



## **Introduction to Srimath Bhagavath-Giitha:**

**Bhagavad-Gita is part of the famous Epic Mahaa-Bhaaratha, composed by Sage Vedha-Vyaasa, about 5,000 years back. It all started as a prep-talk by Bhagavaan Sri-Krishna, who accepted the role of a Chariot-driver of His best friend and Brother-in-law, Arjuna, who was overwhelmed with compassion for his kinsmen on the battle-field of Kurukshethra. Bhagavaan Sri-Krishna gave a detailed explanation of the true nature of the Soul and its relationship to the Body in the chapter on Knowledge, the nature of actions and the results of the actions in the chapter on Karma, the way to start practicing true devotion in the Chapter on Bhakthi and finally gave the process of Absolute Surrender to Him that guarantees Salvation to one and all, in the last 18<sup>th</sup> chapter. In between, Bhagavaan Sri-Krishna gave details of His different manifestations, incarnations and opulances and at one point have even shown His Divine Cosmic Form to Arjuna, by blessing him with Divine eyes. The human nature, the modes of our behavior, the three GuNa-s etc., are also discussed at length in separate chapters. The relative standing of all the 330 Million gods and goddesses in the Hindu Religion is also explained by Lord Sri-Krishna, along with what those gods can do and cannot do, in separate chapters. Finally, Bhagavaan Sri-Krishna told Arjuna to completely Surrender to Him for guaranteed Salvation, if one cannot practice the path of Knowledge or the path of Action or the path of Devotion. That Surrender to Bhagavaan Sri-Krishna should be totally whole-hearted, similar to the devotion of a Chaste wife – Pathivratha towards her husband. At the end, Bhagavaan Sri-Krishna gives us the freedom to do what we want to do – either to attain Salvation by adopting the path of Devotion or Absolute-Surrender, or keep recycling in the endless cycle of repeated Births-&-Deaths.**

**This attempt is to present Bhagavad-Gita, from the SaraNaagathi perspective, as explained by our earlier Aachaarya-s and as guaranteed by Lord Sri-Varaaha-Swamy, Sri Siithaa-dhevi, Lord Sri-Raama-Chandhra and Bhagavaan Sri-Krishna. The beauty with the concept of SaraNaagathi is that it not only guarantees Salvation at the end of this life itself, but also takes care of the present day-to-day life – providing with all that is needed for our spiritual living and protecting what is already there for a perfect spiritual life. The exclusive worship of the Supreme Lord Sri-Krishna after SaraNaagathi pleases Him so much that He will carry the burden of our existence and protection, here and hereafter. Bhagavaan Sri-Krishna guarantees that all our Sanchitha Karma (that we all have to go through in our fututue Millions of lives) will be completely wiped out at the time of SaraNaagathi and He promises in the name of Sathyam that we will attain Him at the end of this life itself. That SaraNaagathi guarantees Salvation is the principal theme of this Bhagavad-Gita, as explained in various discourses over the past 33 years to diverse groups of audience. May we all be fortunate to do SaraNaagathi at the Lotus-Feet of our beloved, Supreme Lord Sri-Krishna and attain Parama-padham at the end of this life itself, as gauranttged by our puurva-Aachaarya-s, from time immemorial.**



॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ प्रथमोऽध्यायः । अर्जुन-विषाद-योगः

**Sri KrishNa para-BrahmaNe nama: - Srimath-Bhagavath-Giitha  
Chapter-1 = Arjuna-vishaadha-Yoga:**

धृतराष्ट्र उवाच =

धर्मक्षेत्रे कुरुक्षेत्रे समवेतायुयुत्सवः - मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१-१॥

**DhRutharaashtra uvaacha =**

**Dharma kshethre Kuru-kshethre - samavethaa yuyuthsava:  
maamakaa: Paandavaa:-chaiva - kim-akurvatha Sanjaya. 1-1**



**(Sanjaya narrating all the events at Kurukshethra to DhRutharaashtra)**

DhRutharaashtra said: “O Sanjaya ! My sons (one hundred of them, headed by Dhuryodhana) and Paandava-s (five of them – Yudhishtira, Bhiima,

Arjuna, Nakula and Sahadheva), having assembled at the holy land (Dharma-Kshethra) of Kurukshethra, what did they do, eager to fight.

(Sanjaya, the son of GavalgaNa, is the Minister and Personal-Advisor and also the Chariot-Driver for DhRutharaashtra. And DhRutharaashtra's wishful thinking and high expectations are that his unholy - aDhaarmic sons to win the war at the Holy Land - Dharma-Kshethra called Kuruksethra, and that too with Dharma personified as Bhagvaan Sri-Krishna being the Chariot-driver for Arjuna on the Paandava-s side).

सञ्जय उवाच =

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा - आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥१-२॥

Sanjaya uvaacha =

dhRushtvaathu Paandavaaniikam - vyuuDam DhuryoDhana:-thadhaa  
Aachaaryam-upasangamya - raajaa vachanam-abraviith. 1-2

Sanjaya said: "King DhuryoDhana, having seen the amazing battle formation of the Paandava-s, approached his Achaarya, DhroNa and said:

पश्यैतां पाण्डु पुत्राणामाचार्य महतीं चमूम् - व्यूढां द्रुपद पुत्रेण तव शिष्येण धीमता ॥१-३॥

paSyaitaam Paandu puthraaNaam – Aachaarya mahathiim chamuum  
vyuuDaam Dhrupadha puthreNa – thava SishyeNa Dhimathaa. 1-3

"O great teacher DhroNaachaarya! Look at the very large army of the Paandava-s, well organized, by your own very smart student, DhRushtadhyumna, son of Dhrupadha.

(Indirectly, DhuryoDhana is blaming DhroNaachaarya, that how could he accept DhRushtadhyumna as his student, knowing very well that he was born only to kill him, and that too, he is the son of his arch enemy, Dhrupadha. Now DhRushtadhyumna, the same person whom DhroNa trained, is the Commander-in-Chief of the Paanadava-Army. How smart is this DhRustadhyumna, who learnt all the secrets of archery from DhroNa and that too, only to kill him. No sensible teacher would have ever accepted a student and teach, knowing that he will be killed by that same student, some day in the future).

अत्र शूरा महेष्वासा भीमार्जुन समायुधि - युयुधानो विराटश्च द्रुपदश्च महारथः ॥१-४॥

athra Suuraa maheshvaasaa – Bhiima-Arjuna samaayuDhi

YuyuDhaano ViraataScha – DhrupadhaScha MahaaraTha: 1-4

"In the army of the Paandava-s, many renowned heroes are there – equal to Bhiima and Arjuna - YuyuDhaana (also called Saathyaki, grand-son of Srini, son of Sathyaka and student of Arjuna), Viraata (father-in-law of

Abhimanyu) and DhruPadha (Dhraupadhi and DhruShtadhyumna's father) who is a MahaaraTha.

(Mahaa-raTha, a great Chariot-warrior, who can handle 100,000 archers. Athi-raTha - who can handle many archers and ArTha-raTha can handle only 1 archer at a time).

धृष्टकेतुश्चेकितानः काशि राजश्च वीर्यवान् - पुरुजित्कुन्तिभोजश्च शैब्यश्च नर पुङ्गवः ॥१-५॥

DhRushtakethu:-Chekitaana: - KaaSi-raajaScha viiryavaan  
Purujith KunthibhojaScha – SaibyaScha nara pungava: 1-5

“DhRushtakethu (son of SiSupaala), Chekithaana (son of DhRushtakethu), and the heroic king of KaaSi, Purujith (Maternal uncle of Arjuna), Kunthibhoja (father of Kunthi and grand-father of the Pandava-s) and the great king Saibya (descendent of Sibi).

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् - सौभद्रो द्रौपदेयाश्च - सर्व एव महारथाः ॥१-६॥

YuDhaamanyu:-cha vikraantha – Uththamaujaa:-cha viiryavaan  
Saubhadhro Dhraupadheyaa:-cha - sarva eva Mahaa-raThaa: 1-6

“The mighty YuDhaamanyu, the valiant Uththamauja (both YuDhaamanyu and Uththamauja are the valiant Kings of Paanchaala and the Body-Gaurds of Arjuna), Abhimanyu (Arjuna and Subhadhra's son) and the five Upa-Paandava-s (5 sons of Dhraupadhi with the 5 Paandava-s), each of them a Maha-Ratha (each capable of fighting alone against 100,000 archers)

अस्माकं तु विशिष्टाये तान्निबोध द्विजोत्तम - नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥१-७॥

asmaakam thu viSishtaayee – than niboDha dhvijoorthama  
naayakaa mama sainyasya – samjnaarTham thaana braviimi the. 1-7  
(Dhu

ryoDhana continued) “O best among the Twice-Born, DhroNaachaarya! Let me describe the great heroes on our side too, who are great commanders, and knowing about them will be useful to you (as though DhroNaachaarya is not aware of them and DhuryoDhana has to remind him, and Bhiishma being the Commander-in-Chief, why wasting precious time on the battle-front, reminding DhroNaachaarya?).

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः - अश्वत्थामा विकर्णश्च - सौमदत्तिस्तथैवच ॥१-८॥

Bhavaan BhiishmaScha KarnaScha – KrupaScha Samithimjaya:  
ASvathThaamaa VikarnaScha - Saumadaththi:-thaThaiva cha. 1-8

“Your Honorable Self (DhroNaachaarya), Bhiishma, KarNa, Krupachaarya (brother-in-law of DhroNa), ASvathThaama (son of DhroNaachaarya),



VikarNa (DhuryoDhana's brother) and Saumadhaththi (also called BhuuriSrava, son of Somadhaththa and grand-son of Baahlika and this Baahlika is an elder brother of Santhanu, Bhiishma's father) etc., and each of them can conquer an entire army.

(that is one reason why DhuryoDhana told Bhagavaan Sri-Krishna - if the Paandava-s are asking for half the Kingdom, the real division of the Kingdom should start with Shanthanu and Baahlika getting Half the Kingdom each. Then, Shanthanu's share of Kingdom to be divided among Bhiishma and Vichithraviirya - Sathyavathi and Shanthanu's son, and Vichithraviirya's share of the Kingdom to be divided into 105 parts, equally for the 100 sons of DhRutharaashtra and the 5 sons of Paandu .... DhuryoDhana does not say that Vichithraviirya's share of the Kingdom to be divided into two parts – one for DhRutharaashtra and one for Paandu, but says that it should be divided into 105 parts, bypassing DhRutharaashtra and Paandu. And such aDharmavarthi, DhuryoDhana should win the war is the wishful thinking of the blind King DhRutharaashtra, and that too in the Dharma-Kshethra, called Kuru-Kshethra).

अन्येच बहवः शूरा मदर्थे त्यक्त जीविताः - नाना शस्त्र प्रहरणाः सर्वे युद्ध विशारदाः ॥१-९॥

anyecha bahava: Suuraa – madharThe thyaktha jiivithaa:

naanaa Sasthra praharaNaa: - sarve yuDhdha viSaaradhaa: 1-9

“There are many other heroes who are all willing to give up their lives for my (DhuryoDhana's) sake. All of them are experts in warfare, and are also highly skilled in the use of great weapons (Sasthras and Asthras – that can kill one and many people).

(DhuryoDhana's mentioning the name of Dhronaachaarya first and then Bhiishma, is not correct according to military protocol. Bhiishma's name should have been mentioned First, as he is the Commander-in-Chief, and then DhroNaachaarya's. But, DhuryoDhana never followed the right protocol and is now trying to please his Achaarya - DhroNa, whom he offended just now, by questioning why did he train DhruPadha's son, DhRushtadhyumna, knowing very well that he is born only to kill DhroNaachaarya in this battle of Kurukshethra).

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् - पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१-१०॥

aparyaaptham thath-asmaakam – balam Bhiishma-abhirakshitham

paryaaptham thu-idham-etheshaam - balam Bhiima-abhirakshitham. 1-10

“Our (Kaurava's) army is unlimited and vast and protected by Bhiishma. Their (Paandava-s') army is very limited and is well guarded by Bhiima.

(Kauravaa's army is aparyaaptham, and it could mean unlimited and vast or could also mean, inadequate to win over Paandava-s, even though it is 11 Akshauhini-s. Where as Paandava's army is paryaaptham, and it could mean limited or could also mean, adequate to wipe out the Kaurava army, even though it is only 7 Akshauhini-s. One Akshauhini consists of: 21,870 Chariots, 21,870 Elephants, 65,610 Horses and 109,350 Foot-Soldiers. The Ratio is 1-1-3-5 of RaTha-Gaja-Thuraga-Padhaathi – Chariots, Elephants, Horses, and foot-Soldiers. DhuryoDhana is so scared of Bhiima, that he sees Bhiima everywhere. That is why, DhuryoDhana says that the Pandavaa's army is well protected by Bhiima, even though DhRushtadhyumna – Dhraupadhi's brother, is the Commander-in-Chief of the Paandava's army).

अयनेषु च सर्वेषु यथा भागमवस्थिताः - भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥१-११॥  
ayaneshu cha sarveshu - yaThaa bhaagam-avasThithaa:

Bhiishmam-eva-abhirakshanthu - bhavantha: sarva eva hi. 1-11

“All of you, take your allocated positions and must protect Bhiishma (as he is the Commander-in-Chief of the Kaurava Army of DhuryoDhana), all the time and at any cost (without taking any chances).

(this indicates very clearly, that DhuryoDhana is not having that much of faith or confidence in Bhiishma and also how much he is scared now. It is the Commander-in-Chief Bhiishma, whose job is to protect the entire Kaurava army and what an irony is it that DhuryoDhana is asking all the heroes on his side to protect Bhiishma?).

तस्य सञ्जनयन्हर्षं कुरुवृद्धःपितामहः - सिंहनादंविनद्योच्चैः शङ्खं दध्मौ प्रतापवान्॥१-१२॥  
thasya sanjanayan harsham - kuru vRuDhdha: pithaamaha:

simhanaadham vinadhyochchai: - Sankham dhaDhmau prathaapavaan.1-12

Then, the most valiant Bhiishma, the eldest in the Kuru dynasty, the Pithaamaha (Grand-Father), roaring like a lion, blew his Sankha (conch-shell), to remove the sorrow and bring some cheer to DhuryoDhana.

(By blowing the conch shell first in the Kurukshethra war, it is well established that the Kaurava-s are the aggressors who started the war, but not the five Paandava-s or Bhagavaan Sri-Krishna, who are forced to fight in this war that was imposed on them).

ततःशङ्खाश्चभेर्यश्च पणवानक गोमुखाः - सहसैवाभ्यहन्यन्त सशब्दस्तुमुलोऽभवत्॥१-१३॥

thatha: SankhaaScha bheryaScha – paNavaanaka gomukhaa:

saha-sa-eva-abhyahanyantha - saSabdha: thumula:-abhavath. 1-13

Then, many Sankha-s, trumpets, kettle-drums, tabors and blow-horns were sounded, and that noise created a terrific atmosphere (creating an unimaginable terror in the hearts of Kaurava-s).

ततःश्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ - माधवःपाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥१-१४॥

thatha: Svethai:-hayai:-yukthe – mahathi syandhane sThithau

MaaDhava: PaandavaSchaiva – dhivyau Sankhau pradhagmathu: 1-14

Then, Bhagavaan Sri-Krishna (MaaDhava – Sri-Mahaa-Lakshmi's Husband, where all opulences are bound to be) and Arjuna, sitting in a Great Chariot (presented to Arjuna by the Fire-God, Agni, during the Khaandava-vana-dhahanam), yoked with white horses, blew their Divine Sankha-s.



पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः - पौण्ड्रं दध्मौ महा शङ्खं भीम कर्मा वृकोदरः॥१-१५॥

Paanchajanyam HRushiikeSo – Dheva-dhaththam Dhananjaya:

Paundram dhaDhmau mahaaSankham – bhiima karma VRukodhara: 1-15

Bhagavaan Sri-Krishna (HRushiikeSa, the inner controller of all senses) blew His Sankha (Conch-shell) - Paanchajanya (made from the bones of a raakshasa, Panchajana who was killed by Bhagavaan Sri- Krishna), and Arjuna blew his Sankha – Dheva-dhaththa, and Bhiima of terrible deeds, blew his Sankha - Paundram.

अनन्त विजयं राजा कुन्ती-पुत्रो युधिष्ठिरः - नकुलः सहदेवश्च सुघोष मणि पुष्पकौ ॥१-१६॥

Anantha-Vijayam raajaa – Kunthii-puthro YuDhishTira:

Nakula: Sahadeva:-cha – Sughosha MaNi-Pushpakau. 1-16

King YuDhishTira, the eldest son of Kunthi, blew his Sankha Ananatha-Vijaya, and Nakula and Sahadheva, blew their Sankha-s, Sughosha and MaNi-Pushpaka.

(compared to DhuryoDhana who is panicking on the battle-field, YuDhishtira, the eldest of the Paandava-s, is very firm and composed on the battle-field, as his very name indicates. That is why, Sanjaya (and of course, the author of Mahaa-Bhaaratha - Vedha-Vyaasa) used that name YuDhishTira here, to refer to the eldest of the Paandava-s).

काश्यश्च परमेष्वासः शिखण्डीच महारथः - धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१-१७॥

KaaSyaScha parameshvaasa: - Sikhandii cha mahaaraTha:

DhRushtadhyumno ViraataScha - SaathyakiScha-aparaajitha: 1-17

The great Bowman - King of KaaSi, Sikhandi (who was Amba in the previous life and came back as Sikhandi in this life to kill Bhiishma) the Maha-Ratha, DhRushtadhyumna (brother of Dhraupadhi and son of DhruPadha, born to kill DhroNaachaarya), Viraata (Abhimanyu's father-in-law), Saathyaki the invincible (all blew their Sankha-s)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवी पते - सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१-१८॥

Dhrupadho Dhraupadheyaa:-cha – sarvaSa: pRuThivii pathe

Saubhadhra:-cha mahaabaahu: -

Sankhaan dhaDhmu: pRuThak pRuThak.1-18

“O King DhRutharaashtra ! DhruPadha, the five sons of Dhraupadhi (upa-Paandava-s, the five sons of Dhraupadhi through the five Paandava-s) and Subhadhra's son (Abhimanyu) with mighty arms - all blew their Sankha-s.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् - नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥१-१९॥

sa ghosho DhaartharaashtraaNaam – hRudhayaani vyadhaarayath

nabhaScha pRThiviim chaiva – thumula:-abhy-anunaadhayan. 1-19

That blaring sound of the Sankha-s reverberating through the earth and the sky, tore apart the hearts of all the hundred sons of DhRutharaashtra (all the hundred sons of DhRutharaashtra and GaanDhaari – the Kaurava-s are destined to die in the hands of Bhiima in this Kurukshethra war).

अथव्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः - प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥१-२०॥

aTha vyavasThithaan dhRushtvaa – Dhaartharaashtraan Kapi-Dhvaja:

pravRuththe Sasthra sampaathe – Dhanu:-udhyamya Paandava: 1-20

Then, Arjuna, with Hanumaan on his flag (banner on Arjuna's chariot), looking at the hundred sons of DhRutharaashtra who are ready to fight, took up his bow, as the arrows are ready to fly in all directions and at everyone on the battle-field.

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच = सेनयोरुभयोर्मध्ये - रथं स्थापय मेऽच्युत ॥ १-२१॥



HRushiikeSam thadhaa vaakyam – idham-aaha Mahii-pathe  
Arjuna uvaacha = senayo:-ubhayo:-maDhye –  
raTham sThaapaya me-Achyutha. 1-21

“O king DhRutharaashtra! Arjuna told Bhagavaan Sri-Krishna:  
(HRushiikeSa, one who knows what is in the hearts of all beings) “O  
Achyutha! Please position my chariot between the two armies of Paandava-  
s and Kaurava-s.

(HRushiikeSa also means the Supreme Lord in whom All the Six Opulances  
are there in their entirety, pari-purnam – Jnaana - Knowledge; Bala –  
Strength; Aiswarya – Lordship; Viirya – Virility; Sakthi – Potency and  
Thejas – Splendour. HRushiikesa also means the controller of all the  
senses – indhriyaas of all the jiiva-s, including the senses of all the 33  
crores or 330 Millions of gods, like - Brahma, Rudhra, Indhra, Chandhra  
etc., . Achyutha is one who never has any diminution of His power due to  
time, space and circumstances or any limitations as applicable to other  
gods, humans etc.,).

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् - कैर्मया सहयोद्धव्यमस्मिन् रणसमुद्यमे ॥१-२२॥  
yaavath-ethaan-niriikshe-aham – yoDhdhu kaamaan-avasThithaan  
kairmayaa saha yoDhdhavyam – asmin raNa samudhyame. 1-22

Arjuna said: “I want to have a good look at all those standing here and  
who are eager to fight and also want to know with whom I have to fight, in  
this unprecedented war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः - धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रिय चिकीर्षवः ॥१-२३॥  
yothsyamaanaan-avekshe-aham – ya ethe-athra samaagathaa:

Dhaartharaastrasya dhurbuDhdhe: - yuDhdhe priya chikiirshava: 1-23

Arjuna continued: “I want to see all those gathered there, who came to  
please the evil-minded DhuryoDhana, the son of DhRutharaashtra, and  
came to this war here”.

(actually, DhRutharaashtra is more evil-minded than DhuryoDhana, and is  
the root cause of all the destruction in the Kurukshethra war of Mahaa-  
Bhaaratha. DhRutharaashtra had all the power - to stop setting fire to that  
house of wax, to stop that unfortunate and deceitful gambling, to stop the  
disrobing of Dhraupadhi, to stop the Paandava-s from going to the forest,  
to give half the Kingdom to the Paandava-s which is their birth-right, to  
stop this unfortunate and unwanted Kurukshethra war and to stop all the  
unnecessary killing in the war – and yet he did not do any of these things,  
all because he wanted to please his personified evil son - DhuryoDhana).

सञ्जय उवाच = एवमुक्तो हृषीकेशो गुडाकेशेन भारत -

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥१-२४॥

Sanjaya uvaacha = evam-uktho HRushiikeSo – GudaakeSena Bhaaratha  
senayo:-ubhayo:-maDhye – sThaapayithvaa raTha-uththamam. 1-24



Sanjaya said: “O DhRutharaashtra! Thus requested by Arjuna (GudaakeSa – who controlled his sleep and lethargy), Bhagavaan Sri-Krishna (HRushiikeSa) brought Arjuna’s Divine Chariot and positioned it between the two armies of Paandava-s and Kaurava-s.

भीष्मद्रोण प्रमुखतः सर्वेषांच महीक्षिताम् - उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥१-२५॥

Bhiisma DhroNa pramukhatha: - sarveshaam cha mahiikshithaam  
uvaacha PaarTha paSyaitaan - samavethaan kuruun-ithi. 1-25

As all the great heroes Bhishma, DhroNa and other important kings are watching, Bhagavaan Sri-Krishna told Arjuna: “O PaarTha! (PruTha’s son, Kunthi’s original name PruTha, sister of Bhagavaan Sri-Krishna’s father, Vasudheva) Look at all the great heroes assembled here for the battle.

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् -  
आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥१-२६॥

thathra-apaSyath-sThithaan PaarTha: - pithRuun-aTha pithaamahaan  
aachaaryaan maathulaan bhraathruun -  
puthraan pauthraan sakhiimsthaThaa. 1-26

Then, Arjuna saw them all, just in front of him, all related very closely to him, like fathers, grand-fathers, teachers, maternal-uncles, brothers, sons, grand-sons and friends etc., .

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि - तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥१-२७॥  
SvaSuraan suhRudhaSchaiva - senayo:-ubhayo:-api

thaan samiikshya sa Kauntheya: - sarvaan banDhuun avasThithaan. 1-27  
Arjuna saw them all, his own relatives - fathers-in-law and well-wishers, on both sides of the army (on Kaurava-s' and also Paandava-s' side, even though Bhagavaan Sri-Krishna asked him to see only the Kaurava-s' side).

कृपया परयाविष्टो - विषीदन्निदमब्रवीत् ।  
अर्जुन उवाच = दृष्ट्वेमं स्वजनं कृष्ण - युयुत्सुं समुपस्थितम् ॥१-२८॥  
kRupayaa parayaavishto – vishiidhan-idham-abraviith  
Arjuna uvaacha =

dhRushtvemam svajanam Krishna - yuyuthsum samupasThitham. 1-28  
Arjuna was overwhelmed with great compassion and sorrowfully told Bhagavaan Sri-Krishna: “O Krishna! I see all my own people assembled here, all very eager to fight.

सीदन्ति मम गात्राणि मुखं च परिशुष्यति - वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥१-२९॥  
siidhanthi mama gaathraaNi - mukham cha pariSushyathi  
vepaThuScha Sarire me - roma harshaScha jaayathe. 1-29

Arjuna continued: “My body is much troubled (limbs are becoming weak), mouth is getting parched, body is shivering and I get horripilations all over my body (getting goose-bumps - body hair is standing erect).

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते - न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥१-३०॥  
Gaandiivam sramsathe hasthaath - thvak cha-iva pari-dhahyathe  
na cha Saknomy-avasThaathum - bhamathiiva cha me mana: 1-30

“Gandiiva (Arjuna's famous bow, made by Brahma and gifted by fire-god, Agni to Arjuna during Khandava-vana-dhahanam) is slipping from my hands. My skin is burning all over my body. I am unable even to stand and my mind is reeling.

निमित्तानिच पश्यामि विपरीतानि केशव - नच श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥१-३१॥

**nimiththaani cha paSyaami - vipariithaani KeSava**

**na cha Sreya:-anupaSyaami - hathvaa sva-janam-aahave. 1-31**

“O KeSava! (one who killed the demon KeSi and also one who Himself is all the three of the Trinity – ka: - Brahma, a: - Vishnu and iisa - Sankara) I see a lot of inauspicious and very bad omens, and I am unable to see any kind of gain / benefit / auspiciousness, by killing our own people in this war.

नकाङ्क्षे विजयं कृष्ण नचराज्यं सुखानिच - किंनोराज्येन गोविन्द किं भोगैर्जीवितेनवा ॥१-३२॥

**na kaankshe vijayam Krishna - na cha raajyam sukhaani cha**

**kim no raajyena Govindha - kim bhogai:-jiivithena vaa. 1-32**

“ O Govindha! I do not desire any victory (even though one of my names is Vijaya - always victorious) or Kingdom or any pleasures. O Krishna! What use with this kingdom or what enjoyment or life (if we kill our own people).

(Govindha is one who resides in everyone’s mind – so Bhagavaan Sri-Krishna knows Arjuna’s thoughts and what is going on in his mind).

येषामर्थेकाङ्क्षितंनोराज्यंभोगाःसुखानिच - तइमेऽवस्थितायुद्धेप्राणांस्त्यक्त्वाधनानिच ॥१-३३॥

**yeshaam-arThe kaankshitham no - raajyam bhogaa: sukhaani cha**

**tha ime-avasThithaa yuDhdhe – praaNaam-thyakthvaa Dhanaani cha. 1-33**

(Arjuna is telling Lord Sri Krishna): “These people (who are my relatives), for whose sake we desire this kingdom, enjoyments and luxuries (and all comforts), are here in the battle field, ready to sacrifice their lives and their wealth (If we kill them all, with whom are we going to share our joy and with whom do we celebrate our victory ?).

आचार्याःपितरःपुत्रास्तथैवच पितामहाः - मातुलाःश्वशुराःपौत्राःश्यालाःसम्बन्धिनस्तथा ॥१-३४॥

**aachaaryaa: pithara: puthraa: - thaThaiva cha pithaamahaa:**

**maathulaa: SvaSuraa: pauthraa: - Syaalaa: sambanDhina: thaThaa. 1-34**

“These people, ready to sacrifice their lives are so closely related to me (Arjuna) as teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grand-sons, brothers-in-law and as some other very close relatives.

एतात्र हन्तुमिच्छामि घ्नतोऽपि मधुसूदन - अपि त्रैलोक्य राज्यस्य हेतोः किंनुमहीकृते ॥१-३५॥

**ethaan-na hanthum-iChchaami – ghnatha:-api MaDhu-suudhana**

**api thrailokya raajyasya – hetho: kim nu mahiikRthe.1-35**

“Even if they want to kill me, O Krishna! (MaDhu-suudhana - one who killed the demon MaDhu) I will not kill these relatives. I will not kill them for gaining the lordship over the three worlds. Then why do I kill them just for the sake of this kingdom (a small patch of land on this small planet Earth).



निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन - पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥१-३६॥  
nihathya Dhaartharaashtraan-na: - kaa priithi: syaath-Janaardhana  
paapam eva-aaSrayeth-asmaan – hathvaithaan-aathathaayina: 1-36

“O Krishna! (Janaardhana, one who destroys the wicked) Even if I kill only the sons of DhRutharaashtra, still what joy will be there for us. Sin alone will be ours if we kill these murderous felons.

(aathathaayina-s are those who set fire to others' houses, feed poison to others, always armed and ready to fight and who rob the wealth, land and wives of others. Such people must be killed according to the Scriptures, and DhuryoDhana and his brothers, having committed all these offences, certainly deserve death as punishment. But, Arjuna does not want to kill them, even if they deserve to be killed according to our holy Scriptures).

तस्मान्नार्हावयंहन्तुं धार्तराष्ट्रान्स्वबान्धवान् - स्वजनंहि कथंहत्वा सुखिनःस्याम माधव ॥१-३७॥  
thasmaath-na-arhaa vayam hanthum -  
Dhaartharaashtraan sva-baanDhavaan

svajanam hi kaTham hathvaa - sukhina: syaama MaaDhava. 1-37

“Therefore, it is not proper for us to kill the sons of DhRutharaashtra (all these 100 Kaurava-s) and all our other relatives. O Krishna! How can we be happy after killing our own people?

(Bhagavaan Sri-Krishna is addressed as MaaDhava, the husband of the Goddess of Fortune, Sri-Mahaa-Lakshmi. If it is only the wealth that we are going to gain by killing all these people in this war, there is no need to fight, O Maadhava! – as the husband of Sri-Mahaa-Lakshmi, You are with us, on our side already. So, why this unnecessary war ??).

यद्यप्येते न पश्यन्ति लोभोपहत चेतसः - कुल क्षय कृतं दोषं मित्रद्रोहे च पातकम् ॥१-३८॥  
yadhy-apy-ethe na paSyanthi – lobha-upahatha chethasa:

kula kshaya kRutham dhosham - mithra dhrohe cha paathakam. 1-38

“Even if the Kaurava-s, overpowered by greed to acquire the kingdom, do not consider it as sinful to kill one's own family members or wiping out an entire family or treachery towards friends; (Arjuna says, even then, we should not fight and kill them).

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् - कुल क्षय कृतं दोषं प्रपश्यद्भिर्जनार्दन ॥१-३९॥  
kaTham na jneyam-asmaabhi: - paapaath-asmaan nivarthithum

kula kshaya kRutham dhosham – prapaSyadhbhi:-Janaardhana. 1-39

“O Janaardhana! (One who always protects His Devotees) We, who can see

the sin of destroying all the dynasties entirely (and all these families),  
should we not learn not to indulge in this kind of sinful acts?

कुल क्षये प्रणश्यन्ति कुल धर्माः सनातनाः - धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥१-४०॥

**kula kshaye praNaSyanthi – kula Dharmaa: sanaathanaa:**

**Dharme nashte kulam kRuthsnam – aDharma:-abhibhavathy-utha. 1-40**

“If an entire dynasty is wiped out, (with no learned elders to instruct on Dharma - things to do and not to do) the eternal family traditions, religious-rites and duties are lost and the remaining few in the family will become irreligious and indulge in more sinful acts.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः - स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्ण सङ्करः ॥१-४१॥

**aDharma-abhibhavaath Krishna - pradhushyanthi kula sthriya:**

**sthriishu dhushtaasu Vaarshneya - jaayathe varNa sankara: 1-41**

“O Krishna! (VaarshNeya born in the VRushNi-VamSa) With lawlessness prevailing, women in the family may become degraded, and with women becoming degraded, inter-mixing of classes will happen (VarNa-aaSrama Dharma may be wiped out, resulting in unwanted progeny).

सङ्करो नरकायैव कुलघ्नानां कुलस्य च - पतन्ति पितरो ह्येषां लुप्त पिण्डोदक क्रियाः ॥१-४२॥

**sankaro narakaaya-eva – kula ghnaanaam kulasya cha**

**pathanthi pitharo hy-eshaam - luptha pinda-udhaka kriyaa: 1-42**

“This inter-mixing of classes leads all the members of the dynasty, as well as the destroyers of the dynasty, to hell and the departed ancestors fall degraded, being deprived of their traditional offerings of food and water - pinda and tharpaNa-s etc.,



**(All religious people offer Pinda & Water for all their departed ancestors)**

(If the mandatory tharpaNa-s – offering of water & Sesame seeds, and pinda-pradhaana – offering rice-balls and SraaDhdha-s are not done properly for the departed souls by such unwanted progeny from VarNa-sankara-families, the pithRu-s suffer in hell).

दोषैरेतैः कुलग्नानां वर्ण सङ्कर कारकैः - उत्साद्यन्ते जाति धर्माः कुल धर्माश्च शाश्वताः ॥१-४३॥

dhoshai:-ethai: kula ghnaanaam – varNa sankara kaarakai:  
uthsaadhyanthe jaathi Dharmaa: - kula DharmaaScha SaaSvataa: 1-43

“Because of the sin of destroying the dynasties and thereby the inter-mixing of classes leading to unwanted progeny, all the ancient traditions of these dynasties, appropriate to those people born in those families (the family specific VarNa-aaSrama Dharma-s), are completely destroyed.

उत्सन्न कुल धर्माणां मनुष्याणां जनार्दन - नरके नियतं वासो भवतीत्यनुशुश्रुम ॥१-४४॥

uthsanna kula DharmaaNaam - manushyaaNaam Janaardhana  
narake niyatham vaaso - bhavathi-ithy-anuSuSruma.1-44

“O Janaardhana! (one who always protects His surrendered devotees) We heard from our elders that for those who destroy the Dharma-s of the dynasty (family traditions), dwelling forever in the hell is ordained.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् - यद्राज्य सुख लोभेन हन्तुं स्वजनमुद्यताः ॥१-४५॥

aho batha mahath paapam - karthum vyavasithaa vayam  
yath raajya sukha lobhena - hanthum svajanam-udhyathaa: 1-45

“What a pity that we are determined to commit an unimaginable sin, by way of killing our own relatives, out of our greed to gain a kingdom and to have our personal happiness.

(But the truth is - neither greediness nor kingdom, will bring any happiness to anyone, and greediness can only make life more and more miserable, even for those who are in possession of all the Kingdoms).

यदि मामप्रतीकारमशस्त्रं शस्त्र पाणयः - धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥१-४६॥

yadhi maam-aprathiikaaram - aSasthram Sasthra paaNaya:  
Dhaartharaashtraa raNe hanyu: - thath-me kshematharam bhaveth. 1-46

“If the fully armed sons of DhRutharaashtra (the 100 Kaurava-s) should kill me (Arjuna) in this battle, myself (Arjuna) not retaliating and unarmed, that will be much better for me (Even though Arjuna thinks that he will be unarmed, a Kshathriya should never abandon his weapons and must be with a weapon until his last minute).

सञ्जय उवाच = एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् -  
विसृज्य सशरं चापं शोक संविग्र मानसः ॥१-४७॥

**Sanjaya uvaacha =**

**evam ukthva-Arjuna: sankhye - raThopasTha upaaviSath  
visRujya saSaram chaapam - Soka samvigna maanasa: 1-47**

Sanjaya said: “Having said thus on the war-front, Arjuna threw aside his divine bow Gaandiiva and the arrows (from the never-emptying Akshaya-thuuNiira) and sat down in his Chariot, with his mind completely overwhelmed by grief.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे अर्जुन-विषाद-  
योगो नाम प्रथमोऽध्यायः ॥ १॥

**ithi Srimath Bhagavath-Giithaasu, Upanishathsu, Brahma vidhyaayaam,  
Yoga Saasthre, Sri Krishna-Arjuna samvaadhe, Arjuna-vishaadha Yogo  
naama praThama:-aDhyaaya: 1**

Thus ends the First Chapter named Arjuna-vishaadha Yoga, in the Upanishath Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri-Krishna and Arjuna.

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॥श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ द्वितीयोऽध्यायः । साङ्ख्य - योगः

## Sri KrishNa Para-BrahmaNe nama: - Srimath-Bhagavath-Giitha Chapter – 2 = saankhya-Yoga:

सञ्जय उवाच = तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥२-१॥

Sanjaya uvaacha =

tham thaThaa kRupayaavishtam - aSRu puurna-aakulekshaNam  
vishiidhantham-idham vaakyam - uvaacha MaDhu-suudhana: 2-1

Sanjaya said: “MaDhu-sudhana (Bhagavaan Sri-Krishna, who killed the demon Madhu, and brought happiness to the world, so it is not difficult for Him to bring happiness to Arjuna), spoke as follows, to Arjuna, who was overwhelmed with pity, whose eyes were filled with tears, and who was feeling very sorrowful”.

