1549 stanzas- metrical- songs of praise- to sing during yajnas/ holy sacrifices. Gautama, Jaiminiya are the recensions. The singer is Udgata.

4. Atharva veda- belongs to Atharvan, Angirasa- 760 hymns, some metrical, some prose two recensions- Pippalada, Saunaka; compiled around 900 B.C.- its first part is consists of spells, incantations, against demons, disaster; spells to heal disease, for long life and desire fulfillment. The second part contains speculative and philosophical hymns

Vedangas: 1. Siksha= phonetics; 2. Kalpa= Ritual; 3. Vyakarana= grammar; 4. Nirukta= etymology; 5. Chandas= meter; 6. jyotisa= Astronomy

Upavedas= 1. Archery- dhanurvedya; 2. Architecture- Sthapatya veda; 3. Music and sacred dance= Gandharva veda; 4. Medicine= Ayur veda

The fifth veda is Mahabharata./ Natya sastra

The forms of Vedic recitation=

1. Jata- patha= mesh recitation= Word1W2 ,W2W1, W1W2, W2W3, W3W2, W2W3
2. Dhvja patha=flag recitation= W1W2, Wn-1 Wn, WnW2W3, Wn-3 Wn-2,Wn-1Wn..
3. Ghana-patha= dense recitation=W1W2, W2W1, W1W2W3, W2W3, W3W2, W2W3W4, W4W3W2, W2W3W4....

The *Râmâyana*, originally written by Vâlmîki, consists of 24,000 *Slokas* -an epic poem of some 50,000 lines.-in seven books (kandas) and 500 (*sargas*)-including the Uttara {Kanda}. about 480,002 words, being a quarter of the length of the full text of the Mahâbhârata or about four times the length of the *Iliad*. The Vâlmîki's *Râmâyana* is dated variously from 500 BC to 100 BC, Incidentally the first letter of every 1000 verses (total 24) make the Gayatri mantra. Thematically, the *Ramayana* explores human values and the concept of dharma. Verses in the *Ramayana* are written in a 32-syllable meter called anustubh.

As in many oral epics, multiple versions of the *Ramayana* survive. In particular, the *Ramayana* related in north India differs in important respects from that preserved in south India

and the rest of south-east Asia. There is an extensive tradition of oral storytelling based on the *Ramayana* in Indonesia, Cambodia, Philippines, Thailand, Malaysia, Laos, Vietnam, and Maldives. Father Kamil Bulke, author of *Ramakatha*, has identified over 300 variants of *Ramayana*.

The Mahabharata is the longest known epic poem and has been described as “*the longest poem ever written*”. Its longest version consists of over 100,000 *sloka* or over 200,000 individual verse lines (each *sloka* is a couplet), and long prose passages.- Champu style. About 1.8 million words in total, the Mahabharata is roughly ten times the length of the *Iliad* and the *Odyssey* combined, or about four times the length of the *Ramayana*. The background to the *Mahabharata* suggests the origin of the epic occurs “after the very early Vedic period” and before “the first Indian ‘empire’ was to rise in the third century B.C.” That this is “a date not too far removed from the **8th or 9th century B.C.**” is likely and there are lots of similarities in Indian Epics and these Western Epics making us think of their common origin. The *Mahabharata* itself distinguishes a core portion of 24,000 verses: the *Bharata* proper, as opposed to additional secondary material, while the *Ashvalayana Grhyasutra* makes a similar distinction. At least three redactions of the text are commonly recognized: *Jaya* (Victory) with 8,800 verses attributed to Vyasa, *Bharata* with 24,000 verses as recited by Vaisampayana, and finally the *Mahabharata* as recited by Ugrasrava Sauti with over 100,000 verses.

Suta- Bards and charioteers- In *The Hindus: An Alternative History* (2009), Wendy Doniger writes that the earliest bards who told the *Mahabharata* story came from a caste of charioteers, who served as drivers, confidantes, and bodyguards to the Kshatriya warrior-castes. While on military campaigns, they recited stories around campfires. (No wonder God is a charioteer in the epic! Even Karna is raised by a charioteer. The messenger Sanjaya also Suta) In later ages and in times of peace, many bards took their performance art to lay audiences in villages and folk festivals. The story also came

to be recited during royal sacrifices, where the Brahmins slowly took over its delivery and evolution, eventually writing it down in Sanskrit.

The *Iliad* is paired with something of a sequel, **the *Odyssey***, also attributed to Homer. Along with the *Odyssey*, the *Iliad* is among the oldest extant works of Western literature, and its written version is usually dated to around the eighth century BC. Recent statistical modeling based on language evolution has found it to date to 760–710 BC. In the modern vulgate (the standard accepted version), the *Iliad* contains **15,693** lines; it is written in Homeric Greek, a literary amalgam of Ionic Greek and other dialects. The *Odyssey* was written in a poetic dialect of Greek—a literary amalgam of Aeolic Greek, Ionic Greek, and other Ancient Greek dialects—and comprises **12,110** lines of dactylic hexameter.

The epic *Mahabharata* is traditionally ascribed to the Sage Ved Vyasa; the *Bhagavad Gita*, being a part of the *Mahabharata*'s *Bhisma Parva*, is also ascribed to him. Theories on the date of composition of the *Gita* vary considerably. Scholars accept dates from fifth century to second century BCE as the probable range. Professor Jeaneane Fowler, in her commentary on the *Gita*, considers second century BCE to be the likely date of composition. Kashi Nath Upadhyaya, a *Gita* scholar, on the basis of the estimated dates of *Mahabharata*, Brahma sutras, and other independent sources, concludes that the ***Bhagavad Gita*** was composed between fifth and fourth centuries BCE. It is estimated that the text probably reached something of a “final form” by the early Gupta period (about the 4th century CE). The actual dates of composition of the *Gita* remain unresolved.

Due to its presence in the *Mahabharata*, the *Bhagavad Gita* is classified as a Smriti text or “that which is remembered”. The *smriti* texts of the period between 200 BCE-100 CE belong to the emerging “Hindu synthesis”, proclaiming the authority of the Vedas while integrating various Indian traditions and religions. Acceptance of the Vedas became a central criterion for defining Hinduism over and against the heterodoxies, which rejected the Vedas.

The so-called “Hindu synthesis” emerged during the early Classical period (200 BCE-300 CE) of Hinduism. According to Alf Hiltebeitel, a period of consolidation in the development of Hinduism took place between the time of the late Vedic Upanishad (ca. 500 BCE) and the period of the rise of the Guptas (ca. 320–467 CE) which he calls the “Hindu synthesis”, “Brahmanic synthesis”, or “orthodox synthesis”. It developed in interaction with other religions and peoples:

The emerging self-definitions of Hinduism were forged in the context of continuous interaction with heterodox religions (Buddhists, Jains, Ajivikas) throughout this whole period, and with foreign people (Yavanas, or Greeks; Sakas, or Scythians; Pahlavas, or Parthians; and Kusanas, or Kushans) from the third phase on between the Mauryan empire and the rise of the Guptas.

Silappatikaram republished as **The Tale of an Anklet** is one of the The Five Great Epics of Tamil Literature according to later Tamil literary tradition. A Jain poet-prince from Kochi (in modern Kerala) referred to by the pseudonym Ilango Adigal is credited with this work. He is reputed to have been the brother of Vel Kelu Kuttuvan, the Chera dynasty king. It contains three chapters and a total of **5270** lines of poetry. The epic revolves around Kannagi, who having lost her husband to a miscarriage of justice at the court of the Pandyan Dynasty, wreaks her revenge on his kingdom

As a continuation of *Silappatikaram* - in **Manimekalai**, the beautiful daughter of Kovalan and Madhavi, follower of local deities later included in Hinduism, converts to Buddhism. The aim of the author, **Sîthalai Sâttanâr** (or Cîttalai Câtanâr) was to compare Buddhism favourably with the other prevailing religions in South India in order to propagate Buddhism. He criticizes Jainism, the chief opponent and competitor of Buddhism at the time. While exposing the weaknesses of the other contemporary Indian religions, he praises the Buddha’s Teaching, the Dhamma, as the most perfect religion. From comparative studies between *Silappatikaram* and certain Buddhist and Jain works such as *Nyayaprakasa*, the date of *Silappatikaram* has been determined to be around the fifth and the sixth centuries CE.

Bhagavatam- Dated between 500 BC - 1000 CE. Scholarly consensus holds that the text was completed no later than 1030 CE, when it is mentioned by al Biruni and quoted by Abhinavagupta; and since it contains more details of Krishna's biography than the 3rd-4th-century *Harivamsha* and *Vishnu Purana*, it limits its date to 500–1000 CE. Within this range, scholars such as R. C. Hazra date it to the first-half of the 6th century, while most others place it in the post-Alvar period around the 9th century. The Bhagavata Purana contains apparent references to the South Indian Alvar saints and it makes a *post factum* prophecy of the spread of Vishnu worship in Tamil country. These facts, along with its emphasis on “emotional Bhakti to Krishna” and the “Advaita philosophy of Sankara”, lead many scholars to trace its origins to South India.

Traditional accounts of **Adi Shankara's** life can be found in the *Sankara Vijaya*, which are poetic works that contain a mix of biographical and legendary material, written in the epic style. **Birth-date-** 788–820 CE: -Max Müller, Macdonnel, Pathok, Deussen and Radhakrishnan all accept the dates 788–820 CE. Sankaracharya wrote his treatise on Bhagavad Gita.

Influence of Hinduism in India

The period between the 400 CE and 1000 CE saw gains by Brahmanism and local cults at the expense of Buddhism. It has been asserted, simplistically and without much historical evidence, that Hinduism became a more “*intelligible and satisfying road to faith for many ordinary worshippers*” than it had been because it now included not only an appeal to a personal god, but had also seen the development of an emotional facet with the composition of devotional hymns.



2. Bhagavad Gita - other view points

BR Ambedkar (1891-1956) saw it as Brahmanism's response to the rising fortunes of Buddhism. In his essay, Krishna and His Gita, Ambedkar wrote, 'The philosophic defense offered by the Bhagavad Gita of the Kshatriya's duty to kill is, to say the least, puerile.' Dr. Ambedkar- In his book '*Revolution and Counter-Revolution in Ancient India*' has roundly rejected the philosophical claims regarding Karma in Gita and exposed the dogmatic and ritualistic Karma that Gita professes in order to save the Brahmanical religion by pointing out that Karma and Jnana (knowledge) are not general but specific, Karma being the rituals in Jaimini's Purv Mimansa and Jnana being the dogmas in Badarayana's Brahmasutra. In his essays '*Who Were The Shudras?*' and in '*Annihilation of Caste*', Dr. Ambedkar explains very well how both socially and biologically the rigidity of the caste system has resulted in inefficiency in Indian society in every aspect of life, including economy, social life, and physical attributes of Indians.

The historian **DD Kosambi** (1907-66), wasn't too impressed by the Gita. In *Myth and Reality* (1962), he observed that a '*slippery opportunism characterizes the whole book*'. As **DD Kosambi** points out, there is no wonder why Gita is mostly revered highly by the upper caste scholars from time to time; starting from the re-founder of Hinduism, Sankaracharya, to the likes of Dhyaneswara who promoted Gita in order to regain his status of being Brahman, to Tilak who used Gita to influence youth when the interactions with modern western world were causing social reforms in India, to Gandhi who was a strong believer in the system of Chaturvarnya, to Aurobindo and Radhakrishnan. None of the non-brahmanical saints and philosophers found any solace in Gita, be it Kabir, Nanak, Namdev, Chaitanya or Jayadeva.

The journalist and secular humanist **Venkateswara Rao Narla** (1908-85) called its moral perspective 'retrograde'. In the *Truth About*

the Gita, Narla argued that the book condones violence and wholesale slaughter; Krishna was Machiavellian, who employed trickery, deceit, falsehood, intimidation, and blackmail to get Arjuna to overcome his moral qualms..

Kedar Joshi in his '*The Satanic Verses of Bhagavad-gita*' - presents a hardcore moral criticism of the Bhagavad-gita, the criticism that the Gita in fact implies that -

1. Krishna—the preacher of yoga—is not in the least a yogi himself,
2. Krishna alone is satanic (or evil), and
3. Krishna—for reasons other than the ones for which he is considered evil—is nothing short of a terrorist and the Gita is Hindu terrorism.

Soumen De- 'The Historical Context of *The Bhagavad Gita* and Its Relation to Indian Religious Doctrines' - points out- and summerises-

Scholars at the Bhandarkar Oriental Research Institute, Pune, collated 1259 manuscripts from 1919-66 to produce a critical edition of the *Mahabharata* with 89000 verses; it is this version that most scholars reference today. Doniger writes, the Mahabharata remains a contested text, 'a brilliantly orchestrated hybrid narrative with no single party line on any subject.'

Gandhi translated the Gita from Sanskrit to Gujarati; in his introduction, he writes, 'Krishna of the Gita is perfection and right knowledge personified.' Shortly after though, he concedes that the Gita's stance seems opposed to ahimsa.

These scholars, William Jones, James Mill, and Max Müller, began to elevate the Gita as the 'Hindu Bible'. Not only were they drawn to 'the monism of the Upanishads',- writes Doniger in *On Hinduism*:

According to Dirks, Müller held that 'Indian problems were the result of degradation and corruption from the Vedic ideal.', also

accorded to the Laws of Manu (translated by Jones) an ‘unprecedented status’, a ‘canonic importance’, and a ‘significance it could never have had before’.