श्री भगवानुवाच = कुतस्त्वा कश्मलमिदं - विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

Sri Bhagavaan uvaacha =

kuthasthvaa kaSmalam-idham - vishame samupasThitham  
anaarya jushtam-asvargyam – akiirthi karam-Arjuna. 2-2

Bhagavaan Sri-Krishna (Bhagavaan, shaadguNya pari-puurna – with all 6 Opulances - Jnaana, Bala, Aiswarya, Viirya, Sakthi, Theja:) said: “O Arjuna! Wherefrom comes this kind of despondency, at a crucial time like this on the war-front? It does not befit a noble person like you, disgraceful and it is not conducive to attaining the heavens.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते - क्षुद्रं हृदयदौर्बल्यं - त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyam maa sma gama: PaarTha - naithath thvayy-upapadhyathe  
kshudhram hRudhaya dhaurbalyam – thyakthva-uththishTa Paranthapa. 2-3

“O PaarTha! (Kunthi’s original name, Prutha, her son PaarTha, Arjuna ) Do not yield to degradation and unmanliness and it does not befit your nature (of a Kshathriya born in the great Kuru-vamSa). Get rid of this weak-heartedness and stand-up, O Paranthapa! (you have a title as chastiser of enemies, Arjuna, and you want to run away from the battle-field now?)”

अर्जुन उवाच = कथं भीष्ममहं सङ्ख्ये - द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि - पूजार्हावरिसूदन ॥ २-४ ॥

**Arjuna uvaacha =**

**kaTham Bhiishmam-aham sankhye – DhroNamcha MaDhu-suudhana  
ishubhi: prathiyothsyaami – pujaarhaau-ari-suudhana. 2-4**

Arjuna Said: “O MaDhu-suudhana! How can I attack and shoot arrows at Bhishma and DhroNa, who are all worthy of our worship?”(Bhagavaan Sri-Krishna, addressed as MaDhu-suudhana, one who killed the demon MaDhu and one who kills the enemies. But, O Lord Sri-Krishna, Bhishma and DhroNa are my grand-father and teacher and not my enemies to be killed, is the argument of Arjuna).

गुरूनहत्वा हि महानुभावान् - श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थं कामांस्तु गुरूनिहैव- भुञ्जीय भोगान् रुधिर प्रदिग्धान् ॥ २-५ ॥

**guruun-ahathvaa hi mahaanubhavaan -  
Sreyo bhokthum bhaiksham-apeiha loka  
hathvaarTha kamaamsthu guruunihaiva -  
bhunjiya bhogaan ruDhira pradhigDhaan.2-5**

“It is better to live in this world, on alms obtained by begging, rather than killing most honorable people. If I have to kill my teachers, even if they are degraded by their greed for wealth, how can I enjoy the food that is tainted by my teacher’s blood“.

न चैतद्विद्मः कतरन्नो गरीयो - यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६

**na chaithath vidhma: katharanno gariiyo -  
yadhvaa jayema yadhi vaa no jayeyu:  
yaaneva hathvaa na jijivishaama: -  
the-avasThithaa: pramukhe Dhaartharaashtraa: 2-6**

“I (Arjuna) do not know which is better – our killing them or their killing us. If we kill the sons of DhRutharaashtra (and all the 11 AkshauhiNi-s of this Kaurava army), we may not feel like living after that. But these Kaurava-s are now before us, ready to fight in this battle and wipe us out.

कार्पण्य दोषोपहत स्वभावः - पृच्छामि त्वां धर्म सम्मूढ चेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे - शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

**kaarpaNya dhoshopahatha svabhaava: -  
pruchchaami thvaam Dharma sammuuDa chethaa:  
yath-Sreya: syaan nischitham bruuhi thanme -  
sishya: the-aham saaDhi maam thvaam prapannam. 2-7**

“My heart is stricken and afflicted with compassion and my mind is bewildered about my Dharma (duty). I request you to guide me, as I am your student and I am totally surrendered to you.

(Dharma should not be taught by an Aachaarya, unless requested by the student, in full obedience. An aspiring student should surrender to the teacher – the Aachaarya, first and foremost, to learn the hidden treasures to make spiritual progress).

न हि प्रपश्यामि ममापनुद्याद् - यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं - राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥  
naha prapaSyaami mamaapanudhyaadh -  
yath Sokam uChchoshaNam-indhriyaaNaam  
avaapya bhumaavasapathnam-RuDhdham -  
raajyam suraaNaam api cha-aDhipathyam. 2-8

“Even if I (Arjuna) were to get an unchallenged and absolute sovereignty over the whole Earth or lordship over all the dhevas (gods), I do not think it will wipe out my grief that is drying up all my senses”.

सञ्जय उवाच । = एवमुक्त्वा हृषीकेश - गुडाकेशः परन्तप ।  
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

Sanjaya uvaacha = evam-ukthvaa HRushikeSam - GudaakeSa: Paranthapa  
na yothsya ithi Govindham - ukthvaa thuushniim babhuuva ha. 2-9

Sanjaya said: “GudaakeSa (Arjuna, who conquered his sleep i.e., indirectly – one who conquered his sense of sleep, laziness or Thamo-guNa) spoke thus to HRushiikeSa (one who is the Lord of all our senses), and said - I will not fight, and became silent.

(in spite of Arjuna having a title Paramthapa - a terror to all his enemies, he is not willing to fight, thus contradicting his very own name - Paranthapa).

तमुवाच हृषीकेशः प्रहसन्निव भारत - सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥२-१०॥  
tham-uvaacha HRushiikesa: - prahasan-iva Bhaaratha  
senayo:-ubhayo:-maDhye – vishiidhantham-idham vacha: 2-10

“O DhRutharaashtra! Bhagavaan Sri-Krishna (HRushiikeSa, the inducer of all senses) spoke to Arjuna, who was grieving, sitting between the armies, in a smiling way”.

(Bhagavaan Sri-Krishna is mocking at the pitiable condition of Arjuna, with so many titles as Bhibhatsu, Paramthapa etc., whose mind is agitated due to misplaced compassion to the undeserving Kaurava-s and deluded with what is wrong as right and vice-versa and hence this Bhagavad-Gita).





श्री भगवानुवाच । = अशोच्यानन्वशोचस्त्वं - प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च - नानुशोचन्ति पण्डिताः ॥ २-११ ॥

**Sri Bhagavaan uvaacha =**

**aSochyaan-anvaSocha:-thvam – prajnaa vaadhaamScha bhaashase  
gathaasuun-agathaasuumScha – naanuSochanthi pandhithaa: 2-11**

**Bhagavaan Sri-Krishna said: “You are grieving for those who should not be grieved for and yet you speak words of wisdom. The wise grieve neither for the dead nor for the living (who are going to die, if not today, tomorrow or some other day in the future).**

**(Those who are living means, they are not yet dead, but they are sure to die in the future. Arjuna’s thinking that he will kill them is not a correct statement, as he has to understand the difference between the body and the Soul, and he cannot kill the Souls and the bodies are anyway going to die one day or other. The Self is not dependent on the body for its existence, but the body is depending on the Soul. This body is only called alive, as long as the Soul is within this body. The minute the Soul leaves this body, this body, called dheha or Sariira, is dead and is not useful at all and is fit only to be either cremated or buried ).**



न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः - न चैव नभविष्यामः सर्वे वयमतः परम् ॥२-१२॥

na thveva-Aham jaathu naasam - na thvam neme janaaDhipaa:

na chaiva na bhavishyaama: - sarve vayam-atha: param. 2-12.

“There was never a time, when I (the Supreme Lord of all Souls, Bhagavaan Sri-Krishna), nor you (Arjuna), nor any of these kings present in the battle-field did not exist (in the past). Nor, will there be anytime in the future, when all of us cease to exist.

(In this verse, the words I, You and They are used to differentiate between the different Souls. But, we all existed in the past and we all will continue to exist in the future also, but, may not be in the Same body as before or as present. Vedhic Texts from the SwethaaSwathaara-Upanishat 6-13 and also the Kata-Upanishat 2-2-13 also say that the Supreme Lord Sriman-Narayana fulfils the desires of all, as the eternal among the eternal and as the sentient among the countless sentients. “नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं साङ्ख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 6-13 ॥” & “नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ 2-2-13 ॥” . Also, None other than Bhagavaan Sri-Krishna can be the ONE that knows the past, present and future, as said in the Mundaka-Upanishat 1-1-9: “यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नामरूपमंत्रं च जायाते ॥ 1-1-9 ॥” . Also, Bhagavaan Sri-Krishna alone has all the Knowledge, Strength etc., as the Swethaaswathaara Upanishat 6-8 says: “न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ 6-8 ॥” .

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा - तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥२-१३॥

dhehina:-asmin yaThaa dhehe - kaumaaram yauvanam jaraa

thaThaa dhehaanthara praapthi: - Dhiira:-thathra na muhyathi. 2-13

“The Soul residing in a body, goes through various stages in life as childhood, youth and old age. So also the soul passes on to another body (after leaving this body) and a wise person is not deluded by this routine course of events.

(Arjuna, you could accept a child becoming a youth, middle-aged man becoming an old man, but why then, you cannot accept the Soul leaving a body and accepting another body. Death is only for the body and not for the Soul. It is the beginningless Karma that forces the Soul to accept an appropriate body to go through the Karma-Phalam. Based on that Karma-

Phalam, the Soul acquires a new body, which can be that of a god, a human, an animal or a plant. This process of transmigration from one-body-to-another continues, until the Soul is fortunate to attain Salvation and reach the lotus Feet of Bhagavaan Sri-Krishna in Sri-VaikunTam).

मात्रा स्पर्शास्तु कौन्तेय शीतोष्ण सुख दुःखदाः-

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥२-१४॥

maathraa sparSaasthu Kauntheya - SiithoshNa sukha dhu:khadhaa:  
aagama-apaayina:-anithyaa: - thaam sthithikshasva Bhaaratha. 2-14

“O Arjuna! (Kauntheya, son of Kunthi, a great devotee of Bhagavaan Sri-Krishna and a highly evolved Soul) The senses coming in contact with the sense-objects, make us experience the feeling of cold, hot, happiness and sorrow. These feelings are temporary (transient), and they come and go (will never last long, forever). O Arjuna! (Bhaaratha, born in a great Kashathriya family of King Bharatha)Try to bear with them.

(Pancha-Tha-Maathra-s are – Sabdha, SparSa, Ruupa, Rasa and GanDha - sound, touch, form, taste and smell, corresponding to the 5 gross Elements, also called Maathra-s / Pancha-Bhuutha-s – AakaaSa, Vaayu, Theja, Aapa and Pruthivi – Sky, Air, Fire, Water and Earth. These 5 Tha-Maathra-s are experienced as heat, cold, pain, pleasure etc., by the 5 Jnaana-Indhriya-s - sense organs – Srothra, Thavk, Chakshu, Jihva, GhraaNa – ears, skin, eyes, tongue and nose, respectively).

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ - समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥२-१५॥

yam hi na vyaThayanthi-ethe - purusham purusharshabha  
sama dhu:kha sukham Dhiiram - sa:-amRuthathvaaya kalpathe. 2-15

“O Chief among all men! (Arjuna) That great person, whom these things (hot, cold, pain and pleasure etc..) do not affect, and to whom happiness and distress are the same, that steadfast person alone is worthy of immortality (to attain Salvation - Liberation from the endless and repeated cycles of Births-&-Deaths).

नासतो विद्यते भावो नाभावो विद्यतेसतः - उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥२-१६॥

naasatho vidhyathe bhaavo - na-abhaavo vidhyathe satha:  
ubhayo:-api dhRushta:-anthasthu - anayo: thathva dharSibhi: 2-16

“The nonexistent (unreal, virtual, temporary – the body) can never come into being the eternal. The real (the sentient, Chethana, the eternal – Soul) will never cease to exist. This truth about the real and the unreal (Soul and Body) is realized by the realized persons who are fit to attain Salvation.

(VishNu-PuraaNa talks of the same thing in 2-12-43 to 45 that “the conscious entity, the sentient Chethana – Soul, alone is real and all else is unreal” – also VishNu-PuraaNa 2-14-24 says that “anything obtained from an unreal thing is also unreal” and also the same VishNu-PuraaNa in 2-13-100 says that “That Soul alone is real, which does not change with time and always retains its Knowledge”).

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् - विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥२-१७॥  
avinaaSi thu thath-viDhdhi - yena sarvam-idham thatham  
vinaaSam-avyayasya-asya - na kaSchith karthum-arhathi. 2-17

“Realize that the indestructible (the Soul) pervades the entire body (which is perishable or destructible and temporary). None can destroy (by any means) the indestructible and the imperishable, eternal Soul.

(So long as the Soul is pervading the body, we are alive, in every part of this body. The moment the Soul leaves this body, we are simply dead, plain simple dead, in every part of this temporary and destructible body. Let us try to focus on the Soul and not on the body. That means, we should pay maximum attention to the parrot inside a cage, but not to the cage holding that parrot. If we are taking care of the cage only – keeping the cage clean and polished everyday, and forget about the parrot inside the cage, the parrot will not be happy at all. Similarly, if we are only taking care of the body, bathing it, dressing it etc., and if we forget about the Soul inside this body - that the Soul must attain Salvation by total surrender - SaraNaagathi, we are indirectly forcing the Soul to accept repeated Births-&-Deaths in an endless manner).

अन्तवन्तइमेदेहानित्यस्योक्ताःशरीरिणः - अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्वभारत ॥२-१८॥  
anthavantha ime dhehaa – nithyasya-ukthaa: SariiriNa:

anaaSina:-aprameyasya - thasmaath yuDhyasva Bhaaratha. 2-18

“O Bhaaratha! (Arjuna, the descendent of Bharatha VamSa) These temporary bodies of the embodied Souls are going to have an end (death). But the Soul itself is eternal, cannot be destroyed and beyond any comprehension. Therefore, get up and fight.

(body is dheham, and it also means that which is liable to grow, and anything that grows is also liable to shrink. So dheham grows and dies also. Likewise, Sariiram means that which is liable to perish. Perishability is a very important characteristic of the body. It is only the bodies that get destroyed, but not the Soul. So, the Soul, which is eternal, is:

a) not a complex entity and is with a single form,

- b) It is of the form of Knowledge, and
- c) it pervades the whole body it occupies.

Whereas, the body which is perishable, is:

- a) it is a complex entity of many aggregates,
- b) the only purpose it serves is for the Soul to experience Karma-Phalam,
- c) it has so many parts that make it a body and
- d) it allows itself to be pervaded by the Soul.

These bodies will serve the only purpose of experiencing all the Karma-Phalam that the Souls have to go through, as stated in BRuhadhaaraNyaka Upanishat – 4-4-5 as: “....साधुकारी साधुर्भवति , पापकारी पापो भवति , पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।... ” )

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् - उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥२-१९॥

ya enam veththi hanthaaram - yaSchainam manyathe hatham  
ubhau thau na vijaaniitho - naayam hanthi na hanyathe. 2-19

“Anyone who thinks that Soul is killing someone, or someone who thinks that the Soul is being killed, both are ignorant (have not understood the true nature of the Soul). Because, the Soul neither kills nor gets killed (by any weapon or by any means).

(The differences between a Soul and the body are: The Soul is Real and Non-Perishable whereas the bod is unreal – temporary and perishable. KaNva Smruthi talks about ahimsa – non-violence is – not to cause separation for the body from the Self: “na himsyaath sarva bhuuthaani, .... braahmaNo na hanthavya: “ ).

न जायते म्रियते वा कदाचिन् - नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो - न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jaayathe mriyathe vaa kadhaaachin -  
naayam bhuuthvaa bhavithaa vaa na bhuuya:  
ajo nithya: SaaSvatha:-ayam puraaNo -  
na hanyathe hanyamaane Sariire. 2-20

“At any time, the Soul is never born and never dies. Having come into existence, the Soul continues to exist, and it is unborn, eternal, permanent and primeval. The Soul never dies when the body is dead.

(All these Souls come into existence – will acquire a body at the beginning of a Kalpa – at the start of the day of the creator - the 4-faced-Brahma and will not disappear at the end of the Kalpa, but will emerge again at the beginning of the next Kalpa. This process continues until the Soul attains

Liberation – Salvation and reaches the Lotus-Feet of the Supreme Lord Sriman-Narayana in Sri-VaikunTam).

वेदाविनाशिनं नित्यं य एनमजमव्ययम् - कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२-२१॥

vedha-avinaaSinam nithyam - ya enam-ajam-avyayam

kaTham sa purusha: PaarTha - kam ghaathayathi hanthi kam. 2-21

“O PaarTha! (PruTha’s son Arjuna) The wise person (can discriminate between the body and the Soul) knows that the Self as indestructible, never born, unchanging and eternal. How can anyone be the one to kill any Self and which Self is being killed ??

वासांसि जीर्णानि यथा विहाय - नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२-२२॥

vaasaamsi jiirNaani yaThaa vihaaya - navaani gRuhnaathi nara:-aparaaNi  
thaThaa sariiraaNi vihaaya jiirNaany-anyaani samyaathi navaani dhehii.2-22

“As a person discards worn-out clothes and puts on new clothes, so also, the embodied Soul casts off a worn-out body (after that Soul had gone through all the Karma-Phalam with that particular body) and acquires another new body.

(That new body will be compatible with the Karma-Phalam that the Soul has to go through, and that new body can be that of a celestial - god, a human, an animal (and a bird or a reptile), a plant or a tree – Sura-Nara-Thiryak-SThaavara. If the Soul leaves one body, it certainly enters another body that is appropriate to go through the Karma-Phalam that the Soul has to go through – Sanchitha Karma. Each time we get a new body of a celestial or a human, we can either add more Karma to the already existing Sanchitha-Karma or reduce that Sanchitha-Karma, and the process goes on and on, millions of times, taking birth-after-birth. As animals – reptiles and birds included, and as plants / trees, the Soul just goes through whatever Karma-Phalam it has to go through and will not acquire new Karma during those births. This process goes on and on until we attain Salvation - reach Sri-VaikunTam to serve the Dhivya-Dhampathis – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana in Parama-Padham).

नैनं छिन्दन्ति शस्त्राणि नैनं दहतिपावकः - न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२-२३॥

nainam Chindhanthi SasthraaNi - nainam dhahathi Paavaka:

na chainam kledhayanthi-aapo - na Soshayathi Maarutha: 2-23

“No weapon can cleave, no fire (Agni) can burn, no water can wet and dissolve, no wind can dry (withered by wind) that immortal Soul (either in



an embodied condition or otherwise, as the Soul is much more subtle compared to anything in this universe).

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्यएवच - नित्यःसर्वगतःस्थाणुरचलोऽयंसनातनः ॥२-२४॥

aChchedhya:-ayam adhaahya:-ayam - akledhya:-aSoshya eva cha  
nithya: sarvagatha: sThaaNu: - achala:-ayam sanaathana: 2-24

“The Soul cannot be cut (cannot be killed by any weapon), cannot be burnt (by any kind of fire – Agni), cannot be wet (drowned by any amount of water) or cannot be dried (dehydrated to death). The Soul is Eternal (Nithya: - it will not perish, as the Soul is everlasting), all-pervading (sarva-gatha: - will permeate any and all bodies and is there in all bodies), immovable (achala) and primeval (sanaathana - has no beginning).

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते - तस्मादेवंविदित्वैनं नानुशोचितुमर्हसि ॥२-२५॥

avyaktha:-ayam achinthy:-ayam - avikarya:-ayam-uchyathe  
thasmaath-evam vidhithvainam - na-anuSochithum-arhasi. 2-25

“This immortal Soul is said to be unmanifest, inconceivable and unchanging (The Self is vilakshana: - is of a very different kind of a nature). So, knowing the true nature of the Soul, it does not go well with you (a great hero who obtained PaaSupatha-Asthra from Lord Sankara, have great titles like – Paranthapa etc..,) to grieve for the Soul.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् - तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२-२६॥

aTha chainam nithya jaatham - nithyam vaa manyase mRutham  
thaThaapi thvam mahaabaho - naivam Sochithum-arhasi. 2-26

“Arjuna! (what is the use of your being called mahaa-baahu, one with great arms, if you do not want to take part in this most important war that is going to decide what Dharma and ADharma are) Even if you consider that this Self as constantly born and dyeing (like this body), still you should not grieve for it (as it will be born again after death, just like a body comes into existence, disappears and reappears as another body).

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च - तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२-२७॥

jaathasya hi DhRuvo mRuthyu: - DhRuvam janma mRuthasya cha  
thasmaath aparihaarye-arThe - na thvam Sochithum-arhasi. 2-27

“Death is certain for everyone who is born and rebirth is equally certain for everyone who is dead. Therefore, you should not lament (feel sorry or misplace your compassion) for something which is inevitable.

(Birth and Death are just two simple states of an entity, the body. The Eternal Soul accepting a body that is compatible with the Karma-Phalam that it has to go through with that body is called Birth. The Soul leaving a particular body after it has gone through all the Karma-Phalam that it has to go through with that body is called Death. The repeated cycles of Birth-&-Death and rebirth and death again, will go on and on – until the Soul attains Salvation – until it attains the Lotus Feet of the Supreme Lord Sriman-Narayana in Sri-VaikunTam. All the liberated Souls – Muktha-Jiivaathma-s, along with the Eternally-Liberated-Souls – Nithya-s, will be enjoying Brahmaanandham by doing eternal Kaimkaryam to the Dhivya-Dhampathi-s, Sri-Mahaa-Lakshmi and Lord Sriman-Narayana, in that Sri-VaikunTam, going where, a Soul will never return to this material world – PrakRuthi, which is very temporary and full of misery)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत – अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२-२८॥  
avyaktha-aadhiini bhuuthaani - vyaktha maDhyaani Bhaaratha  
avyaktha niDhanaany-eva - thathra kaa paridhevanaa. 2-28

“O Bharatha! (Arjuna, born in the Bharatha vamSa) Unknown are these beings in the beginning (before they are born), known only in the interium stage (after birth and until death) and unknown again when annihilated at the end (after death, where the Soul is going to go – heaven or hell and where will be the rebirth and in what form – as a god, a human, an animal or a tree, or has the Soul attained Parama-padham - Salvation). What is the need for grieving over this?

(It is beyond the control of any human being or even any god or animal or plant to choose the next body. The Only one who can bless us with Salvation is the Supreme Lord Sriman-Narayana or His other forms like Bhagavaan Sri-Lakshmi-NRusimha, Sri-Raama, Sri-Krishna etc., )

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति - श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥  
aaScharyavath paSyathi kaschith-enam - aaScharyavath vadhathi  
thaThaiva cha-anya: aaScharyavath cha-enam-anya: SruNothi –  
Sruthvaapy-enam vedha na cha-eva kaSchith. 2-29

“Someone looks upon this Soul as a wonder (as if never seen before), another speaks of this Soul as amazing and another hears about this Soul as strange. Even after hearing about this Soul, no one really knows or understands this Soul (not even the great sages who talk so much about the Soul, which is not complex, but complex because of Karma-Phalam).

देही नित्यमवध्योऽयं देहे सर्वस्य भारत - तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥२-३०॥

dhehii nithyam avaDhya:-ayam - dhehe sarvasya Bhaaratha  
thasmaath sarvaani bhuthaani - na thvam Sochithum-arhasi. 2-30

“O Bhaaratha! (Arjuna, a descendent of Bharatha VamSa) The Soul in the body is eternal and can never be killed and this is true for all the Souls in all the bodies. Therefore, it is inappropriate for you to lament for all these beings (like Bhiishma, DhroNa, KRupa, Salya, KarNa, DhuryoDhana etc., that you have to kill them).

(Even in the religious sacrifices – Yajna-s, like the Agnisomiiya and other yaaga-s, the sacrificial animal – a he-goat, is not injured at all, as said in the Yajur-Vedha 4-6-9-46 that: “during this sacrifice you will leave this body of a goat, and will get a divine body after reaching the realm of gods, where the virtuous people alone can enter and not the sinners and may the god SavithRu provide you with an appropriate place”).

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि - धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥२-३१॥

sva Dharmam-api cha-avekshya - na vikampithum-arhasi  
DharmyaaDhdhi yuDhdhaath Sreyaa: - anyath kshathriyasya na  
vidhyathe.2-31

“Also, considering your own duty as a Kshathriya (the warrior class), it does not go well to have this kind of hesitation to fight. For a Kshathriya, there is no greater Dharma (most appropriate thing to do) than to fight for a scripturally justified cause.

(Dharma can be very subtle. One example is: ParaSu-Raama insisted that His student Bhiishma have to fight with Him if he is not willing to marry the helpless girl Amba, rejected by her man - Saalva. But Bhiishma felt that after taking a terrible oath that he will never marry, it is improper for him to marry Amba. He preferred to fight with his own teacher ParaSu-Raama, as ordered by his own teacher and as he had no other option. During that fight, Bhishma will hurt ParaSu-Raama with his sharp arrows during the day. But as a sishya, he will nurse the teacher's wounds in the night, and the next morning, he will continue the fight with his teacher. Such is the nature of Dharma, as ordained in our scriptures, and very difficult for the ordinary people to comprehend and adopt, especially in the present Kali-Yuga, the most sinful age).

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् - सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥२-३२॥

yadhRuChchayaa cha-upapannam - svarga dhvaaram-apaavRutham  
sukhina: kshathriyaa: PaarTha - labhanthe yuDhdham-iidhRuSam. 2-32

“O PaarTha! (PruTha’s son, Arjuna) A Kshathriya should feel happy if a war like this presents on its own accord, as this kind of a justifiable war opens the doors to heaven (viira-swargam, for all those who die in a scripturally justified battle).

अथचेत्त्वमिमं धर्म्यसङ्ग्रामं नकरिष्यसि - ततः स्वधर्मकीर्तिं च हित्वा पापमवाप्स्यसि ॥२-३३॥

aTha cheththvam-imam Dharmyam - sangraamam na karishyasi  
thatha: svaDharmam kiirthim cha - hithvaa paapam-avaapsyasi. 2-33

“But, if you decide not to fight in this justified war, you will be failing in your prescribed duty, lose your honor as a hero and you will incur only sin (for having abandoned your ordained duty (in the Varna-AaSrama-Dharma as a Kshathriya, and also you are well-trained, and obtained the great PaaSupatha-Asthra from Umaa-pathi – Sankara and for what purpose, Bhagavaan Sri-Krishna is questioning Arjuna).

अकीर्तिचापिभूतानि कथयिष्यन्ति तेऽव्ययाम्-सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥२-३४॥

akiirthim cha-api bhuuthaani - kaThayishyanthi the-avyayaam  
sambhaavithasya cha-akirthi: - maraNaath-athirichyathe. 2-34

“Even the ordinary people will speak in a very negative way about you all the time, and for you (Arjuna) who is accustomed to being so well-respected (by all your peers), dishonor is worse than death.

(There were some people who talked bad about Lord Sri-Rama and Bhagavaan Sri-Krishna in the past and they will not stop talking bad about Arjuna, because that is how some people are and that is all what some people can do – talk bad about others. When people talked bad about our Supreme Lord Sriman-Narayana’s Incarnations like Sri-Raama and Sri-Krishna, will they not talk bad about Arjuna. All such people will never realize that Arjuna was overwhelmed with compassion and that he is not a coward. They will simply conclude that Arjuna ran away from the battle-field, out of fear and unable to face Bhiishma, DhroNa and KarNa in the final Kurukshethra battle).

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः - येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥२-३५॥

bhayaath raNaath-uparatham - mamsyanthe thvaam MahaaraThaa:  
yeshaam cha thvam bahumatho - bhuuthvaa yaasyasi laaghavam. 2-35

“The great Chariot-warriors (Mahaa-raTha-s who can single-handedly deal with 100,000 Archers) will think that you ran away from the battle-field out

of fear. These great heros who held you in high esteem so far, will talk very lightly about you.

(If you do not fight now, it is not just the ordinary people who will talk bad about you, but all the Mahaa-Rathi-s will consider you, as a very very insignificant person, not worthy of any respect, honour or adoration, since you could not give a fight).

अवाच्य वादांश्च बहून्वदिष्यन्ति तवाहिताः - निन्दन्तस्तवसामर्थ्यं ततो दुःखतरंनुकिम् ॥२-३६॥

avaachya vaadhaamScha bahuun - vadhishyanthi thava-ahithaa:  
nindhantha: thava saamarThyam - thatho dhu:khatharam nu kim. 2-36

“Your detractors (DhuryoDhana and all the other 99 sons of DhRutharaashtra) will use very unkind (unbecoming) words (which should never be said about you, who got PaaSupatha-asthra), degrading your prowess. What can be more sorrowful than that, for a great hero like you?

हतोवाप्राप्स्यसिस्वर्गं जित्वावाभोक्ष्यसेमहीम्-तस्मादुत्तिष्ठ कौन्तेय युद्धायकृतनिश्चयः ॥२-३७॥

hatho vaa praapsyasi svargam - jithvaa vaa bhokshyase mahiim  
thasmaath uththishta Kauntheya - yuDhdhaaya kRutha niSchaya: 2-37

“O Arjuna! (Kunthi’s son, Kauntheya) If killed in the battle-field, you will attain heaven (viira-swargam, reserved only for the great warriors who die while fighting in a justified battle and that viira-swargam is much superior to living on this Earth). And if you are victorious, you will enjoy this vast Kingdom. (you are a winner either way, whether you win or lose, in this justified Kurukshethra war). So get up, with a firm resolve to fight.

(Not just that, the entire Paandava’s army is solely dependent on Arjuna and his victory is the victory of the Paandava-s. And if he does not fight, then the Paandava-s have lost the war without even giving a fight, and that is against his own Kshathriya-Dharma, fight-until-death - kill the opponents or get killed by them in a justified war).

सुखदुःखे समेकृत्वा लाभालाभौ जयाजयौ - ततोयुद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥२-३८॥

sukha dhu:khe same kRuthvaa - laabha-alaabhau jaya-ajayau  
thatho yuDhdhaaya yujyasva - naivam paapam-avaapsyasi. 2-38

“Accepting all dualities, like happiness-&-sorrow, gain-&-loss, victory-&-defeat, praise-&-censure, etc., on an equal footing, prepare yourself for the battle. That way, you will not incur any sin (by fighting in this holy war).

(Do not be attached to Heaven or to the fruits of your actions.  
Transmigration from one body to the other is due to our Karma-s and this



leads to untold misery in life-after-life. When Karma-phalam is renounced, the Soul gets liberated from bondage. “same-kRuthvaa” may also mean that all nithya-naimiththika karma-s - obligatory as-well-as occasional duties are to be done with a firm and open mind, that everything we do as a SESHU – an eternal-servant, is a kaimkaryam to that SESHU - the Supreme Lord Sriman-Narayana, the Lord of Sri-Maha-Lakshmi, Sri-VaikunTa-NaaTha, Sriya:-Pathi).

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगेत्विमां शृणु -  
बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥२-३९॥

eshaa the-abhihithaa saankhye – buDhdhi:-yoge thvimaam SRuNu  
buDhdhyaa yuktho yayaa PaarTha - karma banDham prahaasyasi. 2-39

“O PaarTha! (PruTha, Kunthi’s son) This essential knowledge (BuDhdhi) about the Soul (wnich can be understood only with intellect) – Saamkhyaa, is imparted to you. Equipped with this knowledge, listen to Yoga (Karma-Yoga), knowing which you will be freed from all the bondage (Samsaara-banDhana-s that tie up all beings to this world).

(bondage is due to the attachment to the fruits of all actions - Karma-phalam and renouncing all that Karma-Phalam leads to Liberation of the Soul. Refer to the verses 2-12 and 2-30 in this 2<sup>nd</sup> chapter of Bhagavad-Gita, for more information on Soul).

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते - स्वल्पमप्यस्यधर्मस्य त्रायते महतोभयात् ॥२-४०॥

Neha-abhikrama naaSa:-asthi - prathyavaayo na vidhyathe  
svalpam-api-asya Dharmasya - thraayatthe mahatho bhayaath. 2-40

“In this Karma-Yoga, there is no effort that will be lost nor any accumulation of sin due to incomplete performance. Even a little of this Dharma (Karma-Yoga) practiced, will protect a person from the great fear of endless and repeated cycles of Births-&-Deaths.

(Transmigration from one body to another, from time immemorial, millions of times, with no end in sight, can certainly be brought to an end by practicing this Karma-Yoga, Nishkaama-Karma, doing every action with all the resulst, Karma-Phalam renounced).

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन - बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥२-४१॥

vyavasaaya-aathmikaa buDhdhi: - ekeha Kuru-nandhana  
bahu Saakhaa hy-ananthaaScha - buDhdhaya:-avyavasaayinaam. 2-41

“O Arjuna! (Kuru-Nandhana, a descendent of the Kuru-vamSa) In the practice of Karma-Yoga, the resolute (properly cultivated) mind is one-

pointed in attaining Liberation and the irresolute mind (the uncultivated mind that strays away for other results as Karma-Phalam) is many branched and endless (will not get Liberation).

(Doing the Nithya and Namiththika karma-s, obligatory duties that are ordained and the occasional karma-s, are to be done without any expectations of Karma-Phalam, with a firm mind-set that the performance of these karma-s is a means to attain Liberation. But, the desire motivated yajna-s like – Agneya, DharSa-puurNamaasa, PuthreshTi, etc., expecting heaven, wealth, children etc..., will only lead to repeated rebirths).

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः - वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥२-४२॥

yaam-imaam pushpithaam vaacham – pravadhanthy-avipaSchitha:  
vedha-vaadha-rathaa: PaarTha - na-anyath-asthi-ithi vaadhina: 2-42

“O Arjuna! (PruTha is Kunthi and her son PaarTha, Arjuna) The not so intelligent, who just rejoice in the word-by-word chanting of the Vedha-s (not realizing that the real purpose of the Vedha-s is to realize that Bhagavaan Sri-Krishna), say that there is nothing else.

(Only those not-so-intelligent ones will say that there is nothing like Liberation, nothing like reaching Sri-VaikunTam and no Supreme Lord Sriman-Narayana or no rebirth and such people will always say - who knows what happens after death – whether we go to heaven, hell, or somewhere else and what will be our next birth or we get Salvation? ).

कामात्मानः स्वर्गपरा जन्म कर्म फल प्रदाम् – क्रिया विशेषबहुलां भोगैश्वर्य गतिं प्रति ॥२-४३॥

kaama-aathmaana: svargaparaa - janma karma phala pradhaam  
kriyaa viSesha bahuLaam – bhoga-aiSvarya gathim prathi. 2-43

“Such academic Vedhic scholars, with their minds filled with sense gratification only and craving for heavenly pleasures, speak very pleasant words which will certainly lead to Birth-&-Death, as results for doing some Vedhic rituals in Karma-kaanda.

भोगैश्वर्य प्रसक्तानां तयापहृतचेतसाम् - व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥२-४४॥

bhoga-aiSvarya prasakthaanaam – thayaa-apahRutha chethasaam  
vyavasaaya-aathmikaa buDhdhi: - samaaDhau na viDhiiyathe. 2-44

“For all those whose minds are too attached to material prosperity and sense-gratification and who are mesmerized by such flowery words (of the academic Vedhic scholars), the determination to have a properly cultivated intellect, will not happen (to attain Liberation from the repeated cycles of Birth-&-Death and attain Sri-VaikunTam).

त्रैगुण्यविषयावेदा निस्त्रैगुण्योभवार्जुन - निर्द्वन्द्वोनित्यसत्त्वस्थो निर्योगक्षेमआत्मवान् ॥२-४५॥

thraiguNya vishyaa vedhaa - nisthraiguNyo bhava-Arjuna

nirdhvandhvo nithya sathvasTho - niryoga kshema aathmavaan. 2-45

“Vedha-s deal with the three GunNa-s (Sathva, Rajas and Thamo guNa-s) and Arjuna, try to be free of the three GuNa-s and the pair of Rajas and Thamas. Abide in Pure Sathva- GuNa, and never care about acquiring things and protecting what is acquired, and be established firmly in the Self (and Supreme-Self to attain Sri-VaikunTam).

(The first half of the Vedha-s – Puurva-miimaamsa or Karma-Kaanda, deals with only desire-motivated ritualistic Yajna-s, that only lead to rebirths. The second-half of the Vedha-s – Uththara-miimaamsa or Jnaana-kaanda or Upanishath-s, deal with the only subject of attaining Salvation. Yoga is obtaining what has not been obtained so far, like Moksha and Kshema is protecting / preserving the things that are already acquired. Once Moksha is attained, Kshema is not returning to this material world, that is full of misery and temporary – dhu:kha-aalayam, aSaasvatham).

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके - तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥२-४६॥

yaavaanarTha udhapaane – sarvatha: sampluthodhake

thaavaan sarveshu Vedheshu - BraahmaNasya vijaanatha: 2-46

“For a thirsty person, what purpose is served by a reservoir that is filled with water and getting flooded (one can only drink a little water to quench the thirst, even though there is plenty water all around), that much use only are all the Vedha-s for a discerning Brahma-Jnaani (BraahmaNa) who studied all of them.

(Just as a person can drink only a little water to quench the thirst, even though there is a reservoir of water that is getting flooded on all sides, so too, a person interested in Salvation, should only go to those sections of the Vedha-s that are needed for Salvation, like the Uththara-miimaamsa - the Jnaana-kaanda - the Upanishath-s, and not what all is there in the Vedha-s, like the Karma-kaanda etc., that leads to rebirth ).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन - मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥२-४७॥

karmaNy-eva-aDhikaara:-the - maa phaleshu kadhaachana

maa karma phala hethu:-bhUU: - maathe sanga:-asthu-akarmaNi. 2-47

“To the prescribed works (Nithya, Naimiththika and Kaamyas Karma-s – obligatory, occasional and desire-motivated actions) alone you have a right and never for the results. Let not the results be the motivating factor to

perform your ordained duties and do not be attached to not performing your obligatory duties.

(Since we are not supposed to expect any results as a benefit for doing those prescribed Karma-s, then why do anything at all - this kind of attitude is also not recommended. Expecting results, like wages for doing our ordained duty is not Karma-Yoga. A person interested in Salvation alone, will not go for desire-motivated works, as they are not conducive for Moksha-praapthi. If Arjuna does not want to fight, that is inaction and he is not supposed to resort to inaction, which is not Karma-Yoga. As a Kshathriya, it is Arjuna's ordained duty – Aajnaa-kainkaryam, to protect Dharma at any cost, even if it necessitates a war and irrespective of his own personal likings and dislikes and even at the cost of his own life).

योगस्थःकुरुकर्माणिसङ्गत्यक्त्वाधनञ्जय-सिद्ध्यसिद्ध्योःसमोभूत्वासमत्वंयोगउच्यते॥२-४८॥

yogasTha: kuru karmaaNi - sangam thyakthvaa Dhananjaya  
siDhdhy-asiDhdhyo: samo bhuuthvaa - samathvam yoga uchyathe. 2-48

“O Dhanamjaya! (Arjuna, who conquered a lot of wealth) Abandoning all attachment and well established in Yoga (Karma-Yoga), perform all prescribed duties, accepting success and failure with an equipoised mind. Evenness of mind in case of success and failure, is called Yoga (the Karma-Yoga proper).

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय - बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥२-४९॥

dhuureNa hy-avaram karma - buDhdhi yogaath Dhananjaya  
buDhdhau SaraNam-anviChcha – krupaNaa: phala-hethava: 2-49

“Actions done with any kind of attachment are far inferior compared to duties discharged with an even mind, O Dhanamjaya! (Arjuna). Try to surrender to your intellect regarding evenness of mind. Pitiabale (very miserable) are those who are motivated by results only, even to do their obligatory duties (Aajnaa-kainkaryam-s).

(BuDhdhi-Yoga is evenness of mind. Anyone and everyone will be bound to samsaara by doing desire-motivated-karmas, leading to repeated cycles of Births-&-Deaths, with endless suffering and with no end in sight. Such people are miserable / pitiabale, as we are all accumulating and adding more and more karma to the already accumulated Sanchitha-Karma, which will force us all to have an endless number of Births-&-Deaths. We already have enough Sanchitha-Karma for the next Millions of births and each time we take birth as a human or as a celestial, we are adding more and more Karma to that already existing Sanchitha-Karma, and this is not what

intelligent people should do. Smart people will try to attain Salvation in this life itself, just after death).

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते - तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥२-५०॥

buDhdhiyuktho jahaathiiha - ubhe sukRutha dhushkRuthe  
thasmaath yogaaya yujyasva - yoga: karmasu kauSalam. 2-50

“An enlightened person renounces both good and evil here itself, in this life. Therefore, strive to practice Karma-Yoga, as Yoga is the skillful way of doing ordained karma-s (Aajnaa-Kainkaryam-s as a means of attaining Salvation after this life itself).

कर्मजंबुद्धियुक्ताहि फलं त्यक्त्वा मनीषिणः - जन्मबन्धविनिर्मुक्ताः पदंगच्छन्त्यनामयम् ॥२-५१॥

karmajam buDhdhi yukthaa hi - phalam thyakthvaa maniishiNa:  
janma banDha vinirmukthaa: - padham gaChchanthy-anaamayam. 2-51

“The intelligent person, possessed with an equipoised mind, will renounce the fruits of all actions and is freed from the bondage of rebirth. Such a person attains the region beyond all sorrow and misery (Sri-VaikunTam, which is beyond this material world).

(That place is Sri-VaikunTam, the Supreme abode of Bhagavaan Sri-Krishna, attaining which, a Soul will never come back to this material world which is temporary and filled with misery. That Sri-VaikunTam is beyond this material world – PrakRuthi, and is even beyond the Brahma-Loka which is the highest world in this PrakRuthi mandalam. That Sri-VaikunTam can only be attained either through the practice of SaraNaagathi or Bhakthi-Yoga. Those Souls attaining Sri-VaikunTam are called Muktha-s – the Liberated Souls, and they join the Ever-Liberated-Souls – Nithya-Muktha-s in enjoying the Divine Brahma-anubhavam, rendering eternal service to the Dhivya-Dhampathi-s).

यदा ते मोह कलिलं बुद्धिर्व्यति तरिष्यति - तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥२-५२॥

yadhaa the moha kalilam – buDhdhi:-vyathi tharishyathi  
thadhaa ganthaasi nirvedham - Srothavyasya SRuthasya cha. 2-52

“When a person’s intellect surpasses the entangling delusion (of misidentifying the body as the Soul), that person realizes the disgust in what we will hear and what we heard already (That person will certainly renounce all attachments to this material world, based on the utter disgust for all material pssessions). Such a person will regret the delay in not knowing the truth so far (for not practicing Karma-Yoga earlier).



श्रुति विप्रतिपन्नाते यदा स्थास्यति निश्चला - समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥२-५३॥

**Sruthi viprathipannaa the - yadhaa sThaasyathi nischalaa  
samaaDhaavachalaa buDhdhi: - thadhaa yogam-avaapsyasi. 2-53**

“When you (Arjuna) are enlightened and unwavering by listening to My (Bhagavaan Sri-Krishna’s) teachings, and become firm and unshakable, then you (Arjuna) will be able to attain perfection in Yoga (will come to the realization that the Soul is eternally subservient – Sesha, to the Supreme Lord Sriman-Narayana – Seshi, Ubhaya-Vibhuuthi-NaaTha - the Master of both Liilaa-Vibhuuthi and Nithya-Vibhuuthi – all these material worlds in PrakRuthi and the Eternal World called Sri-VaikunTam).

अर्जुन उवाच । स्थित प्रज्ञस्य का भाषा - समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत - किमासीत् ब्रजेत किम् ॥२-५४॥

**Arjuna uvaacha =**

**sThitha prajnasya kaa bhaashaa – samaaDhi:thasya KeSava  
sThitha Dhii: kim prabhaashetha – kim-aasiitha vrajetha kim. 2-54**

Arjuna said: “O KeSava! (Bhagavaan Sri-Krishna, one who Himself manifests as the three – ka: is Brahma, a: is Vishnu and iiSa is Sankara) How does a person with a firm wisdom and who has his mind completely under control speak ? How will that person of firm intellect sit and how will that person move about?

श्री भगवानुवाच । प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।  
आत्मन्येवात्मना तुष्टः - स्थित प्रज्ञस्तदोच्यते ॥२-५५॥

**Sri Bhagavaan uvaacha =**

**prajahaathi yadhaa kaamaan - sarvaan PaarTha manogathan  
aathmany-eva-aathmanaa thushta: - sThitha prajna:-thatha-uchyathe. 2-55**  
Bhagavaan Sri-Krishna said: “O PaarTha! (Arjuna, PruTha’s son) When a person renounces all desires originating in the mind, when he is satisfied in his own Self, he is said to be a person of firm wisdom, well established in a transcendental state“ (this is the highest stage of attaining spiritual perfection).

दुःखेष्वनुद्विग्नमनाः सुखेषु विगत स्पृहः - वीत राग भय क्रोधः स्थितधीर्मुनिरुच्यते ॥२-५६॥

**dhu:kheshu-anudhvigna manaa: - sukhesu vigatha spRuha:  
viitha raaga bhaya kroDha: - sThithaDhii:-muni:-uchyathe.2-56**

“One who is not perturbed in sorrow (due to the thaapa-thryaas - AaDhyaathmika, AaDhi-bhauthika and AaDhi-dhaivika), who has no desire to enjoy any material pleasures for happiness, who is free from all

attachments, fear and anger, is called a Sage of firm wisdom, with his mind focused on Salvation – attaining Sri-VaikunTam.

(Even when there is every reason to be sad - due to the death of a loved one, the Sage will not grieve. The Sage will not enjoy the material affluence, even if it is all there for enjoying. This is at a lower level, compared to the highest stage in verse-55 above).

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् - नाभिनन्दति नद्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥२-५७॥

ya: sarvathra-anabhisneha: - thath-thath praapya Subha-aSubham  
na-abhinandhathi na dhveshti - thasya prajnaa prathishTithaa. 2-57

“He who has no attachment and liking for anything, remains indifferent to good and evil, neither rejoices nor hates anything. Such person’s wisdom is firmly established. (and this stage is still at a lower level than the one given in verse-56 above).

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः - इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥२-५८॥

yadhaa samharathe cha-ayam - kuurma:-angaani-iva sarvaSa:  
indhriyaaNi-indhriyaarThebhya: - thasya prajnaa prathishTithaa. 2-58

“When a person can withdraw all the senses (jnana-indhriyaas - Thvak, Chakshu, Srothra, Jihva and GhraaNa – skin, eyes, ears, tongue and nose) from the sense-objects (SparSa, Ruupa, Sabdha, Rasa and Gandha – touch, form, sound, taste and smell), similar to a turtle withdrawing its limbs into its shell, then that person’s wisdom is said to be well established. (This is the first stage of a sThitha-Prajna, lower than the stage given verse-57, beginners stage - withdraw the senses from the sense-objects).

विषया विनिवर्तन्ते निराहारस्य देहिनः - रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥२-५९॥

vishayaa vinivarthanthe - niraahaarasya dhehina:  
rasa varjam rasa:-apy-asya - param dhRushtvaa nivarthathe. 2-59

“The sense-objects, when not relished by the senses (the sense-objects are the food for the senses), will turn away from the person (the Self inside that body). Even the hankering desire to enjoy all the millions of sense-objects turns away from that person who is able to realize the Self, which is superior to all the senses.

(All persons will shy away from a lower taste with a lower level of happiness when a higher taste, with a higher level of happiness is experienced and the highest state of happiness is enjoying the eternal

service – Kaimkaryam to our Divine-Parents – Sri- Mahaa-Lakshmi and Lord Sriman-Narayana, here in this world and in Sri-VaikunTam).

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः - इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२-६०॥

yathatho hy-api Kauntheya - purushasya vipaSchitha:

indhriyaaNi pramaaThiini - haranthi prasabham mana: 2-60

“O Kauntheya! (Kunthi’s son, Arjuna) That wise person may be diligently striving to control his senses and realize the Self. But, the agitating and turbulent senses will forcibly over-power and carry away the mind of such wise persons also.

(Strict sense-control is a pre-requisite for Self-realization and Bhagavaan-realization. Why talk about the way most people are living these days, where sense-gratification alone, is the one and only one primary goal of their lives. All people, over-powered by the senses, will transgress every Dharma for their sense-gratification and end up doing the most sinful, unimaginable, unrighteous and unforgivable acts, even though they know very well that they are forbidden acts, which they always preach to others not to indulge).

तानि सर्वाणि संयम्य युक्त आसीत मत्परः - वशेहि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥२-६१॥

thaani sarvaaNi samyamya - yuktha aasiitha mathpara:

vaSe hi yasya-indhriyaaNi - thasya prajnaa prathishTithaa. 2-61

“Having complete control over the senses, let a person remain in deep meditation, realizing Me (Bhagavaan Sri-Krishna’s Dhivya-Mangala-ruupam, with all the Kalyaana-GuNa-s) as the Supreme Lord of Chith and Achith (Chethana and Achethana – Souls and PrakRuthi). Only that person’s knowledge is perfectly set, whose senses are completely under control.

(Thaththva-thraya deals with Chith, Achith and iiswara. iiswara is the Lord of both Chethana-s and Achethana PrakRuthi. Both Chethana-s and Achethana are eternally subservient – Sesha, to the iiswara, the Seshi – the Master. After liberation, the Chethana-s are called Muktha-s, and are still subservient to the Supreme Lord – Sriman-Narayana, iiswara, in Sri-VaikunTam also. After Liberation, all Muktha-s are similar to the Nithya-s, who are the eternally liberated Souls – Anatha, Garuda, Vishvaksena etc., , who never took birth to go through Karma-phalam).

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते - सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥२-६२॥

Dhyaayatho vishayaan pumsa: - sanga:-theshu-upajaayathe

sangaath samjaayathe kaama: - kaamaath kroDha:-abhijaayathe. 2-62

“With a mind that is constantly longing and thinking about sense-objects, a person develops attachment to enjoy them, and attachment leads to desire (to possess all those desired sense-objects to enjoy them) and unfulfilled desires lead to anger.

(Constant contemplation on the sense-objects is due to the subtle impressions from our past lives – vaasana-s. These vaasana-s are lingering in our minds, from the past Millions of births, from time immemorial. Brooding on sense-objects leads to attachment, which leads to a desire to enjoy those sense-objects and that leads to anger when we cannot get those sense-objects to enjoy, and ....).

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृति विभ्रमः-  
स्मृति भ्रंशाद्बुद्धि नाशो बुद्धिनाशात्प्रणश्यति ॥२-६३॥

kroDhaath bhavathi sammoha: - sammohaath smRuthi vibhrama:  
smRuthi bhramSaath buDhdhi naaSo - buDhdhi naaSaath praNaSyathi.2-63  
“From anger arises delusion, delusion leads to bewildered memory which leads to loss of discrimination (what is the right thing to do and what not to do). When discrimination is lost, a person is ruined (completely lost into the Samsaara-saagara).

(anger leads to delusion, which leads to loss of discrimination. Lack of discrimination will force us to do certain things that we should never do and will also force us not to do certain things that we are supposed to do - akRuthyaanam cha karaNam, kRuthyaanamm varjanam - and that makes us not eligible to attain Salvation. Without attaining Parama-Padham, how can we enjoy doing eternal Kaimkaryam to the Dhivya-Dampathi-s – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana in Sri-VaikunTam? So, the very purpose of our taking this human birth became a total waste).

राग द्वेष विमुक्तैस्तु विषयानिन्द्रियैश्चरन् - आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥२-६४॥  
raaga dhvesha vimukthaisthu - vishayaan indhriyai:-charan  
aathma vaSyai: -viDheya-aathmaa – prasaadham-aDhi-gaChchathi. 2-64

“But, a person free from all attachments and hatred, who can control the senses from all sense-objects, will attain serenity (even though that person is in the middle of all those sense-objects that others are craving for).

(to remain unperturbed in the midst of sense-objects is possible only with the Divine grace of Bhagavaan Sri-Krishna, which can only be obtained with the blessings of a Spiritual-Master, who has experienced that Divine



Love for our Supreme Lord Sriman-Narayana, and the merciful Aachaarya will pass on that grace to the sincere disciples).

प्रसादे सर्वदुःखानां हानिरस्योपजायते – प्रसन्न चेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥२-६५॥

prasaadhe sarva dhu:khaanaam - haani:-asya-upajaayathe  
prasanna chethaso hy-aaSu: - buDhdhi: paryavathishTathe. 2-65

“Having obtained that serenity (an unperturbed state of the mind), with the mercy of Bhagavaan Sri-Krishna, all miseries of the material world (AaDhyaathmika, Aadhi-bhauthika and Aadhi-dhaivika) will disappear. In such a serene state, one’s intelligence will be firmly established (to serve the Dhivya-Dampathi-s).

नास्तिबुद्धिरयुक्तस्य नचायुक्तस्यभावना-नचाभावयतःशान्तिरशान्तस्य कुतःसुखम् ॥२-६६॥

naasthi buDhdhi:-ayukthasya - na cha-ayukthasya bhaavanaa  
na cha-abhaavayatha: Saanthi: - aSaanthasya kutha: sukham 2-66

“There is no intellect (awareness of the true concept of Soul) for the unintegrated (who is not focussed on Bhagavaan Sri-Krishna), nor has he any contemplation on the Soul. Without contemplation on the Soul, there is no peace and for one without peace (a state of no desires), where is happiness? (absolutely, there is no happiness).

(Real Happiness is achieved only when we get liberated from the repeated cycles of Births-&-Deaths, by reaching Sr-VaikunTam, either by practicing pure Bhakthi-Yoga or by resorting to SaraNaagathi. Without reaching Sri-VaikunTam, even if we reach the highest world in the Material World, Brahma-Loka, we still have to return to Earth and take birth again. But, only by attaining Parama-padham, we will not return to this material world, which is full of misery and temporary – dhu:khaalayam, aSaaSvatham).

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते - तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥२-६७॥

indhriyaNaam hi charathaam – yanmano:-anu viDhiiyathe  
thadhasya harathi prajnaam – vaayu:-naavam iva-ambhasi. 2-67

“When the mind is carried away by the senses that are experiencing the sense-objects, a person’s understanding (wisdom) is carried away by the senses, as a strong wind carries away a ship in the waters (with no direction and away from desired destination).

तस्माद्यस्यमहाबाहो निगृहीतानि सर्वशः - इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञाप्रतिष्ठिता ॥२-६८॥

thasmaath-yasya mahaa-baaho - nigRuhiiithaani sarvaSa:  
indhriyaaNi-indhriyaarThebhya: - thasya prajnaa prathishTithaa. 2-68

“Therefore, O mighty-armed! (Arjuna) Wisdom (regarding the true nature of the Soul) is perfectly set for a person whose senses are restrained in every way, from following the sense-objects (if not, the mind goes astray, in all directions, with no aim at all, and will fail to reach the desired destination – Sri-VaikunTam, the Parama-Padham).

यानिशा सर्वभूतानां तस्यांजागर्तिसंयमी - यस्यांजाग्रतिभूतानि सानिशा पश्यतोमुनेः ॥२-६९॥

yaa niSaa sarva bhuuthaanaam - thasyaam jaagarthi samyamii  
yasyaam jaagrathi bhuuthaani - saa niSaa paSyatho mune: 2-69

“When all human beings are asleep (in Thamo-GuNa – being in the dark with respect to the Soul, like in the night), the Yogi (samyami, with senses completely under his control) is awake. When all others are awake (engaged in mundane material activities - eating, sleeping, defending and mating), that will be a night for a realized-Soul (Muni) who is able to see (the uselessness of material possessions and associated misery).

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे - स शान्तिमाप्नोति न कामकामी ॥२-७०॥

aapuuryamaaNam-achala prathisTam –  
samudhram-aapa: praviSanthi yadhvath  
thadhvath kaamaa yam praviSanthi sarve -  
sa Saanthim-aapnothi na kaamakaamii.2-70

“Only that sThitha-prajna (one with a well-established intellect) will remain in tranquility, even if all the sense-objects enter him, similar to all the waters, entering the ever-full and calm ocean, can not cause any undue perturbations in the Ocean. But not that person (who cannot attain that tranquil state) who is longing for the sense-objects.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः - निर्ममोनिरहङ्कारः सशान्तिमधिगच्छति ॥२-७१॥

vihaaya kaamaanya: sarvaan - pumaamScharathi nispRuha:  
nirmamo nirahamkaara: - sa Saanthim aDhigaChchathi. 2-71

“Only that person will attain peace, who gives up all desires (for material pleasures arising out of sense-gratification), and has no longing for any possessions and renounced the sense of I and mine (a true Mahaathma).

(The mistaken notion that the body is the Soul, is the root cause of all misery. The body which has birth, growth and death, can never be identified as Soul, which has no birth, no growth and no death. The body is perishable, whereas the Soul is Eternal. The body can be that of a god, a

human being, an animal or a tree, whereas the Soul has NO such distinctions in what-so-ever body the Soul is).

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति -  
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥२-७२॥

eshaa Braamhii sThithi: PaarTha - nainaam praapya vimuhyathi  
sthithvaasyaam-anthakaale-api - Bramha nirvaaNam-RuChchathi. 2-72  
“O PaarTha! (Arjuna, PruTha’s son) This is the Braahmi-State (attaining the Supreme Lord by practicing the nishkaama-Karma-Yoga) and anyone attaining this special status will never be bewildered / deluded. By attaining this state, one attains the bliss of realizing Bhagavaan Sri-Krishna (the same as the Supreme Lord Sriman-Narayana) at the time of death.



(It is this Braahmi state, which guarantees the attainment of Para-Brahma – Bhagavaan Sri-Krishna / the Supreme Lord Sriman-Narayana. In this state, the Soul is fully cognizant of its true nature, as an eternal servant – Sesa, of the Master – Seshi, Bhagavaan Sri-Krishna / the Supreme Lord Sriman-Narayana and to all Bhaagavatha-s, Muktha-s and Nithya-s).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्रीकृष्णार्जुन संवादे साङ्ख्य योगो  
नाम द्वितीयोऽध्यायः ॥ २ ॥

ithi Srimath Bhagavath-Giithaasu Upanishathsu Brahma vidhyaayaam Yoga  
Saasthre Sri Krishna-Arjuna samvaadhe Saankhya Yoga naama

## dhvithiiyoDhyaaya: 2

Thus ends the Second Chapter named Saankhya yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a Science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ तृतीयोऽध्यायः । कर्म-योगः

## Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Githa Chapter – 3 - Karma-Yoga:

अर्जुन उवाच । ज्यायसी चेत्कर्मणस्ते - मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां - नियोजयसि केशव ॥ ३-१ ॥

Arjuna uvaacha =

jyaayasii cheth karmaNa:-the - mathaa buDhdhi:-Janaardhana  
thath-kim karmaNi ghore maam - niyojayasi KeSava. 3-1

Arjuna said: “O Janaardhana! (Krishna, who removes the misery of rebirth), You consider that knowledge (intellect / BuDhdhi) is superior to action (karma / Yoga) and if so, O KeSava! (KeSava is the Lord of Brahma and Rudhra) Why do You want to engage me in this terrible act of war (force me do a Karma instead of going for Jnaana) ?

(The terrible act of war is called ghore, as engaging in this war is completely opposite to the teachings of Jnaana-Yoga. Arjuna felt that it is very contradictory on the part of Bhagavaan Sri-Krishna to preach the greatness of Jnaana-Yoga and instruct Arjuna, an aspirant of that Jnaana-Yoga to indulge in this Karma in the form of this terrible war).

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे - तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥३-२॥

vyaamiSreNeva vaakyena - buDhdhim mohayasiiva me  
thath-ekam vadha niSchithya - yena Sreya:-aham-aapnuyaam. 3-2

“Your (Bhagavaan Sri-Krishna’s) words are confusing my (Arjuna’s) understanding, with statements that look contradicting each other. Tell me that only one path, following which I can attain the highest good.



(Arjuna's concern is that if the Supreme Lord Sri-Krishna had really meant that Jnaana-Yoga is superior to Karma-Yoga, then why is He forcing him to indulge in this war, which is under the inferior Karma-Yoga, that too with 11 AkshauhiNi's to be killed?)

श्री भगवानुवाच । लोकेऽस्मिन् द्विविधा निष्ठा - पुरा प्रोक्ता मया नघ ।  
ज्ञानयोगेन साङ्ख्यानां - कर्मयोगेन योगिनाम् ॥ ३-३ ॥

Sri Bhagavaan uvaacha =  
lokesmin dhviviDhaa nishTaa - puraa prokthaa Mayaa-anagha  
jnaana yogena Saankhyaanaam - karma yogena Yoginaam. 3-3  
Bhagavaan Sri-Krishna said: "O sinless Arjuna! Long time back, I told about two paths to be followed in this world - Jnaana-Yoga for the Saankhya-s (who acquired the Jnaana of the Soul) and Karma-Yoga for the Yogi-s (who are fit to follow Karma-Yoga).

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरुषोऽश्रुते - न च संन्यसनादेव सिद्धिं समधिगच्छति ॥३-४॥  
na karmaNaam anaarambhaath - naishkarmyam purusha:-aSnuthe  
na cha sannyasanaath-eva - siDhdhim samaDhigachhathi. 3-4  
"Nobody enjoys the freedom from not doing work (Naishkarmya) just by abstaining from work. Also, nobody ever attains success (becomes fully established in Jnaana - knowledge, which is the result of practicing Karma-Yoga) by renouncing all work.

(without Karma-NishTa, nobody can achieve Jnaana-NishTa. Nithya-Karma-s - daily mandatory duties - SanDhyaa-Vandhanam etc.,, and Naimiththika-Karma-s - occasional mandatory duties - Amaavaasya-tharpanam, yearly SraaDhdha-Karma etc., must be done by all beings, as they are the commands of Bhagavaan Sri-Krishna).

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् - कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥३-५॥  
na hi kaSchith kshaNam-api - jaathu thishTathy-akarmakRuth  
kaaryathe hy-avaSa: karma - sarva: prakRuthi-jai: guNai: 3-5  
"Not even a second passes for anyone without doing any work. Because, everyone is forced to do some kind of action (work), inspite of one's intentions, by the three GuNa-s (Sathva, Rajas and Thamo guNa-s) born of Prakruthi (due to a person's inherent Nature - vaasana-s, a result of one's Karma-s from Millions of previous births).

कर्मेन्द्रियाणिसंयम्य य आस्तेमनसास्मरन् - इन्द्रियार्थान्विमूढात्मा मिथ्याचारःसउच्यते ॥३-६॥



Karma-indhriyaaNi samyamyā - ya aasthe manasā smaran  
indhriyaarThaan vimuDa-aathmaa – miThyaachaara: sa uchyathe. 3-6  
“A person who is just controlling the Karma-Indhriyas (organs of action –  
Vaak, PaaNi, Paadha, Paayu, UpasTha-s - tongue, hands, feet, excretory  
and reproductive organs), but allows the mind to dwell over the sense-  
objects, is deluded and is certainly a pretender (hypocrite – practices the  
opposite of what he / she preached to all others).

(Minds are more attached to the Sense-Objects due to Vaasana-s from the  
past Millions of births and people are not focused on the Soul or on  
Bhagavaan Sri-Krishna. Most people are struggling hard to become perfect  
in Jnaana-Yoga and as such they are becoming pretenders or hypocrites,  
who cannot practice what they preach. Some Mahaathma-s become  
Aachaarya-s, because they practice what they preach to others).

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन - कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥३-७॥  
yasthu-indhriyaaNi manasā - niyamyā-aarabhathe-Arjuna  
karma-indhriyai: karma yogam – asaktha: sa viSishyathe. 3-7

“But, O Arjuna! That person who subdues all the senses with the mind first  
and then starts practicing Karma-Yoga with the same organs of action, is  
free from any kind of attachment and is considered as an excellent  
practitioner of Karma-Yoga.

(Since there is no desire for the results of those actions, a Karma-Yogi  
excels a Jnaana-Yogi. There is always a probability for a Jnaana-Yogi to  
fall down but there is no fear that a Karma-Yogi will ever fall down. There  
are no failures in Karma-Yoga).

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः - शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥३-८॥  
niyatham kuru karmathvam - karma jyaayo hy-akarmaNa:  
Sariira yaathra-api cha the - na prasiDhdhyeth-akarmaNa: 3-8

“Everyone should perform their obligatory duties (Nithya-Karma-s),  
because Karma-Yoga (performing obligatory actions) is much superior to  
non-action (Jnaana-Yoga). Even the maintenance of the body is not  
possible if a person resorts to inaction.

(Even though a person is competent to practice Jnaana-Yoga, Karma-Yoga  
is still Superior to Jnaan-Yoga. Knowledge of this Soul is also there in the  
Karma-Yoga and so Yoga - meaning Karma-Yoga, is Superior to Jnaana-  
Yoga. While practicing Karma-Yoga, some very helpful statements are  
found in Chandhogya-Upanishat - 7-26-2 that: when the food we eat is pure,

the Saththva – Mind becomes pure and when the mind is pure, the meditation becomes steady:“.... आहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिःस्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मैमृदितकषायाय तमसस्सारं दर्शयतिभगवान् ...”).

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्म बन्धनः - तदर्थं कर्म कौन्तेय मुक्त सङ्गः समाचर ॥३-९॥

YajnaarThaath karmaNa:-anyathra – loka:-ayam karma banDhana:  
thadharTham karma Kauntheya - muktha sanga: samaachara. 3-9

“O Kauntheya! (Arjuna, Kunthi’s son) All people in this world will be bound by their actions (will certainly be entangled to this material world) when work is not performed as a sacrifice – as an offering to Bhagavaan Sri-Krishna. So, everyone should keep doing their assigned duties – Nithya, Naimiththika karma-s, with NO attachment to the Karma-Phalam, to become free from all material bondage (and attain Salvation).

(Yajna is a religious sacrifice, “Yajnovai Vishnu:“ - and renouncing the Karma-Phalam – the results of all actions performed is a must, to be released from the Samsaara-banDhana-s. Attachment to the Karma-phalam is forcing us to have Births-&-Deaths).

सहयज्ञाः प्रजाःसृष्ट्वा पुरोवाच प्रजापतिः - अनेन प्रसविष्यध्वमेष वोऽस्त्विष्ट कामधुक् ॥३-१०॥

saha yajnaa: prajaa: sRushtvaa - purovaacha Prajaapathi:  
anena prasavishyaDhvam - esha va:-asthu-ishta KaamaDhuk.3-10

“The Supreme Lord (Bhagavaan Sri-Krishna, in this context referred to as Prajaapathi, the Lord of all beings), created the humans along with Yajna-s (sacrifices) and said in the very beginning of creation, “do these Yajna-s and you will prosper, as the Yajna-s will be a wish-fulfilling cow (KaamaDhenu) who will grant all your desires”.

(When sacrifices are performed as His worship, these sacrifices can fulfill all our desires, including Liberation and any and all other desires that are in conformity with Dharma. Mahaa-NaaraayaNa-Upanishat very clearly declares in 1-11-3 that the Supreme Lord Sriman-Narayana created everything“ ...विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् । सं बाहुभ्यां नमति सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः ॥.....”)

देवान्भावयतानेन ते देवा भावयन्तु वः - परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥३-११॥

dhevaan bhaavayathan-ena - the dhevaa bhaavayanthu va:  
parasparam bhaavayantha: - Sreya: param-avaapsyaTha. 3-11

“By performing these Yajna-s, may you please the gods (all the gods and goddesses for whom the Supreme Lord Sriman-Narayana is also their

Anthraathma) and all those gods in turn will bless you to please you. By pleasing each other (humans and gods) through these Yajna-s, may you all attain the highest good.

(We can fulfill all our material desires here, and also attain Salvation, as the enjoyer of all sacrifices is Bhagavaan Sri-Krishna. We should know from learned Aachaarya-s, how to perform the mandatory Pancha-Yajna-s - Brahma-Yajna, Dheva-Yajna, PithRu-Yajna, Bhuutha-Yajna and Manushya-Yajna and do them meticulously, everyday).

इष्टान्भोगान् हि वोदेवा दास्यन्ते यज्ञभाविताः - तैर्दत्तानप्रदायैभ्यो योभुङ्क्तेस्तेन एव सः ॥३-१२॥

ishtaana bhogaan hi vo dhevaa - dhaasyanthe Yajna bhaavithaa:

thai:-dhatthaan apradhaaya-ebhyo - yo bhunkthe sthena eva sa: 3-12

“All the gods will be pleased with the Yajna-s you do and they will fulfill all your desired enjoyments. Any person, who enjoys the blessings bestowed by gods (By Bhagavaan Sri-Krishna, who is their Antharyaami), without offering the sacrifices to gods (in turn to Bhagavaan Sri-Krishna as Antharyaami) in Yajna-s, is certainly a thief.

(it is the Supreme Lord Sriman-Narayana, the Supreme Lord of all gods, who is blessing us all with all our daily needs - food, water, air, heat, light etc.,. Anything that we enjoy without offering them to Him, will make us only thieves and we will be ending up in Naraka-loka, to go through that paapa-phalam. So, we all should at least say KrishNaarpaNam, before we eat, before we drink even water or give to charity etc., ).

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः - भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥३-१३॥

Yajna-Sishta-aSina: santho - muchyanthe sarva kilbishai:

bhunjathe the thu-aghama paapaa - ye pachanthya-aathma kaaraNaath. 3-13

“Religious people, who eat the leftovers of sacrifices (Yajna-s) are relieved of all sins. But those sinners who cook for their own eating only, are certainly eating sin only.

(If we are cooking only to eat, without performing the sacrifices and without offering the prepared food items to gods, and in turn to the Supreme Lord Sriman-Narayana, who is the Antharyaami of all those gods, it is turning us into Sinners, and leads us to punishment in Naraka-loka, for the expiation of all those sins, and to future births. That is why, all religious people will only use those items that are fit to be offered and will eat only the Prasaadh – the mercy of the Lord, after offering all those prepared food items to the Supreme Lord Sriman-Narayana, everyday and every food item).

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः - यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥३-१४॥

annaath bhavanthi bhuuthaani – parjanyaath-anna sambhava:

Yajnaath bhavathi parjanyo – Yajna: karma samudhbhava: 3-14

“All beings come into existence from food (all Souls get their bodies from food), and it is rain-bearing-clouds that produce food, and clouds arise from Yajna-s and other sacrifices, and all Yajna-s are originating only from the Karma-s we are expected to do.

(Manu Dharma-Saasthra declares in 6-76 that: the aahuthi-s we offer in Agni will reach the Sun-god and the rains are coming from Sun-god. Therefore, we should all do our Nithya and Naimiththika Karma-s, by practicing the Karma-Yoga meticulously).

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षर समुद्भवम् - तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३-१५॥

karma Brahma-udhbhavam viDhdhi – Brahma-Akshara samudhbhavam thasmaath sarvagatham Brahma - nithyam yajne prathishTitham. 3-15

“All karma-s originate from the physical body and the body originates from the imperishable Soul. Therefore, the bodies of all persons are only due to the Yajna-s or Sacrifices that are done (This is Karma-Yoga, as instructed by Bhagavaan Sri-Krishna).

(Brahman in this context is more appropriately interpreted as Physical Body. The Individual Self is the Imperishable Soul. The all-pervading Brahman in this context mean the Physical bodies of all beings of different kinds. Mundaka-Upanishat 1-1-9-declares that Brahman is the root-cause of all creation in this Universe and this Brahman becomes and manifests with different names, forms, food etc., : “ यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥९॥ ”)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः - अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥३-१६॥

evam pravarthitham chakram – na-anuvarthayathi-iha ya:

aghaayu:-indhriyaaraamo - mogham PaarTha sa jiivathi. 3-16

“O PaarTha! (Arjuna) A person who is not following this samsaara-chakra (the wheel of Life), set in motion (by Bhagavaan Sri-Krishna), is actually living in sin. Such persons are using their senses for sense-gratification only and their lives are lived in vain.

(The body should be maintained by eating the remnants from Sacrifices – Prasadham only. On the contrary, if this body is nourished with food that is not offered in proper sacrifices, it is only fed with sin and the

consequences are: Rajo-GuNa and Thamo-GuNa will certainly possess this body. All such lives are lived in-vain, not attaining the goal of human life – Salvation - reaching Sri-VaikunTam at the end of this life).

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः - आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥३-१७॥

yasthu-aathma rathi:-eva syaath - aathma thRupthascha maanava:  
aathmany-eva cha santhushta: - thasya kaaryam na vidhyathe. 3-17

“But for those (unlike the materialistic people), who are always attached to the Self (and in turn to the Supreme-Self, Bhagavaan Sri-Krishna), experiencing and satisfied with the Self, the Self being their only enjoyment, there is nothing more to be achieved.

(Such persons who realize the true nature of the Soul as always a Sesha – a servant, sub-servient to Bhagavaan Sri-Krishna - Seshi, the Master, are already Liberated).

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन - न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३-१८॥

naiva thasya kRuthena-arTho - na-akRuthe neha kaschana  
na chaasya sarva bhuutheshu - kaschith-arTha vyapaaSraya: 3-18

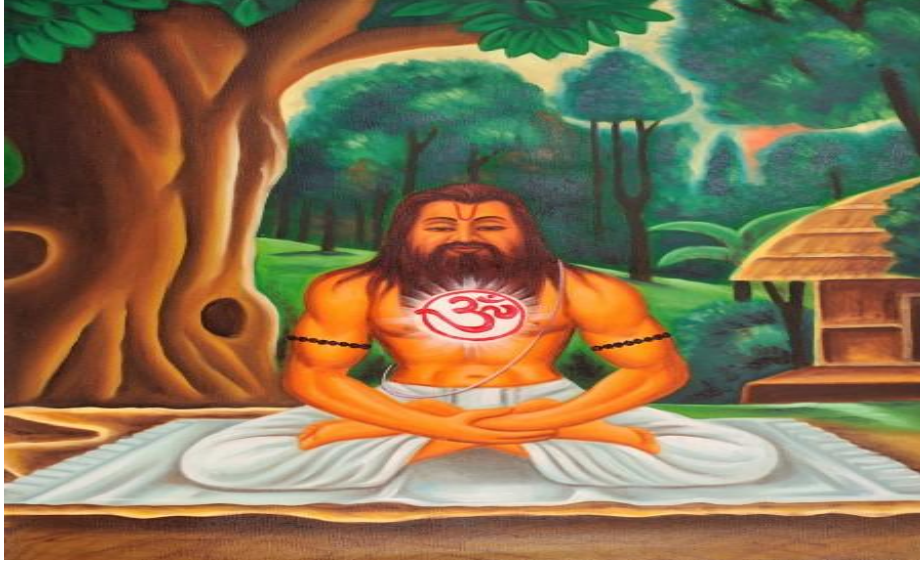
“That Self-Realized (and God-Realized), liberated Soul has no necessity to do any work nor going to gain anything by doing any work or no blemish for anything left undone. That person has no need to rely on any created things for anything or for any benefit.