This influenced and upset a class of elite Bengali Brahmins like Ram Mohan Roy of the Brahmo Samaj, who came to be called ‘reformist’ and ‘progressive’. The Brahmo Samaj and other ‘progressive’ elites saw caste, idolatory, and Sati as aberrant practices. they expended considerable energy on selective readings and establishing the loftiness of the Vedic corpus, the ‘Hindoo religion’, its ‘tolerance’, and ‘the pure spirit of its dictates’. This was the fountainhead of what later came to be called Hindutva and took on a life of its own in the closing decades of the 20th century.

The Western world’s interest in *The Bhagavad Gita* began around the end of the eighteenth century when the first English translation of the *Gita* was published. All religious texts of ancient India were written in Sanskrit. In November 1784, the first direct translation of a Sanskrit work into English was completed by **Charles Wilkins**. The book that was translated was *The Bhagavad Gita*. **Friedreich Max Mueller** (1823-1900), the German Sanskritist who spent most of his working life as Professor of Comparative Philology at Oxford University, served as the chief editor of the Sacred Books of the East. (Oxford University Press). The *Gita* was included in this famous collection.

Ranganatha. R- was struck by the following inconsistencies that were fairly predominant in the scripture:

- Repetitiveness and redundancy of many of its verses
- Contradictions in many of its verses, with some verses in the same chapter contradicting each other and verses in one chapter being negated by verses in another chapter
- Lack of coherence of narrative between the verses in a chapter, verses disconnected from or having no relation to the primary idea of a chapter

- Lack of orderliness in the sequencing of chapters, where one gets a feeling that the current Chapter IV should have come before Chapter III
- Inclusion of verses that are repugnant to human values even going by old primitive standards (verses 9.11, 9.32 and 9.33)

Rahul Bhalerao- puts forward some direct questions.....

1. If the Gita tried to give meaning to caste based on Karma alone and undo the birth factor, why did it not explicitly assert that caste/Varna should not be based on birth? Why make ambiguous statements and leave it open to be interpreted wrongly?
2. If caste is based on Karma and Guna (merit/aptitude), what do Karma and Guna exactly mean, according to Gita? Does Karma include deeds, education and skills?
3. Are Karma and Guna acquired in this birth or do they refer to deeds/education/skills i.e., Karma and Guna, acquired in previous births?
4. If deeds decide Varna, then just as deeds can keep changing, why can't a Varna change?
5. If it is only deeds that determine Varna, why are the atrocities based on Varna justified? Why should the incompetent be tortured and denied basic dignity and love?
6. Why doesn't Gita acknowledge the scientific and philosophical truth that all human beings are equal? If Buddha being a human could expound on the principle of equality, why Krishna, though being an Avatar of God, could not understand it and did not find any need to preach it to a greater extent?
7. Are all these confusions left like that so that it can be conveniently interpreted to justify any injustice in the name of Varna and Dharma?
8. While division of labor exists all over the world for better efficiency, why did most Hindu scriptures including Gita find it necessary to not just divide labor but also the laborers, the people?

9. Do Gita and Mahabharata, so full of violence and polygamy (of both Men and Women: Draupadi being a wife to five heroes and Kunti, the mother of heroes, having an illegitimate child), really represent Indian culture of vegetarianism and monogamy?

-These questions remain unanswered by the religious scholars who support Gita word by word.

Bhagavad Gita- recent controversies—

- *Russia decided to ban the holy book on the premise of its justifications for violence.*
- *Karnataka Education minister decided to propose Gita teachings to be made compulsory.*

Some of the objected verses of Bhagavad Gita-

***“chatur-varnyam maya srstam guna-karma-vibhagasyah |
tasya kartaram api mam viddhy akartaram avyayam ||”***

- Gita- 4- 13.

***“Evam jnaatwaa kritam karma poorvair api mumukshubhih |
Kuru karmaiva tasmaat twam poorvaih poorvataram kritam||”***

Gita- 4- 15.

***“Karmano hyapi boddhavyam boddhavyam cha vikarmanah |
Akarmanashcha boddhavyam gahanaa karmano gatih ||”***

-Gita - 4- 17.

***“Yasya sarve samaarambhaah kaamasankalpa varjitaah |
Jnaanaagni dagdhakarmanam tam aahuh panditam budhaah ||”..***

-Gita - 4- 19.

***“mam hi partha vyapasritya ye ‘pi syuh papa-yonayah |
striyo vaisyas tatha sudras te ‘pi yanti param gatim.....***

-Gita-9- 32.

*“maharsayah sapta purvecatvaro manavas tatha
mad-bhava manasa jatayesam loka imah prajah ||”*

-Gita-10- 6.

*“Purushah prakritistho hi bhungkte prakritijaan gunaan
Karaanam gunasango'sya sadasadyoni janmasu ||”.*

-Gita-13- 22



Some deductions-

1. Books and people are the same. Everybody is good or bad unless proved otherwise.
2. Especially old people and old books or scriptures are difficult to decipher and date.
3. We often look at the world with our own eyes, perspectives, knowledge and experiences.
4. We deduce things according to our own wisdom.
5. We all agree that the Celestial Songs are good when sung with faith and devotion.
6. Every divine book or scripture was not written by the God. Human hands scribbled them
7. During the course of time lots of deductions and additions happen but the discerning reader has to separate the chaff from the grain.
8. Instead of calling others demons, if one develops divine nature he shall be happy ever after.
9. In Krita Yuga people were content with gathering the fruits fell on the ground and the water in the clear streams. Population was less, pastimes were minimal so time used to move slow, so they thought they lived for thousands of years. There was war at the juncture of Krita and Treta= Deva- Asura war. Humans had no role in that one. All were good Brahmins – Devas and bad Brahmins- Asuras. It is sometimes referred to as the “Golden Age”. The Satya (Krita) Yuga lasts 1,728,000 years. The goddess Dharma (depicted in the form of cow), which symbolises morality, stood on all four legs during this period. This era began on Sunday, Vaishakh Shukla Tritiya day which is also known as Akshaya Tritiya. This extends up to 1,728,000 years. God incarnated in four forms i.e. **Matsya, Kurma, Varaha and Narsimha** in this era. Knowledge, meditation and

penance would hold special importance in this era. The average height of people was more than what it is today. The average life expectancy of a human being in Satya yuga was approximately 4000 years.

10. In Treta Yuga bow and arrows came handy. Hunting was their pastime and hobby. There were two Ramas- old Rama a Brahmin used Hatchet or Parasuvu- Axe, killed all erring warriors- kshatriya clan. He was defeated by new Rama and later at the juncture of Treta and Dwapara yuga Young Rama Killed Old Ravana- bad Brahmin- Asura and Warriors dominated Treta Yuga. They started journeys- ayanas conquering the barbarian, dark lands downwards to South. The most famous events in this yuga were Lord Vishnu's fifth, sixth and seventh incarnations as Vamana, Parashurama **and** Rama respectively. The Dharma bull, which symbolises morality, stood on three legs during this period. It had all four in the Satya Yuga and two in the later Dvapara Yuga. Currently, in the immoral age of Kali, it stands on one leg. The Treta Yuga lasted 1,296,000 years .
11. In Dwapara Yuga Balarama and Krishna were the heroes. They mediated between the warring brothers in territory disputes. Balarama's weapon was plough and Krishna had His powerful Chakra- discus- wheel. Agriculture and cattle were the main resources of wealth- Vaisyas managed that. Wheel gave the mobility. Plough tilled the lands. As per the static rule human beings use their inventions first for offence as weapons later only for constructive purposes. Gambling, drinking, rapes and kidnaps have become pastimes and a Vaisya or businessman became the Saviour. So at the juncture of Dwapara and Kali Yuga the Kurukshetra war was presided by Lord Krishna annihilating the three upper strata leaving the ground clear for the Work force. According to the Puranasthis yuga ended at the moment when Krishna returned to his eternal abode of Vaikuntha. According to the Bhagavata Purana, the Dvapara Yuga lasts 864,000 years.

12. In Kali Yuga there shall be a good fight in between good Kalki group and bad Kali gang. The people sell food, the learned men sell knowledge, women sell their bodies in the difficult circumstances of Kali Yuga. Finally at the end of 432000 years again comes Krita Yuga and the cycle repeat. This is the age of workforce. No laws.. no Dharma.. and God if he is there, he must be from the workforce- sudra as per the tradition. Kali Yuga is associated with the apocalyptic demon Kali (who is not to be confused with the goddess Kâlî). The “Kali” of Kali Yuga means “strife”, “discord”, “quarrel” or “contention”.. According to the *Surya Siddhanta*, Kali Yuga began at midnight (00:00) on 18 February 3102 BCE in the proleptic Julian calendar, or 14 January 3102 BC in the proleptic Gregorian calendar. This date is also considered by many Hindus to be the day that Krishna left Earth.
13. The same sentiments and sounds and were reverberated in the Greek, Roman mythologies- Gold, Silver, Copper, Iron ages and the essence is the same. Even the Aztecs, Mayans thought about that. Chinese, Japanese, Polynesians, Red Indians they had their own lore.
14. The ancient history of India is different. This is a piece of land mass separated from the African content, slowly travelled towards Eurasian plate and collided with it creating the mighty Himalayan mountains. Many anthropologists like Friedrich Blumenbach wondered why this piece of land mass is having all races of the world- Negroid, Mongoloid, American Indian, Malayan and Caucasoid types.
15. As they say there is a method in madness, one can visualize the method of annihilation of one race by the more powerful next race. The original people were Negroids in this country were now live as nomads and Yanadi- and the evidence of their fore fathers can be seen in the aboriginal people of Andaman- Nicobar Islands. They are pagans. Slowly the land was vibrant with Nagas

and hill people. Later people came from Mesopotamia, their histories can be observed in the chronicles of Goan culture and Brahmanas. From East the Mongoloids entered India. The Brachycephalic Aryans with their Indo- European language infiltrated this country, started destroying and amalgamating the local cultures.

16. Aryavarta- is the land North to Vindhya. There lived the people who practiced sixteen karmas or rituals- this land was called Karma Bhoomi. All South India was Andhaka or Tamisra- darkness for them. By the time of Rama it was the necessity and innovations made the way to South- = Ramayana. As the population was increasing, technology was improving the instruments and weapons appeared in sophisticated forms. Krita Yuga's staff and sticks were replaced or supplemented by bow and arrows, swords, maces and their variations. The chariots which were rare during Treta Yuga were plenty during Dwapara. Warriors were classified as Maharathis, Atirathis and rathis, artharathis. Plough and chakra the wheel were also the important weapons. Astras were specially made- naga astra- did contain a poisonous snake, Agneya astra- some fire emitting powder- so on and so forth. That's why they were available only to experts or devotees or disciples, in preparation and utilization.
17. A glimpse of Mahabharata pertaining to caste, varna and morals that seemed to be later inclusions by Brahmin writers.-

Mahabharata –who, which caste or varna, when, where, how and why?

According to the Vedas, Brahma created Vashista who with Arundhati had a son named Ākṣi Maharsi who sired Parashara. With Satyawati- (*Daughter of the Chedi king Vasu (also known as Uparichara Vasu) and a cursed apsara (celestial nymph)-turned-fish Adrika- as matsyagandhi- fisher woman*) Parashara fathered Vyasa.

Vyâsa sired Dhritarashtra, Pandu and Vidura through his deceased brother's wives. Vyâsa also sired Uruksha through his wife, Jâbâli's daughter Pinjalâ. Thus Parashara was the great-grandfather of both the warring parties of the Mahâbhârata, the Kauravas and the Pândavas.

Shantanu, the king of Hastinapura, has a short-lived marriage with the goddess Ganga and has a son, Devavrata (later to be called Bhishma, a great warrior), who becomes the heir apparent. Many years later, when King Shantanu goes hunting, he sees Satyawati, the daughter of the chief of fisherman, and asks her father for her hand. Her father refuses to consent to the marriage unless Shantanu promises to make any future son of Satyawati the king upon his death. To resolve his father's dilemma, Devavrata agrees to relinquish his right to the throne. As the fisherman is not sure about the prince's children honouring the promise, Devavrata also takes a vow of lifelong celibacy to guarantee his father's promise.

Shantanu has two sons by Satyawati, -Chitrângada and Vichitravirya. Upon Shantanu's death, Chitrangada becomes king. He lives a very short uneventful life and dies. Vichitravirya, the younger son, rules Hastinapura. Meanwhile, the King of Kâûî arranges a swayamvara for his three daughters, neglecting to invite the royal family of Hastinapur. In order to arrange the marriage of young Vichitravirya, Bhishma attends the swayamvara of the three princesses Amba, Ambika and Ambalika, uninvited, and proceeds to abduct them. Ambika and Ambalika consent to be married to Vichitravirya.

The oldest princess Amba, however, informs Bhishma that she wishes to marry king of Shalva whom Bhishma defeated at their swayamvara. Bhishma lets her leave to marry king of Shalva, but Shalva refuses to marry her, still smarting at his humiliation at the hands of Bhishma. Amba then returns to marry Bhishma but he refuses due to his vow of celibacy. Amba becomes enraged

and becomes Bhishma's bitter enemy, holding him responsible for her plight. Later she is reborn to King Drupada as Shikhandi (or Shikhandini) and causes Bhishma's fall, with the help of Arjuna, in the battle of Kurukshetra.

When Vichitravirya dies young without any heirs, Satyawati asks her first son Vyasa to father children with the widows. The eldest, Ambika, shuts her eyes when she sees him, and so her son Dhritarashtra is born blind. Ambalika turns pale and bloodless upon seeing him, and thus her son Pandu is born pale and unhealthy (the term Pandu may also mean 'anemia'). Due to the physical challenges of the first two children, Satyawati asks Vyasa to try once again. However, Ambika and Ambalika send their maid instead, to Vyasa's room. Vyasa fathers a third son, Vidura, by the maid. He is born healthy and grows up to be one of the wisest characters in the *Mahabharata*. He serves as Prime Minister (Mahamantri or Mahatma) to King Pandu and King Dhritarashtra.

When the princes grow up, Dhritarashtra is about to be crowned king by Bhishma when Vidura intervenes and uses his knowledge of politics to assert that a blind person cannot be king. This is because a blind man cannot control and protect his subjects. The throne is then given to Pandu because of Dhritarashtra's blindness. Pandu marries twice, to Kunti and Madri. Dhritarashtra marries Gandhari, a princess from Gandhara, who blindfolds herself so that she may feel the pain that her husband feels. Her brother Shakuni is enraged by this and vows to take revenge on the Kuru family.

One day, when Pandu is relaxing in the forest, he hears the sound of a wild animal. He shoots an arrow in the direction of the sound. However the arrow hits the sage Kindama, who curses him that if he engages in a sexual act, he will die. Pandu then retires to the forest along with his two wives, and his brother Dhritarashtra rules thereafter, despite his blindness.

Pandu's older queen Kunti, however, had been given a boon by Sage Durvasa that she could invoke any god using a special mantra. Kunti uses this boon to ask Dharma the god of justice, Vayu the god of the wind, and Indra the lord of the heavens for sons. She gives birth to three sons, Yudhishthira, Bhima, and Arjuna, through these gods. Kunti shares her mantra with the younger queen Madri, who bears the twins Nakula and Sahadeva through the Ashwini twins. However, Pandu and Madri indulge in sex, and Pandu dies. Madri dies on his funeral pyre out of remorse. Kunti raises the five brothers, who are from then on usually referred to as the Pandava brothers.

Dhritarashtra has a hundred sons through Gandhari, all born after the birth of Yudhishtira. These are the Kaurava brothers, the eldest being Duryodhana, and the second Dushasana. Other Kaurava brothers were Vikarna and Sukarna. The rivalry and enmity between them and the Pandava brothers grew up from their youth and into manhood, leads to the Kurukshetra war.

As a young woman Kunti, the princess of the Kunti Kingdom, had been granted a boon by sage Durvasa to be able to invoke any deity to give her a child. Eager to test the power, while still unmarried, she called upon the solar deity Surya and was handed a son **Karna** wearing armour (*Kavacha*) and a pair of earrings (*Kundala*). Afraid of being an unwed mother Kunti, placed the baby in a basket and set him afloat on a river. The child was found by Adhiratha, a charioteer of King Dhritarashtra of Hastinapur. Adhiratha and his wife Radha raised the boy as their own son and named him **Vasusena**. He also came to be known as **Radheya**, the son of Radha.

Sanjaya is Dhritarashtra's advisor and also his charioteer. Sanjaya—who has the gift of seeing events at a distance (*divyadrishti*), granted by the sage Vyasa—narrates to Dhritarashtra the action in the climactic battle of Kurukshetra, which includes the *Bhagavad Gita*.. Sanjaya had the unpleasant duty of breaking

the news of the death of Dhritarashtra's hundred sons at the hands of Bhima at different points of time in the battle, and offers the sorrowing king solace in his darkest hours. He is known to be brutally frank in his recital of the day's battle events and his own opinions, which usually would predict the utter destruction of the Kauravas at the hands of Arjuna and Krishna..

In the *Bhagavad Gita*, passages often start with the Sanskrit words "Sanjaya uvâca:" ("Sanjaya said:"). The entire *Bhagavad Gita* is Sanjay's recital to Dhritarashtra of the conversation between Arjuna and Krishna.

Krishna is the principal protagonist with Arjuna in the *Bhagavad Gita* also known as the Song of God, which depicts the conversation between the Royal Prince Arjuna and Krishna during the great battle of Kurekshetra 5000 years ago where Arjuna discovers that Krishna is God and then comprehends his nature and will for him and for mankind. In present age Krishna is one of the most widely revered and most popular of all Indian divinities.:

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts" (Lord Krishna, *Bhagavad-Gita* 10.8)

Megasthenese- Herakles- Hari- krishna- According to Arrian, Diodorus, and Strabo, Megasthenes described an Indian tribe called Sourasenoï, who especially worshipped Herakles in their land, and this land had two cities, Methora and Kleisobora, and a navigable river, the Jobares. As was common in the ancient period, the Greeks sometimes described foreign gods in terms of their own divinities, and there is a little doubt that the Sourasenoï refers to the Shurasenas, a branch of the Yadu dynasty to which Krishna belonged; Herakles to Krishna, or Hari-Krishna: Mehtora to Mathura, where Krishna was born; Kleisobora to Krishnapura, meaning "the city of

Krishna"; and the Jobares to the Yamuna, the famous river in the Krishna story. Quintus Curtius also mentions that when Alexander the Great confronted Porus, Porus's soldiers were carrying an image of Herakles in their vanguard."

— *Krishna: a sourcebook*, Edwin Francis Bryant, Oxford University Press US, 2007

Arjuna was the 3rd of the Pandava brothers. He is considered as the protagonist of the *Mahabharata* with Krishna and plays a key role in the Bhagavad Gita. He was married multiple times, to Draupadi, Subhadra (Krishna's sister), Ulupi, and Chitrangada. His children included Srutakarma, Iravan, Babruvahana, and Abhimanyu. As the battle draws close, Arjuna is overcome with self-doubt about the righteousness of the war against his own kith and kin. He is distraught at the thought of having to fight with his friends and family such as his dear teacher, Drona and the father like Bhishma. It was then that Krishna took charge and explained the necessity and inevitability of the war to Arjuna. This conversation is a key part of the Mahabharata known as Bhagavadgita, and is considered as a holy scripture of Hinduism.

Arjuna plays the role of the reader in the Bhagavad Gita. As Krishna dispenses the advice, Arjuna asks the questions.

The Bhagavad Gita primarily takes the form of a philosophical dialogue between Arjuna and Krishna.

The **Kurukshetra War** is a mythological war described in the Indian epic *Mahâbhârata* as a conflict that arose from a dynastic succession struggle between two groups of cousins of an Indo-Aryan kingdom called Kuru, the Kauravas and Pandavas, for the throne of Hastinapura. It involved a number of ancient kingdoms participating as allies of the rival groups.

The location of the battle is described as having occurred in Kurukshetra in the modern state of Haryana in India. The

conflict is believed to form an essential component of an ancient work called *Jaya* and hence the epic *Mahâbhârata*.

Mahâbhârata states that the war started on Kartheeka Bahula Amavasya (the end of the Kartheeka and the start of the Margasira lunar month), moon on Jyesta star, on Tuesday early morning. A solar eclipse also happened on that day and this Muhurtha was kept by Krishna himself. The Bhagavad Gita was told on that early morning, before the war began. The war lasted only eighteen days, during which vast armies from all over the Indian (Bharatha) Subcontinent fought alongside the two rivals. Despite only referring to these eighteen days, the war narrative forms more than a quarter of the book, suggesting its relative importance within the epic, which overall spans decades of the warring families.

The most widely accepted date is 10th century BCE or 950 BCE, according to archeological evidence. B. N. Achar states a date of 3067 BCE using planetary positions listed in the *Mahâbhârata*. S. Balakrishna concluded a date of 2559 BCE using consecutive lunar eclipses. P. V. Holey states a date of November 13, 3143 BCE using planetary positions and calendar systems. R. N. Iyengar concluded a date of 1478 BCE using double eclipses and Saturn+Jupiter conjunctions. P. R. Sarkar estimates a date of 1298 BCE for the war of Kurukshetra. P. V. Vartak calculates a date of October 16, 5561 -BCE using planetary positions. K. Sadananda, based on translation work, states that the Kurukshetra War started on November 22, 3067 BCE.

18. Caste do not seem to be a big issue in those days. By the time poets took over and put the story in to verses in writing the learned men included their own view points and elevated their varna to the possible heights, and they succeeded for a long time.
19. Bhagavad Gita starts with the query of Dhritarastra- 'Dharmakshetre Kurukshetre'...and ends with the conviction

of Sanjaya, the emissary of the old king- ... 'Tatra Srirvijayo bhutir Dhruva neetir matir mama.'

20. A careful, discerned reader can easily pickup the inclusion poems or verses in Ramayana, Mahabharata , Bhagavad Gita and other puranas. By mere face value no book has to be branded as good or bad, one has to go through the problems or errors seriously without prejudice- in a steady state of mind, do home work, study it thoroughly, gain knowledge, do not expect its fruits of action , gain wisdom by keeping the good and rejecting the bad, by constant devotion and concentration one can see the umpteen possibilities that it offers and doing field work, applying the experience gained in future problems and solving them is what is advocated in this celestial song.

This Modern Bhagavad Gita also adheres to the original version but the perspective is through the eyes of modern managers. **The umpteen notes given in this book is mostly taken up from Wikipedia.**

- Dr. Lanka Siva Rama Prasad



3. BELIEVE IT or NOT !

To understand- **Bhagavad Gita** – here is some notes- *some thoughts- Ancient and Modern...*

Levels of Warrior Excellence:

Mahamaharathi: A warrior capable of fighting 24 Atimaharathi warriors simultaneously. No warrior has attained this status, not least because there have never been 24 Athimaharathi warriors at the same time, but, warriors who can be called Mahamaharathis are Shiva, Vishnu, Shakti, Brahma, Skanda, Ganesha.

Atimaharathi: A warrior capable of fighting 12 Maharathi warriors simultaneously. Narsimha, Rama, Lakshman, Bharat, Shatrughna, Vali, Kartavirya Arjun, Parshuram, Ravan, Indrajit, Kumbhakarna, Mahishasur, Narakasura, Lava, Kusha, Jambavan, Jalandhar, Hanuman, Bhishma, Drona, Ashwatthama, Karna, Arjun, Krishna, Balram, Jarasandh and devas in heaven like Indra were Atimaharathis.

Maharathi: A warrior capable of fighting 60,000 warriors simultaneously; circumspect in his mastery of all forms of weapons and combat skills. Yudhisthir, Bhishma, Nakul, Sahadev, Kritavarma, Angad, mainda, divi, nala, nila, Satyaki, Dhristadyumna, Shalya, Duryodhan, Sugreev, Kamsa, Dushashan, Vikarn, Abhimanyu, Yuyutsu, Kripa and Pradyumna were Maharathi's.

Atirathi: A warrior capable of contending with 10,000 warriors simultaneously. Drupad, Virat, Jayadrath, Shishupal and Shakuni were Atirathis.; ***Rathi:*** a warrior capable of attacking 5,000 warriors simultaneously. Uttar and Shikhandi were Rathis.

Kuru Army: of 11 *Akshauhinis* is formed by the kingdom of Hastinapura in alliance with races like the Samshaptakas, Trigartas, the Narayana army, the Sindhu army and Madra.

Commanders in Chief: Bhishma, Drona, Karna, Shalya, Ashwathama

Atirathis: Brihadbala, Bhagadatta, Jayadratha, Shakuni, Susharma, Sudakshin, 99 Kauravas, Alambusha;

Maharathis: Kritavarma, Shalya, Duryodhana, Kripa

Atimaharathis: Bhishma, Drona, Karna, Ashwathama.

Pandava Army: is a coalition of 7 *Akshauhinis*, primarily the Panchala and Matsya forces, the Rakshasa forces of Bhima's son, and Vrishni-Yadava heroes.

Commanders in Chief: Dhristadyumna;

Rathis: Uttar, Shikhandi.

Atirathis: Drupada, Virata, Upapandavas, Chekitana, Dhrishtaketu, Yuyutsu, Satyaki, Ghatotkacha.;

Maharathis: Bhima, Yudhisthira, Nakula, Sahadeva, Abhimanyu, Dhristadyumna

Atimaharathis: Arjuna, Krishna, Hanuman ,(although not as warriors, lord Krishna become Arjuna's charioteer and Hanuman sat invisible atop Arjuna's chariot and protected the chariot from celestial weapons).

Kaliyug started on Pramadi Chaitra Bright 1st day, Friday (BC 3102-2-20) at 2-27-30 P.M.