(A Self-Realized person will soon move on to God-Realization, as Chandhogya-Upanishat 8-7-1 that “ That Supreme Lord, who is the Self, who has NO evil at all, whose will is always True,.. “य आत्मापहत पाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः सविजिज्ञासितव्यः ससर्वाःश्चलोकानाप्नोतिसर्वाःश्चकामान्यस्तमात्मानमनुविद्यविजानातीति हप्रजापतिरुवाच॥ )

तस्मादसक्तः सततं कार्यं कर्म समाचर - असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥३-१९॥

thasmaath-asaktha: sathatham - kaaryam karma samaachara  
asaktho hy-aacharan karma - param-aapnothi puurusha: 3-19





“Therefore, without any attachment to the Karma-Phalam (the fruits of all actions), do all Karma-s that you must do (Aajnaa-Kaimkaryam). Those people who do all karma-s, practicing the Karma-Yoga, without any attachment to the Karma-Phalam, attain the Supreme Lord (Bhagavaan Sri-Krishna, will be Liberated, will attain Sri-VaikunTam).

How the individual Soul reaches Bhagavaan Sri-Krishna by the knowledge of the Self is given in KaTa-Upanishat 1-2-12 as: “तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्म योगाधिगमेन देवं मत्वा धीरो हर्ष शोकौ जहाति ॥ )

कर्मणैव हि संसिद्धिमास्थिता जनकादयः – लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥३-२०॥  
 karmaNa-eva (karmaNaiva) hi samsiDhdhim - aasThithaa Janaka-aadhaya:  
 loka sangraham eva-api - sampaSyam karthum-arhasi 3-20

“It is only through the Karma-Yoga, great Royal Sages like Sri Janaka (King of MiThila) and others attained perfection and were fully liberated even while alive. You (Arjuna), should recognize the necessity of the Karma-Yoga for proper upkeep of this world- order and you must perform the ordained duties (as appropriate to varNa-aaSrama-s).

(Royal Sages like Janaka Mahaa-Raaja and others, even though they are all well-qualified to practice Jnaana-Yoaga, they still preferred to practice Karma-Yoga only. Other Mahathma-s also practiced Karma-Yoga to show the way to the public at large and not because they are incapable of practicing Jnaana-Yoga, the path of Knoledge).

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः - स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३-२१॥

yadhyath-aacharathi SreshTa: - thath-thath-eva-itharo jana:  
sa yath pramaaNam kuruthe – loka:-thath-anuvarthathe. 3-21

“Whatever is practiced by great people (practioners of Jnaana and Karma-Yoga-s), the rest of the world will follow their example. Whatever standards set by such honorable persons, will become the guidelines for the rest of the people in the world to follow (in all matters related to Jnaana and Karma-Yoga-s, for all religious schools of thought).

(Even Bhu-Dhevi, remanifested as Aandaal and followed the practices of the Parama-Aiaanthika Bhaagavatha-s, the Gopika-s, and did the Special Puuja to Bhagavaan Sri-Krishna in the Dhanur-maasa. In Mahaa-Bhaaratha, YuDhishTira said, while replying to Yaksha’s questions, that the best way to practice Dharma is to follow the foot-steps of Mahaathma-s and to adopt their laid down path at each and every moment of our lives).

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन - नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥३-२२॥  
na me PaarTha-asthi karthavyam - thrishu lokeshu kinchana  
na-anavaaptham-avaapthavyam - vartha eva cha karmaNi. 3-22

“O PaarTha! (Arjuna) In all the three worlds, there is nothing as a duty that I (Bhagavaan Sri-Krishna, who will Incarnate at My own will) have to do, nor there is anything that is not acquired or that has to be achieved. Still, I (Bhagavaan Sri-Krishna) keep on working (as appropriate during all those Incarnations, in accordance with the Time and Place and circumstances).

(The words “thrishu lokeshu“ is not referring to just three worlds, but all the 6 Upper- worlds above Bhu-Loka, the Bhu-Loka and all the 7 Lower-worlds, 14 worlds all-together – 6 worlds above the Bhu-Loka – Bhuvar, Suvar, Mahar, Thapo, Jana, and Brahma-Loka-s, the Bhu-Loka and the 7 Lower-worlds – Athala, Vithala, Suthala, Thalaathala, Rasaathala, Mahaathala and PaathaaLa Loka-s, are the 14 worlds).

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः - मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥३-२३॥  
yadhi hy-Aham na vartheyam - jaathu karmaNy-athandhritha:  
Mama varthma-anuvarthanthe – manushyaa: PaarTha sarvaSa: 3-23

“O PaarTha! (Arjuna) If I (Bhagavaan Sri-Krishna) do not work (all the duties of VarNa-AaSrama Dharma-s as ordained by the Vedha-s and the Dharma-Saasthra-s) without showing any negligence, all the humans will follow My way (will not follow Dharma).

(If Bhagavaan Sri-Krishna did not follow Karma-Yoga, then all the human beings will not practice proper Karma-Yoga and will only give an excuse that Vaasudheva – Vasudheva’ son Sri-Krishna, did not follow the Karma-

Yoga, so why should we? That is why, everyday Bhagavaan Sri-Krishna did all the Nithya, Naimiththika Karma-s, as ordained by the Vedha-s, including SanDhya-Vandhanam and Bhagavath-aaraaDhana).

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् - सङ्करस्यच कर्ता स्यामुपहन्यामिमाः प्रजाः ॥३-२४॥

uthsiidheyu:-ime lokaa - na kuryaam karma cheth-Aham

sankarasya cha karthaa syaam – upahanyaam-imagaa: prajaa: 3-24

“If I (Bhagavaan Sri-Krishna) am not working, these people (humans and gods) will be lost as sinners and I will be the cause of all the confusion of intermingling of Dharma-s and thereby all these people (humans and gods) will be ruined.

(people will be ruined means - without proper Karma-Yoga, they will not be able to attain Salvation. It is only through the practice of Karma-Yoga, a person will realize his / her inability to practice proper Karma-Yoga. Then that person will certainly resort to SaraNaagathi and that SaraNaagathi, also known as Prapaththi or Bharanyaasam or Bhara-SamarpaNam, is sure to lead that person to Sri-VaiunTam, 400% guaranteed by Sri Varaaha-Swaamy, Sri Siitha-dhevi, Lord Sri-Raama and Bhagavaan Sri-Krishna).

सक्ताःकर्मण्यविद्वांसोयथाकुर्वन्तिभारत-कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥३-२५॥

sakthaa: karmaNy-avidhvaamso - yaThaa kurvanthi Bhaaratha

kuryaath vidhvaan thaThaa-asaktha: - chikiirshu:-loka sangraham. 3-25

“O Bhaaratha! (Arjuna) Just as the ignorant people (not having a good grasp of Jnaana-Yoga) attach themselves to the work (actually, the results of their work, Karma-Phalam), so also, the learned people (with a proper understanding of Jnaana-Yoga) should work without any attachment to the Karma-Phalam, and that too, only for the welfare of all the other people in the world (to be the role-models to the general public).

(This is Bhagavaan Sri-Krishna’s instruction to all of us that even those people who are qualified to practice Jnaana-Yoga, should adopt only Karma-Yoga, for the welfare of the general public, to show them the right path, that leads them to Salvation through SaraNaagathi, without any limitations of family-of-birth, gender or our past mistakes).

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् - जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥३-२६॥

na buDhdhi bhedham janayeth - ajnaanaam karma sanginaam

joshayeth sarva karmaaNi - vidhvaan yuktha: samaacharan. 3-26

“The realized person should not distract the minds of the ignorant people, who are attached to practicing Karma-Yoga (as some ignorant people are

not knowledgeable about Jnaana-Yoga). It is better for those wise persons (even though they are knowledgeable about and are capable of practicing the Jnaana-Yoga), to practice Karma-Yoga, with all sincerity and make others also practice the same Karma-Yoga.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः - अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥३-२७॥

**prakRuthe: kriyamaaNiNaani - guNai: karmaaNi sarvaSa:**

**ahamkaara vimuuDa-aathmaa – kartha-aham ithi manyathe. 3-27**

“All actions (in Karma-Yoga) are due to the GuNa-s (Sathva, Rajas and Thamo GuNa-s) of Material Nature (PrakRuthi). But those people, deluded by ahankaara (ego due to misidentification of the Soul as the body and the associated arrogance), think that they are the ones doing all the Karma-s. (Kartha is the person who does all the Karma-s).

तत्त्ववित्तु महाबाहो गुण कर्म विभागयोः - गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥३-२८॥

**thaththva viththu Mahaa-baaho - guNa karma vibhaagayo:**

**guNaa guNeshu varthantha - ithi mathvaa na sajjathe. 3-28**

“O mighty armed Arjuna! Those who know the true nature and divisions of the Guna-s and the works done, realize that the GuNa-s are operating on their products (actions done in those three Sathva, Rajas and Thamo GuNa-s) and will not get attached (to the Karma-Phalam and they get liberated from the repeated cycles of Births-&-Deaths).

प्रकृतेर्गुण सम्मूढाः सज्जन्ते गुण कर्मसु - तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥३-२९॥

**prakRuthe:-guNa sammuuDaa: - sajjanthe guNa karmasu**

**thaan akRuthsna-vidho mandhaan - kRuthsna-vith-na vichaalayeth. 3-29**

“Those who are mesmerized by the three GuNa-s of Nature (PrakRuthi), are attached to the works of these three GuNa-s (aspiring for the Karma-Phalam). Those who know the real nature of the GuNa-s should not deviate from Karma-Yoga and should not disturb the ignorant people (who do not know the true nature of the three GuNa-s).

(Bhagavaan Sri-Krishna advises all people to be aware of the superiority of Karma-Yoga over Jnaana-Yoga, and to practice Karma-Yoga even though some of the wise people are capable of practicing Jnaana-Yoga. Such learned people should not disturb the not-so-learned people, and be the trend-setters in practicing Karma-Yoga always).

मयिसर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा - निराशीर्निर्ममोभूत्वा युध्यस्वविगतज्वरः ॥३-३०॥

**Mayi sarvaaNi karmaaNi – sanyasya-aDhyaathma chethasaa**

**niraaSii:-nirmamo bhuuthvaa - yuDhdhyasva vigatha jvara: 3-30**

“With a clear understanding of the Soul, renouncing all actions as a dedication to Me (Bhagavaan Sri-Krishna) and free from all desires (with no desire for the Karma-Phalam) and selfishness (no ownership for those actions), fight without any anxiety (about the end- result, whether you will win or not in this battle or who will kill whom).

(BRuhadhaaraNayaka Upanishat 3-7-22 states that the Supreme Lord Sriman-Narayana is the internal ruler and the Immortal Self of all: “यो विज्ञाने तिष्ठन्विज्ञानादन्तरोयं विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य् एष त आत्माऽन्तर्याम्यमृतः ॥” . Also, that the Supreme Lord Sriman-Narayana is the Lord of all rulers, the Supreme God of all gods, is very clearly stated in SwethaaSwathaara-Upanishat, 6-7 as: “तमीश्वराणां परमं महेश्वरं देवतानां परमं च दैवतम् । पतिं पतीनां परमं परस्ताद्-विदाम देवं भुवनेशमीड्यम्” ॥ ७ ॥) .

येमे मतमिदं नित्यमनुतिष्ठन्ति मानवाः - श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३-३१॥

ye Me matham-idham nithyam - anuthishTanthi maanavaa:  
SraDhdhaavantha:-anasuuyantho - muchyanthe the-api karmabhi: 3-31

“Those devotees, endowed with faith and always following My teachings (of Bhagavaan Sri-Krishna regarding Karma-Yoga), and also those without any jealousy and interested in this Karma-Yoga, are released from all reactions of their Karma-s.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् - सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३-३२॥

Ye thu-ethath (thvethath) abhyasuuyantho - na-anuthishTanthi Me matham  
sarva jnaana vimuuDaamsthaan - viDhdhi nashtaan-achethasa: 3-32

“But those who are jealous and do not practice My teachings (of Bhagavaan Sri-Krishna’s teachings on Karma-Yoga), are completely ignorant and are totally indiscriminate and fail to get the results of Karma-Yoga (transmigrating in this material world, taking birth-after-birth, will not get Salvation and cannot reach Sri-VaikunTam).

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि - प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३-३३॥

sadhRuSam cheshtathe svasyaa: – prakRuthe:-jnaanavaan-api  
prakRuthim yaanthi bhuuthaani – nigraha: kim karishyathi. 3-33

“Sometimes, even those endowed with knowledge, do act according to their own nature, as all people have a tendency to do what their own innate tendencies tell them. What can good instruction do to help them? (inherent Vaasana-s over-ride instruction).





(ViSvaamithra's falling for Menaka and King Parikshit's placing a dead snake on Samiika Maharshi are due to Vaasana-s over-riding their Jnaana. Scriptures impose some restrictions for our upliftment, and sometimes, even the wise people will not follow the scriptures, due to some strong puurva-janma-Vaasana-s. The impulsive actions of Sage ViSvaamithra and King Parikshith are examples of such impulsive actions, with no regard to scriptural sanctions and the strict ethical code of conduct).

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ - तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३-३४॥

Indhriyasya-indhriyasya-arThe - raaga dhveshau vyavasThithau  
thayo:-na vaSam-aagaChcheth – thau hy-asya paripanThinau. 3-34

“All the five sense organs (Skin, Eyes, Ears, Tongue, Nose) and the five organs of action (mouth, hands, legs, excretory and genitals) have their own attraction and hatred for their respective sense-objects. But a wise person should not come under the influence of these ten senses, as our own ten senses are our own worst enemies.

(Attachment and aversion will control any devotee practicing Jnaana-Yoga, and force that devotee to indulge in sense-gratification, in-spite of that person trying to control all the senses. So, the practitioner of Jnaana-Yoga fails to achieve Self-Realization and god realization. Our great Puurva-Aachharyas mention Sage Saubhari in this regard).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् - स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३-३५॥

Sreyaan svaDharmo viguNa: - para Dharmaath su-anushTithaath  
svaDharme niDhanam Sreya: - para Dharmo bhayaavaha: 3-35

“It is better to follow one’s own duty (Karma-Yoga), though incomplete, than the duty of another one (Jnaana-Yoga), even if the other’s duty seems to be well-done. Even if death happens midway while doing one’s own duty (Karma-Yoga), it is still better, because the duty of another (Jnaana-Yoga) is sure to generate some unwanted fear.

(While practicing Karma-Yoga, it is alright even if we were to die before attaining complete success in Karma-Yoga, because we will be in a better position to achieve success in Karma-Yoga in the next birth. Such practice of Karma-Yoga in our present birth, to attain success later in the future births, is clearly confirmed in B.G. 6 -41 & 42).

अर्जुन उवाच । अथ केन प्रयुक्तोऽयं - पापं चरति पूरुषः ।  
अनिच्छन्नपि वार्ष्णेय - बलादिव नियोजितः ॥३-३६॥

Arjuna uvaacha = aTha kena prayuktha:-ayam - paapam charathi puurusha:  
anichchan-api VaarshNeya - balaath-iva niyojitha: 3-36

Arjuna asked: “O Vaarshneya! (Vrushni Vamsa born, Bhagavaan Sri-Krishna) Why do some people commit sins (while practicing Jnaana-Yoga), as though they are forced to commit such sins? Why are they forced to experience the sense-objects, even against their own will of not to engage in such forbidden sense-gratification?”

श्री भगवानुवाच । काम एष क्रोध एष - रजो गुण समुद्भवः ।  
महाशनो महापाप्मा - विद्ध्येनमिह वैरिणम् ॥३-३७॥

Sri Bhagavaan uvaacha =  
kaama esha kroDha esha - rajo guNa samudhbhava:  
mahaa-aSano mahaa-paapmaa - viDhdhy-enam-ihā vairiNam. 3-37  
Bhagavaan Sri-Krishna said: “It is a person’s desires and anger, born out of the Rajo-guNa (the mode of passion, which is dominating) that forces a person to commit the sins of indulging in sense-gratification. Let everyone know that Rajo-guNa will engulf all people and they all should know that Rajo-GuNa is their formidable enemy.

(Desire is similar to blindness and anger is similar to craziness and a combination of both desire and anger is certainly an unimaginable Hell for a spiritual aspirant. One who cannot control one’s desires and anger cannot make progress in Spiritual life).

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च - यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३-३८॥  
Dhuumena-aavriyathe vahni: - yaThaa-aadharSo malena cha  
yaThaa-ulbena-aavRutho garbha: - thaThaa thena-idham-aavRutham. 3-38

“Just as fire is covered by smoke, a mirror is covered with dust, and as a foetus is encased in the membrane (amnion), so also, all these embodied Souls are enveloped by these desires (and anger due to Rajo-GuNa).

(If the smoke is blown away, fire is seen; if the dirt is removed, the mirror shines; and once the membrane is broken, the child will come out. So too, if the desire to indulge in sense-gratification is curbed, and the anger is subdued, the Soul exhibits its true nature of Jnaana / Pure Knowledge).

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा - कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३-३९॥  
aavRutham jnaanam-ethena - jnaanino nithya vairiNaa  
kaama rupeNa Kauntheya - dhushpuureNa-analena cha. 3-39

“O Kauntheya! (Kunthi’s son Arjuna) Jnaana of the intelligent Soul is completely enveloped by desire for sense-gratification. Desire is an eternal enemy of the Soul. It is very difficult to satisfy this eternal enemy, desire, as it is insatiable and is always burning like a blazing fire (desires fulfilled is like adding more fuel to the raging fire).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते - एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥३-४०॥  
indhriyaaNi mano buDhdhi: - asya-aDhishTaanam-uchyathe  
ethai:-vimohayathy-eshha – jnaanam-aavRuthya dhehinam. 3-40

The Senses (5 Jnaana-indhriyas - skin, eyes, ears, tongue and the nose), Mind and the Intellect, are considered as the residences for this desire. With the help of these three - (the 5 senses, mind and intellect), desire deludes the Soul (with an infatuation for sense-objects) after enveloping Jnaana – Knowledge (not allowing Jnaana to work).

(Desires can and will delude the intelligent Soul, the Soul that is embodied, and which is caught in the Material nature – PrakRuthi, by completely enveloping the Knowledge of the Soul. Desires can enslave the Soul to sense-gratification, with all the sense-objects available at its disposal, as can be seen in the case of the great Sages – ViSvaamithra in Valmiki Raamaayana and Saubhari in Srimath-Bhaagavatham, etc.,).

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ - पाप्मानं प्रजहिह्येनं ज्ञान विज्ञान नाशनम् ॥३-४१॥  
thasmaath thvam indhriyaaNy-aadhau - niyamy Bharatharshabha  
paapmaanam prajahi hy-enam - jnaana vijnaana naaSanam. 3-41

“Therefore, O Bharatharshabha! (the best in Bharata-Vamsa, Arjuna) Regulate the senses first, in the beginning itself (by engaging the senses in the practice of real Karma-Yoga). Wipe out (kill) this desire that destroys a



person's knowledge (of the Self) and the discrimination (that distinguishes the Soul from the body and others).

(Senses should be brought under control at the very beginning, before we practice the Karma-Yoga. Like the uncontrolled horses taking the Chariot in all directions in an aimless way, uncontrolled Senses will make the Soul a victim of millions of illusions).

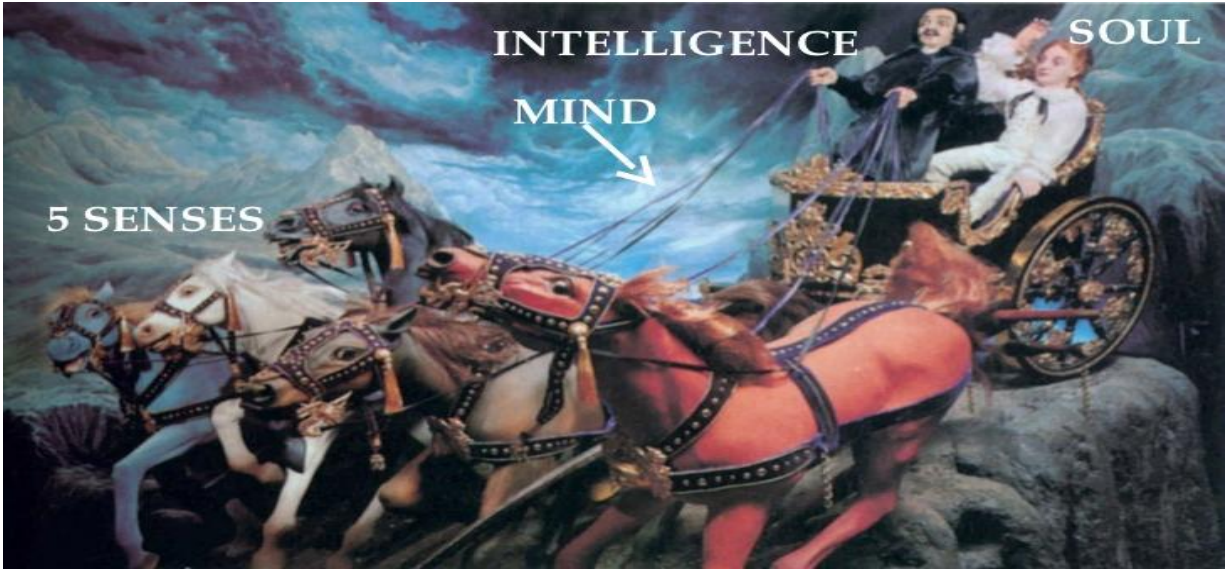
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः - मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥३-४२॥

indhriyaaNi paraaNy-aahu: - indhriyebhya: param mana:

manasasthu paraa buDhdhi: - yo buDhdhe: parathasthu sa: 3-42

“The learned say that the Senses are superior (to the sense-objects). But, the Mind is superior to the Senses and the Intellect is superior to the Mind.

But, Desire is certainly superior (most powerful) even to the Intellect (desire can easily suppress the intellect).



(Our Body is like a Cart; the horses pulling the Cart are the 5 Senses; the Ropes controlling the Horses is the Mind and these ropes are held by the chariot-driver called Intellect, and the passenger travelling in that cart is the Soul. The Soul has to go through the Karma-Phalam by taking Millions of births, in addition to going through Svarga-loka bhoga-s and Naraka-loka punishments. This process continues until we attain Salvation either by practicing Bhakthi-Yoga or by doing SaraNaagathi / Prapaththi or Bhara-nyaasam or Bhara-samarpaNam through a Sri-Vaishnava-Aachaarya).

एवं बुद्धेः परंबुद्ध्वा संस्तभ्यात्मानमात्मना - जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥३-४३॥

evam buDhdhe: param buDhdhvaa - samsthabhya-aathmaanam-aathmanaa  
jahi SathRum mahaa-baaho - kaama ruupam dhuraasadham. 3-43

“O mighty-Armed! (Arjuna) Realize in this way, what is superior to the Intellect and focus your mind on the Karma-Yoga, with the help of that Intellect. Win over this enemy that takes the form of desire, even though it is difficult (to control the desires).

(The Supreme Lord Sriman-Narayana is the Supreme-Soul without any evil etc., as stated in Chandhogya-Upanishat 8-7-1 as: “य आत्मापहतपाप्मा विजरो विमृत्युर्विशोकोविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः ... , . Also Chandhogya-Upanishat states in 8-6-6 that the individual Self reaches the Supreme Light ..., तयोर्ध्वमायत्रमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ८.६.६ ॥ KaTa-Upanishat declares about Yogic Concentration in 1-2-12 as: .... अध्यात्म योगाधिगमेन देवंमत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥ , and about the nature of the Self as never born and never dead, in 1-2-18 as: अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥ , and that the Supreme-Self is smaller than the smallest and bigger than the biggest in 1-2-20 as: “अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् ।” , also in 1-2-22 it is stated that the wise will not grieve after knowing the Self, as: “महान्तं विभुमात्मानं मत्वा धीरो नशोचति ॥ २२ ॥” Also in 1-2-23 it is said that whomsoever He chooses, he alone can know Him, as: “यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूः स्वाम् ॥ २३ ॥”, and only that person who has absolute control over the senses can reach the highest abode of Sri Mahaa-Vishnu, as given in 1-3-9 as: “विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे  
श्री कृष्णार्जुन संवादे कर्म योगो नाम तृतीयोऽध्यायः ॥३॥

ithi Srimath Bhagavath-giithaasu Upanishathsu Brahma-vidhyaayaam  
Yoga Saasthre Sri Krishna-Arjuna samvaadhe Karma-Yogo naama  
thRuthiia-aDhyaaya: 3

Thus ends the Third Chapter named Karma-Yoga, in the Upanishath named Bhagavad-Gita, which is a Brahma-Vidhya and is also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥  
अथ चतुर्थोऽध्यायः । ज्ञान-कर्म-संन्यास योगः ।

**Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Giitha**  
**Chapter - 4: Jnaana-Karma-Samnyaasa Yoga:**

श्री भगवानुवाच । इमं विवस्वते योगं - प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह - मनुरिक्ष्वाकवेऽब्रवीत् ॥४-१॥

**Sri Bhagavaan uvaacha =**

**imam Vivasvathe yogam – prokthavaan-Aham-avyayam**

**Vivasvaan Manave praaha – manu:-Ikshvaakave-abraviith. 4-1**

**Bhagavaan Sri-Krishna said: “This imperishable Karma-Yoga was taught by me to Vivasvaan (Sun God, in the very beginning of the Manvanthara) and he taught the same to his son Vaivasvatha Manu. Manu taught this same Yoga to Ikshvaaku.**



**(Ikshvaaku is the great-great Grand-father of Lord Sri-Rama of Thretha-Yuga, Millions of years before the Supreme Lord Sriman-Narayana’s Incarnation as Bhagavaan Sri-Krishna in Dhvaapara-Yuga and who taught this Bhagavad-Gita now to Arjuna).**

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः - स कालेनेह महता योगो नष्टः परन्तप ॥४-२॥

evam paramparaa praaptham - imam raajarshayoo vidhu:  
sa kaaleneha mahathaa - yogo nashta: Paranthapa. 4-2

“O Paranthapa! (a terror to all his enemies, Arjuna) This is how this Karma-Yoga was handed over to all the subsequent generations by the learned Royal-Sages. But with so much of time passing-by (Billions of years), this Karma-Yoga was lost in the world.

सएवायं मया तेऽद्य योगः प्रोक्तः पुरातनः - भक्तोऽसिमे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४-३॥

sa evaayam Mayaa the-adhya – yoga: proktha: puraathana:  
bhaktha:-asi Me sakhaa chethi - rahasyam hy-ethath-uththamam. 4-3

“I am (Bhagavaan Sri-Krishna) teaching you (Arjuna), the very same ancient Yoga (taught before to Sun god, passed on to his son Manu and then to Ikshvaaku, etc..), as you are My devotee and My good friend. This is also a Supreme Mystery.

(Bhagavaan Sri-Krishna’s teaching to Sun God, Suurya teaching to his son, etc., is a great mystery and no one can teach the mystery of Karma-Yoga from the Upanishath-s, except Bhagavaan Sri-Krishna. He did not create this Bhagavad-Gita just now, to encourage Arjuna to fight, but it is the same old Philosophy that Bhagavaan Sri-Krishna taught Billions of years back to Sun-god etc.,).

अर्जुन उवाच । अपरं भवतो जन्म - परं जन्म विवस्वतः ।

कथमेतद्विजानीयां - त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

Arjuna uvaacha = aparam bhavathoo janma - param janma Vivasvatha:  
kaTham-ethath vijaaniyaam – thvam-aadhau prokthavaan-ithi. 4-4

Arjuna asked: “Your (Lord Sri-Krishna’s) birth is much later (almost at the same time as my birth) and quite earlier is the birth of Sun God, Vivasvaan and Ikshvaaku. How am I to understand it as true that You taught this Yoga in the beginning to Sun God?”

श्री भगवानुवाच । बहूनि मे व्यतीतानि - जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि - न त्वं वेत्थ परन्तप ॥ ४-५ ॥

Sri Bhagavaan uvaacha =

bahuuni Me vyathiithaani - janmaani thava cha-Arjuna  
thaany-Aham vedha sarvaaNi - na thvam veThtha Paranthapa. 4-5

Bhagavaan Sri-Krishna said: “O Arjuna! Many of My past births have passed away and you also have taken many births. O Paranthapa! (a scorcher of his enemies, Arjuna) I know all those previous births (because Lord Sri-Krishna is the Supreme Lord, Vibhu). But you (being an individual Soul, aNu) do not know any of them (previous births).



अजोऽपिसन्नव्ययात्माभूतानामीश्वरोऽपिसन्-प्रकृतिस्वामधिष्ठाय सम्भवाम्यात्ममायया ॥४-६॥

**Aja:-api san-avyaya-aathmaa - bhuuthaanaam iiSvara:-api san prakRuthim svaam aDhishTaaya - sambhavaamy-aathma maayayaa. 4-6**  
“Inspite of My being without any Birth (Aja), and also of immutable nature (Avyaya - possessing imperishable Jnaana, Sakthi and Anandha) and also the Lord of all beings (iiSvara), yet, I am born - Incarnate on My own free-will, employing My own non-material form of SuDhdha-Sathva-PrakRuthi.

(There are many Upanishath references to establish the Supremacy of Bhagavaan Sri-Krishna, that He is Aja – one who does not take a birth due to Karma, like all other Souls. ShwethaSwathaara-Upanishat in 3-8 says that He is of Sun-like colour, and who is beyond the darkness – “ वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । ..” . Also Chandhogya-Upanishat in 1-6-6 says that the Supreme Lord Sriman-Narayana is the Golden person within the Sun“... य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते ... ”. Also, Chandhogya-Upanishat in 3-14-2 says that the Supreme Lord’s form is light, His form is Truth..., “मनोमयः प्राण शरीरोभारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यत्तोऽवाक्यनादरः ॥”).

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत - अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥



yadhaa yadhaa hi Dharmasya – glaani:-bhavathi Bhaaritha  
abhyuthThaanam-aDharmasya – thath-aathmaanam sRujaamy-Aham. 4-7

“O Bhaaritha! (Arjuna, born in the Bharatha VamSa) Whenever there happens a decline of the Vedhic Dharma and an increase of the unrighteousness, I (the Supreme Lord Sri-Krishna), Myself will decide to appear with a Divine Body, at all those times.

(The Supreme Lord, Bhagavaan Srīman-Narayana will Incarnate whenever the Vedic Dharma-s are on the decline, anywhere, anytime, on His own will, with a Divine Body of His Choice, as an animal like Sri-Varaaha, as a Human being like Sri-Raama, half-animal-half-human like Sri Lakshmi-NRusimha, or completely Divine Like Bhagavaan Sri-Krishna, at any place of His choice like AyoDhya, MaThura, Ahobilam etc...,).

परित्राणाय साधूनां विनाशाय च दुष्कृताम् - धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥४-८॥

parithraaNaaya saaDhuunaam - vinaaSaaya cha dhushkRuthaam  
Dharma samsThaapana-arThaaya - sambhavaami yuge yuge. 4-8

“For protecting the good people (Virtuous, who are completely surrendered to Me), and for destroying all the evil-doers (aDharma-varthi-s – Raakshasa-s) and for establishing the right Vedhic Dharma, I (Bhagavaan Sri-Krishna) will incarnate in every Yuga.

(The 4 Yuga-s that go in a cycle are KRutha or Sathya-Yuga, Thretha-Yuga, Dhvaapara-Yuga and Kali-Yuga. The purpose of His Incarnations is mainly to offer protection to His devotees. At the Same time, He will also wipe out all those wicked people who are opposed to such devotees and who are hurting those devotees. The destruction of the wicked is only secondary to Him, and protection of His Devotees is His Primary goal, as seen in the Supreme Lord Srīman-Narayana’s Billions of Incarnations, like Sri-Varaaha, Sri-Nara-Simha, Lord Sri-Raama-Chandhra, Bhagavaan Sri-Krishna, etc...,)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः - त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥४-९॥

janma karma cha Me dhivyam - evam yo veththi thathvatha:  
thyakthvaa dheham punarjanma - naithi Maam-ethi sa:-Arjuna. 4-9

“O Arjuna! Those devotees who know the reality as-it-is, about My (Lord Sri-Krishna’s) Divine Birth and Divine sportive-acts (liilaas, beyond the realm of Karma), will not get a rebirth after leaving their bodies and will attain Me (Salvation – Sri-VaikunTa praapthi).



(The Divine Birth of Bhagavaan Sri-Krishna is never due to any Karma, where as the birth of gods, humans. animals and plants is to go through their Karma-Phalam. All the individual Souls have to go through their Karma-Phalam for all their previous actions through their bodies, whereas Bhagavaan Sri-Krishna is not subjected to any Karma-Phalam. Bhagavaan chooses who His parents should be, where He will be incarnating and at what time, whereas the individual Souls have no such choice and are forced to take birth at a place and time as dictated by their Karma-Phalam).

वीत राग भय क्रोधा मन्मया मामुपाश्रिताः - बहवो ज्ञान तपसा पूता मद्भावमागताः ॥४-१०॥

viitha raaga bhaya kroDhaa - Manmayaa Maam-upaaSrithaa:

bahavo Jnaana thapasaa - puuthaa Math-bhaavam-aagathaa: 4-10

“Being purified by their austerities – Thapasya and Knowledge, getting rid of their attachments, fear and anger and completely absorbed in My contemplation and having Surrendered to Me, many devotees have attained My highest state (Parama-Padham).

(Many Mahaathma-s like Prahlaadha, Ambariisha, Pundariika, Annamayya, Raama-dhaasa, Miiraa-Bai, Purandhara-dhaasa, etc., attained Sri-VaikunTam by absolutely Surrendering at the Holy-Feet of the Supreme Lord Sriman-Narayana. The Process of SaraNaagathi involves Parama-



Aikaanthika-Bhakthi, like the devotion of a Pathi-Vratha to her husband, who is her only Lord and her everything, physical and Spiritual).

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् - मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥४-११॥

ye yaThaa Maam prapadhyanthe – thaam-thaThaiva bhajaamy-Aham  
Mama varthma-anuvarthanthe - manushyaa: PaarTha sarvaSa: 4-11

“O PaarTha! (PRuTha’s son Arjuna) For all the devotees who resort (Surrender) to Me in whatever way, I (Bhagavaan Sri-Krishna) reciprocate with them in the same way (as they wish). All Devotees experience My nature in many different ways of their liking.

(Many Pure Devotees experienced Bhagavaan Sri-Krishna, in this material world itself, with their own eyes and with their own senses. YaSodha and Nandha enjoyed Bhagavaan Sri-Krishna’s pastimes as a Child; Sudhaama had the fortune of being a good Friend of Bhagavaan Sri-Krishna; the most fortunate Gopika-s had the unique Bhaagyam of having Bhagavaan Sri-Krishna as their very life itself; RukmiNi, Sathyabhaama, Jaambavathi, KaaLindhi, Mithravindha, Naagnajithi, Bhadhra and LakshaNa became the Divine-Spouses of Bhagavaan Sri-Krishna; and Vidhura had Lord Sri-Krishna as his Master – his very Supreme Lord. The list is endless, Dhevaki, Vasudheva, UDhdhava and many many more. Some of those devotees in Vaatsalya-bhaava (YaSodha, Nandh etc..), some in Sakhya-bhaava (Sudhaama, Arjuna etc..), some in MaaDhurya-bhaava (Gopika-s) and some in Dhaasya-bhaava (Vidura etc..). Bhagavaan Sri-Krishna reciprocated with all of them in the same bhaava, as they approached Him with whatever bhaava they had, due to their Puurva-Janma-SukRutham).

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः - क्षिप्रं हि मानुषलोके सिद्धिर्भवति कर्मजा ॥४-१२॥

kaamkshantha: karmaNaam siDhdhim - yajantha iha devathaa:  
kshipram hi maanushe loke – siDhdhi:-bhavathi karmajaa. 4-12

“Some people worship different gods (like Indhra, Chandhra etc.. ), desiring some material benefits (Karma-Phalam) for their actions (Karmas). Success quickly happens (of getting those material benefits but not Sri-VaikunTa-Praapthi) as a result of such actions of worship (to those gods like Brahma etc...,) in this world of humans.

(Forced by their desire for quick results, most of the people worship different gods like Brahma, Indhra, Chandhra etc.., without realizing that it is Bhagavaan Sri-Krishna who is the Inner-Self of all those gods. Bhagavaan Sri-Krishna is the real enjoyer of those sacrifices, and that it is He who sanctions all their desires, as given in Bhagavad-Gita-7-22. But,

most often, people do not do exclusive worship of Bhagavaan Sri-Krishna, abandoning all attachment to Karma-Phalam. That is why almost all the people are caught in this vicious cycle of repeated Births-&-Deaths and fail to attain Salvation).