The present date of current Universe- Hindu epics and puranas boasts about the dates that are impossible to understand. Mathematically, numerically they are fine to write prosodies but for practical purposes they leave you in perplexity. Kali Yuga= 432000 years; Dwapara Yuga= 864000; Trea Yuga= 1296000 years; Krita or Satya Yuga= 1728000 years; total= 4320000 years. Currently, 50 years of Brahma have elapsed. The last Kalpa at the end of 50th year is called Padma Kalpa. The current universe was created in the beginning of Padma Kalpa, ie 10.51 billion years ago. This is the first 'day' of the 51st year. This Brahma's day, Kalpa, is named as ShvetaVaraha Kalpa. Within this Day, six Manvantaras have already elapsed. and this is the seventh Manvantara, named as – Vaivasvatha Manvantara (or Sraddhadeva Manvantara). Within the Vaivasvatha Manvantara, 27 Mahayugas (4 Yugas together is a Mahayuga), and the Krita, Treta

and Dwapara Yugas of the 28th Mahayuga have elapsed. This Kaliyuga is in the 28th Mahayuga. This Kaliyuga began in the year 3102 BC in the proleptic Julian Calendar. Since 50 years of Brahma have already elapsed, this is the second Parardha, also called as Dvithiya Parardha. The time elapsed since the current Brahma has taken over the task of creation can be calculated as....

$$432000 \times 10 \times 1000 \times 2 = 8.64 \text{ billion years (2 Kalpa (day and night))}$$

$$8.64 \times 10^9 \times 30 \times 12 = 3.1104 \text{ Trillion Years (1 year of Brahma)}$$

$$3.1104 \times 10^{12} \times 50 = \mathbf{155.52 \text{ Trillion Years (50 years of Brahma)}}$$

$(6 \times 71 \times 4320000) + 7 \times 1.728 \times 10^6 = 1852416000$ years elapsed in first six Manvataras, and Sandhi Kalas in the current Kalpa

$27 \times 4320000 = 116640000$ years elapsed in first 27 Mahayugas of the current Manvantara

$1.728 \times 10^6 + 1.296 \times 10^6 + 864000 = 3888000$ years elapsed in current Mahayuga

$3102 + 2015 = 5117$ years elapsed in current Kaliyuga.

So the total time elapsed since current Brahma is

$$15552000000000 + 1852416000 + 116640000 + 3888000 + 5115 = 155,521,972,949,117 \text{ years} < \text{as of 2015 AD} >$$

The current Kali Yuga began at midnight 17 February / 18 February in 3102 BC in the proleptic Julian calendar. As per the information above about Yuga periods, only 5,117 years are passed out of 432,000 years of current Kali Yuga, and hence another 426,883 years are left to complete this 28th Kali Yuga of Vaivaswatha Manvantara.

Modern thinking

TIMELINE OF THE BIG BANG-

Since the Big Bang, 13.7 billion years ago, the universe has passed through many different phases or epochs.

Planck Epoch (or Planck Era), from zero to approximately 10^{-43} seconds (1 Planck Time):

This is the closest that current physics can get to the absolute beginning of time, and very little can be known about this period. At this point, the universe spans a region of only 10^{-35} metres (1 Planck Length), and has a temperature of over 10^{32} °C (the Planck Temperature).

Grand Unification Epoch, from 10^{-43} seconds to 10^{-36} seconds.

Inflationary Epoch, from 10^{-36} seconds to 10^{-32} seconds:

Electroweak Epoch, from 10^{-36} seconds to 10^{-2} seconds:

Quark Epoch, from 10^{-12} seconds to 10^{-6} seconds:

Hadron Epoch, from 10^{-6} seconds to 1 second:

Lepton Epoch, from 1 second to 3 minutes:

Nucleosynthesis, from 3 minutes to 20 minutes:

Photon Epoch (or Radiation Domination), from 3 minutes to 240,000 years:

Recombination/Decoupling, from 240,000 to 300,000 years: and these photons (the same ones we see in today's cosmic background radiation) can now travel freely. By the end of this period, the universe consists of a fog of about 75% hydrogen and 25% helium, with just traces of lithium. Star and Galaxy Formation, 300 - 500 million years onwards: Solar System Formation, 8.5 - 9 billion years: the Solar System around it form roughly 4.5 to 5 billion years ago (8.5 to 9 billion years after the Big Bang).

Today, 13.7 billion years:

The expansion of the universe and recycling of star materials into new stars continues.

Human= Human evolution is characterized by a number of morphological, developmental, physiological, and behavioral changes that have taken place since the split between the last common ancestor of humans and chimpanzees. The most significant of these adaptations are 1. bipedalism, 2. increased brain size, 3. lengthened ontogeny (gestation and infancy), 4. decreased sexual dimorphism.

By the beginning of the Upper Paleolithic period (50,000 BP), full behavioral modernity, including language, music and other cultural universals had developed. As modern humans spread out from Africa they encountered other hominids such as *Homo neanderthalensis* and the so-called Denisovans. The nature of

interaction between early humans and these sister species has been a long-standing source of controversy, the question being whether humans replaced these earlier species or whether they were in fact similar enough to interbreed, in which case these earlier populations may have contributed genetic material to modern humans. Recent studies of the human and Neanderthal genomes suggest gene flow between archaic *Homo sapiens* and Neanderthals and Denisovans.

This dispersal out of Africa is estimated to have begun about 70,000 years BP from northeast Africa. Current evidence suggests that there was only one such dispersal and that it only involved a few hundred individuals. The vast majority of humans stayed in Africa and adapted to a diverse array of environments. Modern humans subsequently spread globally, replacing earlier hominins (either through competition or hybridization). They inhabited Eurasia and Oceania by 40,000 years BP, and the Americas at least 14,500 years BP.

Transition to civilization

Until c. 10,000 years ago, humans lived as hunter-gatherers. They generally lived in small nomadic groups known as band societies. The advent of agriculture prompted the Neolithic Revolution, when access to food surplus led to the formation of permanent human settlements, the domestication of animals and the use of metal tools for the first time in history. Agriculture encouraged trade and cooperation, and led to complex society. Because of the significance of this date for human society, it is the epoch of the Holocene calendar or Human Era. About 6,000 years ago, the first proto-states developed in Mesopotamia, Egypt's Nile Valley and the Indus Valley. Military forces were formed for protection, and government bureaucracies for administration. States cooperated and competed for resources, in some cases waging wars. Around 2,000–3,000 years ago, some states, such as Persia, India, China, Rome, and Greece, developed through conquest into the first expansive empires. Ancient Greece was the seminal civilization that laid the foundations of Western culture, being the birthplace of Western philosophy, democracy, major scientific and mathematical advances, the Olympic Games, Western literature and historiography, as well as Western drama, including both tragedy and comedy. Influential

religions, such as Judaism, originating in West Asia, and Hinduism, originating in South Asia, also rose to prominence at this time.

The late Middle Ages saw the rise of revolutionary ideas and technologies. In China, an advanced and urbanized society promoted innovations and sciences, such as printing and seed drilling. In India, major advancements were made in mathematics, philosophy, religion and metallurgy. The Islamic Golden Age saw advancements in mathematics and astronomy in Muslim empires. In Europe, the rediscovery of classical learning and inventions such as the printing press led to the Renaissance in the 14th and 15th centuries. Over the next 500 years, exploration and colonialism brought great parts of the world under European control, leading to later struggles for independence. The Scientific Revolution in the 17th century and the Industrial Revolution in the 18th–19th centuries promoted major innovations in transport, such as the railway and automobile; energy development, such as coal and electricity; and government, such as representative democracy and Communism.

With the advent of the Information Age at the end of the 20th century, modern humans live in a world that has become increasingly globalized and interconnected. As of 2010, almost 2 billion humans are able to communicate with each other via the Internet, and 3.3 billion by mobile phone subscriptions.

Although interconnection between humans has encouraged the growth of science, art, discussion, and technology, it has also led to culture clashes and the development and use of weapons of mass destruction. Human civilization has led to environmental destruction and pollution significantly contributing to the ongoing mass extinction of other forms of life called the Holocene extinction event which may be further accelerated by global warming in the future.

INDIA- Ancient to Modern-

The earliest authenticated human remains in South Asia date to about 30,000 years ago. Bhimbetka rock shelters in Madhya Pradesh. Around 7000 BCE, the first known Neolithic settlements - in Mehrgarh and other sites in western Pakistan. - the Indus Valley Civilisation, The first urban culture in South Asia; It flourished during

2600–1900 BCE in Pakistan and western India. -Mohenjo-daro, Harappa, Dholavira, and Kalibangan, and relying on varied forms of subsistence, the civilisation engaged robustly in crafts production and wide-ranging trade.

During the period 2000–500 BCE, in terms of culture, many regions of the subcontinent transitioned from the Chalco lithic to the Iron Age. The Vedas, the oldest scriptures of Hinduism, were composed during this period, in the Punjab region and the upper Gangetic Plain. Several waves of Indo-Aryan migration into the subcontinent. The *caste system* arose during this period,

On the Deccan Plateau, archaeological evidence from this period suggests the existence of a chiefdom stage of political organization. In southern India, a progression to sedentary life is indicated by the large number of megalithic monuments dating from this period.

In the late Vedic period, around the 6th century BCE, - 16 major oligarchies and monarchies that were known as the *mahajanapadas*.

The emerging urbanization and the orthodoxies of this age also created heterodox religious movements, two of which became independent religions. **Buddhism**, **Jainism** came into prominence.

Politically, by the 3rd century BCE, the kingdom of Magadha had annexed or reduced other states to emerge as the Mauryan Empire. as for Ashoka's renunciation of militarism and far-flung advocacy of the Buddhist *dhamma*.

The Sangam literature of the Tamil language reveals that, between 200 BCE and 200 CE, the southern peninsula was being ruled by the Cheras, the Cholas, and the Pandyas, dynasties that traded extensively with the Roman Empire and with West and South-East Asia.

In North India, Hinduism asserted patriarchal control within the family, leading to increased subordination of women. By the 4th and 5th centuries, the Gupta Empire had created in the greater Ganges Plain a complex system of administration and taxation that became a model for later Indian kingdoms. Under the Guptas, a renewed **Hinduism** based on devotion rather than the management of ritual began to assert itself.

Medieval India

The Indian early medieval age, 600 CE to 1200 CE, is defined by regional kingdoms and cultural diversity. Harsha of Kannauj, the Chalukya ruler of the Deccan, the Pala king of Bengal, the Pallavas from farther south, the Pandyas and the Cholas from still farther south. No ruler of this period was able to create an empire and consistently control lands much beyond his core region. The caste system consequently began to show regional differences.

In the 6th and 7th centuries, the first devotional hymns were created in the Tamil language. Temple towns of various sizes began to appear everywhere as India underwent another urbanisation. By the 8th and 9th centuries, the effects were felt in South-East Asia, as South Indian culture and political systems were exported to lands that became part of modern-day Myanmar, Thailand, Laos, Cambodia, Vietnam, Philippines, Malaysia, and Java.

After the 10th century, Muslim Central Asian nomadic clans, using swift-horse cavalry and raising vast armies united by ethnicity and religion, repeatedly overran South Asia's north-western plains, leading eventually to the establishment of the Islamic Delhi Sultanate in 1206. By repeatedly repulsing Mongol raiders in the 13th century, the sultanate saved India from the devastation visited on West and Central Asia, setting the scene for centuries of migration of fleeing soldiers, learned men, mystics, traders, artists, and artisans from that region into the subcontinent, thereby creating a syncretic Indo-Islamic culture in the north.

The sultanate's raiding and weakening of the regional kingdoms of South India paved the way for the indigenous Vijayanagara Empire. Embracing a strong Shaivite tradition and building upon the military technology of the sultanate, the empire came to control much of peninsular India, and was to influence South Indian society for long afterwards.

Early modern India

In the early 16th century, northern India, being then under mainly Muslim rulers, fell again to the superior mobility and firepower of a new generation of Central Asian warriors. The resulting Mughal Empire did not stamp out the local societies it came to rule, but rather

balanced and pacified them through new administrative practices and diverse and inclusive ruling elites, leading to more systematic, centralised, and uniform rule. Eschewing tribal bonds and Islamic identity.

Newly coherent social groups in northern and western India, such as the Marathas, the Rajputs, and the Sikhs, gained military and governing ambitions during Mughal rule, which, through collaboration or adversity, gave them both recognition and military experience

By the early 18th century, with the lines between commercial and political dominance being increasingly blurred, a number of European trading companies, including the English East India Company, had established coastal outposts. The East India Company's control and access to the riches of Bengal and the subsequent increased strength and size of its army enabled it to annex or subdue most of India by the 1820s.

Modern India

Historians consider India's modern age to have begun sometime between 1848 and 1885. The appointment in 1848 of Lord Dalhousie as Governor General of the East India Company set the stage for changes essential to a modern state. However, disaffection with the Company also grew during this time, and set off the Indian Rebellion of 1857. Although the rebellion was suppressed by 1858, it led to the dissolution of the East India Company and to the direct administration of India by the British government. In the decades following, public life gradually emerged all over India, leading eventually to the founding of the Indian National Congress in 1885.

After World War I, British reforms but also repressive legislation, by more strident Indian calls for self-rule, and by the beginnings of a nonviolent movement of non-cooperation, of which Mohandas Karamchand Gandhi would become the leader and enduring symbol. During the 1930s, slow legislative reform was enacted by the British; the Indian National Congress won victories in the resulting elections. The next decade was beset with crises: Indian participation in World War II, the Congress's final push for non-cooperation, and an upsurge of Muslim nationalism. All were capped by the advent of

independence in 1947, but tempered by the partition of India into two states: **India** and **Pakistan**.

Spread of Jainism, Buddhism and Hinduism in Southeren India, Java, Bali, Kambodia

Ilango Adigal was a Chera prince from the 2nd century AD/CE, who is the author of *Silappathikaram*, one of the five great epics of Tamil literature. It probably was composed in the 6th century CE. The aim of the author of **Manimekalai**, **Sithalai Sâttanâr** (or Cîttalai Câtanâr) was to compare Buddhism favorably with the other prevailing religions in South India in order to propagate Buddhism. While exposing the weaknesses of the other contemporary Indian religions, he praises the Buddha's Teaching, the Dhamma, as the most perfect religion.

Java is mentioned in the ancient Tamil text **Manimekalai** that states that Java had a kingdom with a capital called Nagapuram. The Taruma and Sunda kingdoms of western Java appeared in the 4th and 7th centuries respectively. However, the first major principality was the Medang Kingdom that was founded in central Java at the beginning of the 8th century. Medang's religion centred on the Hindu god Shiva, and the kingdom produced some of Java's earliest Hindu temples on the Dieng Plateau. And, in Sanskrit *yava* means barley, a plant for which the island was famous. "Yawadvîpa" is mentioned in India's earliest epic, the Ramayana. Sugriva, the chief of Rama's army dispatched his men to Yawadvîpa, the island of Java, in search of Sita. It was hence referred to in Indian by the Sanskrit name "yâvaka dvîpa" (dvîpa = island).

Around the 8th century the Sailendra dynasty rose in Kedu Plain and become the patron of Mahayana Buddhism. This ancient kingdom built monuments such as the 9th century Borobudur and Prambanan in central Java. Around the 10th century the centre of power shifted from central to eastern Java. The eastern Javanese kingdoms of Kediri, Singhasari and Majapahit were mainly dependent on rice agriculture, yet also pursued trade within the Indonesian archipelago, and with China and India. Majapahit was established by Wijaya and by the end of the reign of Hayam Wuruk (r.

1350-89) it claimed sovereignty over the entire Indonesian archipelago, although control was likely limited to Java, Bali and Madura. Hayam Wuruk's prime minister, Gajah Mada, led many of the kingdom's territorial conquests.

In ancient Bali, nine Hindu sects existed, namely Pasupata, Bhairawa, Siwa Shidanta, Waisnawa, Bodha, Brahma, Resi, Sora and Ganapatya. Each sect revered a specific deity as its personal Godhead. Balinese culture was strongly influenced by Indian, Chinese, and particularly Hindu culture, beginning around the 1st century AD. The name *Bali dwipa* ("Bali island") has been discovered from various inscriptions, including the Blanjong pillar inscription written by Sri Kesari Warmadewa in 914 AD and mentioning "Walidwipa". The Hindu Majapahit Empire (1293–1520 AD) on eastern Java founded a Balinese colony in 1343. When the empire declined, there was an exodus of intellectuals, artists, priests, and musicians from Java to Bali in the 15th century.

Hinduism and Mahayana Buddhism arrived in Indonesia in the 4th and 5th century, as trade with India intensified under the south Indian Pallava dynasty. From the 7th century, the powerful Srivijaya naval kingdom flourished as a result of trade and the influences of Hinduism and Buddhism that were imported with it. Between the 8th and 10th centuries, the agricultural Buddhist Sailendra and Hindu Mataram dynasties thrived and declined in inland Java, leaving grand religious monuments such as Sailendra's Borobudur and Mataram's Prambanan. The Hindu Majapahit kingdom was founded in eastern Java in the late 13th century, and under Gajah Mada, its influence stretched over much of Indonesia.

Cambodia's ancient name is "Kambuja" (In 802 AD, Jayavarman II declared himself king and marked the beginning of the Khmer Empire which flourished for over 600 years, allowing successive kings to dominate much of Southeast Asia and accumulate immense power and wealth. The Indianized kingdom built monumental temples including Angkor Wat, now a World Heritage Site, and facilitated the spread of first Hinduism, then Buddhism to much of Southeast Asia. After the fall of Angkor to Ayutthaya in the 15th century, Cambodia was then ruled as a vassal between its neighbors.

Buddhism is the second oldest religion in Indonesia after Hinduism, arriving around the second century. The history of Buddhism in Indonesia is closely related to the history of Hinduism, as a number of empires influenced by Indian culture were established around the same period. Indonesian archipelago has witnessed the rise and fall of powerful Buddhist empires such as the Sailendra dynasty, the Mataram and Srivijaya empires. The arrival of Buddhism in the Indonesian archipelago was started with the trading activity that began in the early of first century on the maritime Silk Road between Indonesia and India.

According to some Chinese source, a Chinese Buddhist monk I-tsing on his pilgrim journey to India, witnessed the powerful maritime empire of Srivijaya based on Sumatra in the 7th century. The empire served as a Buddhist learning center in the region. A notable Srivijayan revered Buddhist scholar is Dharmakirti, a Srivijayan prince of the Sailendra dynasty, born around the turn of the 7th century in Sumatra. He became a revered scholar-monk in Srivijaya and moved to India to become a teacher at the famed Nalanda University, as well as a poet. He built on and reinterpreted the work of Dignaga, the pioneer of Buddhist Logic, and was very influential among Brahman logicians as well as Buddhists. His theories became normative in Tibet and are studied to this day as a part of the basic monastic curriculum. Other Buddhist monks that visited Indonesia were Atisha, Dharmapala, a professor of Nalanda, and the South Indian Buddhist Vajrabodhi. Srivijaya was the largest Buddhist empire ever formed in Indonesian history.

Ajivika “literally means “One living being” or “Universe is alive” in Sanskrit) was a system of ancient Indian philosophy and an ascetic movement of the Mahajanapada period in the Indian subcontinent. Ajivika is classified as a *nâstika* or “heterodox” system. The Ajivikas may simply have been a more loosely-organized group of wandering ascetics (sramanas or sannyasins). Some of its prominent figures were Makkhali Gosala and Sanjaya Belatthaputta.

Ajivika is thought to be contemporaneous to other early *nâstika* philosophical schools of thought such as Carvaka, Jainism and

Buddhism. While the early *nāstika* systems such as Cārvāka and Ājīvika gradually became extinct or evolved into others, the Jain and Buddhist traditions spun off into separate religions distinct from Hinduism (which is now restrictively meant to encompass only the six *āstika* or “orthodox” philosophical systems). Ajivika reached the height of its popularity during the rule of the Mauryan emperor Bindusara around the 4th century BC. Several rock-cut caves belonging to this sect, built during the times of the Mauryan emperor Ashoka (r. 273 BC to 232 BC) have been found at Barabar Caves, Jehanabad district, Bihar

Mahavira (599 BCE–527 BCE), also known as **Vardhamana**, was the twenty-fourth and last *tirthankara* of Jainism. Therefore, although Mahāvīra is sometimes regarded as the founder of Jainism, he was the last reformer of *Jin dharma* (Jainism) of present time cycle.

Mahavira was born into a royal family in what is now Bihar, India. At the age of 30 he left his home in pursuit of spiritual awakening (Diksha). For the next twelve and a half years he practiced intense meditation and severe penance, after which he achieved Kevala Jnana or enlightenment. He travelled all over Bharata (which was larger than today’s India) for the next thirty years to teach Jain philosophy. Mahavira attained moksha at the age of 72. Mahavira was given the title *Jina*, or “Conqueror” (conqueror of inner enemies such as attachment, pride and greed), which subsequently became synonymous with Tirthankara.

Gautama Buddha, also known as **Siddhārtha Gautama**, **Shakyamuni**, or simply the **Buddha**, c. 563 BCE or c. 480 BCE was a sage on whose teachings Buddhism was founded. He is believed to have lived and taught mostly in eastern India sometime between the sixth and fourth centuries BCE. According to the *Mahaparinibbana Sutta* of the Pali canon, at the age of 80, the Buddha announced that he would soon reach Parinirvana, or the final deathless state, and abandon his earthly body. After this, the Buddha ate his last meal, which he had received as an offering from a blacksmith named Cunda. c. 483 BCE or c. 400 BCE.

BUDDHISM came to South India during Emperor Asoka's reign. A party of Bhikkhus went to Sri Lanka in 250 B.C. under the leadership of Arahata Mahinda (Mahendra), after the third great Buddhist Conference under Moggaliputta Tissa Thera held in Asoka's presence at Pataliputra. Mahendra Thera appears to have travelled by sea and to have passed through Kavirapattinam where, during his temporary stay, he raised seven Buddhist viharas which the later Tamil Sangam works, such as Silappadikaram and Manimekalai (2nd century A.D.), attribute to Indra. Indra is only a contraction of Mahendra. Mahendra was greatly helped in spreading Buddhism in South India by Arittaha, of Sri Lanka, the uncle-in-law of King Devanampiya Tissa. There is a village called Arittapatti in Madura District near where Arittaha appears to have lived in caves, thereby lending his name to the village. Arittapatti which was originally a Buddhist place, lost gradually its Buddhist nature.

We hear from the **Manimekalai** that the early Cola king, Killivalavan (2nd century A.D.) converted a prison-house into a charity house at the request of the Buddhist nun Manimekalai, and gifted it to Buddhists who utilised the building for a palli and a charity house. The Pali work, Rasavahini, refers to a Cola king who, while engaged in constructing a Siva temple at Kaveripattinam, met some Buddhist bhikkhus who proved to him the superiority of Buddha Dharma and in return got from him the Siva temple which they converted into a shrine of the Buddhist. In the 5th century A.D. a great Buddhist divine called Buddhadatta Thera, who flourished in the reign of the Kalabhra chief, Accutavikkanta, resided in a vihara in Kaveripattinam built by one Visnudasa or Krsnadasa. This Thera is said to have written most of his works in Kaveripattinam at the instance of the Buddhist acaryas Sumati, Buddhāsika and Sanghapala. Buddhadatta's patron was the Cola king, Kalaber Accutavikkanta, and this divine exhibits in his works an unusual eloquence and patriotism in describing the Cola kingdom under him, of which he was a proud inhabitant.

A golden age of Buddhism, when the Triratna caught South India in its enchanting and soothing grasp and when monks and nuns (bhikkhus and bhikkhunis) like Manimekalai and upasakas and upasikas who were lay followers of the enchanting Faith, travelled throughout the land in utter renunciation and humanitarian zeal to

render help even as the Buddha did, is the picture of south India that we visualize from the Tamil classical works of Buddhism the **Silappadikaram**, **Manimekalai**, **Kundalakesi**, **Virasoliya**, **Bimbisarakathai**, **Valaiyapati**, **Tiruppadikam**, the Jaina Tamil work, **Nilakesi** and the Hindu Tamil works, **Devaram**, **Nalayiraprabadham** and **Periyapuranam**. (T. N. RAMACHANDRAN,)

Hinduism in Tamil Nadu dates back to 5th century BC finding literary mention in Sangam literature. Tamil literature and Tamil epics and classics have many references to Vedic gods and culture. The Tolkaappiyam, 1st century BCE grammar book, mentions non-Vedic, early-Vedic (Indra, Varuna) and Puranic (Vishnu) gods. The Paripadal, one of the “Eight Anthologies” of poetry (or ettuttokai), has homages to Vishnu, Lakshmi, Brahma, the twelve Adityas, the Ashvins, the Rudras, the Saptarishis, Indra, the Devas etc. The Kural, written by Tiruvalluvar, mentions gods like Indra and Lakshmi.

The Fifth century CE Tamil epic Silappathikaram, begins with invocations to Chandra, Surya, and Indra, and has homages to Agni, Varuna, Shiva, Subrahmanya, Vishnu-Krishna, Uma, etc. The epic states that “Vedic sacrifices [are] being faultlessly performed” and has many references to Vedic culture and Vedic texts. In the Buddhist work Manimekhalai, the submersion of the city Puhar in Kumari Kandam is attributed to the neglect of the worship to Indra.

King Solomon- trade with India—970–931 BC- King Solomon traded with Ophir, seems like Ophir is India. ‘Gold from Ophir for Beth-horon 30 Shekels’ is the translation of an inscription on a potsherd that was found at Tell Qasileh (near Tel Aviv). Ophir must have been a considerable journey away from Solomon’s port at Ezion-geber on the Gulf of Aqaba (near today’s Eilat), for the return journey seems to have taken `three years’ (1 Kings 10:11-12) to complete. In the 19th century Max Müller and other scholars identified Ophir with Abhira, at the mouth of the Indus River in modern-day Pakistan. According to Benjamin Walker Ophir is said to have been a town of the Abhira tribe. Most modern scholars still place Ophir on the coast of either Pakistan or India, in what is now Poovar, or somewhere in

southwest Arabia in the region of modern Yemen. This is also the assumed location of Sheba.

A more specific possibility is Southern India or Northern Sri Lanka, where the Dravidians were well known for their gold, ivory and peacocks. Sandalwood came almost exclusively from South India in ancient times. *A dictionary of the Bible* by Sir William Smith published in 1863 notes the Hebrew word for peacock *Thukki*, derived from the Classical Tamil for peacock *Thogkai* joins other Classical Tamil words for ivory, cotton-cloth and apes preserved in the Hebrew Bible. This theory of Ophir's location in Tamilakkam is further supported by other historians. Ophir, referring to the country of the port Tarshish may well refer to the nation of the Tamil Velir-Naga tribe Oviyar in ancient Jaffna, who lived around the famous port towns of Mantai and Kudiramalai, home to the historic Thiruketheeswaram temple.