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः - तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

chaathurvarNyam Mayaa sRushtam - guNa karma vibhaagaSa:

thasya karthaaram-api Maam – viDhdhy-akartharam-avyayam. 4-13

“The system of four divisions was created by Me (Bhagavaan Sri-Krishna) according to the Guna-s (Sathva, Rajas and Thamo GuNa-s) and Karma-s people do, as appropriate for these four divisions. Even though I am (Bhagavaan Sri-Krishna) their creator, know that I am (Bhagavaan Sri-Krishna) not the agent and I am Imperishable (Avyaya).

(All Souls, beginning with the four-faced creator Brahma, to a small blade of grass, are classified as belonging to these four divisions based on their GuNa-s – Saththva, Rajas and Thamo GuNa-s. All the Universes are in-fact created, maintained and annihilated by the Supreme Lord Sriman-Narayana, who is Avyaya – the only imperishable Lord).

नमो कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा - इति मां योऽभिजानाति कर्मभिर्न सबध्यते ॥४-१४॥

na Maam karmaaNi limpanthi - na Me karma phale spRuhaa

ithi Maam ya:-abhijaanaathi – karmabhi:-na sa baDhyathe. 4-14

“All actions (such as Creation, Maintenance and Destruction etc..,) do not taint Me (Bhagavaan Sri-Krishna), as there is no desire for Me for the fruits of any and all such actions. Those devotees who understand Me (Bhagavaan Sri-Krishna) in this true perspective, will not be bound by the Karma-Phalam (they are sure to Surrender to Me and get liberated from the unending cycles of repeated Births-&-Deaths).

(An embodied Soul gets a body that is appropriate to what the Soul has to go through as Karma-Phalam. This Karma-Phalam is accrued over the past Billions of births, for which we all had attachment in all those past births and also because, the Karma-Phalam is never renounced in all those previous births. Someone born as rich or poor; born in a religious family or otherwise; etc., should not be attributed to some kind of partiality on the part of Bhagavaan Sri-Krishna. That is how it is declared in the Brahma-Suuthra-s, 2-1-34 that “Vaishamya nairguNye na saapekshathvaath“. Similar view is given in the VishNu PuraaNa also in 1-4-51 that “nimiththamaathram evaayam srujaanaam sarga karmaNi“ – that Bhagavaan Sriman-Narayana is the Operative Cause – Nimiththa-KaaraNa

only, in the creation of all beings. Therefore, the various actions of Bhagavaan Sri-Krishna – like creation, maintenance and dissolution etc., will not taint - contaminate Him in any way).

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः - कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥४-१५॥  
evam jnaathvaa kRutham karma – puurvai:-api mumukshubhi:  
kuru karmaiva thasmaath-thvam - puurvai: puurvatharam kRutham. 4-15

“Everyone has to know this (as mentioned earlier) that even in ancient times, all the devotees aspiring for Liberation (from the repeated cycles of Births-&-Deaths) practiced Karma-Yoga. Therefore, you too (Arjuna), do your duty (practice Karma-Yoga) as all your fore-fathers did in the past.

किंकर्मकिमकर्मेतिकवयोऽप्यत्रमोहिताः-तत्तेकर्मप्रवक्ष्यामियज्ज्ञात्वामोक्षयसेऽशुभात् ॥४-१६॥  
kim karma kim akarmethi – kavaya:-apy-athra mohithaa:  
thath-the karma pravakshyaami - yajjnaathvaa mokshyase-aSubhaath.4-16

“Even the very intelligent people are confused about what is action (Karma-Yoga, to be practiced for Liberation) and what is inaction (the not-doing of action – Knowledge about the true nature of the Self – Jnaana-Yoga). I (Bhagavaan Sri-Krishna), will declare to you (Arjuna) that specific Karma-Yoga (actions conducive for Liberation), knowing which you will be liberated from all inauspiciousness (the bondage of transmigration from one body to another, Billions of times).

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यंच विकर्मणः - अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४-१७॥  
karmaNo hy-api boDhdhavyam - boDhdhavyam cha vikarmaNa:  
akarmaNascha boDhdhavyam - gahanaa karmaNo gathi: 4-17

“There are three things that should be known (understood) - what Karma - action is, what Vikarma - action in varied forms is (Nithya, Naimiththika and Kaamyas karmas - obligatory, occasional and desire-motivated actions) and what is Akarma - inaction (Knowledge of the Self – Jnaana-Yoga). How Karma-Yoga works is very mysterious.

(Our Scriptures always declared that we all should try to achieve only one thing – Liberation from the repeated cycles of Births-&-Deaths. The same was mentioned in Bhagavad-Gita 2-41 that “the Firm mind is one-pointed“.

There is nothing superior to Sri-VaikunTa-Praapthi. Reaching that Sri-VaikunTam, also called Parama-Padham, the Soul will never return to this material world, which is temporary and full of misery. If the Soul attains any world other than Sri-VaikunTam, be it Swarga-Loka, or even Brahma-Loka – the highest place in this Material world - PrakRuthi, the Soul will

certainly return to this world of mortals, and accepts a body again and again, and goes through the same unending cycles of Births-&-Deaths, as said in Bhagavad-Gita, 8-16).

कर्मण्यकर्म यः पश्येदकर्मणिच कर्म यः - स बुद्धिमान्मनुष्येषु सयुक्तः कृत्स्नकर्मकृत् ॥४-१८॥

karmaNy-akarma ya: paSyeth - akarmaNi cha karma ya:

sa buDhdhimaan manushyeshu - sa yuktha: kRuthsna karmakRuth. 4-18

“Among all the people, only that person is considered as intelligent, who can see action (Karma-Yoga) in inaction (Knowledge of the Self and the Super-Self – Jnaana-Yoga) and also inaction (Jnaana-Yoga) in action (Karma-Yoga). Only that person is the most deserving one for Liberation. That person is the Only one who carried out what all has to be done (as given in the Vedha-s, Upanishath-s and other Scriptures).

(We all must realize that action – Karma-Yoga, as true Knowledge of the Self and the Supreme Lord Sriman-Narayana, who is the Anthryaami of all the beings and that true Knowledge alone is action. At that stage of realization, we will be automatically resorting to SaraNaagathi – Surrendering at the Lotus-Feet of Bhagavaan Sri-Krishna. Those Mahaathma-s - the most merciful Aachaarya-s performing SaraNaagathi, will make us eligible for Liberation from the repeated cycles of Births-&-Deaths. Then only we are guaranteed Sri-VaikunTa-praapthi. Bhagavaan Sri-Krishna Himself gave this promise in Bhagavad-Gita, 18-65 - “Let there be no doubt about this Eternal Truth”).

यस्यसर्वेसमारम्भाः कामसङ्कल्प वर्जिताः - ज्ञानाग्नि दग्धकर्माणं तमाहुः पण्डितंबुधाः ॥४-१९॥

yasya sarve samarambhaa: - kaama sankalpa varjithaa:

Jnaanaagni dhagDha karmaaNam – thamaahu: panditham buDhaa: 4-19

“The intelligent people will consider only that person as a learned one, whose undertakings are completely devoid of any desire, free from any delusion (who will not misidentify body as Soul) and whose actions are all purified in the fire of knowledge.

(Whenever a person misidentifies the Soul with the Material Nature – PrakRuthi and its GuNa-s, it is Sankalpa. That is why Sankalpa-thyaagam is a must for all spiritual aspirants, and all Nithya, Naimiththika and Kaamyas-Karma-s, are done as an offering to the Supreme Lord Sriman-Narayana / Bhagavaan Sri-Krishna, for His own Pleasure).

त्यक्त्वाकर्मफलासङ्गंनित्यतृप्तोनिराश्रयः - कर्मण्यभिप्रवृत्तोऽपिनैवकिञ्चित्करोतिसः ॥४-२०॥

thyakthvaa karma phalaasangam - nithya thRuptho niraaSraya:  
karmaNy-abhi pravRuththa:-api - naiva kinchith karothe sa: 4-20

“A learned person should renounce all attachments to the fruits of all actions (karma-phala-thyaagam), should always be content with the Self (and the Supreme Lord), should not depend on anyone for anything (Except on Bhagavaan Sri-Krishna) and should consider that we are not doing anything even though we are doing everything that we are expected to do – Mandatory, Occasional and desire-motivated actions).

निराशीर्यत चित्तात्मा त्यक्त सर्वपरिग्रहः - शारीरं केवलंकर्म कुर्वन्नाप्नोति किल्बिषम् ॥४-२१॥

niraaSii:-yatha chiththa-aathmaa - thyaktha sarva parigraha:  
Saariiram kevalam karma – kurvan-na-aapnothi kilbisham. 4-21

“That person alone will not incur any sin, who is free from any and all desires, whose intellect and mind are always under control, who had given up the ownership of all material possessions (both Chethana and achethana-s - be it the family members like the spouse, children etc..., or cars, money, house, farm-land, gold, jewelry, etc...,) and who does only those absolutely needed actions, to keep the body alive (until death – till the call comes from Bhagavaan Sri-Krishna, to go to Sri-VaikunTam).

यदृच्छालाभ सन्तुष्टो द्वन्द्वातीतोविमत्सरः - समःसिद्धावसिद्धौच कृत्वापिननिबध्यते ॥४-२२॥

yadhRuChchaa laabha santhushto - dhvandhva-athiitho vimathsara:  
sama: siDhdhaavasiddhau cha - kRuthvaapi na nibaDhyathe. 4-22

“Anyone who is happy with what comes our way by the will of Bhagavaan Sri-Krishna, raising above the pairs of opposites (pain-pleasure, heat-cold, honor-dishonor etc...), free from any form of jealousy and being even-minded in success-and-failure, is not bound to this material world by any Karma-Phalam, even though that person is doing all the Karma-s.

(Nithya and Naimiththika Karma-s – mandatory and occasional duties, like thri-kaala-SanDhyaa-Vandhanam, PithRu-tharpaNam on Amaavaasya, SankramaNa days, etc., must be done by all people, even after doing SaraNaagathi. Such Karma-s must be performed, as it is the law – Bhagavaan Sri-Krishna’s Aajna, laid down by Himself, in the Vedhic Scriptures. Bhagavaan Sri-Krishna did all the Nithya-Karma-s, even though He is not obligated to do anything and is not expecting any Karma-Phalam).

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः - यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥४-२३॥

gatha sangasya mukthasya - Jnaana-avasThitha chethasa:  
yajnaaya-aacharatha: karma - samagram praviliyathe. 4-23

“All Karma-s in the form of obstructing sins from time immemorial, are entirely destroyed only for that person, whose attachments are



relinquished, who is free from all bondages of samsaara, whose mind is well established in the knowledge of the Supreme-Self, and who offers all Karma-Phalam to the Supreme Lord Sri-Krishna.



(The 3 Great Aachaarya-s – Sri Sankara, Sri Raamaanuja and Sri MaDhva)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् - ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥४-२४॥

**BrahmaarpaNam Brahma havi: - Brahma-Agnau BrahmaNaa hutham  
Brahmaiva thena ganthavyam - Brahma karma samaaDhinaa. 4-24**

“Brahman (Bhagavaan Sri-Krishna) is the instrument for the offering (oblation / Havis, offered in a sacrifice). Brahman is the actual offering. By Brahman is the offering (havis) offered into the Fire of Brahman. Brahman alone is to be reached by the person who surrenders all his actions (as part of Karma-Yoga) to that Brahman (Bhagavaan Sri-Krishna).

(The agent who is offering the oblation is the Para-Brahman, with the instrument which is Para-Brahman, the oblation itself is Para-Brahman, into the fire of Para-Brahman, to reach that Para-Brahman, by one who meditates on the Para-Brahman. That Supreme Lord Sri-Krishna is the Para-Brahman Himself, to be realized through all the actions).

दैवमेवापरे यज्ञं योगिनः पर्युपासते - ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥४-२५॥

**dhaivam-eva-apare Yajnam - yogina: pary-upaasathe  
brahmaagnaavapare Yajnam – Yajnaiva-upajuhvathi. 4-25**

“Some practioners of Karma-Yoga tend to do the sacrifices relating to some gods only. Others do all sacrifices, as part of Karma-Yoga, as an offering to the Para-Brahman, the Supreme Lord Sri-Krishna (as an oblation in that sacrifice), in the fire of Para-Brahman.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति - शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥४-२६॥

**Srothra-aadhiin indhriyaaNy-anye – samyama-Agnishu juhvathi**  
**Sabdha-aadhiin vishayaan-anya – indhriya-Agnishu juhvathi. 4-26**

“Others (Karma-Yogi-s) offer the sense-organs (Skin, eyes, ears, tongue, nose – thvak, chakshu, Srothra, jihva, ghraaNa-s) as an offering in the fire of sense-control. Some others offer as an offering all sense-objects (such as sound, touch, sight, taste, smell – Sabdha, sparSa, ruupa, rasa, ganDha-s) into the fires of their sense-organs (only to get rid of any and all attachment to all the sense-objects by all the sense-organs).

सर्वाणीन्द्रिय कर्माणि प्राणकर्माणि चापरे – आत्मसंयम योगाग्नौ जुह्वति ज्ञान दीपिते ॥४-२७॥

**sarvaaNi-indhriya karmaaNi - praaNa karmaaNi cha-apare**  
**aathma samyama Yogaagnau - juhvathi Jnaana dhiipithe. 4-27**

“Some Karma-Yogi-s offer all the functions of the senses and the activities of the PraaNa breath, as aahuthi (oblations) into the yogic fire of mind-control as ignited by the Knowledge of the Self (will not allow the mind to be carried away by the senses).

द्रव्य यज्ञास्तपोयज्ञा योग यज्ञास्तथापरे - स्वाध्याय ज्ञान यज्ञाश्च यतयः संशित व्रताः ॥४-२८॥

**dhravya Yajnaa:-thapo Yajnaa - Yoga Yajnaa:-thaThaa-apare**  
**svaaDhyaaya Jnaana YajnaaScha - yathaya: samSritha vrathaa:4-28**

“Some other Yogi-s, who have self-control and a firm resolve, do practice renouncing the material objects (all objects for a luxurious living are renounced and only such objects needed for a bare minimum living are retained), or Yogic practices (like bathing in sacred rivers and visiting holy places) or the Yoga itself. Some others offer as sacrifice their self-study of Scriptures and knowledge of the Soul and the Super-Soul.

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे - प्राणापान गती रुद्ध्वा प्राणायाम परायणाः ॥४-२९॥

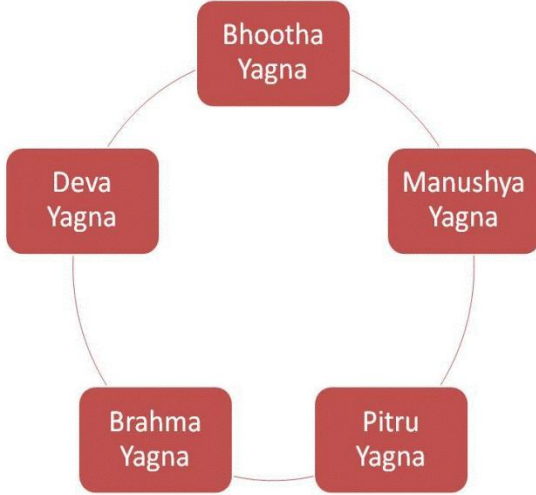
**apaane juhvathi praaNam – praaNe-apaanam thaThaa-apare**  
**praaNa-apaana gathii ruDhdhvaa - praaNaayaama paraayaNaa: 4-29**

“Some Yogic practitioners sacrifice the incoming breath in the outgoing breath. Some others do the other way (sacrifice the outgoing breath in the incoming breath). Some others practice PraaNaayaama (breath-control in a religious way) - stop both incoming and outgoing-breath (Kumbhakam) and sacrifice both of them (to remain in SamaaDhi).

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति - सर्वेऽप्येते यज्ञ विदो यज्ञ क्षपित कल्मषाः ॥४-३०॥

apare niyatha-aahaaraa: - praaNaan praaNeshu juhvathi  
sarve-apy-ethe Yajna vidho - Yajna kshapitha kalmashaa: 4-30

“Others engaged in Karma-Yoga, with highly restricted food habits (practicing aahaara- niyamam with Anna-SuDhdi), sacrifice the incoming breath in itself. All these are knowledgeable about these sacrifices and eradicate their sins through the Yajna-s.



(Pancha-Mahaa-Yajnas are recommended for all religious people – Dheva-Yajna - propitiating the gods with fire-ceremonies; PithRu-Yajna – pleasing the departed ancestors by doing TharpaNa-s, panda-pradhaana etc.,; Manushya-Yajna – serving the fellow human beings by feeding the guests, the poor and the destitute; Bhuutha-Yajna - feeding other living entities like cows and birds etc.,; and Brahma-Yajna – pleasing the Supreme Lord Sriman-Narayana by chanting the Vedha-manthra-s).

यज्ञशिष्टामृतभुजो यान्तिब्रह्मसनातनम् - नायंलोकोऽस्त्ययज्ञस्य कुतोऽन्यःकुरुसत्तम ॥४-३१॥

yajna Sishta-amRutha bhujo - yaanthi Brahma sanaathanam  
naayam loka:-asthy-ayajnasya – kutha:-anya: Kurusaththama. 4-31

“O Kuru-saththama! (the best among the Kurus, Arjuna) Those Karma-Yogi-s, who do the Pancha-Mahaa-Yajna-s and eat the remnants of Yajna-s only (prasaadham which is like amrutham, the celestial nectar) as their daily food, will attain that eternal Para-Brahman (Bhagavaan Sri-Krishna).

This world is not for them who do not perform their ordained karmas (Nithya and Naimiththika Karma-s - ordained duties like SanDhya-vandhana, Pancha-Yajnas and occasional duties like tharpaNam etc.,) and why talk about the benefits in the other worlds (i.e., they will not even be eligible for Swargam or Brahma-lokam etc., so why talk about VaikunTam - certainly not eligible for Salvation).

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे - कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥४-३२॥

evam bahuviDhaa Yajnaa - vithathaa BrahmaNo mukhe

karmajaan viDhdhi thaana sarvaan - evam jnaathvaa vimokshyase. 4-32

“So many different sacrifices (of Karma-Yoga) are there for a person to have a vision of that Para-Brahma, the Supreme Lord Sri-Krishna. All these Yajna-s are possible only through Karma-Yoga and realizing this, a person is freed from transmigration (freed from the Samsara-banDhanas, leading to the release from repeated Births-&-Deaths).

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानं यज्ञः परन्तप - सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥४-३३॥

Sreyaan dhravyamayaath Yajnaath - Jnaana Yajna: Paranthapa

sarvam karma-akhilam PaarTha - Jnaane parisamaapyathe. 4-33

“The knowledge portion of these Karma-Yoga practices is much superior to the sacrifices with material component of the Yajna-s, O Paranthapa! (one who is a terror to his enemies, Arjuna). All forms of Karma-Yoga and everything else, only culminates in the Knowledge (of Bhagavaan Sri-Krishna), O PaarTha! (Arjuna, Prutha’s son).

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया - उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥४-३४॥

thath -viDhdhi praNipaathena – paripraSnena sevayaa

upadheksyanthi the Jnaanam – Jnaanina:-thaththva dharSina: 4-34

“Obtain this knowledge (about the Self and the Supreme-Self – Bhagavaan Sri-Krishna) by prostrating to the Aachaarya and asking questions (with humility, and at the appropriate time) and by rendering service to the Aachaarya. Those learned Aachaarya-s, who realized the Truth (about the true nature of the Self and Bhagavaan Sri-Krishna), will impart that Knowledge to you by way of UpadheSam.





(Manthram and manthra-arTham - the meaning of the Manthra that guarantees Salvation to all of us - the baDhdha-jiivaathma-s – the Souls that are bound by our Karma, should be obtained as UpadheSam from an Aachaarya, who obtained the same from His Aachaarya, and it goes on and on all the way upto the Supreme Lord Sriman-Narayana. That way a seeker of Salvation will establish a connection through the Aachaarya-Parampara, all the way to the Supreme Lord Sriman-Narayana. That is the reason why, Bhagavaan Sriman-Narayana, in His incarnations as Sri-Rama and Sri-Krishna, accepted the Aachaarya-s as His Guru-s - Sri Vasishtha and Sri Viswaamithra in Sri-Raama-Avathaara and Sri Saandhiipani in Sri Krishna-Avathaara. Lord Sri Rama and Sri Krishna also served Their respective Aachaarya-s, gave Guru-dhakshiNa etc..., and showed by example, the need to obtain Manthra-UpadheSam from an Aachaarya).

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव - येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥४-३५॥

yath-jnaathvaa na puna:-moham - evam yaasyasi Paandava  
yena bhuuthaanY-aSesheNa – dhrakshyasya-aathmany-aTho mayi. 4-35

“O Paandava! (King Paandu’s son, Arjuna) If you acquire this Jnaana (knowledge), you will not fall into this Maaya (delusion). By that Jnaana, you will be able to see all the Souls (not even a single Soul left out, realizing that the Soul is having Jnaana as its essence) in yourself and also in Me (Bhagavaan Sri-Krishna), after seeing in yourself.



(Maaya – delusion, is mistaking the body as the Self and this leads to the concept of I and Mine. This forces us to enjoy the Karma-Phalam, which leads to repeated cycles of Births-&Deaths. All Souls are the same, and they do not have any Name, Form, Caste or Gender, whether they are in the bodies of a god, or a human being or an animal or a tree. Similar teachings are found in Mundaka-Upanishat 3-1-3 that the wise attain the ultimate equality, by erasing good and bad and understanding the blemishless – “  
..... तदा विद्वान् पुण्यपापे विधूयनिरञ्जनः परमं साम्यमुपैति “....) .

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः - सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥४-३६॥

api chedhasi paapebhya: - sarvebhya: paapa-kRuth-thama:  
sarvam Jnaana plavenaiva - vRujinam santharishyasi. 4-36

“Even if someone were to be the most sinful of all the sinners, that person will still cross over all those sins with the help of this boat of Jnaana alone.



(Everyone can cross this Samsaara-Saagara with the help of a boat called Knowledge of the Soul and the Supreme-Soul ( Bhagavaan Sri-Krishna). Jnaana is the boat to cross the Ocean of all sins. One of the most sinful persons – SiSupaala. got Salvation after realizing in his last moments that Bhagavaan Sri-Krishna is the same Supreme Lord Sriman-Narayana – “ ..kshaNam adhbhutha Krishna ruupa dharSii....”).

यथैधांसिसमिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन - ज्ञानाग्निःसर्वकर्माणिभस्मसात्कुरुतेतथा ॥४-३७॥

yaThaiDhaamsi samiDhdha:-Agni: - bhasmasaath kuruthe-Arjuna  
Jnaana-Agni: sarva karmaaNi - bhasmasaath kuruthe thaThaa. 4-37

“O Arjuna! Just as a raging fire can reduce all the firewood into ashes, Jnaana - the fire of Knowledge, can wipe out all our Karma (all Karma-Phalam we accumulated over the past Billions of lives and the Sanchitha-Karma we have to go through in the next Millions of lives, will be reduced

to ashes by Jnaana of the Supreme-Self, the Supreme Lord, Bhagavaan Sri-Krishna, when we do SaraNaagathi through an Aachaarya).

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते - तत्स्वयं योग संसिद्धः कालेनात्मनि विन्दति ॥४-३८॥

**nahi Jnaanena sadhRuSam - pavithram-ihā vidhyathe  
thath-svayam Yoga samsiDhdha: - kaalena-aathmani vindhathi. 4-38**

“Certainly, there is no pure entity equal to this Jnaana in this world (Knowledge of the Soul and the Supreme-Soul is pure like Fire). That person who becomes perfect in this Karma-Yoga, will automatically acquire this Jnaana, from within, in due course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः - ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥४-३९॥

**SraDhdhaavaan-labhathe Jnaanam – thath-para: samyatha-indhriya:  
Jnaanam labDhvaa paraam Saanthim – achireNa-aDhi-gaChchathi. 4-39**

“That person who is endowed with faith and who is intent on the Jnaana (with a focused mind on Karma-Yoga) and who maintains a strict sense-control, will obtain that mature Knowledge called Jnaana. Having obtained that Jnaana, that person attains the supreme peace, in no time (will reach Parama-Padham – Sri-VaikunTam).

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति - नायं लोकोऽस्ति नपरो नसुखं संशयात्मनः ॥४-४०॥

**ajnaScha-aSraDhdhaDhaanaScha – samSayaathmaa vinaSyathi  
naayam loka:-asthi na paro - na sukhām samSayaathmana: 4-40**

“The ignorant (without Knowledge) and the faithless (possessing Knowledge but not practicing Dharma), who is always doubting (full of doubts on the Knowledge obtained), will perish. For the one who is always doubting the Vedic scriptures, there is neither worldly pleasure (first 3 PurushaarTha-s - Dharma, ArTha and Kaama) nor Salvation (4<sup>th</sup> PurushaarTha – Moksha - Sri-VaikunTha-praapthi) nor any happiness.

योगसंन्यस्त कर्माणं ज्ञान सञ्छिन्न संशयम् - आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४-४१॥

**Yoga samnyastha karmaaNam - Jnaana saChchinna samSayam  
aathmavantham na karmaaNi - nibaDhnanthi Dhananjaya. 4-41**

“O Dhananjaya! (Arjuna, who conquered all the wealth) Actions do not bind that person to Samsaara, whose doubts are all dispelled through Jnaana and who renounced all actions (Karma-Phalam) through the practice of true Karma-Yoga, and such a person will have a steadfast mind.

**(It is the Sanchitha-Karma, accumulated over the past Billions of lives, that binds all of us to this Samsaara. That person who renounces the Karma-**

Phalam, through the perfect practice of Karma-Yoga, is not bound by all actions done now and the past Karma-Phalam can also be wiped out by doing SaraNaagathi through an Aachaarya).

तस्मादज्ञान सम्भूतं हृत्स्थं ज्ञानासिनात्मनः - छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४-४२॥  
thasmaath-aJnaana sambhuutham - hRuthsTham Jnaana-asinaa-aathmana:  
Chiththvainam samSayam yogam - aathishTa-uththishTa Bhaaratha 4-42

“O Bhaaratha! (Arjuna, the great person born in Bharatha-VamSa) Cut off all your doubts (in the matter of Soul and the Supreme-Soul – Bhagavaan Sri-Krishna) you have in your heart, due to ignorance, with this sword of Jnaana (Knowledge). Practice this Karma-Yoga, realizing the true nature of the Soul and get ready for the battle (that is here, right in front of you – to fight for a justified cause is your Kahsthriya-Dharma).

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे  
ज्ञान-कर्म-संन्यास योगो नाम चतुर्थोऽध्यायः ॥४॥

ithi Srimath Bhagavadh-Giithaasu Upanishathsu Brahma vidhyaayaam  
Yoga Saasthre Sri Krishna-Arjuna samvaadhe Jnaana-Karma-Samnyaasa  
Yogo naama chathurTha:-aDhyaaya: 4

Thus ends the Fourth Chapter named Jnaana-Karma-Samnyaasa-Yoga, in the Upanishath named Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri-Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ पञ्चमोऽध्यायः । संन्यास - योगः  
**Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa**  
**Chapter - 5: Samnyaasa - Yoga:**

अर्जुन उवाच । संन्यासं कर्मणां कृष्ण - पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं - तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

**Arjuna uvaacha =**

**samnyaasam karmaNaam Krishna – puna:-Yogam cha Samsasi**  
**yath-Sreya ethayo:-ekam – thanme bruuhi suniSchitham. 5-1**

Arjuna asked: “O Bhagavaan Sri-Krishna! You glorify the renunciation of all actions (Jnaana-Yoga) and again You praise the performance of all actions (Karma-Yoga, which is independent of Jnaana-Yoga). Please tell me, as You see it best, which one of these two (Jnaana-Yoga OR Karma-Yoga) is the most commendable one”.

श्री भगवानुवाच । संन्यासः कर्म योगश्च - निःश्रेयसकरावुभौ ।  
तयोस्तु कर्म संन्यासात्कर्म योगो विशिष्यते ॥ ५-२ ॥

**Sri Bhagavaan uvaacha =**

**samnyaasa: Karma YogaScha – ni:Sreyasakaraavubhau**  
**thayosthu karma samnyaasaath – Karma Yogo viSishyathe. 5-2**

Bhagavaan Sri-Krishna said: “Both Yoga-s - renunciation of all actions (Jnaana-Yoga) and also the performance of all actions (Karma-Yoga), will lead a person to the highest state of Excellence. But, of these two Yoga-s mentioned above, Karma-Yoga is certainly better than the renunciation of all actions (Jnaana-Yoga).

ज्ञेयः स नित्य संन्यासी यो न द्वेष्टि न काङ्क्षति - निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

**jneya: sa nithya samnyaasii – yo na dhveshti na kaankshathi**  
**nirdhvandho hi mahaabaaho – sukham banDhaath pramuchyathe. 5-3**

“O mighty armed Arjuna! That Karma-Yogi, who neither hates nor desires and who is beyond the dualities (pairs of opposites – pleasure-pain, happiness-distress, hot-cold, praise-censure etc..), is said to be recognized as ever-renounced (devoted to Jnaana-Yoga). That person is easily set to be freed from all bondages (Samsaara-bandhana-s, that lead to transmigration of the Soul through repeated cycles of Births-&-Deaths).



साङ्ख्ययोगौपृथग्बालाःप्रवदन्तिनपण्डिताः-एकमप्यास्थितः सम्यग्भयोर्विन्दतेफलम् ॥५-४॥

saankhya yogau pRuThak baalaa: - pravadhanthi na pandithaa:  
ekam-apy-aasThitha: samyak – ubhayo:-vindhathe phalam. 5-4

“It is only the ignorant children (not skilled in Yoga), but not the learned, who speak of Saankhya (Jnaana-Yoga) and Yoga (Karma-Yoga) as two separate entities giving different results. A person who is firmly established in one of the above two (Karma-Yoga or Jnaana-Yoga), will certainly get the fruits of practicing both the Yoga-s.



(Karma and Jnaana Yoga expert, Janaka did Kanya-dhaanam to Sri-Raama)

यत्साङ्ख्यैःप्राप्यतेस्थानंतद्योगैरपिगम्यते-एकंसाङ्ख्यं च योगं च यःपश्यतिसपश्यति ॥५-५॥

yath-saankhyai: praapyathe sThaanam – thath-yogai:-api gamyathe  
ekam saankhyam cha yogam cha – ya: paSyathi sa paSyathi. 5-5

“That particular state of Realization (of the Supreme Lord Srīman-Narayana) reached by those practicing Jnaana-Yoga (Saankhya-Yoga), the same state is also attained by the Yogi-s (practicing Karma-Yoga). That person alone is a learned one who can see that Jnaana-Yoga (Saankhya) and Karma-Yoga (Yoga) are one and the same (the paths are different, but the end result – Realization of Bhagavaan Sri-Krishna, is the same whichever path a saadhaka – the ardent devotee chooses to practice).

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः - योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥५-६॥

samnyaasasthu mahaa-baaho – dhu:kham-aapthum ayogatha:  
yoga yuktho muni:-Brahma – na-chireNa-aDhigaChchathi. 5-6

“O mighty-armed Arjuna! Renunciation (practicing Jnaana-Yoga alone) is very difficult for that person who is not adhering to Karma-Yoga. The meditating sage, practicing the Karma-Yoga (also called Muni), will realize the Para-Brahman soon (will Realize the Supreme Lord Srīman-Narayana, without any delay by engaging in the Karma-Yoga).



(God-Realization is easy for a Karma-Yogi. But that sage who follows only Jnaana-Yoga, will complete the Jnaana-Yoga with very great difficulty and that is why, God-Realization takes a very long time, may even take many births, through Jnaana-Yoga).

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः - सर्वभूतात्म भूतात्मा कुर्वन्नपिनलिप्यते ॥५-७॥

yoga yuktho viSuDhdha-aathmaa – vijitha-aathmaa jithendhriya:  
sarva bhuutha-aathma bhuutha-aathmaa – kurvan-api na lipyathe. 5-7

“One who follows Karma-Yoga, who is pure in mind, who conquered the mind and all the senses (Jnaana and Karma-indhriyas – organs of knowledge and action) and whose Self has become the Self of all beings (realizing that all Souls are of the same nature - Knowledge), is not tainted by any karma (karma-s are not an obstruction for God-Realization), even though that person is indulged in doing all karma-s.

(A Yogi does all the actions prescribed in the Vedhic Scriptures, as part of Karma-Yoga, only to please the Supreme Lord Sriman-Narayana. And these actions are done, with strict sense-control and without any attachment to the Karma-Phalam. That Yogi finds his Soul is very similar to all other Souls, be they in the bodies of gods, humans, animals or trees - the 4 ways a Soul will get a body to go through the Karma-Phalam).

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् -

पश्यञ्शृण्वन्स्पृशन्निघ्नन्श्रन्नाच्छन्स्वपञ्चसन् ॥५-८॥

naiva kinchith karomi-ithi – yuktho manyetha thatthvavith  
paSyana-SRuNvan-spRuSan-jighran – aSnan-gaChchan-svapan-Svasan. 5-8

“That person who knows the truth (God-Realized person), devoted to (immersed in) Karma-Yoga, should always think: “I am Not doing anything at all“, even though he is seeing, hearing, touching, smelling, eating, moving, sleeping and breathing.

(A God-realized person knows that it is only the senses, both Jnaana-Indhriyas – skin, eyes, ears, tongue and nose, and Karma-Indhriyas – mouth, hands, feet, excretory and reproductive organs, that are doing their job, while seeing, eating, etc..., and the Soul will not be bound by these actions, as that Yogi is not interested in the Karma-Phalam).

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि - इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥५-९॥

pralapan-visRujan-gRuhnan – unmishan-nimishan-api  
indhriyaaNi-indhriyaarTheshu – varthantha ithi Dhaarayan. 5-9

“A Karma-Yogi thinks that he / she is not doing anything, even though he /

she is doing everything - like speaking, discharging (giving up), grasping, opening the eyes and closing the eyes etc., . A true Karma-Yogi is always with such a mind-set that the sense-organs are the ones that are operating among the sense-objects.

(The five Jnaana-Indhriyaas – skin, eyes, ears, tongue, nose and the five Karma-Indhriyas – mouth, hands, feet, excretory and the genitals, along with their respective vital currents – PraaNa-s, are operating among their own sense-objects respectively, when all actions are happening at their own pace, and let us do KarthRuthva-thyaaga).

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः - लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥५-१०॥

brahmaNy-aaDhaaya karmaaNi – sangam thyakthvaa karothe ya:

lipyathe na sa paapena – padhma pathram-iva-ambhasaa. 5-10

“The true Karma-Yogi, who does everything without any attachment to the Karma-Phalam, ascribing all karmas to Brahman (the PrakRuthi, material nature) is not affected by any sin, similar to a lotus-leaf that is untouched by water (even though the lotus leaf is always in water, it just rolls down, but does not stick to the leaf anytime).



(in this context, Brahman is to be understood as PrakRuthi, as explained in 14-3 as “mama yoni:-mahath Brahma ....“. A Realized Soul is aware that he / she will not be contaminated with any sin, since he / she is not identifying the Soul with the body. It is always the body that is made up of the 5 elements of PrakRuthi and the Soul is independent of PrakRuthi, similar to

a lotus-leaf that is always in water, but any amount of water poured on it, will only roll down, but never sticks to that lotus-leaf).

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि - योगिनः कर्मकुर्वन्ति सङ्गं त्यक्त्वात्म शुद्धये ॥५-११॥

kaayena manasaa buDhdhyaa – kevalai:-indhriyai:-api

yogina: karma kurvanthi – sangam thyakthvaa-aathma suDhdhaye. 5-11

“A true Karma-Yogi does all actions with the body, mind, intellect and the senses, renouncing all attachment to the Karma-Phalam and free from any feeling of I and Mine. All such actions are done only for the purification of the Soul, and to wipe out all sins that resulted from the previous Karma-s done in the past Millions of lives.

युक्तः कर्म फलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् –

अयुक्तः काम कारेण फले सक्तो निबध्यते ॥५-१२॥

yuktha: karma-phalam thyakthvaa – Saanthim-aapnothi naishTikiim

ayuktha: kaama kaareNa – phale saktho nibaDhyathe. 5-12

“A true Karma-Yogi (whose goal is to attain Liberation), renouncing all Karma-Phalam (the fruits of all actions) attains ever-lasting peace (of experiencing Bhagavath-anubhavam of Sri-Krishna in Parama-padham, after leaving this body). But, anyone engrossed with material objects (not a Karma-Yogi), who is attached to the Karma-Phalam, does all actions impelled by desires, and is bound to the material world – samsaara (with unending and repeated cycles of Births-&-Deaths).