The Indian campaign of Alexander the Great began in 326 BC. After conquering the Achaemenid Empire of Persia, the Macedonian king (and now high king of the Persian Empire) Alexander launched a campaign into the northwestern Indian subcontinent (Pakistan). The Battle of the Hydaspes river against King Porus in Punjab is considered by many historians, Peter Connolly being one of them, as the most costly battle that the armies of Alexander fought.

The rationale for this campaign is usually said to be Alexander's desire to conquer the entire known world, which the Greeks thought ended in north-western India. While considering the conquests of Carthage and Rome, Alexander died in Babylon on June 13, 323 BC. In 321 BC, two years after Alexander's death, Chandragupta Maurya of Magadha, founded the Maurya Empire in modern-day India.

Roman trade in the Indian Subcontinent and Indian trade in Europe and the Mediterranean through the overland caravan routes via Asia Minor and the Middle East, though at a relative trickle compared to later times, antedated the southern trade route via the Red

Sea and monsoons which started around the beginning of the Common Era (CE) following the reign of Augustus and his conquest of Egypt in 30 BCE

Roman and Greek traders frequented the ancient Tamil country, present day Southern India and Sri Lanka, securing trade with the seafaring Tamil states of the Pandyan, Chola and Chera dynasties and establishing trading settlements which secured trade with South Asia by the Greco-Roman world since the time of the Ptolemaic dynasty a few decades before the start of the Common Era and remained long after the fall of the Western Roman Empire. As recorded by Strabo, Emperor Augustus of Rome received at Antioch an ambassador from a South Indian King called **Pandyan of Dramira**. The country of the Pandyas, Pandi Mandala, was described as *Pandyan Mediterranea* in the *Periplus* and *Modura Regia Pandyan* by Ptolemy.

The regional ports of Barbaricum (modern Karachi), Sounagoura (central Bangladesh) Barygaza, Muziris in Kerala, Korkai, Kaveripattinam and Arikamedu on the southern tip of present-day India were the main centers of this trade, along with Kodumanal, an inland city. The *Periplus Maris Erythraei* describes Greco-Roman merchants selling in Barbaricum “thin clothing, figured linens, topaz, coral, storax, frankincense, vessels of glass, silver and gold plate, and a little wine” in exchange for “bdellium, lycium, nard, turquoise, lapis lazuli, Seric skins, cotton cloth, silk yarn, and indigo. In Barygaza, they would buy wheat, rice, sesame oil, cotton and cloth.

The **Gupta Empire** was an ancient Indian empire, founded by Maharaja Sri Gupta, which existed from approximately **320 to 550 CE** and covered much of the Indian Subcontinent This period is called the Golden Age of India and was marked by extensive inventions and discoveries in science, technology, engineering, art, dialectic, literature, logic, mathematics, astronomy, religion and philosophy that crystallized the elements of what is generally known as Hindu culture. Chandra Gupta I, Samudra Gupta,

and Chandra Gupta II were the most notable rulers of the Gupta dynasty. The 4th century CE Sanskrit poet Kalidasa credits Guptas with having conquered about twenty one kingdoms, both in and outside India, including the kingdoms of Parasikas, the Hunas, the Kambojas, tribes located in the west and east Oxus valleys, the Kinnaras, Kiratas etc.

The Five Charioteers- in Mahabharata-

1. Sanjaya - emissary of Dhritarastra, charioteer
2. Salya- Maternal uncle of Pandavas, charioteer of Karna but discouraged him at every step
3. Karna- brought up as a charioteer's son.
4. Arjuna- As Brihannala he was a charioteer of Uttara prince
5. Krishna- Charioteer of Arjuna



Place Names of Mahabhaarata

Dwaraka, Krishna's capital city by the sea. Same as modern Dwaraka in Gujarat.

Dwaitavana Lake, the lake near Kamyaka forest where some Gandharvas fought and defeated the Kauravas.

Ekachakrapura, The place where Bhima slayed Bakasura.

Hastinapura, The capital of the Kauravas (the Kurus). Near modern Delhi.

Indraprastha, The capital of the Pandavas (the Pandus) whence they ruled for 36 years.

Kampilya, Capital of Panchala ruled by Drupada.

Kamyaka, the forest where the Pandavas spent the 12th year of forest exile.

Kurujangala, the kingdom ruled by Janamejaya.

Kurukshetra, (lit. the plain of the Kurus) the battlefield where the Great War was fought. Now a village in Haryana, between Delhi and Chandigarh.

Upaplavya, a territory of Matsya kingdom.

Varanavata, The Pandavas were sent to live here in a fire-trap.

FACTS, FIGURES AND DATES

HOW MANY FOUGHT IN THE WAR?

1. Ramayana- **Rama- Ravana war**= the monkey soldiers were 2.5 crore crores= 70 velluvas. Monkeys survived because of Sanjeevani mountain brought by Hanuman. Rakshasas died in infinite numbers as their bodies were either thrown in to sea or cremated.

Ravana's age was more than 10,000 years when he abducted Sita. Rama was 24 years completed (say at 25th year commenced) when he left for forest and returned Ayodhya during 40th year (from Valmiki Ramayana).

Sita's age was 18 at going forest and 32 when returned to Ayodhya (from Valmiki Ramayana 3-47-10b, 11a). Sita's marriage took place when she was at 6 years old. (12 years of stay of Sita at Ayodhya after marriage, Valmiki Ramayana 5-33-17)

2. In **Mahabharata** war = 18 akshounees = around 40,00,000 warriors died. Only 12 people survived the war. 5 pandavas, Krishna, Satyaki, Asatthama, Kritavarma, Kripa, Vrishaketu on Kaurava side; 7 akshounees on Pandava side= 15,30,900; 11 Akshounees on Kaurava side= 24,05,700— total= 39,36,600

Age of pandavas and other characters at the time of the kurukshetra battle:- Yudhishtir - **91 years**; Bheem - **90 years**; Arjun - **89 years**; Nakul & Sahdev - 88 years. Duryodhana's Birth : Just one day after Bhima's birth. From that day onwards every day the rest 99 Kauravas and their sister were born. Krishna being **89 years old** during the Mahabharata War, and the Mausala Parva of the Mahabharata says that Krishna died **36 years** after the war, which adds up to **125 years** total.

3. In Book II of the **Iliad**, the verses between 510 and 750 tell us the names of the Greek chieftains and the number of their ships. In total we find 1200. Each of the ships could carry -10-to 120 warriors. That means according to the Iliad roughly 144000 Greek warriors came to Troy. Equal number of soldiers fought on the Trojan side. It is estimated around 150000 to 10,00,000 people died in that war.
4. **In First World War**- Total number of men mobilized to fight in World War I 65 million; Percentage of men mobilized in World War I who died -57 %; Total number killed in World War I =**8.5 million**
5. **In Second World War**-; Number of people worldwide who served in WWII- 1.9 billion- =Number of deaths sustained worldwide during WWII- **72 million**
- Vyasa says that 18 Akshunis (divisions) fought in the battle. An akshauni is 21, 870 chariots, 21, 870 elephants, 65, 610 horses and 109, 350 foot soldiers.

- Assuming two people per chariot, two per elephant and one rider per horse, this approximates to $2 \times 21,870 + 2 \times 21,870 + 65,610 + 109,350 = 262440$ fighters per akshauni (division).
- With 18 divisions, this comes to $262440 \times 18 = 4723920$ men in arms.
- Adding a few more for logistical services such as cooks, barbers, cleaners, stable hands, and so on, we get a round figure of 4 million people in the armed services. This is larger than the number of people in the armed services of India today.

Adam's Bridge also known as **Rama's Bridge** or **Rama Setu - Irâmar pâlam**, is a chain of limestone shoals, between Pamban Island, also known as Rameswaram Island, off the southeastern coast of Tamil Nadu, India, and Mannar Island, off the northwestern coast of Sri Lanka. Geological evidence suggests that this bridge is a former land connection between India and Sri Lanka.

The bridge is 30 kilometres (19 mi) long and separates the Gulf of Mannar (southwest) from the Palk Strait (northeast). Some of the sandbanks are dry and the sea in the area is very shallow, being only 1 to 10 metres (3 to 30 ft) deep in places, which hinders navigation.. It was reportedly passable on foot up to the 15th century until storms deepened the channel: temple records seem to say that Rama's Bridge was completely above sea level until it broke in a cyclone in AD 1480.

Dvaraka (Gujarat) also known as *Dvâravatî*, sometimes transcribed as *Dwaraka* and *Dwaravati* meaning "the many-gated [city]" in Sanskrit, is a city in Hindu tradition. The name Dvârakâ is said to have been given to the place by the Hindu god Krishna. .Dvârakâ is one of the seven sacred cities (*saptapuri*) of Hinduism. In the *Mahabharata* it was an existing city in present day Dwarka, formerly called Kushasthali, the fort of which had to be repaired by the Yadavas. In this epic the city is described as a capital of the Anarta Kingdom. According to the *Harivamsa* the city was located in the region of Sindhu. According to this *Purana*, it was built on proposal of Garuda on request of Krishna by Vishwakarma, to secure the

Yadava people. They left the city of Mathura for Dvârakâ because of an attack of the two kings Kalayavana and Jarasandha before the Kurukshetra War, the great war of the *Mahabharata*.

* * * * *

Mind's potential is unlimited. It is from Zero to big numbers infinite

BIG NUMBERS

The Indians had a passion for high numbers, which is intimately related to their religious thought. For example, in texts belonging to the Vedic literature, we find individual Sanskrit names for *each* of the powers of 10 up to a trillion and even 10^{62} . (Even today, the words 'lakh' and 'crore', referring to 100,000 and 10,000,000, respectively, are in common use among English-speaking Indians.) One of these Vedic texts, the *Yajur Veda*, even discusses the concept of numeric infinity (*purna* "fullness"), stating that if you subtract *purna* from *purna*, you are still left with *purna*.

The *Lalitavistara Sutra* (10^{7×2¹²²}ayana Buddhist work) recounts a contest including writing, arithmetic, wrestling and archery, in which the Buddha was pitted against the great mathematician Arjuna and showed off his numerical skills by citing the names of the powers of ten up to 1 'tallakshana', which equals 10^{53} , but then going on to explain that this is just one of a series of counting systems that can be expanded geometrically. The last number at which he arrived after going through nine successive counting systems was 10^{421} , that is, a 1 followed by 421 zeros.

There is also an analogous system of Sanskrit terms for fractional numbers, capable of dealing with both very large and very small numbers.

Larger number in Buddhism works up to Bukeshuo bukeshuo zhuan or $10^{37218383881977644441306597687849648128}$, which appeared as Bodhisattva's maths in the Avata?sa Sûtra., though chapter 30 (the Asamkyeyas) in Thomas Cleary's translation of it

we find the definition of the number “untold” as exactly $10^{10*2122}$, expanded in the 2nd verses to $10^{45*2121}$ and continuing a similar expansion indeterminately.

A few large numbers used in India by about 5th century BCE (See *Georges Ifrah: A Universal History of Numbers, pp 422–423*):

1. *lakhá* — 10^5 :
2. *kôti* — 10^7
3. *ayuta* — 10^9
4. *niyuta* — 10^{13}
5. *pakoti* — 10^{14}
6. *vivara* — 10^{15}
7. *kshobhya* — 10^{17}
8. *vivaha* — 10^{19}
9. *kotippakoti* — 10^{21}
10. *bahula* — 10^{23}
11. *nagabala* — 10^{25}
12. *nahuta* — 10^{28}
13. *titlambha* — 10^{29}
14. *vyavasthanapajnapati* — 10^{31}
15. *hetuhila* — 10^{33}
16. *ninnahuta* — 10^{35}
17. *hetvindriya* — 10^{37}
18. *samaptalambha* — 10^{39}
19. *gananagati* — 10^{41}
20. *akkhobini* — 10^{42}
21. *niravadya* — 10^{43}
22. *mudrabala* — 10^{45}
23. *sarvabala* — 10^{47}
24. *bindu* — 10^{49}
25. *sarvajna* — 10^{51}

26. <i>vibhutangama</i>	—10 ⁵³
27. <i>abbuda</i>	—10 ⁵⁶
28. <i>nirabbuda</i>	—10 ⁶³
29. <i>ahaha</i>	—10 ⁷⁰
30. <i>ababa</i>	—10 ⁷⁷
31. <i>atata</i>	—10 ⁸⁴
32. <i>soganghika</i>	—10 ⁹¹
33. <i>uppala</i>	—10 ⁹⁸
34. <i>kumuda</i>	—10 ¹⁰⁵
35. <i>pundarika</i>	—10 ¹¹²
36. <i>paduma</i>	—10 ¹¹⁹
37. <i>kathana</i>	—10 ¹²⁶
38. <i>mahakathana</i>	—10 ¹³³
39. <i>asankhyeya</i>	—10 ¹⁴⁰
40. <i>dhvajagranishamani</i>	—10 ⁴²¹
41. <i>bodhisattva</i>	—10 ³⁷²¹⁸³⁸³⁸⁸¹⁹⁷⁷⁶⁴⁴⁴⁴¹³⁰⁶⁵⁹⁷⁶⁸⁷⁸⁴⁹⁶⁴⁸¹²⁸
42. <i>lalitavistarasutra</i>	—10 ²⁰⁰ ;infinities
43. <i>matsya</i>	—10 ⁶⁰⁰ ;infinities
44. <i>kurma</i>	—10 ²⁰⁰⁰ ;infinities
45. <i>varaha</i>	—10 ³⁶⁰⁰ ;infinities
46. <i>narasimha</i>	—10 ⁴⁸⁰⁰ ;infinities
47. <i>vamana</i>	—10 ⁵⁸⁰⁰ ;infinities
48. <i>parashurama</i>	—10 ⁶⁰⁰⁰ ;infinities
49. <i>rama</i>	—10 ⁶⁸⁰⁰ ;infinities
50. <i>khrishnaraja</i>	—10 ⁷⁸⁰⁰ ;infinities
51. <i>kalki</i>	—10 ⁸⁰⁰⁰ ;infinities
52. <i>balarama</i>	—10 ⁹⁸⁰⁰ ;infinities
53. <i>dasavatara</i>	—10 ¹⁰⁰⁰⁰ ;infinities
54. <i>bhagavatapurana</i>	—10 ¹⁸⁰⁰⁰ ;infinities
55. <i>avatamsakasutra</i>	—10 ³⁰⁰⁰⁰ ;infinities
56. <i>mahadeva</i>	—10 ⁵⁰⁰⁰⁰ ;infinities

Africa and is credited with introducing the decimal system to Europe, used the term *zephyrum*. This became *zefiro* in Italian, and was then contracted to *zero* in Venetian. The Italian word *zefiro* was already in existence (meaning “west wind” from Latin and Greek *zephyrus*) and may have influenced the spelling when transcribing Arabic *zifr*.

Modern usage

There are different words used for the number or concept of zero depending on the context. For the simple notion of lacking, the words *nothing* and *none* are often used. Sometimes the words *nought*, *naught* and *aught* are used. Several sports have specific words for zero, such as *nil* in football, *love* in tennis and *a duck* in cricket. It is often called *oh* in the context of telephone numbers. Slang words for zero include *zip*, *zilch*, *nada*, and *scratch*. *Duck egg* or *goose egg* are also slang for zero.

The concept of zero as a number and not merely a symbol or an empty space for separation is attributed to India, where, by the 9th century AD, practical calculations were carried out using zero, which was treated like any other number, even in case of division.

The Indian scholar Pingala, of 2nd century BC or earlier, used binary numbers in the form of short and long syllables (the latter equal in length to two short syllables), a notation similar to Morse code. In his Chandah-sutras (prosody sutras), dated to 3rd or 2nd century BC, Pingala used the Sanskrit word *úûnya* explicitly to refer to zero. This is so far the oldest known use of *úûnya* to mean zero in India. The fourth Pingala sutra offers a way to accurately calculate large metric exponentiation, of the type $(2)^n$, efficiently with less number of steps.

The earliest text to use a decimal place-value system, including a zero, is the Jain text from India entitled the *Lokavibhâga*, dated 458 AD, where *úûnya* (“void” or “empty”) was employed for this purpose. The first known use of specialglyphs for the decimal digits that includes the indubitable appearance of a symbol for the digit zero, a small circle, appears on a stone inscription found at the Chaturbhuj Temple at Gwalior in India,

dated 876 AD. There are many documents on copper plates, with the same small *o* in them, dated back as far as the sixth century AD, but their authenticity may be doubted.

In 498 AD, Indian mathematician and astronomer Aryabhata stated that “sthânât sthânan daœaguna syât;” i.e., “from place to place each is ten times the preceding” which is the origin of the modern decimal-based place value notation.

**‘Om purna madah purnamidam purnath purnamudachyate
Purnasya purnamadaya purnameva avasishyate’**

Om Santhi! Santhi!! Santhihi!!!



4. In Praise of the celestial song- Bhagavad Gita

For thousands of years, the Bhagavad Gita has inspired millions of readers. Here's what some of the greats have to say in praise of this venerable scripture.

Adi Sankara

“From a clear knowledge of the Bhagavad-Gita all the goals of human existence become fulfilled. Bhagavad-Gita is the manifest quintessence of all the teachings of the Vedic scriptures.”

Mohandas Karamchand Gandhi

The *Bhagavad Gita*'s emphasis on selfless service was a prime source of inspiration for Mohandas Karamchand Gandhi. Gandhi told-”When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to *Bhagavad-Gita* and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day”

Sri Aurobindo

According to Sri Aurobindo, the “*Bhagavad-Gita* is a true scripture of the human race a living creation rather than a book, with a new message for every age and a new meaning for every civilization.”

Swami Vivekananda

Swami Vivekananda evinced much interest in *Bhagavad Gita*. It is said, *Bhagavad Gita* was one of his two most favourite books (another one was *The Imitation of Christ*). In 1888-1893 when Vivekananda was travelling all over India as a wandering monk, he kept only two books with him — Gita and Imitation of Christ. - The secret of karma yoga which is to perform actions without any fruitive desires is taught by Lord Krishna in the Bhagavad-Gita.” ~ **Vivekananda**

Aldous Huxley

Aldous Huxley, the English writer found Gita “the most systematic statement of spiritual evolution of endowing value to mankind.”, He also felt, Gita is “one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity.”

Jawaharlal Nehru

Jawaharlal Nehru, the first prime minister of India found that “The *Bhagavad Gita* deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life; yet keeping in view the spiritual nature and grander purpose of the universe.”

J. Robert Oppenheimer

J. Robert Oppenheimer, American physicist and director of the Manhattan Project, learned Sanskrit in 1933 and read the *Bhagavad Gita* in the original, citing it later as one of the most influential books to shape his philosophy of life. Upon witnessing the world’s first nuclear test in 1945, he later said he had thought of the quotation “Now I am become Death, the destroyer of worlds”, verse 32 from Chapter 11 of the *Bhagavad Gita*.

Henry David Thoreau

Henry David Thoreau wrote “In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad Gita* in comparison with which our modern world and its literature seem puny and trivial.”

Hermann Graf Keyserling

Hermann Graf Keyserling, German Philosopher regarded *Bhagavad-Gita* as “Perhaps the most beautiful work of the literature of the world.”

Hermann Hesse

Hermann Hesse felt that “the marvel of the *Bhagavad-Gita* is its truly beautiful revelation of life’s wisdom which enables philosophy to blossom into religion.”

Ralph Waldo Emerson

Ralph Waldo Emerson said this about the *Bhagavad Gita*: “I owed a magnificent day to the *Bhagavad-Gita*. It was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.”

Wilhelm von Humboldt

Wilhelm von Humboldt pronounced the Gita as: “The most beautiful, perhaps the only true philosophical song existing in any known tongue ... perhaps the deepest and loftiest thing the world has to show.”

Bulent Ecevit

Turkish Ex prime minister Bulent Ecevit, when asked what had given him the courage to send Turkish troops to Cyprus . His answer was “He was fortified by the *Bhagavad Gita* which taught that if one were morally right, one need not hesitate to fight injustice”.

Lord Warren Hastings

The first governor general of British India wrote: “I hesitate not to pronounce the Gita a performance of great originality, of sublimity of conception, reasoning and diction almost unequalled; and a single exception, amongst all the known religions of mankind.”

Albert Einstein

“When I read the *Bhagavad-Gita* and reflect about how God created this universe everything else seems so superfluous.”

Dr. Albert Schweizer

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

Carl Jung

“The idea that man is like unto an inverted tree seems to have been current in by gone ages. The link with Vedic conceptions is provided by Plato in his Timaeus in which it states...” behold we are not an earthly but a heavenly plant.”

Rudolph Steiner

“In order to approach a creation as sublime as the Bhagavad-Gita with full understanding it is necessary to attune our soul to it.”

Swami Prabhupada

“The Bhagavad-Gita is not separate from the Vaisnava philosophy and the Srimad Bhagavatam fully reveals the true import of this doctrine which is transmigration of the soul. On perusal of the first chapter of Bhagavad-Gita one may think that they are advised to engage in warfare. When the second chapter has been read it can be clearly understood that knowledge and the soul is the ultimate goal to be attained. On studying the third chapter it is apparent that acts of righteousness are also of high priority. If we continue and patiently take the time to complete the Bhagavad-Gita and try to ascertain the truth of its closing chapter we can see that the ultimate conclusion is to relinquish all the conceptualized ideas of religion which we possess and fully surrender directly unto the Supreme Lord.”



5. The Bhagavad Gita Quotes

“It is better to live your own destiny imperfectly than to live an imitation of somebody else’s life with perfection.”

“A gift is pure when it is given from the heart to the right person at the right time and at the right place, and when we expect nothing in return”

“No one who does good work will ever come to a bad end, either here or in the world to come”

“Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation.”

“Curving back within myself I create again and again.”

“Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity. [Trans. Purohit Swami]”

“The peace of God is with them whose mind and soul are in harmony, who are free from desire and wrath, who know their own soul.”

“The happiness which comes from long practice, which leads to the end of suffering, which at first is like poison, but at last like nectar - this kind of happiness arises from the serenity of one’s own mind.”

- Ved Vyasa, *The Bhagavad Gita*

“Hell has three hates: lust, anger and greed.”

“He who has let go of hatred
who treats all beings with kindness
and compassion, who is always serene,
unmoved by pain or pleasure,

free of the “I” and “mine,”
self-controlled, firm and patient,
his whole mind focused on me —
that is the man I love best.”

(I am Time, the great destroyer of the world ~Bhagavad
Gita 11.32)”

“They say that life is an accident, driven by sexual desire,
that the universe has no moral order, no truth, no God.

Driven by insatiable lusts, drunk on the arrogance of power,
hypocritical, deluded, their actions foul with self-seeking,
tormented by a vast anxiety that continues until their death,
convinced that the gratification of desire is life’s sole aim,
bound by a hundred shackles of hope, enslaved by their greed,
they squander their time dishonestly piling up mountains of
wealth.

”Today I got this desire, and tomorrow I will get that one; all
these riches are mine, and soon I will have even more. Already
I have killed these enemies, and soon I will kill the rest. I am
the lord, the enjoyer, successful, happy, and strong, noble,
and rich, and famous. Who on earth is my equal?”

“The nonpermanent appearance of happiness and distress,
and their disappearance in due course, are like the appearance
and disappearance of winter and summer seasons. They arise
from sense perception, and one must learn to tolerate them
without being disturbed.”

“The man who sees me in everything
and everything within me

will not be lost to me, nor
will I ever be lost to him.

He who is rooted in oneness
realizes that I am
in every being; wherever
he goes, he remains in me.

When he sees all being as equal
in suffering or in joy
because they are like himself,
that man has grown perfect in yoga.”

“He is the source of light in all luminous objects. He is beyond
the darkness of matter and is unmanifested. He is knowledge,
He is the object of knowledge, and He is the goal of
knowledge. He is situated in everyone’s heart.”

“I have become Death, the destroyer of worlds.”

“The embodied soul is eternal in existence, indestructible,
and infinite, only the material body is factually perishable,
therefore fight O Arjuna.”

“You have the right to work, but never to the fruit of work.
You should never engage in action for the sake of reward,
nor should you long for inaction. Perform work in this world,
Arjuna, as a man established within himself - without selfish
attachments, and alike in success and defeat.”

“For the senses wander, and when one lets the mind follow
them, it carries wisdom away like a windblown ship on the
waters.”

“The wise grieve neither for the living nor for the dead. There
was never a time when you and I and all the kings gathered
here have not existed and nor will there be a time when we
will cease to exist.”

“The Lord said: “Time [death] I am, the destroyer of the worlds, who has come to annihilate everyone. Even without your taking part all those arrayed in the [two] opposing ranks will be slain!”

“I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.”

“Then, O King! the God, so saying,
Stood, to Pritha’s Son displaying
All the splendour, wonder, dread
Of His vast Almighty-head.
Out of countless eyes beholding,
Out of countless mouths commanding,
Countless mystic forms enfolding
In one Form: supremely standing
Countless radiant glories wearing,
Countless heavenly weapons bearing,
Crowned with garlands of star-clusters,
Robed in garb of woven lustres,
Breathing from His perfect Presence
Breaths of every subtle essence
Of all heavenly odours; shedding
Blinding brilliance; overspreading-
Boundless, beautiful- all spaces
With His all-regarding faces;
So He showed! If there should rise
Suddenly within the skies
Sunburst of a thousand suns
Flooding earth with beams undeeded-of,
Then might be that Holy One’s
Majesty and radiance dreamed of!”
- Edwin Arnold, *The Bhagavad Gita*
“Performing the duty prescribed by (one’s own) nature,
one incurreth no sin.”

If

- by Nobel laureate **Rudyard Kipling**

“**If—**” is a poem by British Nobel laureate Rudyard Kipling, written in 1895¹ and first published in *Rewards and Fairies*, 1910. It is a tribute to Leander Starr Jameson, and is written in the form of paternal advice to the poet’s son. As poetry, “If—” is a literary example of Victorian-era stoicism

The well-known Indian historian and writer Khushwant Singh claims that Kipling’s **If** is “the essence of the message of The Gita in English. Kipling said that his poetic inspiration for the poem was the military actions of Leander Starr Jameson,[4] leader of the failed Jameson Raid (December 1895 – January 1896) against Transvaal Republic to overthrow the Boer Government of Paul Kruger some 15 years prior to its publication. The failure of that mercenary coup d’état aggravated the political tensions between Great Britain and the Boers, which led to the Second Boer War (1899–1902)

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don’t deal in lies,
Or being hated, don’t give way to hating,
And yet don’t look too good, nor talk too wise:

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you’ve spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build ’em up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son.