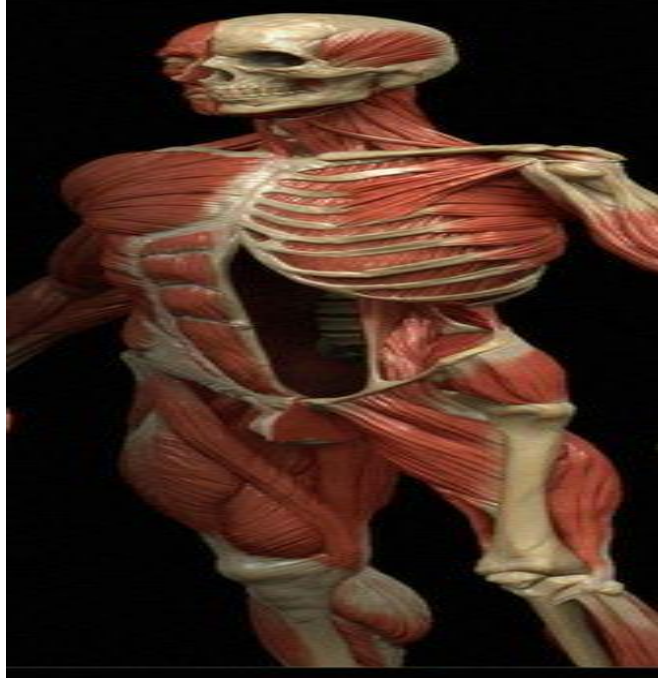
(The Yogi does all actions, without attachment to Karma-Phalam, to free the Soul from Samsaara and gets Liberation from the endless cycles of repeated Births-&-Deaths. But, the unsteady person does all actions, with full attachment to the Karma-Phalam that is resulting in bondage, ending up in endless cycles of repeated Births-&-Deaths).

सर्व कर्माणि मनसा संन्यस्यास्ते सुखं वशी - नव द्वारे पुरे देही नैव कुर्वन्न कारयन् ॥५-१३॥

sarva karmaaNi manasaa – samnyasya-aasthe sukham vaSii

nava dhvaare pure dhehii – naiva kurvan na kaarayan. 5-13

“The Soul can live happily (experiencing Bhagavaan Sri-Krishna as the Anthraathma) inside any body (of a god, human, animal or a plant), with a clear mental disposition (devoid of any attachment) that all actions (done by the senses) are belonging to the body – the city of nine gates. Such a Soul will not be acting or allow the body to act.



(To go through the Karma-Phalam, this Soul is in the body - a city with 9 entrances or gates – 2 eyes, 2 nostrils, 2 ears, 1 mouth, 1 genitals and 1 excretory openings. All our bodies with these nine gates, are filled with some air, blood, bones, flesh, urine and feces, and is nicely zipped-up in a smooth leather bag - skin. This body is not at all a perfect place to be for the Pure Soul, whose essential nature is Jnaana - Knowledge).

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः - न कर्म फल संयोगं स्वभावस्तु प्रवर्तते ॥५-१४॥

na karthRuthvam na karmaaNi – lokasya sRujathi prabhu:

na karma phala samyogam- svabhaavasthu pravarthathe. 5-14

“Such a Soul, the Lord of the body (in a liberated state of mind, while still in the body), will not be the Kartha, Karma or Kriya (does not create or be an agency – Kartha, or the actions done - Karma or doing the actions – Kriya). So, there is no attachment to the Karma-Phalam, in relation to the world of the Souls. Ultimately, it is only the inherent tendencies (swabhaava - very very subtle impressions called Vaasana-s, from the past Millions of lives and from time immemorial) that do all these actions.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः - अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५-१५॥

naadhaththe kasyachith paapam – na chaiva sukRutham vibhu:

ajnaanena-aavRutham jnaanam – thena muhyanthi janthava: 5-15

“The all-pervading Soul neither carries the sin (sorrows as a result of sinful actions), nor wipes out the punya (happiness due to positive actions) of anyone else. Because our Jnaana (Knowledge) is covered by ignorance

due to our past Karma-s, and all beings are completely deluded (mistaking body as Soul and caught up in Samsaara).

(This Soul is all-pervading, not limited to any particular area or space, and can accept the body of a god or human being or an animal or a plant / tree. A Soul cannot remove the suffering of another person like his / her son or daughter, nor can the Soul take away the happiness of another person whom this body hates. Because the Knowledge is enveloped by ignorance, due to the accumulated Karma-s from the past Millions of lives over the past Trillions of years, each of us are deluded by the false notion that the body is the Soul. What do we mean when we say – I am angry with you – the body or the Soul ? Who is that I that is angry with and who is that you with whom that I is angry with ? Both words I & You are simply two bodies only, but not the two Souls).

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः - तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५-१६॥

jnaanena thu thath-ajnaanam – yeshaam naaSitham-aathmana:  
theshaam-Aadhithyavath jnaanam – prakaaSayathi thath-param. 5-16

“But for those people whose ignorance (nescience, due to past Karma-Phalam) is destroyed by the knowledge of the Soul, that knowledge (Jnaana) which is supreme, shines like a bright Sun (reveals everything and removes all delusion about misidentifying the body as the Soul).

(our Knowledge is in a contracted state (Jnaana-samkocha) when the Soul is bound to a body in this Samsaara, due to the past Karma-s. The same Knowledge is in an expanded state when Moksha – Liberation is attained. In Liberated state, the Soul has two forms of Knowledge – Dharmi-Jnaana, which is Self-awareness, and Dharma-Bhuutha-Jnaana, which is the awareness of all objects other than itself. It is Dharma-Bhuutha-Jnaana that is contracted by ignorance in a bound state and the same Dharma-Bhuutha Jnaana, in a completely expanded state after Liberation in Sri-VaikunTam – Parama-Padham).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः - गच्छन्त्यपुनरावृत्तिं ज्ञान निर्धूत कल्मषाः ॥५-१७॥

thath-buDhdhaya: thath-aathmaana: - thannishTaa: thath-paraayaNaa:  
gaChchanthy-apunaraavRuththim – jnaana nirDhuutha kalmashaa: 5-17

“Those devotees whose intellect is firmly set on the Self (and the Super-Self), whose minds are focused, who practice a strict religious discipline for understanding the Self and who hold that Self as their highest goal, have washed off their sins with that knowledge of the Self and reach that Supreme world from where they will not return.



(Such devotees who are focussed, who set their goal and realized the true nature of the Soul that it is eternally subservient – Sesha, to the Supreme Lord Sriman-Narayana, who is called the Seshi, the Master, will certainly undergo SaraNaagathi at the Divine Feet of Bhagavaan Sri-Krishna and will attain Parama-Padham. After attaining Liberation, they will never return to this material world that is full of misery and temporary – dhu:khaalayam aSaaSvatham. They will never be caught again in this vicious cycle of repeated Births-&-Deaths, and become Muktha-jiivaathma-s – already Liberated Souls, and enjoy the Brahma-anubhavam in Sri-VaikunTam along with the other Liberated-Souls - Muktha-s and the Ever-Liberated-Souls - Nithya-Suuri-s, like Anantha, Garuda, Vishvaksena etc.,).

विद्या विनय सम्पन्ने ब्राह्मणे गवि हस्तिनि - शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५-१८॥

vidhyaa vinaya sampanne – braahmaNe gavi hasthini

Suni chaiva Svapaake cha – pandithaa: sama dharSina: 5-18

“The highly learned sages (who realized Bhagavaan Sri-Krishna) look at everyone with an equal eye, be that person a highly learned scholar with humility, or a simple BraahmaNa, or a cow or an elephant, or a dog or one who eats a dog also (one who even kills and eats a dog).



(The learned sages are those who know the real nature of the Supreme-Self, Bhagavaan Sri-Krishna. Based on the Karma-Phalam that the Soul

has to go through, it will be associated with a body of a particular being and that body can be that of a god, or a human, or an animal or a plant / tree. The Soul is of the same nature in any body, and that nature of the Self is pure Knowledge - Jnaana. The differences in the bodies occupied by that Self, is due to PrakRuthi and again in the Liberated state also – after attaining Salvation, all Souls are the same in Sri-VaikunTam, as Muktha-s).

इहैव तैर्जितःसर्गो येषांसाम्ये स्थितंमनः - निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥५-१९॥

ihaiva thairjitha: sargo – yeshaam saamyē sThitham mana:  
nirdhosham hi samam Brahma – thasmaath BrahmaNi the sThithaa: 5-19

“Those with their minds set on equality, can overcome the samsaara-banDhana-s here itself. They realized that the Brahman, Anthryaami, the Super-Soul, is the same in all bodies. Therefore, the learned ones abide in Brahman - the Supreme Lord Sri-Krishna.

(Those who can see the oneness of all Souls, have conquered this mortal world, while still living on this Earth itself. They know the Self, as servant of Brahman, Bhagavaan Sri-Krishna, is the same in all beings, whether that Soul is in the body of a god, or a human or an animal or a plant. As long as the Self is not contaminated with the PrakRuthi – the material nature, such great people can abide in the pure Self, and living in constant thoughts of Bhagavaan Sri-Krishna is Mukthi – winning over samsaara).

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् - स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥५-२०॥

na prahRushyeth priyam praapya - no dhvijeth praapya cha-apriyam  
sThira buDhdhi:-asammuuDo – Brahmavith BrahmaNi sThitha: 5-20

“That person who knows the Brahman (Bhagavaan Sri-Krishna), who abides in Brahman, and whose mind is set firmly on the Supreme-Self, is not deluded by the body consciousness (mistaking the Self to be the body).

Such a person is neither elated when pleasing things happen, nor is sad when unpleasant things happen.

(Both pleasant and unpleasant events are temporary happenings in Nature, and they are due to the accumulated Karma-Phalam over the past Millions of lives in the past Trillions of years. When a higher state of enjoying the Brahman, the Supreme Lord Sriman-Narayana is attained, a learned person is not perturbed by the pleasant and / or unpleasant events that happen in Samsaara from time to time, as routine occurrences).

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनियत्सुखम् - सब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥५-२१॥

baahya sparSeshu-asaktha-aathmaa – vindhathy-aathmani yath sukham  
sa Brahma yoga yuktha-aathmaa – sukham-akshayam-aSnuthe. 5-21

“That person enjoys the everlasting and unlimited Bliss, whose mind is completely detached from all external contacts (other than the Supreme-Soul), and who finds happiness in experiencing his Self (and the Antharyaami who is the Self of the Self) and whose mind is completely immersed on the contemplation of Bhagavaan Sri-Krishna – the Brahman – the Para-Brahman – Para-Vaasudheva – Sriman-Narayana.

ये हि संस्पर्शजा भोगा दुःख योनय एव ते - आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥५-२२॥  
ye hi samsparSajaa bhogaa – dhu:kha yonaya eva the

aadhy-anthavantha: Kauntheya – na theshu ramathe buDha: 5-22

“O Kauntheya! (Kunthi’s son, Arjuna) All the different kinds of pleasures from external contacts (between the senses and sense-objects) are only a source of unhappiness. All such pleasures have a beginning and therefore will have an end also, as it is the law-of-nature. All intelligent people (who can discriminate between the temporary and everlasting Bliss) will not rejoice in such pleasures from external contacts.

शक्नोतीहैव यःसोढुं प्राक्शरीरविमोक्षणात् - कामक्रोधोद्वेगं सयुक्तः ससुखीनरः ॥५-२३॥  
Saknothiihaiva ya: soDum – praak Sariira vimokshaNaath

kaama kroDha-udhbhavam vegam – sa yuktha: sa sukhii nara: 5-23

“That devotee is a real Yogi who can control the cravings due to desire and anger, well before shedding off this physical body (while he is still alive), and fit for Self-realization (and Bhagavaan realization also) and will attain eternal happiness (in Sri-VaikunTam).

(A devotee will enjoy the unlimited Brahma-anubhavam, after the present karma-anubhava-body falls down, at the expiration of all PraarabDha-Karma. Bhagavaan Sri-Krishna is saying that the term Jiivan-mukthi is not tenable. A saaDhaka can only aspire for the sThitha-Prajna state of steady wisdom while the Soul is still with the body and some philosophers may like to call that state of sThitha-Prajnathvam as jiivan-mukthi. The real Brahma-anubhavam – Divine-Bliss, is possible only in Sri-VaikunTam, after the Soul leaves this body at the expiration of all PraarabDha-Karma).

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेवयः - सयोगीब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥५-२४॥  
ya:-antha: sukha:-antha:-aaraama: - thaThaa-antha:-jyothi:-eva ya:

sa yogii Brahma nirvaaANam – Brahma bhuutha:-aDhi gaChchathi. 5-24

“That Yogi who can find all happiness within the Self (and the Anthryaami

as the true object of joy), all pleasures within the Self (and the Super-Self as the garden of all pleasures), all light within the Self (wisdom of experiencing the Supreme-Self with focused Jnaana), is the true Yogi (transcendentalist) and attains the Brahman and enjoys the bliss of Brahman – the Supreme Lord Sri-Krishna (Sriman-NaaraayaNa).

(Thaiththirriya-Upanishat 3-6 says that Bhagavaan is Bliss: “..आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।)

लभन्ते ब्रह्म निर्वाणमृषयः क्षीण कल्मषाः – छिन्न द्वैधा यतात्मानः सर्व भूतहिते रताः ॥५-२५॥

labhanthe Brahma nirvaaNam – Rushaya: kshiiNa kalmashaa:

Chinna dhvaiDhaa yatha-aathmaana: - sarva bhuutha hithe rathaa: 5-25

“Such Sages (devoted to the vision of the Supreme-Self), who are free from all pairs of opposites (pain & pleasure, distress & happiness, cold & heat, honor & dishonor etc...), whose minds are focused on the Supreme-Self (a subdued mind, with all the senses under control) and who are striving for the welfare of all beings, will be cleansed of all their sins (imperfections) and attain the Bliss of enjoying that Supreme-Brahman (the Supreme Lord Sriman-Narayana / Bhagavaan Sri-Krishna, in Sri-VaikunTam).

कामक्रोध वियुक्तानां यतीनां यतचेतसाम् - अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५-२६॥

Kaama kroDha viyukthaanaam – yathiinaam yatha chethasaam

abhitho Brahma nirvaaNam – varthathe vidhitha-aathmanaam. 5-26

“To those Sages who are free from all desires and anger, who are self-disciplined (exerting themselves in the strict practice of spiritual-discipline) and whose thoughts are under control, and who conquered their minds, the bliss of experiencing the Supreme-Brahman is very close (just at hands-reach, at the end of this life).

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरेभ्रुवोः - प्राणापानौ समौ कृत्वानासाभ्यन्तरचारिणौ ॥५-२७॥

sparSaana kRuthvaa bahi:-baahyaam – chakshu:-chaiva-anthare bhruvo:

praana-apaanaau samau kRuthvaa – naasa-abhyanthara chaariNau. 5-27

“Such Sages will shut off all external contacts (all the senses kept away from their respective sense-objects) and have their eyes fixed between the eye-brows. They practice PraaNaayaama (breath-control), by equalizing the inhaling and exhaling breaths, passing through their nostrils.

यतेन्द्रिय मनो बुद्धिर्मुनिर्मोक्ष परायणः - विगतेच्छा भय क्रोधो यः सदा मुक्त एव सः ॥५-२८॥

yathendhriya mano buDhdhi: - muni:-moksha paraayaNa:



**vigatheChchaa bhaya kroDho – ya: sadhaa muktha eva sa: 5-28**

“Such Sages who have complete control over their senses, mind and intellect, are only focused on attaining Salvation (reaching Sri-VaikunTam is their only goal), and who are freed from all desires (not interested in experiencing any material pleasures), fear and anger, are indeed liberated forever (in that state itself and wait for the body to fall down to attain Sri-VaikunTam, to do eternal Kaimkaryam to the Dhivya-dhampathi-s).

(Such great Sages interested in Liberation, are controlling their senses from any contact with the sense-objects, will control all their desires to enjoy any material pleasures, and will never be afraid of anyone and have no fear of even death. For such sages, death is actually a gateway to enter the Parama-padham – Sri VaikunTam, to enjoy the Brahma-anubhavam – the eternal Bliss, where they want to continue doing their Eternal Service - Nithya-Kaimkaryam, to the Divine-Couple - Dhivya-Dhampathi-s, Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana / Bhagavaan Sri-Krishna).

**भोक्तारं यज्ञ तपसां सर्व लोक महेश्वरम् - सुहृदं सर्व भूतानां ज्ञात्वामां शान्तिमृच्छति ॥५-२९॥**

**bhokthaaram yajna thapasaam – sarva loka MaheSvaram**

**suhRudham sarva bhuuthaanaam –**

**jnaathvaa maam Saanthim-RuChchathi.5-29**

“Such Yogi-s know that the Supreme Lord Sri-Krishna is the enjoyer of all Vedhic rituals and sacrifices and He is the Supreme Lord of all the Universes (all 14 worlds including those of gods) and a friend (well-wisher) of all beings, will attain peace (after attaining Sri-VaikunTam, either by practicing Bhakthi-Yoga or by SaraNaagathi through an Aachaarya).

(Lord Sriman-Narayana is the Supreme Lord of all the gods, Ruler of all the 14 worlds, of all the Universes, is summarized in the SwethaaSwathaara-

Upanishath 6-7 as: तमीश्वराणां परमं महेश्वरं देवतानां परमं च दैवतम् । पतिं पतीनां

परमं परस्ताद्-विदाम देवं भुवनेशमीड्यम् ॥ ६-७ ॥) .

**इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुन संवादे**

**संन्यास योगो नाम पञ्चमोऽध्यायः ॥ ५॥**

**ithi Srimath Bhagavadh-Giithaasu Upanishathsu Brahma vidhyaayaam**

**Yoga Saasthre Sri KrishNa-Arjuna samvaadhe Samnyaasa Yogo naama**

**panchama:-aDhyaaya: 5**

Thus ends the Fifth Chapter named Samnyaasa-Yoga, in the Upanishath - Bhagavad-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri-Krishna and Arjuna.



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॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ षष्ठोऽध्यायः । आत्म-संयम-योगः (ध्यान-योगः)

**Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa**  
**Chapter - 6: Aathma-samyama-Yoga: (Dhyaana-Yoga:)**

श्री भगवानुवाच । अनाश्रितः कर्म फलं - कार्यं कर्म करोति यः ।

स संन्यासी च योगी च - न निरग्निर्न चाक्रियः ॥६-१॥

**Sri Bhagavaan uvaacha =**

**anaaSritha: karma phalam - kaaryam karma karothe ya:**

**sa samnyaasii cha yogii cha - na niragni:-na cha-akriya: 6-1**

Bhagavaan Sri-Krishna said: "Only that Karma-Yogi is a true Samnyaasi and a Yogi who performs all ordained and occasional duties without desiring any results (Karma-Phalam, as results for doing those actions) and not the person who does not do the sacred fires and does no actions (actions to be done with Agni and actions without Agni).



(Mahaathma-s who discharged Divine Commands with no expectations)  
 (Samnyaasi is one who is well-established in Jnaana-Yoga, and Yogi is one who is a true practioner of Karma-Yoga. Karma-Yoga encompaases both Jnaana and Karma. So a Karma-Yogi can be both Jnaana and Karma-Yogi. Bhagavath Raamaanuja-Aachaarya describes a Jnaani as “na chodhitha yajnaadhi karmasu apravRuththa:, kevala jnaana nishTa:” – renouncing the vedhic rites and confining only to Jnaana).

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव - न ह्यसंन्यस्त सङ्कल्पो योगी भवति कश्चन ॥६-२॥

yam sannyasam-ithi praahu: - yogam tham viDhdhi Paandava  
 na hy-asamnyastha sankalpo - yogii bhavathi kaSchana. 6-2

“O Paandava! (King Paandu’s son, Arjuna) Know that which is called Samnyaasa (Jnaana-Yoga) is also called Yoga (Karma-Yoga). No one becomes a Karma-Yogi until all initiative for actions is abandoned (Jnaana is to realize that body is not the Soul).

(Samkalpa is the deluded misidentification of the body as the Soul and that Samkalpa is to be abandoned to become a true Karma-Yogi. The Soul should not be identified with the body. This body is made up of the five elements – Earth, Water, Fire, Wind and Ether – belonging to the PrakRuthi. Every undertaking of a true Karma-Yogi is based on Karma-Phala-thyaagam – renouncing the fruits of all actions).

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते - योगारूढस्य तस्यैव शमः कारणमुच्यते ॥६-३॥

aaruruksho:-mune:-yogam - karma kaaraNam-uchyathe  
 yoga-aaruuDasya thasya-eva – Sama: kaaraNam-uchyathe. 6-3

“For a Sage, actions (Karma-Yoga) is the means for reaching the heights of Yoga (to realize Bhagavaan Sri-Krishna). After reaching those heights of Yoga (post-Self-realization), it is the non-performance of Yoga (tranquility -

**Sama) that takes the Yogi to further heights (to realize the Supreme Lord Sriman-Narayana – Brahma-anubhavam).**

**(All embodied persons should perform the Nithya and Naimiththika Karma-s – obligatory and occasional duties, until one attains Moksha - Liberation from the repeated cycles of Births-&-Deaths. The real Liberation is achieved only at the time of death, when the physical body falls down dead. Liberation is either through the practice of Pure Bhakthi-Yoga with Anthima-SmRuthi, as Bhagavaan Sri-Krishna said in Bhagavad-Gita - B.G. 8-5 or by SaraNaagathi as given in BG 18-66).**

**यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते – सर्व सङ्कल्प संन्यासी योगारूढस्तदोच्यते ॥६-४॥**

**yadhaa hi na-indhriyaarTheshu - na karmasu-anushajjathe  
sarva sankalpa sannyaasii – yoga-aaruDa: thadhochyathe. 6-4**

**“When a devotee develops detachment from all sense-objects and to all actions that lead to sense-gratification (with a deep desire to experience Bhagavaan Sri-Krishna), and when all thoughts of I and MINE are renounced (does not start any action leading to sense-gratification), that person is said to have climbed the heights of Yoga.**

**(Devotees who want to make progress in Yoga, must renounce all attachments to sense-objects leading to sense-gratification. Also, a devotee trying to make progress in Yoga must overcome the internal enemies - I & MINE and should do ahamkaara-mamakaara-&-Phala-thyaagam, which is easy said and difficult to practice. With Bhagavaan Sri-Krishna’s blessings, everything is possible and nothing is impossible).**

**उद्धरेदात्मनात्मानं नात्मानमवसादयेत् - आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६-५॥**

**uDdhareth-aathman-aathmaanam – na-aathmaanam-avasaadhayeth  
aathma-eva hy-aathmano banDhu: - aathma-eva ripu:-aathmana: 6-5**

**“One should raise the Soul from the samsaara-banDhana-s (material bondage) with one’s own mind and should never allow the Soul to be disturbed (sink) by one’s mind (with attachment to sense-objects). Because, a person’s own mind is one’s best friend and one’s own mind is one’s worst enemy (no other outside enemies are needed).**

**(our own mind, that is not attached to the sense-objects, is our best friend and the same mind craving for sense-gratification is our worst enemy.**

**Attachments bind the Soul to the body, and leads to transmigration - repeated and endless cycles of Births-&-Deaths. Samsaara is like an Ocean and the individual Self is sure to sink in that Ocean, if the mind is addicted to sense-gratification through attachment to sense-objects. Our own mind will be our Best Friend and Our own mind can be our Worst**

Enemy. The 5 senses - Skin, Eyes, Ears, Tongue and the Nose are the 5 unreined horses that ruin us by forcing us to have sense-gratification. The Mind has the reins that can control the senses and our Intelligence can guide the mind in the right direction, if we want to make progress in spiritual life, leading to Salvation).

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः - अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६-६॥

banDhu:-aathma-aathmana:-thasya – yena-aathmaiva-aathmanaa jitha:  
anaathmanasthu Sathruthve – vartheth-aathmaiva Sathruvath. 6-6

“One’s own mind is one’s best friend if that mind is under one’s own control. For a person whose mind is not under control, one’s own mind becomes one’s enemy (like all other external enemies) and remains very hostile (will make us do hostile acts, which will take us all away from our efforts to attain Salvation, at the end of this life).

जितात्मनः प्रशान्तस्य परमात्मा समाहितः – शीतोष्ण सुखदुःखेषु तथामानापमानयोः ॥६-७॥

jitha-aathmana: praSaanthasya - paramaathmaa samaahitha:  
SiithoshNa sukha-dhu:kheshu - thaThaa maana-apamanayo: 6-7

“For a person whose mind is always conquered and who is in tranquility (all sense organs remaining in a subdued state) and who is well established in the Supreme Lord, the dualities like cold-hot, pleasure-pain and honor-dishonor are simply, immaterial.



(All Dualities are not worth worrying about for a pure devotee, compared to enjoying Bhagavaan Sri-Krishna as Antharyaami and serving the Supreme Lord Sri-Krishna as His eternal servant, either here on Earth or anywhere in the Universe. Such devotees are not worried about Salvation or rebirth if it happens, when, where and how).



ज्ञान विज्ञान तृप्तात्मा कूटस्थोविजितेन्द्रियः - युक्तइत्युच्यतेयोगी समलोष्टाश्मकाञ्चनः ॥६-८॥

jnaana vijnaana thRuptha-aathmaa - kuutasTho vijitha-indhriya:  
yuktha ithy-uchyathe yogii - sama loshta-aSma kaanchana: 6-8

“That particular Yogi, who is content in his mind with the Jnaana (with a clear idea that the body is different from the Soul), who knows the difference between the Soul and the PrakRuthi, who is well established in the Soul (and the Super-Soul – Bhagavaan Sri-Krishna), who has strict control over all the senses and for whom a piece of dirt, a stone or gold are one and the same, is said to be well established in Yoga.

(PRAKRUTHI - consists of Chit and Achit – Sentient and Nonsentient. The Soul, which is Chit, is eternal, is of the nature of Knowledge and Bliss and is always subservient to the Supreme-Lord Sriman-Narayana. This Soul is always of the nature of Knowledge, whether the Soul is in the body of a god or a human being or an animal or a plant. He alone can be the right Yogi who can treat a lump of dirt, a stone or gold as the same. JNAANA: Knowledge about the essential and determining attributes that must be known to realize Bhagavan Sri-Krishna - the Svaruupa-Niruupaka-Dharma-s – the Five determining characteristics: -

- 1:Sathyathva: no Change in His natural & essential Svaruupa & Svabhaava;
- 2:Jnaanathva: Self-Effulgence (knows past, present and future of all Souls);
- 3:Ananthathva - free from the three limitations of space, time and form;
- 4:Aanandhathva - an abode of unlimited bliss and
- 5:Amalathva - the only one without any imperfections: &

VIJNAANA: Knowledge of the Supreme-Lord that distinguishes Him from all other animate and inanimate objects - Chith and Achith – Soul and PrakRuthi. After knowing the essential nature of Bhagavan Sriman-Narayana, based on Svaruupa-Niruupaka-Dharma-s like Sathyathva, Jnanathva, Ananthathva, Aanandhathva and Amalathva, the Niruupitha-Svaruupa-ViSeshaNa-s - Dhaya, Vaatsalya, KaaruNya, Audhaarya, Maardhava, SauSiilya, Gaambhiirya, MaaDhurya, Chaathurya, etc..., are to be understood by all aspiring Mumukshu-s – seekers of Salvation).

सुहृन्मित्रार्युदासीन मध्यस्थ द्वेष्यबन्धुषु - साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६-९॥

suhRuth-mithra-ary-udhaasiina - madhyasTha dhveshy-abanDhushu  
saaDhushu-api cha paapeshu - sama buDhdhi:-viSishyathe. 6-9

“Only that person who treats a well-wisher, a friend, a reluctant one, the indifferent, an enemy, a person who hates, a relative, the virtuous and even the sinful, as the same (as another Soul in a different body), is said to be excelling in every aspect for the true practice of Yoga.



(SuhRuth is well-wisher, Mithra is friend, Ari is enemy, Udhaasiina is indifferent, MaDhyasTha is neutral, Dhveshi is one who hates, BanDhu is a relative, SaaDhu is virtuous who follows the Scriptures and Paapi is a sinful person and all these persons are to be treated the same, by a true practioner of Karma-Yoga).

योगी युञ्जीत सततमात्मानं रहसि स्थितः - एकाकी यत चित्तात्मा निराशीरपरिग्रहः ॥६-१०॥

Yogii yunjiitha sathatham - aathmaanam rahasi sThitha:

ekaakii yatha chiththa-aathmaa – niraasii:-aparigraha: 6-10

“A Yogi (Karma-Yogi) must always keep his mind focused on Yoga, remain alone, control his mind and thoughts (not to wander after sense-objects), free from any and all desires (for material acquisitions & possessions) and avoid any and all possessions, and should meditate with a pure mind, on the nature of the Soul and the Super-Soul.

(A Yogi should always remain alone, in a solitary place, devoid of noise and crowd and control the mind and thoughts and focus them only on Bhagavaan Sri-Krishna. That Yogi must not crave for any material possessions and must depend on the Supreme Lord Sriman-Narayana, only for the bare minimum basic day-to-day needs, just to live).

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः - नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥६-११॥

Suchau dheSe prathishTaapya – sThiram-aasanam-aathmana:

na-athy-uchhritham na-athi niicham – chela-ajina kuSa-uththaram 6-11

“A Yogi should stay (establish) in a sacred place (like AyoDhya, Brundaavan, Kanchi, NaimiSa-araNya, Sri-Rangam, Thirumala etc., far away from any and all impure persons - athiests and polluting materials), and sit on a firm seat, that is not too high, nor too low, and arrange a place to sit for meditation (an aasana) with KuSa-grass mat at the bottom, with a deer-skin over it and a cloth on top, for practicing Yoga.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रिय क्रियः - उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥६-१२॥

thathra-eka-agram mana: kRuthvaa - yatha chiththa-indhriya kriyaa:

upaviSya-aasane yunjyaath – yogam-aathma viSuDhdhaye. 6-12

“For the upliftment of the Soul (to get out of the repeated cycles of Births-&-Deaths), a Yogi should sit on a proper aasana (seat, as given in the previous verse, with KuSa-grass mat at bottom, deer skin over it and a cloth on top of them) and practice Yoga. The Yogi's mind should be focused only on the Super-Self and should have a strict control over the senses and the mind (not allow them to indulge in any other activity).

(Practicing Yoga is to realize the Supreme-Self, for the Purification of the Self, to put an end to the bondage of the Self from this vicious and unending cycle of Births-&-Deaths and reach Sri VaikunTam to enjoy the Brahma-anubhavam of doing eternal service to our Divine Parents – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana).

समं काय शिरोग्रीवं धारयन्नचलं स्थिरः - सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥६-१३॥

samam kaaya Siro griivam – Dhaarayan-achalam sThiram

samprekshya naasika-agram svam – dhiSascha-anavalokayan. 6-13

“Yoga should be practiced keeping the body (trunk), head and the neck in an upright position and be firm (not leaning on any support) and motionless. While Yoga is practiced, mind (and senses) should be under control and the eyes should be focused on the tip of the nose and should not be looking in any other direction or anything else.

प्रशान्तात्मा विगतभीर्ब्रह्मचारि व्रतेस्थितः - मनःसंयम्य मच्चित्तो युक्त आसीत मत्परः ॥६-१४॥

praSaantha-aathmaa vigatha bhii: - brahmachaari vrathe sThitha:

mana: samyamya math-chiththo - yuktha aasiitha mathpara: 6-14

“A Yogi should be peaceful, fearless and maintain strict celibacy, while experiencing the Supreme-Self. A Yogi should have a strict control over his mind, and focus all thoughts on Me (Bhagavaan Sri-Krishna). While in Yoga, a Yogi should only be focused on the majesty of the Supreme Lord (Sriman-Narayana, who incarnated on the Planet Earth as Bhagavaan Sri-Krishna in Dhvaapara-Yuga, about 5000 years ago).

युञ्जन्नेवं सदात्मानं योगी नियतमानसः - शान्तिं निर्वाण परमां मत्संस्थामधिगच्छति ॥६-१५॥

yunjannevam sadhaa-aathmaanam - yogii niyatha maanasa:

Saanthim nirvaaNa paramaam – math samsThaam-aDhi gaChchathi. 6-15

“A Yogi should always purify the mind with strict control over the senses and should be focused only on Bhagavaan Sri-Krishna. Such Yogi attains that peaceful state, which is the zenith of all tranquility, which always abides in Bhagavaan Sri-Krishna.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्चतः - न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥६-१६॥

na-athy-aSnathasthu yoga:-asthi – na-cha-ekaantham-anaSnatha:

na cha-athi svapna Siilasya - jaagratho naiva cha-Arjuna. 6-16

“O Arjuna! Yoga (Karma-Yoga) is not for that person who eats too much, nor for that person who fasts too much (absolutely does not eat), also not for that person who habitually sleeps too much, nor for that person who keeps awake for too long a time.

(Karma-Yoga is not for that person who over-does everything, be it eating, or not eating, be it sleeping, or keeping awake, be it recreation or no-recreation, be it work or no-work at all. Everything should be appropriate, in moderation and in accordance with Varna-aaSrama Dharma-s. This is the best advice from Bhagavaan Sri-Krishna).

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु - युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६-१७॥

yuktha-aahaara vihaarasya - yuktha cheshtasya karmasu

yuktha svapna-avaboDhasya - Yogo bhavathi du:khahaa. 6-17

“Karma-Yoga is for that person who maintains appropriate and regulated habits with regards to eating, recreation, all actions, sleeping and keeping awake. Then only that Karma-Yoga becomes perfect, and all sorrows are wiped out for that person.

(Karma-Yoga is to UN-TIE all our Samsaara-banDhana-s and help us make progress in spiritual life, to attain Salvation. That Karma-Yoga is possible when everything is done in an appropriate way, be it eating or recreation, or all actions done, or sleeping or keeping awake. Material world is only filled with sorrows – someone losing their father, mother, husband, wife, children, property etc., and the only way to come out of the sorrows of the material world is by attaining that Sri-VaikunTam, the abode of the Supreme Lord Sriman-Narayana. The easiest and guaranteed way to attain Salvation is through Total Surrender – SaraNaagathi as given Bhagavaan Sri-Krishna in B.G-18-66, through an Achaarya who offers our Soul at the Holy Feet of Bhagavaan Sri-Krishna.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते - निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥६-१८॥

yadhaa viniyatham chiththam – aathmany-eva-avathishTathe

ni:spruha: sarva kaamebhyo - yuktha ithy-uchyathe thadhaa. 6-18

“A person’s habits are said to be appropriate (and fit for Karma-Yoga), if that person’s mind (which is kept well under control) is focussed on the Self (and the Super-Self), and if that person is free from all desires (craving for objects of sense-gratification).

(It is the mind that forces a person to go for sense-gratification. We will be qualified to practice Karma-Yoga when our minds are stopped from going after the sense-objects. Then only we all can focus on the Self and the Supreme-Self, Bhagavaan Sri-Krishna).

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता - योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥६-१९॥



yaThaa dhiipo nivaathasTho - nengathe sopamaa smRuthaa  
yogino yatha chiththasya - yunjatho yogam-aathmana: 6-19

“The learned people think that, just like a lamp that does not flicker in a place well protected from the wind, the controlled mind of a Yogi, engaged in meditation on Bhagavaan Sri-Krishna, will not be perturbed (by desires for sense-gratification).

(The Self must always be focused on illuminating the light of Jnaana – Knowledge. That is possible when the mind stops going after the sense-objects. But the senses are always going after the sense-objects. So the senses must be kept under strict control by the mind and then only the mind can be engaged in meditation on the Self and the Super-Self. That focused mind leads us to Salvation through Total-Surrender).

यत्रोपरमते चित्तं निरुद्धं योग सेवया - यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥६-२०॥

yathroparamathe chiththam - niruDhdham yoga sevayaa  
yathra chaiva-aathman-aathmaanam – paSyana-aathmani thushyathi. 6-20

“With strict practice of Yoga, the mind should be under complete control (from wandering onto the sense-objects) and should be at rest, for a Yogi. A Yogi will see the Self by the mind, and such a Yogi is completely satisfied by realizing (understanding the Kalyaana-GuNa-s of) the Super-Self, Bhagavaan Sri-Krishna.

सुखमात्यन्तिकं यत्तद् बुद्धिं ग्राह्यमतीन्द्रियम् - वेत्ति यत्र नचैवायं स्थितश्चलति तत्त्वतः ॥६-२१॥

sukham-aathyanthikam yaththath - buDhdhi graahyam-athiindhriyam  
veththi yathra na chaivaayam – sThitha:-chalathi thaththvatha: 6-21

“A Yogi knows that the unlimited happiness (Brahma-anubhavam) can only be experienced through intuition, by the intellect and not by the senses. A Yogi once established in the path of Yoga, will never swerve (deviate / detour) from that path (of realizing the Supreme Lord Srīman-NarayaNa / Bhagavaan Sri-Krishna, either by practicing one of the 32-Upaasana-s of Pure Bhakthi-Yoga or through SaraNaagathi).

यलब्ध्वा चापरंलाभं मन्यते नाधिकंततः - यस्मिन्स्थितो नदुःखेन गुरुणापि विचाल्यते ॥६-२२॥  
yam labDhvaa cha-aparam laabham - manyathe na-aDhikam thatha:  
yasmin sThitho na dhu:khenā - guruNaapi vichaalyathe. 6-22

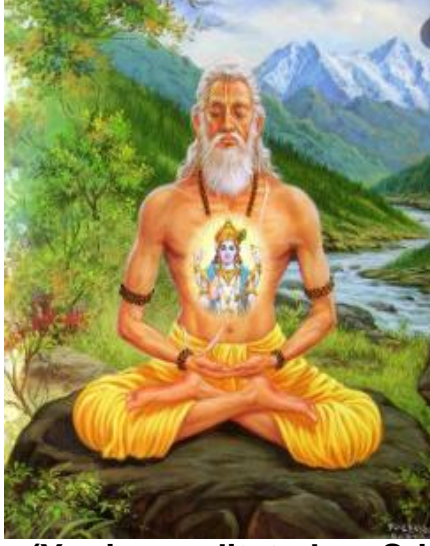
“A Yogi, having gained a firm hold on Yoga, feels that there is no better thing to aspire for and to be gained. Being well established in Yoga, a Yogi is not disturbed (shaken to abandon that Yoga) by any sorrow, however worst that sorrow may be.

(A Yogi is one who is immune to all dualities, like – happiness-distress, pain-pleasure, hot-cold, honor-dishonor etc..., and accepts them as fleeting experiences that one has to live with. In fact, many Mahaathma-s like Kunthi-dhevi, Vidhura etc., welcomed the difficulties, as they feel that through these difficulties, they got closer and closer to Bhagavaan Sri-Krishna, remembering Him more and more as the sorrows escalate).

तंविद्यादुःखसंयोग वियोगंयोगसंज्ञितम् - सनिश्चयेनयोक्तव्यो योगोऽनिर्विण्णचेतसा ॥६-२३॥  
tham vidhyaath dhu:kha samyoga - viyogam yoga samjnitham  
sa niSchayena yokthavyo – yoga:-anirviNna chethasaa. 6-23

“Yoga means getting liberated from all kinds of association with misery. This exalted state called Yoga, must be practiced with utmost determination and with a mindset that is free from any and all types of despondency, however difficult the situation may be.





(Yogi-s meditated on Sri-Krishna - VaSishta, Suura-dhas, Miirabai, etc..)

(Our Misery can be of three types – thaapa-thraya - AaDhya-aathmika, AaDhi-bhauthika and AaDhi-dhaivika. AaDhya-aathmika is pertaining to the Aathma, our Soul being embodied in this body and going through some physical and mental diseases like cancer, leprosy, attachments, seperations, anxiety etc..., . AaDhi-bhauthika is pertaining to the other bhuutha-s, like tigers, snakes and enemy human beings. AaDhi-dhaivika is pertaining to the gods, like floods, fires, Earthquakes, lightning etc..,).

सङ्कल्प प्रभवान्कामास्त्यक्त्वा सर्वानशेषतः - मनसैवेन्द्रिय ग्रामं विनियम्य समन्ततः ॥६-२४॥

sankalpa prabhavaan kaamaan - thyakthvaa sarvaan-aSeshatha:

manasaiva-indhriya graamam - viniyamya samanthatha: 6-24

“A Yogi should mentally renounce all desires arising out of possesiveness, completely (as though such desires do not belong to him). Such Yogi should also restrain the mind, so that all the senses (all the 5 Jnaana-Indhriyas – Skin, Eyes, Ears, Tongue and Nose, and all the 5 Karma-Indhriyas – Mouth, Hands, Feet, Excretory and Reproductive) will not be coming in contact with their corresponding sense-objects, to indulge in.

शनैःशनैरुपरमेद् बुद्ध्या धृतिगृहीतया - आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६-२५॥

Sanai: Sanai:-uparameth - buDhdhyaa DhRuuthi gruhiithayaa

aathma-samsTham mana: kRuthvaa - na kinchith-api chinthayeth. 6-25

“Slowly, slowly (step-by-step - gradually), a Yogi should withdraw oneself from all sense-objects, with discrimination and with a strong will-power. Thereafter, the Yogi should not think of anything else (desire for material objects - house, wealth, family, spouse, children etc..) and focus the mind only on the Self and the Supreme-Self.

(Desires can be of different types. Some desires can be due to the senses coming in contact with the sense-objects, like desiring warmth when exposed to cold weather, desiring pleasure when in pain, craving for some varieties of food due to earlier eating habits, etc...,. Some other desires can be sprouting in the mind, like attachment to sons, spouse, house, wealth, fame etc...,. A spiritual person will renounce all such desires, which are not conducive for spiritual advancement. Even the thought of enjoying such pleasures and associated sense-gratification is not helpful for spiritual advancement for a Yogi, well-settled in the realization of Bhagavaan Sri-Krishna).

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् - ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६-२६॥

yatho yatho niScharathi – mana:-chanchalam-asThiram

thatha:-thatho niyamyathath – aathmany-eva vaSam nayeth. 6-26

“ Wherever the restless and unsteady mind (not focused on the Supreme-Self) is wandering (going after sense-objects), the Yogi must over-power the mind immediately then and there and should bring the mind back under the control of the Intellect / Self.

(Why talk about ordinary humans, when Mahaathma-s like the great Sages Saubhari, ViSvaamithra etc., had to go through the ordeals of the wavering mind, wandering away from spiritual advancement and the senses getting involved with sense-objects).

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् - उपैति शान्त-रजसं ब्रह्म-भूतमकल्मषम् ॥६-२७॥

praSaantha manasam hy-enam - yoginam sukham-uththamam

upaithi Saantha-rajassam – Brahma-bhuutham-akalmasham.6-27

“Supreme bliss comes by itself to that Yogi whose mind is always in a state of tranquility. Such Yogi, free from any and all sins (evil), the Rajo-GuNa (mode of passion) having been destroyed, will realize the Supreme-Self (will not be deluded by thinking that the body is the Self and knows that the Self is eternally subservient to the Supreme Lord Sriman-Narayana and real bliss is only on reaching Parama-Padham).

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः - सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥६-२८॥

yunjan-evam sadhaa-aathmaanam - yogii vigatha kalmasha:

sukhena Brahma samsparSam - athyantham sukham-aSnuthe. 6-28

“A Yogi will be freed from all sins by total devotion to the Yoga of the Super-Self and will enjoy everlasting and supreme bliss without any

difficulty, having experienced Bhagavaan Sri-Krishna (Para-Brahma - the Supreme Lord Srīman-Narayana).

सर्व भूतस्थमात्मानं सर्व भूतानि चात्मनि - ईक्षते योग युक्तात्मा सर्वत्र सम दर्शनः ॥६-२९॥

sarva bhuuthasTham-aathmaanam – sarva bhuuthaani cha-aathmani  
iikshathe yoga yuktha-aathmaa - sarvathra sama dharSana: 6-29

“A Yogi whose mind is well established in Yoga (after experiencing the Self and realizing the Supreme-Self), will only see all the Souls as the same. Such Yogi will be able to see his own Self abiding in all beings and also all beings in the Supreme-Self.

(For all practical purposes, the Yogi will see no difference in any and all Selves. A Yogi will see no difference from one Self to another Self, whether that Self is in the body of a god or a human being, or an animal or a tree or a blade of grass. Whatever difference that is seen, is only in the bodies made up of the five elements of PrakRuthi and the Soul is not PrakRuthi, but Jnaana and an eternal servant of Bhagavaan Sri-Krishna).

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति - तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६-३०॥

yo maam paSyathi sarvathra - sarvam cha mayi paSyathi  
thasya-aham na praNaSyami - sa cha me na praNaSyathi. 6-30

“A Yogi will see the Supreme Lord Sri-Krishna in every being and every being in Bhagavaan Sri-Krishna. The Supreme Lord Sri-Krishna is never lost to such a Yogi and that kind of Yogi is never lost to Bhagavaan Sri-Krishna also (on reciprocity).

(The Yogi and Bhagavaan Sri-Krishna will always see each other. Mundaka Upanishat 3-1-3 declares that the Yogi attains the highest degree of equality with the Supreme Lord Srīman-Narayana, after purging out all his Karma in the form of PuNya and Paapa: “यदा पश्यः पश्यते रुक्म वर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्य पापे विधूय निरञ्जनः परमं साम्यमुपैति ॥”. If paapa karma is taking us to Naraka, puNya karma is taking us to Heaven and both Heaven and Hell are not Sri-VaikunTam. For a Yogi desiring Liberation from the repeated cycles of Births-&-Deaths, Heaven is as useless as Hell and a Yogi has to become free from both PuNya and Paapa for Sri-VaikunTa-praapthi).

सर्व भूत स्थितं यो मां भजत्येकत्वमास्थितः - सर्वथा वर्तमानोऽपि सयोगी मयि वर्तते ॥६-३१॥

sarva bhuutha sThitham yo maam – bhajathy-ekathvam-aasThitha:  
sarvaThaa varthamaana:-api - sa yogi mayi varthathe. 6-31

**“The Yogi who is fixed in the one Supreme Lord Sri-Krishna, will always experience the Supreme Lord as the one Super-Soul residing in all beings. Such Yogi will always be experiencing Bhagavaan Sri-Krishna, at all times, in the past, present and the future.**

**(A true Yogi is always immersed in realizing the Supreme Lord Srīman-Narayana, in himself and in all beings – be it a learned scholar, a cow, an elephant, or a dog or a dog-eater, as the Super-Soul within the Soul. A Yogi is not concerned about the body, but only the Soul in all bodies, which is an eternal servant of Bhagavaan Sri-Krishna).**

**आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन – सुखं वा यदि वा दुःखं सयोगी परमो मतः ॥६-३२॥**  
**aathmaupamyena sarvathra - samam paSyathi yorjuna (ya:-Arjuna)**  
**sukham vaa yadhi vaa dhu:kham - sa yogii paramo matha: 6-32**

**“O Arjuna! A Yogi will reason out that all Souls are similar in all bodies and will treat happiness or distress in the same way (surpassed all dualities like hot-cold; pain-pleasure etc..). Such a Yogi is considered as the most exalted among all the Yogis.**

**(The essential Nature of the Soul is that of Knowledge, whether that Soul is in the body of a god or a human or an animal or a plant. A Yogi treats a happy event like the birth of a child or an unhappy event like the death of a child as two routine events. They are just two events for a realized Yogi – the birth of a person is simply a Soul accepting a body and the death of a person is simply a Soul leaving a body. So, a realized Yogi does not feel elated at the birth of a child or feel depressed at the death of a relative).**

**अर्जुन उवाच । योऽयं योगस्त्वया प्रोक्तः - साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि - चञ्चलत्वात्स्थितिं स्थिराम् ॥६-३३॥**

**Arjuna uvaacha =**

**yoyam yoga:-thvayaa proktha: - saamyena MaDhu-suudhana**  
**ethasya-aham na paSyami - chanchalathvaath sThithim sThiraam. 6-33**  
**Arjuna said: “O MaDhu-suudhana! (Lord Sri-Krishna, who killed the demon Madhu) The Yoga that You mentioned - Equality in pain and pleasure, I am unable to observe it as steady, because the state of the mind is always very, very restless.**

**(Nobody is practicing that equality in the day-to-day life in any world. Arjuna is unable to see it anywhere in this world or all the worlds, in the case of almost all the people).**

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् - तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥६-३४॥

chanchalam hi mana: Krishna - pramaaThi balavath dhRuDam  
thasya-aham nigraham manye – vayo:-iva sudhushkaram. 6-34

“O Krishna! This mind is always unsteady (very very fickle), and also very dangerous, powerful (constantly tormenting a person) and stubborn. To restrain the mind is as difficult (almost impossible) as someone trying to control the wind (none could do it).

श्री भगवानुवाच । असंशयं महाबाहो - मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय - वैराग्येण च गृह्यते ॥ ६-३५॥

Sri Bhagavaan uvaacha =

asamSayam mahaa-baaho - mano dhurnigraham chalam

abhyaasena thu Kauntheya - vairaagyeNa cha gRuhyathe 6-35

Bhagavaan Sri-Krishna said: “O mighty-armed Arjuna! Undoubtedly, it is very difficult to control the mind and, Yes, the mind is very fickle. But, O Kauntheya! (Kunthi’s son, Arjuna) This mind can certainly be brought under control by constant practice and through detachment (by practicing total renunciation in mind, words and actions).

(Constant reflection on the greatness and uniqueness of the Self and the Supreme-Self - Bhagavaan Sri-Krishna, will help to restrain the mind. To gain control over the mind, a Yogi has to contemplate on the auspicious attributes of the Self - Eternality, Aloofness from karma, Self-Luminosity, Bliss, Purity etc..., and also focus on the KalyaaNa-GuNa-s of the Supreme Lord Sri-Krishna – Jnaana, Bala, AiSvarya, Viirya, Sakthi, Theja, Sausiilya, Vaatsalya, Maardhava, Aarjava, Sauhaardha, Saamya, KaaruNya, MaaDhurya, Gaambhiirya, Audhaarya, Chaathurya, SThairya, Dhairya, Saurya, Paraakrama, Sathya-kaama, Sathya-Samkalpa, etc..., and then only controlling the mind is possible for a Yogi, after constant practice over a long period - abhyaasa)

असंयतात्मना योगो दुष्प्राप इति मे मतिः - वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥६-३६॥

asamyatha-aathmanaa Yogo - dushpraapa ithi me mathi:

vaSyaa-aathmanaa thu yathathaa – Sakyovaapthum upaayatha:6-36

(Bhagavaan Sri-Krishna continued): ”This is my conviction that it is very difficult to attain Yoga for a person with an unrestrained mind. But, Yoga can be attained by proper means of Karma-Yoga (as detailed earlier), if a person strives for it and, with a mind (and all the 5 Jnaana-Indhriya-s and the 5 Karma-Indhriya-s) fully under control.



(Karma-Yoga is of the nature of worship of Bhagavaan Sri-Krishna and this Karma-Yoga includes Jnaana also within itself. Karma-Yoga is not exclusive of Jnaana-Yoga, but true Karma-Yoga is inclusive of Jnaana-Yoga. That is why Karma-Yoga is said to be much Superior to Jnaana-Yoga by Bhagavaan Sri-Krishna in Bhagavad-Gita 5-2).

अर्जुन उवाच । अयतिः श्रद्धयोपेतो - योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं - कां गतिं कृष्ण गच्छति ॥६-३७॥

Arjuna uvaacha = ayathi: SraDhdhayaa-upetho - yogaath chalitha maanasa:  
apraapya yoga samsiDhdim - kaam gathim Krishna gaChhathi. 6-37

Arjuna said: "O Sri-Krishna! What will be the fate of a person who is endowed with faith and is eager to do his best, but puts in insufficient effort, and with a mind drifting away from Yoga, fails to attain perfection in Yoga (in this present life-time of that Yogi)?

कच्चिन्नोभय विभ्रष्टश्छिन्नाभ्रमिव नश्यति - अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥६-३८॥  
kachchinna-ubhaya vibhrashta: - Chinna abhram-iva naSyathi  
aprathisto mahaa-baaho - vimuuDo BramhaNa: paThi. 6-38

"O Mighty-armed Sri-Krishna! With no support (to enjoy the results of his pious actions), very confused in realizing the Supreme Brahman, and having failed in both material and spiritual worlds, is he not going to perish like cloud that is torn apart?

(Such a Yogic-dropout – or a Yoga-bhrashta, is not able to enjoy the pleasures in heaven and also unable to attain Liberation, and is called a ubhaya-bhrashta, who lost both worlds – Heaven and Sri-VaikunTam and what happens to that kind of a Yogi?).

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः - त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥६-३९॥

ethath me samSayam Krishna - Cheththum arhasy-aSeshatha:  
thvath-anya: samSayasya-asya - Cheththaa na hy-upapadhyathe. 6-39

"O Sri-Krishna! Please eradicate all my doubts altogether, as there is none other than You who can clear all my doubts (about the fate of a person who started Yoga with great enthusiasm and later on, drifts away from Yoga due to diminished interest).

श्री भगवानुवाच । पार्थ नैवेह नामुत्र - विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद् - दुर्गतिं तात गच्छति ॥६-४०॥

Sri Bhagavaan uvaacha =  
PaarTha naiveha naamuthra – vinaaSa: - thasya vidhyathe  
na hi kalyaana kRuth kaschith - dhurgathim thaatha gaChchathi. 6-40

Bhagavan Sri-Krishna said: “O PaarTha (Arjuna, PruTha’s son)! Anyone who strayed away from Yoga will not be destroyed either in this world or in the other (next) worlds. Because, anyone who practiced the Yoga that is so very auspicious, will never come to a tragic end (like going to hell or to another unpleasant end of having an inferior birth).

(The attainment of undesirable results – like - Prathyavaaya, is not applicable for those who practiced Yoga, even if they were not successful in attaining the Parama-Padham - Liberation at the end of this life. The practitioners of Karma-Yoga will never come to a disastrous end, either in this world or in the other worlds, but will get a better birth).

प्राप्यपुण्यकृतां लोकानुषित्वा शाश्वतीःसमाः - शुचीनांश्रीमतांगेहे योगभ्रष्टोऽभिजायते ॥६-४१॥

praapya puNya kRuthaam lokaan - ushithvaa SaaSvathii: samaa:  
Suchiinaam Srimathaam gehe - yoga bhrashtobhi jaayathe.6-41

“That devotee who fell away from Karma-Yoga (unable to realize perfection), will enjoy all the happiness for many many years in those worlds (heavens) of the doers of good deeds. After enjoying all those pleasures, that person is born in the house of either very pious people or very prosperous people (who will help him to continue his Yoga).

(The impediments for attaining perfection in Yoga are the other desires for enjoyment and sense-gratification. Such Yogi-s will enjoy all those unfulfilled desires for enjoyment in the other worlds like Swarga-loka etc., for a long time, until all those desires for enjoyment are over. Then they will take birth in the family of pure and / or very prosperous devotees, who are qualified and fit to practice Yoga, in a better way).

अथवा योगिनामेव कुले भवति धीमताम् - एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥६-४२॥

aThavaa yoginaam-eva - kule bhavathi Dhiimathaam  
ethaDhdhi dhurlabha-tharam - loke janma yath-iidhRuSam. 6-42

“Or, the devotee who drifted away from Yoga (who has fallen from Yoga at a very very advanced stage), will be born in a family of very wise Yogi-s, who are highly knowledgeable and capable of teaching Yoga to others. But such a birth, in that kind of a family of wise Yogi-s is very difficult to get (one-in-a-Million will get that kind of birth).

तत्र तं बुद्धि संयोगं लभते पौर्व देहिकम् - यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥६-४३॥

thathra tham buDhdhi samyogam - labhathe paurva dhehikam  
yathathe cha thatho bhuuya: - samsiDhdhau Kuru-nandhana. 6-43

“O Kuru-Nandhana! (Arjuna, born in the Kuru-VamSa) Having taken birth in

that kind of a family of the pious and the prosperous or in a family of great Yogi-s, an unsuccessful Yogi regains that mental disposition, that Yogi had in the earlier births. From that level of spiritual disposition, a Yogi strives for full perfection in Yoga and attains Liberation.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः - जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥६-४४॥

puurva-abhyaasena thena-eva - hriyathe hy-avaSa:-api sa:

jijnaasu:-api yogasya - Sabdha Brahma-athi-varthathe. 6-44

“Regaining those spiritual practices of the earlier lives, a saaDhaka (a practioner of Yoga) will be drawn into the practice of Yoga, even if he / she does not want to. Even if that Yogi is only inquisitive, still he / she transcends the PrakRuthi (matter, referred in this verse in the present context as Sabdha-Brahma).

(A Yogi who could not attain complete success in this present life, will start the Yoga again in the next life, starting from where he left in the past life. This is very similar to a person continuing the incomplete work on the next day, picking up from where he left that job yesterday, after some good rest and a sound sleep during the past night. Sabdha-Brahma is that Brahman who can be understood by words, and who manifests as gods, humans, animals and trees etc., generally referred to as PrakRuthi - matter).

प्रयत्नाद्यतमानस्तु योगी संशुद्ध किल्बिषः - अनेकजन्म संसिद्धस्ततोयाति परांगतिम् ॥६-४५॥

prayathnaath yathamaanasthu - Yogii samSuDhdha kilbisha:

aneka janma samsiDhdha: - thatho yaathi paraam gathim. 6-45

“Because the Yogi is striving sincerely to attain perfection, he / she will be purged of all sins, and will become a perfect Yogi after going through many births and will reach the Supreme state (will attain Salvation – Sri-VaikunTa-praapthi, with no more rebirths).

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः -

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥६-४६॥

thapasvibhya:-aDhiko Yogii – jnaanibhya:-api matha:-aDhika:

karmibhya:-cha-aDhiko Yogii – thasmaath-Yogii bhava-Arjuna. 6-46

“A Yogi (engaged in Self-Realization and God-Realization) is superior to those who practice austerities, superior to those who possess scriptural knowledge (Jnaana) and also superior to those who follow the Karma-Kaanda (rituals to fulfill various desires - ASvameDha-Yajna, Puthra-KaameshTi, etc...,). Therefore, O Arjuna! Become a Yogi.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना - श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥६-४७॥

Yoginaam-api sarveshaam – madhgathena-antharaathmanaa  
SraDhdhaavaan bhajathe yo maam - sa me yukthathamo matha: 6-47



“I, the Supreme Lord Sri-Krishna, consider him as the greatest among all Yogi-s, who worships Me (Bhagavaan Sri-Krishna) with absolute faith (Mahaa-ViSvaasam) and whose mind is completely focused on Me only (exclusively on Bhagavaan Sri-Krishna).

(The Supreme Lord Sri-Krishna states almost at the end of this Bhagavad-Gita 18-66, that we all can attain salvation at the end of this life itself by completely Surrendering to Him by accepting SaraNaagathi, also known as Prapaththi, through an Aachaarya. We need not have to wait for so many births to become perfect in Yoga to attain Salvation. That SaraNaagathi as a guaranteed path to Salvation, is also affirmed by Lord Sri-Raama in Vaalmiki-Raamayana 6-18-33, and also by Siithaa-Dhevi in Valmiki-Raamayana 6-113-46 and also by Sri Varaaha-Swamy in Varaaha-Charama-Sloka).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे आत्मसंयम  
(ध्यान) योगो नाम षष्ठोऽध्यायः ॥ ६ ॥

ithi SriimathBbhagavadh-Giithaasu Upanishathsu Brahma Vidhyaayaam Yoga Saasthre  
Sri Krishna-Arjuna samvaadhe aathma-Samyama (Dhyaana) Yogo naama shashta:-  
aDhyaaya: 6

Thus ends the Sixth Chapter, named Aathma-Samyama (Dhyaana) Yoga, in  
the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a  
science of Yoga, as a dialogue between Bhagavaan Sri-Krishna and Arjuna.

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॥श्री कृष्ण परब्रह्मणे नमः॥श्रीमद्भगवद्गीता॥ अथ सप्तमोऽध्यायः । ज्ञान-विज्ञान योगः  
**Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa**  
**Chapter - 7: Jnaana-Vijnaana Yoga:**

श्री भगवानुवाच । मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः -  
असंशयं समग्रं मां यथाज्ञास्यसि तच्छृणु ॥७-१॥



Sri Bhagavaan uvaacha =

Mayyaasaktha manaa: PaarTha - yogam yunjan math-aaSraya:  
asamSayam samagram maam - yaThaa jnaasyasi that-SRuNu. 7-1

Bhagavaan Sri-Krishna said: “O PaarTha! (PRuTha’s son, Arjuna) Focus your mind on Me only and have Me only for your support and practice Yogic contemplation on Me. Listen, how you can know Me completely, and without any doubts.

(Kunthi’s original name is PRuTha and PRuTha’s son is ParTha, Arjuna. Without knowing the Supreme Lord Sri-Krishna, everyone, be that a god or a human, is just restless, as it happened in the case of Brahma, Sankara and Indhra etc., gods. With pure and overwhelming love for the Supreme Lord Sri-Krishna, a tranquil state comes naturally to all of us and all the Souls can rest on Him, peacefully. That is why all our puurva-Aachaarya-s told us to do saraNaagathi at the Lotus Feet of the Supreme Lord Sri-Krishna, who alone can help us all, without any consideration as to – our family of birth, man or a woman or our past sins / mistakes committed).

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः - यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥७-२॥

Jnaanam the-aham sa Vijnaanam - idham vakshyaamy-aSeshatha:  
yath jnaathvaa neha bhuuya:-anyath – jnaathavyam-avaSishyathe. 7-2

“I (Bhagavaan Sri-Krishna) will teach you completely, this knowledge (Jnaana), along with that special knowledge that makes it very distinguished (Vijnaana). Knowing this Jnaana and Vijnaana about Me, there will be nothing that remains to be known by you.

(JNAANA: knowledge about the essential and determining attributes that must be known to realize what determines Sri-Krishna as Bhagavaan – the **Swaruupa-Niruupaka-Dharma-s** – the five determining characteristics that makes Bhagavaan Sri-Krishna (Sriman-Narayana), the Parama-Purusha: Sathyathva: no change in His natural & essential svaruupa & svabhaava; Jnaanathva: Self-Effulgence with knowledge of everything in all Universes; Ananthathva: free from limitations of space, time & form (their extensions); Aanandhathva: abode of unlimited Bliss (beyond grasp of mind & words); and Amalathva: only one without any imperfections (and no one else).

VIJNAANA: Knowledge of Bhagavaan Sri-Krishna, that distinguishes Him from all other animate and inanimate objects - Chith and Achith – Souls and PrakRuthi – be they gods, humans, animals or trees or the elements. After knowing the essential nature of the Supreme Lord Sriman-Narayana, based on **Swaruupa-Niruupaka-Dharmas** like Sathyathva, Jnaanathva, Ananthathva, Aanandhathva and Amalathva, the **Niruupitha-Swaruupa-**

**ViSeshaNas** – the post determination attributes - like Dhaya, Vaatsalya, KaaruNya, SauSiilya, Audhaarya, MaaDhurya, Gaambhiirya, chaathurya, Saurya, Dhairya, Paraakrama, etc..., )

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये - यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥७-३॥

manushyaaNaam sahasreshu – kaschith yathathi siDhdhayeyathathaam-api siDhdhaanaam - kaschin maam veththi thathvatha: 7-3

“Among the thousands of beings endowed with discrimination (humans and gods), someone strives for perfection (for achieving the end-result - Salvation). And, among all those who are striving for perfection, someone only knows Me (Bhagavaan Sri-Krishna) and among those who know Me, someone only knows Me in reality.



(The most fortunate YaSodha is that One-in-a-Million, with pure love for Krishna)

(gods and humans are the only two who are endowed with discrimination to follow the scriptures. Among these humans and gods, only one-in-a-thousand will strive for perfection and among those who are striving for perfection, only-one-in-a-thousand will really know Bhagavaan Sri-Krishna. This literally translates to One-in-a-Million only, who will actually realize the Supreme Lord Sriman-Narayana. And, it is our choice whether we want to be that special One-in-a-Million and attain Sri-VaikunTam or we want to be one-among-the-Million who are just born and dead, life-after-life, with no end in sight, birth-after-death followed by death-after-birth and on and on).

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च - अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥७-४॥

Bhuumi:-Aapa:-Analo Vaayu: - Kham Mano BuDhdhi: eva cha  
Ahamkaara ithiiyam me - bhinnaa prakRuthi:-ashtaDhaa. 7-4

“My (Bhagavaan Sri-Krishna’s) PrakRuthi (material nature which is the cause of creation of all the Universes) is eight-fold – the Pancha-Bhuutha-s - Earth, Water, Fire, Air, Ether, and Mind (manas), and Intellect (BuDhdhi, the basic principle called Mahath) and the Ego-sense (Ahamkaara).

(PrakRuthi is the Upaadhaana-KaaraNa - Material Cause of the Universe. The 5 gross elements, the 5 Thanmaathra-s, the 5 Jnaana-Indhriya-s, the 5 Karma-Indhriya-s, Mind, Intellect – also known as BuDhdhi or Mahath and the Ego-Sense, are the evolutes of this PrakRuthi. The Pancha-Bhuutha-s are the 5 Gross Elements – AakaaSa, Vaayu, Fire, Water and Earth and corresponding to these 5 Elements, there are 5 Thanmaathra-s – Sabdha, SparSa, Ruupa, Rasa and GanDha – sound, touch, form, taste and smell. The Thanmathra is a stage where a transition takes place – somewhat similar and very close to milk transforming into yogurt. All these constitute the Muula-PrakRuthi, a non-sentient, primordial matter. This Muula-PrakRuthi is of a Lower nature – Aparaa-PrakRuthi, compared to a Higher and a superior one called Paraa-PrakRuthi – the aggregate of all the sentient beings – the Souls. Bhagavaan Sri-Krishna is the liSwara, the Supreme Lord of both Chethana-s and Achethana – Sentient and the non-sentient – Purusha and PrakRuthi. Hence all those striving to understand Bhagavaan Sri-Krishna should know the three things – Thathva-thraya – PrakRuthi, Purusha and liSwara – non-sentient material nature, sentient Soul and The Supreme Lord Sriman-Naaraayana, the Master of the other two – Achethana and Chethana).

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् - जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥७-५॥

apareyam-ithasthu-anyaam - prakRuthim viDhdhi me paraam  
jiiva bhuuthaam mahaa-baaho - yayedham Dhaaryathe jagath. 7-5

“The eight-fold Prakruthi is My lower nature. (material nature – Achethana is Bhagavaan Sri-Krishna’s inferior, non-sentient, lower nature). But, O mighty armed Arjuna, there is another, different from this Achethana nature, of a higher (exalted) nature of Mine and it is the life-principle (Jiiva-bhuutha - aggregate of all Souls), by which the lower nature is sustained.

(As mentioned earlier, PrakRuthi is the Upaadhaana-Kaarana – the material cause of this universe and consists of: Pancha-Bhuuthas (5 gross elements) – Earth, water, Fire, Air and Ether; and Pancha-Thanmaathras (5 subtle elements) – smell, taste, sight, touch and sound; and Manas (mind),

and 5 Karma-Indhriyas – mouth, hands, feet, excretory and genitals, and 5 Jnaana-Indhriyas – nose, tongue, eyes, ears and skin, and BuDhdhi (the Principle Mahath) and Ahankaara (evolute of Mahath, not I and MY).

एतद्योनीनि भूतानि सर्वाणीत्युपधारय - अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥७-६॥

ethath-yoniini bhuuthaani – sarvaaNi-ithy-upaDhaaraya

aham kRuthsnasya jagatha: - prabhava: pralaya:-thaThaa. 7-6

“Know that all beings (from the Creator - the four-faced Brahma to a simple unicellular creature or a blade of grass) depend on these two natures for their birth (the aggregate and individual creations – samishTi and vyashTi sRushti). I, the Supreme Lord Sri-Krishna, is responsible, for the creation and dissolution of this whole universe.

(Bhagavaan Sri-Krishna is the Creator and Destroyer of everyone, from Brahma to a blade of grass. He is the Lord (Seshi) and all the Souls - from Brahma to a blade of grass, are sub-servient (Sesha) to Him. Vishnu PuraaNa and SRuthi-s like Subaala-Upanishat text-2 says: Avyaktha comes from Mahath; Akshara from Avyaktha; Thamas from Akshara; and Thamas becomes one with the Supreme Lord Sriman-Narayana:

“असद्वा इदमग्र आसीदजातमभूतमप्रतिष्ठितमशब्दमस्पर्शमरूपमरसमगन्धमव्ययम-  
महान्तमबृहन्तमजमात्मानं मत्वा धीरो न शोचति ॥”) )

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय - मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७-७॥

Maththa: paratharam na-anyath – kinchith-asthi Dhananjaya

Mayi sarvam-idham protham - suuthre maNi gaNaa iva. 7-7

“O Dhanamjaya! (Arjuna) There is nothing superior to Me (Bhagavaan Sri-Krishna). All these Universes (with all the beings in all these Universes) are just strung on me, as rows and rows of precious gems on a thread.

(The thread holding all the gems together, may be invisible most often and may be seen sometimes. But, if the thread is not holding all the gems together, they will be scattered in all directions and the beauty and shape as a chain of gems is no longer there. PrakRuthi is Achethana - Aparaa, and the Souls are Chethanaa – Paraa and the Supreme Lord Sri-Krishna is Para-tharam – liSwara. Lord Sriman-Narayana is Superior to every one in many ways – 1) that He is the CAUSE of both Nithya-Vibhuuthi – Sri-VaikunTam and Liilaa-Vibhuuthi – these material Universes. 2) He is the Master (Seshi) of all. 3) He is the possessor of all the six GuNaas – Jnaana, Bala, AiSwarya, Viirya, Sakthi and Theja, in an unlimited, infinite degree. SRuthi-s declare the same – like Subaala- Upanishat Text 7 that He is the



Supreme Lord Sriman-Narayana, the Inner-Self of all beings, the Supreme Lord in Param-Dhaama – and also BruhadhaaraNyaka-Upanishat texts 3-7-3 and 3-7-22 as “ He whose body is the Earth ... “ and “ He whose Body is the Self .“ “ स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः ॥ 7 ॥ ”” ..... यस्य पृथिवी शरीरंयः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ 3-7-3 ॥ ”” ..... यो विज्ञानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ 3-7-22 ॥ ”).

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः - प्रणवः सर्व वेदेषु - शब्दः खे पौरुषं नृषु ॥७-८ ॥

rasa:-Aham-apsu Kauntheya – prabha-Asmi SaSi Suuryayo:

PraNava: sarva vedheshu – Sabdha: khe paurusham nRushu. 7-8

“O Kauntheya ! (Arjuna) I am (Bhagavaan Sri-Krishna), the taste in the waters (special quality of water), the light in the Sun and Moon, the most sacred syllable OM (PraNava) - the essence of all Vedha-s, the sound in the sky (thunder) and the manliness in men.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ - जीवनं सर्व भूतेषु तपश्चास्मि तपस्विषु ॥७-९ ॥

puNyo ganDha: PRuThivyaam cha – theja: cha-Asmi Vibhaavasau

jiivanam sarva bhuutheshu – thapa:-cha-Asmi thapasvishu. 7-09

“I am (Bhagavaan Sri-Krishna) the sacred fragrance in Earth, the radiance in Fire (Agni), the life-principle in all beings (gods, humans, animals, birds, trees and plants) and the austerity (thapasya, meditation) of all the ascetics (aspiring for Salvation).

बीजंमांसर्वभूतानां विद्धिपार्थ सनातनम् – बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥७-१० ॥

biijam maam sarva bhuuthaanaam - viDhdhi PaarTha sanaathanam

buDhdhi: buDhdhimathaam-Asmi – theja: thejasvinaam-Aham. 7-10

“O PaarTha! (Kunthi’s original name is Prutha and her son, PaarTha is Arjuna) Know that I am (Bhagavaan Sri-Krishna) am the primeval seed of all the living beings (as a seed sprouts, living beings transform into new bodies) and the intelligence of the intelligent and the brilliance (glory) of the brilliant (glorious) people.

बलं बलवतां चाहं काम राग विवर्जितम् - धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७-११ ॥

balam balavathaam cha-Aham - kaama raaga vivarjitham

Dharma-aviruDhdho bhuutheshu – kaama:-Asmi Bharatharshabha. 7-11

“O Arjuna! (Bharatharshabha, the great in the Bharatha-vamSa) I am (Bhagavaan Sri-Krishna) the strength of the strong, without any desires and attachments. In all living entities, I am (Bhagavaan Sri-Krishna) the

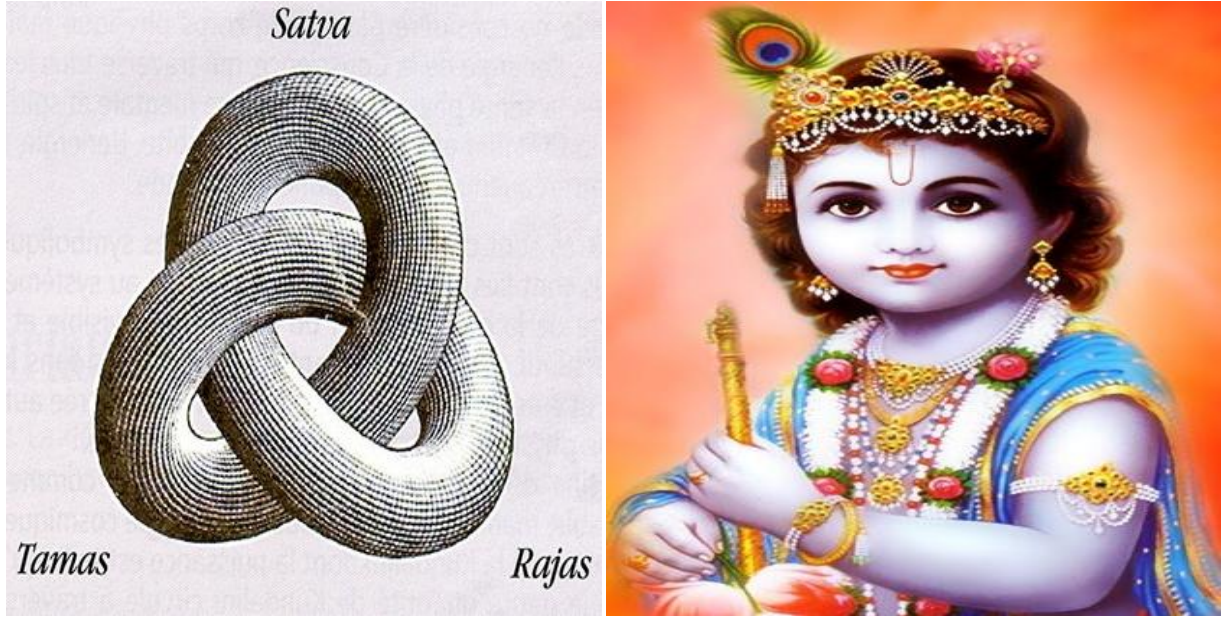


desire that is not forbidden by Dharma (the right code of conduct, which is not against Dharma as given in the Vedhic Scriptures).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये - मत्त एवेति तान्विद्धि न त्वहं तेषु तेमयि ॥७-१२॥

ye chaiva saathvikaa bhaavaa – raajasaa:-thaamasaa:-cha ye  
maththa evethi thaana viDhdhi - na thu-Aham theshu the mayi. 7-12

“Know that all the three GuNa-s – Sathva, Rajas and Thamas, have originated from Me only (Bhagavaan Sri-Krishna is the creator of all of them) and I support all these three GuNa-s as they abide in Me and I do not depend on these GuNa-s for my existence).