* * * * *

"Asceticism is giving up selfish activities, as poets know,
and the wise declare renunciation is giving up fruits of ac-
tion. — Krishna."

"I am Sama Veda among the Vedas; I am Indra among the
Devas; I am the mind among the senses; I am the conscious-
ness in living beings."

"I am the Atma abiding in the heart of all beings. I am also
the beginning, the middle, and the end of all beings."

"Set thy heart upon thy work, but never on its reward."

"Perform all work carefully, guided by compassion."

"We behold what we are, and we are what we behold."

“My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.”

“It is I who remain seated in the heart of all creatures as the inner controller of all; and it is I who am the source of memory, knowledge and the ratiocinative faculty. Again, I am the only object worth knowing through the Vedas; I alone am the origin of Vedânta and the knower of the Vedas too. — Krishna; Chapter 15, verse 15”

“We are not cabin-dwellers, born to a life cramped and confined; we are meant to explore, to seek, to push the limits of our potential as human beings. The world of the senses is just a base camp: we are meant to be as much at home in consciousness as in the world of physical reality.”

“The wise unify their consciousness and abandon attachment to the fruits of action,”

“We must act in a selfless spirit, Krishna says, without ego-involvement and without getting entangled in whether things work out the way we want; only then will we not fall into the terrible net of karma. We cannot hope to escape karma by refraining from our duties: even to survive in the world, we must act.”

“A yogî is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogî.”

“Some perceive God in the heart by the intellect through meditation; others by the yoga of knowledge; and others by the yoga of work. Some, however, do not understand Brahman, but having heard from others, take to worship. They also transcend death by their firm faith to what they have heard.”

“For even if the greatest sinner worships me with all his soul, he must be considered righteous, because of his righteous will. And he shall soon become pure and reach everlasting peace. For this is my word of promise, that he who loves me shall not perish. -Krishna; Chapter 9, verses 30–31.”

“You have control over doing your respective duty, but no control or claim over the result. Fear of failure, from being emotionally attached to the fruit of work, is the greatest impediment to success because it robs efficiency by constantly disturbing the equanimity of mind.”

“Feelings of heat and cold, pleasure and pain, are caused by the contact of the senses with their objects. They come and they go, never lasting long. You must accept them.”

“Because materialists cannot understand Krsna spiritually, they are advised to concentrate the mind on physical things and try to see how Krsna is manifested by physical representations.”

“It was Vyasa’s genius to take the whole great Mahabharata epic and see it as metaphor for the perennial war between the forces of light and the forces of darkness in every human heart.”

“If I could offer only one key to understanding this divine dialogue, it would be to remember that it takes place in the depths of consciousness and that Krishna is not some external being, human or superhuman, but the spark of divinity that lies at the core of the human personality. This is not literary or philosophical conjecture; Krishna says as much to Arjuna over and over: “I am the Self in the heart of every creature, Arjuna, and the beginning, middle, and end of their existence” (10:20).”

“Reshape yourself through the power of your will; never let yourself be degraded by self-will.”

“You have the right to work, but never to the fruit of work. You should never engage in action for the sake of reward, nor should you long for inaction.

Perform work in this world, Arjuna, as a man established within himself – without selfish attachments, and alike in success and defeat. For yoga is perfect evenness of mind.”

“Who is the true yogi?” This word yogi may bring to mind images of amazing people who do strange contortions with their bodies.”

“Pleasures conceived in the world of the senses have a beginning and an end and give birth to misery, Arjuna.”

“There was never a time when I did not exist, nor you, nor any of these kings. Nor is there any future in which we shall cease to be.”

“I am time, the destroyer of all; I have come to consume the world.”

“Selfish action imprisons the world. Act selflessly, without any thought of personal profit.”

“Just as the dweller in this body passes through childhood, youth and old age, so at death he merely passes into another kind of body. The wise are not deceived by that.”

“O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”

EPILOGUE

Bhagavad Gita is a **MANAGEMENT** dialogue between the Universe manager Lord Krishna and the executioner Arjuna. Nara or Arjuna is the personification of the common human being who is perennially perturbed and disturbed by moral and ethical problems. In these 700 + verses the Universal teacher makes Arjuna to understand his innate nature, duties he has to perform without attachments and reaching the final goal by realizing one's own mind potential. One's own hundred percent potential is Viswaroopa. Low ebbs and high tides are common in mind sea.

The eighteen chapters in Bhagavad Gita are the eighteen steps in facing a problem and solving it.

1. **Arjuna–Vishada yoga** (*The Distress of Arjuna- is a typical example of the modern man facing his today or tomorrow.*) His growing dejection is described as the fear of losing friends and relatives as a consequence of his actions or inactions.

PROBLEM= TENSION= NEUROSIS

2. **Sankhya yoga** (*The Book of Doctrines*): Karma yoga- **work, action**, Gyaana yoga- **knowledge**, Sankhya yoga- **the knowing of prakriti and purusha**, Buddhi yoga - **about mind power** and the immortal nature of the soul or self.

DEVELOPMENT OF STEADY STATE

3. **Karma yoga** (*Virtue in Work*): teaches about the performance of prescribed duties, but without attachment to results, is the appropriate course of action for any individual or employee

PLAN OF ACTION

4. **Jnana yoga** (*The Religion of Knowledge*- reveals that training is important for the protection of the pious and the destruction of the impious and stresses.

ACQUIRING KNOWLEDGE- STUDYING THE PROBLEM

5. **Karma–Sanyasa yoga** (*Religion by Renouncing Fruits of Works*—action or to act (“renunciation or discipline of action”—work is worship.

WORK IS WORSHIP

6. **Dhyan yoga or Atmasamyama yoga** (*Religion by Self-Restraint*- by which mastery of the mind might be gained. devotion at work is very important.

CONCENTRATION OF MIND

7. **Vijnana yoga** (*Religion by Discernment* the absolute reality and its illusory energy Maya.

WISDOM= DIFFERENTIATION BETWEEN GOOD AND BAD

8. **Akshara–Brahma yoga** (*Religion by Devotion to the One Supreme God.*— differences between material and spiritual worlds, and light and dark paths that a soul takes after death

CONCENTRATION WITH SINGLE POINTED MINDNESS

9. **Raja–Vidya–Raja–Guhya yoga** (*Religion by the Kingly Knowledge and the Kingly Mystery*— how His eternal energy pervades, creates, preserves, and destroys the entire universe. According to theologian Christopher Southgate, verses of this chapter of the *Gita* are panentheistic, while German physicist and philosopher Max Bernhard Weinstein deems the work pandeistic.

SELF- KNOWLEDGE- KNOW THY SELF

10. **Vibhuti–Vistara–yoga** (*Religion by the Heavenly Perfections*— as the ultimate cause of all material and spiritual existence.

MIND’S UNFATHOMED VIRTUES

11. **Visvarupa–Darsana yoga** (*The Manifesting of the One and Manifold* “universal form” (*Vīṭvarūpa*),- a theophany of a

being facing every way and emitting the radiance of a thousand suns, containing all other beings and material in existence.

THE ULTIMATE POTENTIAL

12. **Bhakti yoga** (*The Religion of Faith*— the path of devotion to God. the process of devotional service (Bhakti yoga). different forms of spiritual disciplines.

FAITH AND DEVOTION AT WORK AND WORK PLACE

13. **Kshetra–Kshetrajna Vibhaga yoga** (*Religion by Separation of Matter and Spirit*—The difference between transient perishable physical body and the immutable eternal soul is described. The difference between individual consciousness and universal consciousness .

FIELD-WORK AND THE KNOWLEDGE GAINED

14. **Gunatraya–Vibhaga yoga** (*Religion by Separation from the Qualities* — the three modes (gunas) of material nature pertaining to goodness, passion, and nescience. Their causes, characteristics, and influence on a living entity .

THE THREE GUNAS- DECISION INFLUENCERS

15. **Purushottama yoga** (*Religion by Attaining the Supreme*— the transcendental characteristics of God such as, omnipotence, omniscience, and omnipresence, a symbolic tree (representing material existence), which has its roots in the heavens and its foliage on earth. Krishna explains that this tree should be felled with the “axe of detachment”, after which one can go beyond to his *supreme abode*.

THE BEST MAN ON THE JOB

16. **Daivasura–Sampad–Vibhaga yoga** (*The Separateness of the Divine and Undivine*— Krishna identifies the human traits of the divine and the demonic natures. He counsels that to

attain the supreme destination one must give up lust, anger, greed, and discern between right and wrong action by discernment through Buddhi and evidence from the scriptures..

GOOD AND BAD QUALITIES

17. **Sraddhatraya-Vibhaga yoga** (*Religion by the Threefold Kinds of Faith*)— qualifies the three divisions of faith, thoughts, deeds, and even eating habits corresponding to the three modes

FOOD FOR THOUGHT

18. **Moksha–Sanyasa yoga** (*Religion by Deliverance and Renunciation*)— to abandon all forms of dharma and simply surrender unto Him and describes this as the ultimate perfection of life.

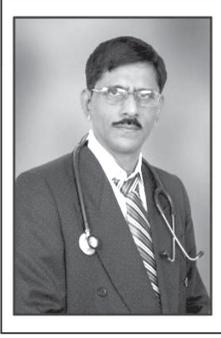
SOLVING THE PROBLEM



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Dr. LANKA SIVA RAMA PRASAD

M.B.B.S

M.S. GENERAL SURGERY

M.Ch. CARDIOTHORACIC SURGERY

Fellow in VASCULAR SURGERY

Post graduate Diplomate in Human Rights

Post graduate Diplomate in Television Production

Cell animation Specialist- Heart Animation Academy

Computer Animation Specialist- Pentafour- Chennai

Web Engineer and Web Designer- Web City- Hyderabad

Author=

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2. In search of Truth -Fiction- English
3. Shades - Poetry - English
4. The Twilight zone- Poetry- English
5. Alchemy - Poetry- Telugu
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29. William Blake poetry- Translation- Telugu
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Dr. LANKA SIVA RAMA PRASAD is a Cardio Thoracic and Vascular Surgeon by profession and a popular author of many books and essays.

He is the co-editor of *Kavita varshika*- an yearly anthology of Telugu poetry; *Nayana*- poetic impressions about Father by various poets; He is an elder member in the Ind-Asian Poetry Society and many other organizations.

He has a flair for political cartoons, paintings and video making. He is a post graduate diploma holder in Television production and Human Rights. He was trained in Cell animation (Heart Animation Academy- Hyderabad); Computer Animation-(Pentafour- Chennai); Web Designing- (Web City- Hyderabad). He is the founder of Praja creations (Animation film of Mario Miranda Cartoons); Executive producer of Anuraag Creations-(Happy Home, Atma- T.V. Serials for Maa TV , many documentaries and umpteen short films.)

His papers were presented in International Conference on Ramayana and more than hundred of his essays were published in Nivedana- Andhra Jyothi Daily- covering a wide variety of topics in Philosophy, Medicine, Politics and Literature.

He is the founder of Srijana lokam- Writers' Corner- that serves as a platform for helping poetry, poets and artists.

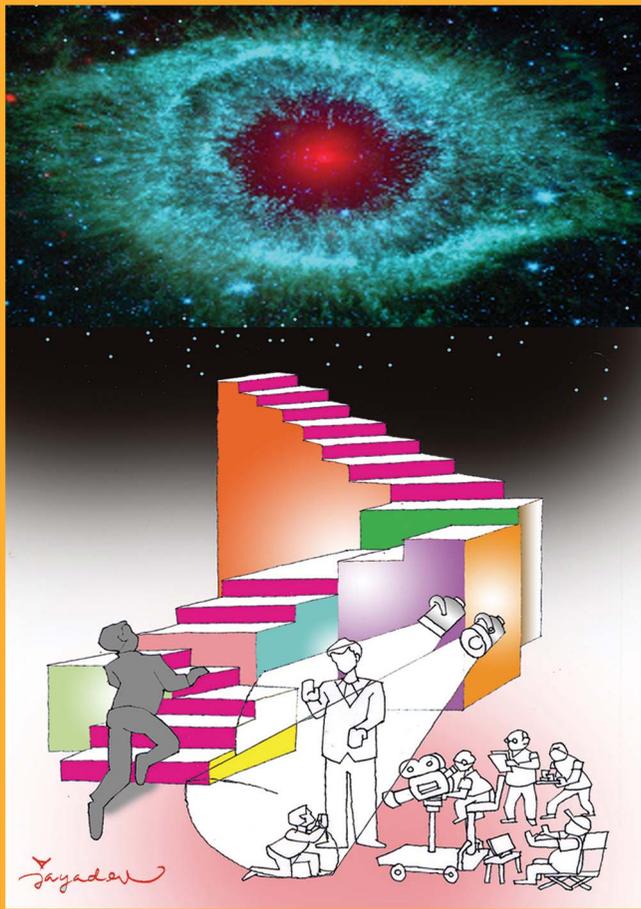
He is the founder of- WAVES (Warangal AIDS Voluntary Educational Society) that helped many AIDS victims.

As a founder- Director of Prasanthi Hospital- Warangal-Andhra Pradesh- he is well known among the poor and middle class public for his selfless service.



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