(All the entities, with Saththva, Rajas and Thamo guNa-s, have their origin in Bhagavaan Sri-Krishna and they abide in Him, as they form the Body of the Supreme Lord Sriman-Narayana. He is not in them means that He is not depending on them for His existence at any point of time, in the past, at present or in the future. The Creation, Maintenance and Destruction etc..., are a Divine-Play – sport – liila for Bhagavaan Sri-Krishna, who is the Supreme Lord Sriman-Narayana. It is only to give the baDhdha-Jiivaathma-s – the Souls that are bound by their Karma-s, an opportunity to attain Salvation, Bhagavaan Sri-Krishna is indulging in His sport of creating these Universes. Unfortunately, the bound Souls are failing repeatedly to attain Salvation everytime we take birth and are forced to go on taking birth-after-birth in an endless manner).

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् - मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७-१३॥

thribhi:-guNa mayai: bhaavai: - ebhi: sarvam-idham jagath  
mohitham na-abhi jaanaathi – maamebhya: param-avyayam. 7-13

“The whole universe (consisting of the gods, humans, animals and trees/plants) is deluded by the entities emanating from the three GuNas (Sathva, Rajas and Thamas of PrakRuthi) and everyone fails to understand Me (the Supreme Lord Sri-Krishna, with all His Kalyaana-GuNa-s) who is the immutable (Avyaya) and the Supreme Lord.

(All the different Universes – Brahmaanda-s, consisting of the Chethana-s and Achethana-s, have evolved from the Supreme Lord Sriman-Narayana, are withdrawn again into Him and are abiding in Him only. The Chethana-s and the Achethana-s make up the Divine body of Lord Sriman-Narayana and He is the inner Soul for that Body. It is evident that all the gods, humans etc., are completely deluded by the three GuNa-s of PrakRuthi, as explained in Srimath-Bhaagavatham – Brahma stealing all the calves and cowherd boys of Lord Sri-Krishna, Rudhra fighting on behalf of BaaNa-asura with Lord Sri-Krishna, Indhra ordering terrible rains during GovarDhanoDharaNam etc...,)

दैवी ह्येषा गुण मयी मम माया दुरत्यया - मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७-१४॥

dhaivii hy-eshaa guNa mayii - mama maayaa dhurathyayaa  
maam eva ye prapadhyante – maayaam-ethaam tharanthi the. 7-14

“This Divine illusion - Maaya, (which is subservient to Bhagavaan Sri-Krishna, engaged in the creation, maintenance and dissolution of all the worlds), consisting of the three GuNa-s, is very difficult to overcome. But only those devotees who completely Surrender to Me (Bhagavaan Sri-Krishna only), shall cross this Maaya.

(Prapaththi, also called SaraNaagathi or Bhara-SamarpaNam or Bhara-nyaasam and involves total-surrender to the Supreme Lord Sriman-Narayana or His other forms like Sri Lakshmi-NRusimha, Sri Raama, Sri Krishna or Sri Srinivaasa. This Prapaththi consists of five angaas -  
1: the willingness to do only those things that are favourable to the Lord,  
2: The determination NOT to do anything that is NOT favourable to the Lord (like indulging in violence and eating prohibited foods etc...),  
3: having Absolute Faith in the Supreme Lord Sriman-Narayana that He will protect us and bless us with Salvation,  
4: accepting the Lord as our Protector and  
5: realizing our complete helplessness to attain Salvation by any of our known means like Jnaana, Karma or Bhakthi. It is declared in Puranas / SRuthi-s – SvethaaSwathaara-Upanishat 4-10 that Maaya consists of the 3

GuNa-s of PrakRuthi and that Bhagavaan Sri-Krishna is the Lord of Maaya  
– “मायां तु प्रकृतिं विद्यान्मायिनंच महेश्वरम्।तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥” )

नमां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः - माययापहतज्ञाना आसुरं भावमाश्रिताः ॥७-१५॥

na maam dhushkRuthino muuDaa: - prapadhyanthe nara-adhamaa:

maayaya-apahRutha jnaanaa - aasuram bhaavam-aaSrithaa: 7-15

“Those who are sinful and do evil actions, the worst of men and who are completely ignorant (deprived of any Jnaana), being deluded by Maaya and dominated by demoniac nature (hatred for Bhagavaan Sri-Krishna and His surrendered devotees), will not surrender to Me (Bhagavaan Sri-Krishna).

(Those who indulge in evil actions are four types: those who are foolish with misconceived knowledge; those who are the lowest among the human beings who know the Supremacy of Lord Sri-Krishna but cannot surrender to Him; those who lack Jnaana and are overpowered by Maayaa resorting to deceitful reasonings; and those with raakshasa-pravRuththi that leads them to hate Bhagavaan Sri-Krishna).

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन - आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७-१६॥

chaturviDhaa bhajanthe maam – janaa: sukruthina:-Arjuna

aartho jijnaasu:-arThaarThii – jnaanii cha Bharatharshabha. 7-16

“O Arjuna! (best among the Bharatha-clan) Four types of people who do good deeds, worship Me, the Supreme Lord Sri-Krishna – those who are in distress (trying to regain those possessions lost earlier) , the knowledge seekers (to realize their Soul – Kaivalya-seekers), those who are after wealth and those who are after knowledge.

(Those with Knowledge – Jnaana, know that the Supreme Lord Sri-Krishna is the goal to be attained and He is also the means of attaining that goal.

They also know that the essential nature of the Self is to seek eternal happiness, only as a Sesha - servant of the Supreme-Lord Sri-Krishna, who is the Seshi, the Master of all Souls and PrakRuthi).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते - प्रियोहि ज्ञानिनोऽत्यर्थमहं सच ममप्रियः ॥७-१७॥

theshaam jnaanii nithya yuktha - eka bhakthi:-viSishyathe

priyo hi jnaanina:-athy-arTham - Aham sa cha mama priya: 7-17

“Of these four kinds of devotees, that person who is endowed with Knowledge, is always with Me (the Supreme Lord Sri-Krishna), with single minded devotion to Me Only, and he excels everyone else. I am exceedingly dear to him (who possesses this Supreme Knowledge to do

SaraNaagathi to attain Me) and he too is overwhelmingly dear to Me (because that kind of a devotee surrendered to Lord Sri-Krishna, totally).

(In this verse, the word “athyarTham” means “ that which cannot be expressed adequately by any number of words”, meaning – that even the Supreme Lord Sri-Krishna cannot adequately express how much He loves such devotees who have the correct Jnaana that the Supreme Lord Sri-Krishna is everything – the-All and end-All - the means, the goal and the end result are all Bhagavaan Sri-Krishna for them).

उदाराःसर्वएवैते ज्ञानीत्वात्मैव मेमतम् - आस्थितः सहियुक्तात्मा मामेवानुत्तमांगतिम् ॥७-१८॥

udhaaraa: sarva evaithe – jnaanii thu-aathma-eva me matham

aasThitha: sahi yuktha-aathmaa - Maam-eva-anuthathmaam gathim. 7-18

“All these four kinds of devotees are very generous, but I (Bhagavaan Sri-Krishna) consider that person with the right Jnaana (that the Soul is eternally subservient to the Super- Soul, Lord Sri-Krishna) to be My very Self itself. That kind of a Jnaani is equipped with the well-settled knowledge, is ever devoted to Me alone, and keeping Me only as the Supreme goal to be attained (Parama-Purusha in Parama-Padham).

(The person well-established in Jnaana – Knowledge of the Self and the Supreme-Self, is fully convinced that the Self is happy only in the service of the Supreme Lord Sri-Krishna, and that eternal happiness can only be achieved by being His eternal servant - Sesa, of the Supreme Lord Sri-Krishna, who is the Seshi, the Master. The guaranteed path to attain that Sri-VaikunTam is through SaraNaagathi, also called Prapaththi).

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते - वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७-१९॥

bahuunaam janmanaam-anthe - jnaanavaan Maam prapadhyathe

vaasudheva: sarvam-ithi - sa Mahaathmaa sudhurlabha: 7-19

“At the end of many, many auspicious births (endowed with knowledge and practicing spiritual life), the person with that perfect knowledge will Surrender to Me, realizing the fact that Vaasudheva (Vasudheva’s son, Lord Sri-Krishna) is Everything (the-all and end-all, the means, the goal and the end result to be attained). It is very hard to find such a truly surrendered person, who is certainly a Mahaathma (a very great-soul).





(Miiraabai, Prahlada, Sudhama also known as Kuchela, etc., are a few among such Mahaatma-s with correct Jnana and with firm faith - “..Vaasudheva sarvam ithi ...“ and they totally surrendered to Bhagavan Sri-Krishna as their ONLY Supreme Lord and attained Sri-VaikunTam).

कामैस्तैस्तैर्हृत ज्ञानाः प्रपद्यन्तेऽन्यदेवताः - तंतं नियममास्थाय प्रकृत्या नियताः स्वया ॥७-२०॥

kaamai:-thai:-thai: hRutha jnaanaa: - prapadhyante-anya dhevathaa: tham tham niyamam-aasThaaya - prakRuthyaa niyathaa: svayaa. 7-20

“Controlled by their inherent nature (due to puurva-janma karmas and their subtle impressions as Vaasana-s), and being robbed of their intelligence (not having appropriate knowledge) due to various desires, people will worship various other gods (like Brahma, Indhra, Chandhra and a few more of the 330 Millions gods), observing various religious rites and principles.

(All the 330 Million gods in our Vedhic discipline like Indhra, VaruNa, Brahma etc., are not equal to and are totally different from the Aadhi-Purusha, Lord Sriman-Narayana and His Incarnations like Sri Varaaha, Sri Lakshmi-Nrusimha, Sri Vaamana, Sri Rama, Sri Krishna, Sri Srinivasa, Sri Haya-Griiva etc., as given in Bhagavad-Gita 11-43).

यो यो यांयां तनुं भक्तः श्रद्धयार्चितुमिच्छति - तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥७-२१॥

yo yo yaam yaam thanum bhaktha: - SraDhdhaya-archithum-iChchathi thasya thasyaachalaam SraDhdhaam – thaam-eva vidhaDhaamy-aham. 7-21

“Whichever form of a Deity a devotee wants to worship (to fulfill the desires, arising out of deprivation of true knowledge), I (the Supreme Lord Sri-Krishna) will make that faith steadfast for all those devotees, so that they can worship that particular god.



(All the Souls of all beings - gods, humans, animals and plants, are constituting the Divine Body of the Supreme Lord Sriman-Narayana. The ignorant human beings and sometimes gods also, over-powered by Maaya and not endowed with real spiritual knowledge, think that all the 330 Million gods are either equal to or superior to the Supreme Lord Sri-Krishna / Sriman-Narayana. This is a wrong notion which is not supported by the Vedha-s. It is very clearly mentioned in the BRuhadhaaraNyaka-Upanishat 3-7-9 that “ the Supreme Lord Sriman-Narayana is the one who dwells in the Sun, whose body is the Sun and whom even the Sun does not know fully..., “ य आदित्ये तिष्ठन्नादित्यादन्तरोयमादित्यो न वेदयस्याऽऽदित्यः शरीरम् ..... ,”)

स तया श्रद्धया युक्तस्तस्याराधनमीहते - लभते च ततः कामान्मयैव विहितान् हि तान् ॥७-२२॥

sa thayaa SraDhdhayaa yuktha: - thasya-aaraadhanam-iihathe  
labhathe cha thatha: kaamaan - mayyaiva vihithaan hi thaana. 7-22

“Endowed with that faith in a particular Deity, those devotees worship a particular god and obtain the objects of their desires. All the objects of desire obtained by them are granted only by Me (Bhagavaan Sri-Krishna).

(Even if those devotees are praying to other gods expecting some material benefits, it is only the Supreme Lord Sri-Krishna, who fulfills all those desires of all those devotees of all the other gods. The Supreme Lord Sri-Krishna sanctions and the 330 Million gods will only pass on those sanctioned benefits to their devotees. If the Supreme Lord Sri-Krishna does not grant those benefits, no god or goddess have the power to grant those desires of their devotees).

अन्तवत्तुफलंतेषां तद्भवत्यल्पमेधसाम् - देवान्देवयजोयान्ति मद्भक्तायान्तिमामपि ॥७-२३॥

anthavaththu phalam theshaam – that bhavathy-alpa meDhasaam  
dhevaan dheva yajo yaanthi – Math-bhakthaa yaanthi Maam-api. 7-23

“But, perishable (very limited) are the fruits obtained by those devotees with very poor intelligence, who worship other gods. The worshippers of gods and goddesses will reach the worlds of those gods (all these worlds of these Dieties are not eternal, and the worshippers of these gods will have to return to the planet Earth to take birth again and again). But, My devotees (of Bhagavaan Sri-Krishna) will reach Me (Sri-VaikunTam from where they will never return and enjoy the Brahma-anubhavam for ever).

(Those who resort to worshipping the other gods and goddesses, to fulfill their desires, will only get limited and perishable boons, and can reach the perishable worlds of those gods only. At the time of deluge, all the worlds of these intermediary gods are also dissolved, and these devotees, along

with those other gods must take birth again. Even Brahma-Loka will be dissolved at the end of the 100 years of Brahma and why talk about the intermediary worlds of Indhra etc., gods. The Eternal world, VaikunTam, is the place of Bhagavaan Sri-Krishna and only those devotees who reach the Sri-VaikunTam, will Never return to take birth again, as they have no more karma to go through. Because the worshippers of the Supreme Lord Sri-Krishna always renounce the fruits of all their actions, they are not bound to Samsaara. Only by Knowing Him, one can overcome death, as given in the SvethaaSvathaara-Upanishat 3-8 as: “...तमेव विदित्वातिमृत्युमेति....”).

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः - परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥७-२४॥

avyaktham vyakthim-aapannam - manyanthe Maam-abuDhdhaya:

param bhaavam-aja-anantho - Mama-avyayam-anuththamam. 7-24

“Being ignorant of My Higher nature (of Bhagavaan Sri-Krishna) that I am Immutable (will never disappear - Avyaya), Never-Born (Aja) and Unparalleled, the not-so-intelligent beings think of Me as an unmanifest entity that has manifested now.



(Bhagavaan Sri-Krishna is never forced to take a birth due to Karma, like all other Souls. All Souls are forced to get into the bodies of gods, humans, animals and plants, to go through their Karma-Phalam. The not-so-intelligent people think that Bhagavaan Sri-Krishna is also forced to take birth in Dhvaapara-Yuga like any other Soul and this assumption is totally incorrect. The Supreme Lord Sriman-Narayana will Incarnate as Sri-Raama,

Sri-Krishna etc..., on His own free-will, at any time and any place and to which parents of His own choice, as given in Bhagavad-Gita 4-7 and 4-8).

नाहंप्रकाशः सर्वस्य योगमायासमावृतः-मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥७-२५॥

na-Aham prakaaSa: sarvasya – yoga maayaa samaavRutha:  
muuDa:-ayam na-abhi jaanaathi - loko Maam-ajam-avyayam. 7-25

“Being enveloped by My own Maaya, I (Lord Sri-Krishna) am not manifesting Myself as the Supreme Lord, to all the beings. These ignorant people, being under the delusion of My Maaya, will not recognize Me as the Unborn and Immutable (never diminishing).

(Unborn – The Supreme Lord Sriman-Narayana is never born like other beings, and He can never be forced to take birth due to Karma. BUT, He incarnates on His own accord, in Every Yuga, to protect the devotees, to wipe out the wrong-doers and to establish the right code-of-conduct. He incarnates on the Planet Earth as Lord Sri-Rama and Sri-Krishna, so that all the human beings can do SaraNaagathi at His Holy Feet and attain Salvation. His powers are beyond our imagination and Trillions and Trillions of times greater than those of any of the gods. He created the 4-faced Brahma, the creator, who is the highest among all the gods and the Supreme Lord Sri-Krishna is Superior to Brahma. His brilliance is millions of times greater than that of the Sun, Chandhra, Agni, the stars etc...).

वेदाहं समतीतानि वर्तमानानि चार्जुन - भविष्याणि च भूतानि मां तु वेद न कश्चन ॥७-२६॥

Vedha-Aham samathiithaani - varthamaanaani cha-Arjuna  
bhavishyaaNi cha bhuuthaani - Maam thu vedha na kaSchana. 7-26

“O Arjuna! (one who does only Pure, saathvic deeds) I am the Lord of all beings (Bhagavaan Sri-Krishna) and know all these beings, in their past present and future lives (or those who are yet to be born). But no one knows Me, (Bhagavaan Sri-Krishna).

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत - सर्वं भूतानि सम्मोहं सर्गे यान्ति परन्तप ॥७-२७॥

iChchaa dhvesha samuThthena - dhvandhva mohena Bhaaratha  
sarva bhuuthaani sammoham - sarge yaanthi Paranthapa. 7-27

“O Paranthapa! (terror to enemies – Arjuna) Being deluded by the pairs of opposites (like happiness-distress; hot-cold etc..) arising out of desires and hatred, all these beings (be they gods or humans) are under delusion, right from the time of their birth.

(Arjuna is also called Bhaaratha, one who is great in the Bharatha-vamSa and Paramthapa, one who is a chastiser of his enemies. It is only that



Jnaani, the truly learned person, who feels very happy when one is in union with the Supreme Lord Sri-Krishna, and feels miserable when separated from the Supreme Lord Sri-Krishna).

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् - ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥७-२८॥

eshaam thvantha gatham paapam - janaanaam puNya karmaNaam  
the dhvandhva moha nirmukthaa - bhajanthe Maam dhruDa vrathaa: 7-28

“But those who do good deeds (that promote an attachment to Bhagavaan Sri-Krishna) and whose sins came to an end (at the time of SaraNaagathi), are liberated from the influence of Maaya arising out of the pairs of opposites (pleasure-pain, hot-cold etc...),. Such devotees worship Me, Bhagavaan Sri-Krishna, with firm vows (firm conviction that Bhagavaan Sri-Krishna is the only means and also the goal of Liberation).



(the most fortunate Gopikas' love for Bhagavaan Sri-Krishna has no match)

(Sins are accruing to all of us from the beginningless time – from time immemorial, from the past Millions of births and will only come to an end through the Upaasana-s of Bhakthi-Yoga or SaraNaagathi. Such devotees

will totally Surrender to Bhagavaan Sri-Krishna to attain Liberation from the repeated and endless cycles of Births-&-Deaths).

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये - तेब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥७-२९॥

jaraa maraNa mokshaaya – Maam-aaSrithya yathanthi ye  
the Brahma thadhvidhu: kRuthsnam -aDhyaathmam karma chaakhilam.7-29

“Those devotees who surrender to ME (the Supreme Lord Sri-Krishna), and yearn for deliverance from old-age and death (possible only if the Soul attains Sri-VaikunTam), should know the three things - nature of the Supreme Lord, ADhyaathma (the Self that is bound by karma and is still in bondage in this material world - PrakRuthi) and all about the related Karma-s (all such actions that will lead to repeated Births-&-Deaths).

(As the SRuthi-s declare in KaTa-Upanishat 1-2-23 and Mundaka-Upanishat 3-2-3 that the Self can not be understood by instruction, or by intelligence or by hearing. Only that person can understand the Self and the Supreme-Self, whom Bhagavaan favors when a devotee is craving to be subservient to Bhagavaan Sri-Krishna - “नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्य-स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ”)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः – प्रयाणकालेऽपि च मां ते विदुर्युक्त चेतसः ॥७-३०॥

Sa-aDhi-bhuutha-aDhi-dhaivam Maam – sa-aDhiyajnam cha ye vidhu:  
prayaaNa kale-api cha Maam - the vidhu:-yuktha chethasa: 7-30

“Also, those devotees who know Me (Bhagavaan Sri-Krishna) along with Adhi-bhuutha (higher material entities), Adhi-dhaiva (higher than gods like Indhra, Prajaapathi etc..) and ADhi-Yajna (the Supreme Lord Sri-Krishna, who is propiated by all the Yajna-s), should think of Me at the time of death, with their minds focused in meditation.

(Devotees seeking AiSvarya – lordship, should know ADhi-bhuutha and ADhi-dhaiva, and those seeking Kaivalya - Self-Realization and the Jnaani, seeking the Lord Himself – Sri-VaikunTa Praapthi, should know ADhi-yajna and anthima-smRuthi – the final remembrance of Bhagavaan Sri-Krishna, at the last moment. Chandhogya-Upanishat 7-26-2 says that when the memory is well established, release from the knots of the heart happens - “...स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मैमृदितकषायाय तमसस्परं दर्शयति ... ” and Mundaka-Upanishat 2-2-8 says that the chains of the heart are broken when all karmas perish - भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥)



इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो  
नाम सप्तमोऽध्यायः ॥७॥

ithi Sriimath Bhagavadh-Giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saasthre  
Sri Krishna-Arjuna samvaadhe Jnaana-Vijnaana yogo naama sapthama:-aDhyaaya: 7.

Thus ends the Seventh Chapter named Jnaana-Vijnaana Yoga, in the  
Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science  
of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ अष्टमोऽध्यायः । अक्षर-ब्रह्म योगः  
**Sri Krishna Para BrahmaNe Nama: - Bhagavath-Githa**  
**Chapter - 8: Akshara-Brahma Yoga:**

अर्जुन उवाच । किं तद् ब्रह्म किमध्यात्मं - किं कर्म पुरुषोत्तम ।  
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ ८-१ ॥

**Arjuna uvaacha =**

**kim thath Brahma kim-aDhyaathmam - kim karma Purushoththama**  
**aDhibhuutham cha kim proktham - aDhidhaivam kim-uchyathe. 8-1**

Arjuna asked: "O Purushoththama! (the Supreme Lord Sri-Krishna, the Lord of Chith and Achith- sentient Souls and the non-sentient matter - PrakRuthi) Who is that Brahman and what are ADhyaathma, Karma, ADhibhuutha and ADhidhaiva?

अधियज्ञः कथंकोऽत्र देहेऽस्मिन्मधुसूदन - प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ ८-२ ॥

**ADhiyajna: kaTham ka:-athra - dhehe-asmin MaDhusuudhana**  
**prayaaNa kaale cha kaTham - jneya:-asi niyatha-aathmabhi: 8-2**

"O Madhu-suudhana! (Lord Sriman-Narayana, who killed the demon MaDhu) Who is ADhi-yajna in this body and how is it so? How can You, the Supreme Lord Sri-Krishna, be realized at the time of death by the devotees, who practiced strict Self-control.

श्री भगवानुवाच । अक्षरं ब्रह्म परमं - स्वभावोऽध्यात्ममुच्यते ।  
 भूतभावोद्भवकरो - विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

**Sri Bhagavaan uvaacha =**

**aksharam Brahma paramam - swabhaava:-aDhyaathmam-uchyathe**  
**bhuutha bhaava-udhbhava karo - visarga: karma samjnitha: 8-3**

Bhagavaan Sri-Krishna said: "The Brahman is the Akshara (the essential nature of the Supreme and Imperishable Self). Swabhaava (inherent nature - the subtle body, the Vaasanaas etc.,) is the one that is associating with the Self, called ADhyaathma. Karma is the creative fluid mixed with the five elements that gives raise to the origination of all material beings.

(The Supreme Lord Sriman-Narayana is the Akshara, never-born, never-destroyed and the cumulative-sum-total of all the Chethanas. Vedha-s say that Avyaktha dissolves into Akshara, as in Subaala-Upanishath - 2 as" ....

महानव्यक्ते विलीयतेऽव्यक्तमक्षरे विलीयते अक्षरंतमसि विलीयते तमः परे देव एकीभवति ...  
“ . The Material Nature, Svabhaava, will not form the Self, but attaches itself to the Self, as explained in the panchagni Vidhya of Chaandhogya-Upanishat. That Creative force leads to the birth of all beings as in Chandhogya-Upanishat – 5-3-3:“ वेत्थ यथासौ लोको न सम्पूर्यत इति न भगव इतिवेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसोभवन्तीति नैव भगव इति ॥ ”) .

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् - अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥८-४॥

aDhibhuutham ksharo bhaava: - Purushascha-aDhidhaivatham

aDhiyajna:-aham-eva-athra - dhehe dhehabhRuthaam vara. 8-4

“O best person Arjuna! ADhi-bhuutha are all the perishable material entities that originated from the Pancha-Bhuuthas. ADhi-dhaivatha is the Purusha, as individual Self in all beings, who enjoys these material entities. ADhi-yajna is Myself (Bhagavaan Sri-Krishna) in all beings (as Antharyaami – the Super-Soul).

अन्तकालेच मामेव स्मरन्मुक्त्वा कलेवरम् - यः प्रयाति समद्भावं याति नास्त्यत्र संशयः ॥८-५॥

antha kaalecha maam-eva - smaran mukthvaa kalevaram

ya: prayaathi sa math-bhaavam - yaathi naasthi-athra samSaya: 8-5

“That person alone will attain Me (Bhagavaan Sri-Krishna, in Sri-VaikunTam), who, at the last moment while leaving the material body, will focus all the thoughts on Me (Bhagavaan Sri-Krishna) ONLY. Let there be NO doubt about this.

(anthya-kaala Hari naama smaraNa is the deciding factor that guarantees Salvation to all beings. If NOT, all of us, after going through the routine sufferings in Hell - Naraka-yaathana-s and enjoyment in heavens - Swarga-bhoga-s, will take birth again, to go through our Karma-Phalam. This process continues birth-after-birth, until we attain Salvation. According to Sri-Vaalmiiki RaamaayaNa, King DhaSaraTha, father of Lord Sri-Raama, attained only heavens but not Salvation, may be because he did not have that last moment Hari-Naama smaraNa and he might have breathed his last either in his sleep or in a coma and did not think of Sri-Raama in the last moments before his Soul left his body. But for anyone and everyone who do SaraNaagathi, Bhagavaan Varaaha Swamy assured that He will think of them and take them to Sri-VaikunTam, even if they were to die in their sleep or in a coma and could not think of the Supreme Lord Sriman-Narayana in their last moments).

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् - तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥८-६॥

yam yam vaapi smaran bhaavam – thyajathy-anthe kalevaram  
tham tham eva ethi Kauntheya - sadhaa thath bhaava bhaavitha: 8-6

“O Arjuna! Whatever a person remembers in the last moments while leaving this body, that person will become that remembered one only, because that person was always dwelling in that thought while living.



(Those thoughts that we all constantly brood on, will create an indelible impression in our minds and those thoughts only will come to our mind at our last minute and we get that kind of body only in the next birth. Best example is King Bharatha, also known as jada-Bharatha, renounced everything and was spending his time in meditation in a forest. But, he became a deer in the next birth, as he was thinking of a deer in his last moments - Srimath-Bhagavatham 5<sup>th</sup> Canto – 8<sup>th</sup> Chapter. So, in the next life, we will become what we think of in our last moments in this life).

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च - मय्यर्पित मनोबुद्धिर्मामेवैष्यस्यसंशयः ॥८-७॥

thasmaath sarveshu kaaleshu – maam-anusmara yuDhya cha  
mayi-arpitha mano buDhdhi: - maam-evaishyasy-asamSaya: 8-7

“Therefore, remembering Me (Bhagavaan Sri-Krishna) all the time, fight (O Arjuna!). With your mind and intellect dedicated to Me, you will certainly come to Me (to Sri-VaikunTam, the Abode of Bhagavaan Sri-Krishna), and let there be no doubt about this.



(All devotees should go about doing their ordained duties - Nithya and Naimiththika karma-s, appropriate to their VarNa-AaSrama Dharma-s, with their mind and intellect offered to Bhagavaan Sri-Krishna and thinking of Him in sarva-kaala-sarva-avasTha-s , all the time, under all circumstances, and as long as we live. And all such devotees will certainly reach Sri-VaikunTam, the Supreme abode of Bhagavaan Sri-Krishna (the Supreme Lord Sriman-Narayana), if we are fortunate to think of Sri-Hari in our last moments – just before death – just before the Soul leaves the body).

अभ्यास योग युक्तेन चेतसा नान्यगामिना - परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८-८॥

abhyaasa yoga yukthena - chethasaa na-anyaa gaaminaa

Paramam Purusham dhivyaam - yaathi PaarTha-anuchinthayan. 8-8

“O PaarTha! (Arjuna) Train the mind with such constant practice, so that it will not be wavering onto anything else, and meditating on Me, the Supremely Divine Person (Bhagavaan Sri-Krishna), everyone will attain Me.

(The reason why we fail to attain Salvation - to reach the Lotus Feet of Bhagavaan Sri-Krishna, is that we never practiced to control our mind, and allowed the mind to brood on various material objects, and never meditated seriously on Bhagavaan Sri-Krishna. Better late than never, and let us start now and focus our mind on Bhagavaan Sri-Krishna and accept SaraNaagathi at His Lotus Feet through an Aachaarya, and we will certainly attain Sri-VailunTam, at the end of this life itself and let there be no doubt about this. Because this SaraNaagathi is guaranteed 400% to bless us with Salvation, as assured by Lord Sri-Varaaha-Swamy, Sri Sithaa-Devi, Lord Sri-Raama-Chandhra and Bhagavaan Sri-Krishna. This SaraNaagathi is the guaranteed path to attain Salvation, as told by all the Aalvaars and Sri-Vaishnava Aachaarya-s. Bhagavad-Raamaanuja-Aacharya gave SaraNaagathi to all devotees who came to Him, a Thousand years ago).

कविं पुराणमनुशासितारमणोरणीयं समनुस्मरेद्यः -

सर्वस्य धातारमचिन्त्य रूपमादित्यवर्णं तमसः परस्तात् ॥८-९॥

kavim puraaNam-anuSaasithaaram - aNo:-aNiiyam samanushmaredhya:

sarvasya Dhaathaaram-achinthya-ruupam -

aadhithyavarNam thamasa: parasthaath.8-9

”That Supreme Lord is Omniscient, Primeval, Lord of all entities, Smaller than the smallest (who exists as the Super-Soul inside all the Souls, including the smallest unicellular creatures), Creator of all, Inconceivable (either with our mind or speech or by actions), with the brilliance of Millions of Suns, and He (the Supreme Lord Sriman-Narayana) is beyond all

darkness (ignorance, avidhya, material nature, Prakruthi).



प्रयाणकाले मनसाऽचलेन - भक्त्या युक्तो योग बलेन चैव ।  
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् - स तं परं पुरुषमुपैति दिव्यम् ॥ ८-१० ॥

prayaaNa kaale manasa-achalena - bhakthyaa yuktho yoga balena chaiva  
bhruvormaDhye praaNam-aavesya samyak -  
satham param purusham-upaithi dhivyam. 8-10

“At the last moments of our lives (at the time of death), all of us should remember the Supreme Lord Sri-Krishna, with an unwavering mind through the power of Yoga, and fix the PraaNa (the life-breath) between the eye-brows and meditate on the Supreme Lord (with all His Divine attributes as explained earlier – Omniscient, Primeval, Lord of all etc..,) and all such devotees will certainly attain the Divine Purusha, Bhagavaan Sri-Krishna.

यदक्षरं वेदविदो वदन्ति - विशन्ति यद्यतयो वीतरागाः -  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति - तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८-११ ॥

yath-aksharam vedha vidho vadhanthi -  
viSanthi yath-yathayo viitha raagaa:  
yath-iChchantho brahmacharyam charanthi -  
thath-the padham samgraheNa pravakshye. 8-11

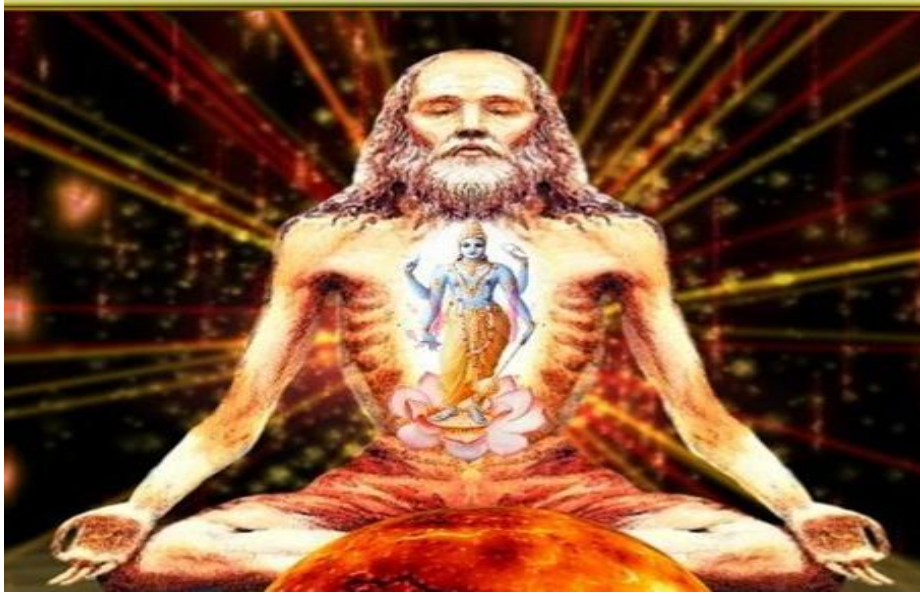
“I (Bhagavaan Sri-Krishna) will tell you (Arjuna), very briefly, about that Supreme goal called Parama-Padham. That Parama-Padham is also called the Imperishable by those who know the Vedha-s (Akshara-Vidhya). Also, all the ascetics desire to reach only that Parama-Padham, by practicing strict vows of sense-control (Brahmacharya).

(That which is attained by the mind as the goal is known as Padha, and since Sri-VaikunTam is the Highest Goal that can be attained, it is called

**Parama-Padham.** All the Vedhaanthic Texts in the Upanishaths talk about that Supreme goal to be attained. SaraNaagathi guarantees that Parama-Padham at the end of this life itself, to one and all, irrespective of in which family a person is born, for all men and women and no questions asked about our past actions – both positive and negative – puNya-paapa-s).

सर्वद्वाराणिसंयम्य मनोहृदि निरुध्यच - मूध्यार्धायात्मनः प्राणमास्थितो योगधारणाम्॥८-१२॥  
sarva dhvaraaNi samyamya - mano hRudhi niruDhya cha  
muurdhny-aaDhaayaathmana: praaNam - aasThitho yoga DhaaraNaam.8-12

“A devotee interested in that goal (Parama-padham), will control all the senses (all the 10 senses - both Karma and Jnaana-indhriyas), which are like the gateways – doors, for sense-gratification. Such devotees fix their minds on Me, the Supreme Lord Sri-Krishna, who is in their hearts. They will center their PraaNa - life-breath, in the head (as DhaaraNa-Yoga) and maintain a steady concentration.



ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् - यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥८-१३॥

OM ithy-eka-aksharam Brahma - vyaaharan Maam-anusmaran  
ya: prayaathi thyajam dheham – sa yaathi paramaam gathim. 8-13

“Such practitioners of Yoga, while chanting the sacred single syllable OM (PraNavam), that denotes the Para-Brahma, Bhagavaan Sri-Krishna, and thinking of Me (Bhagavaan Sri-Krishna) constantly, while leaving this body, will certainly attain the Supreme goal - Parama-padham - Sri-VaikunTam.

(Those devotees, who are not properly initiated into the Gaayathri Japan everyday, are advised by our great puurva-Aacharya-s to substitute OM

with its Vedhic-equivalent – AM, as given in Bhagavad-Gita 10-33 –  
“aksharaaNaam akara:-Asmi ... “).

अनन्यचेताः सततं योमां स्मरतिनित्यशः - तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥८-१४॥

ananya chethaa: sathatham - yo Maam smarathi nithyaSa:

thasya-Aham sulabha: paarTha - nithya yukthasya yogina: 8-14

“O PaarTha! (Arjuna) I am (Bhagavaan Sri-Krishna) easily accessible to that kind of Yogi-s, who are ever united with Me, right from the very beginning, whose minds are not straying onto anything else other than Me, and who are meditating on Me, at all times.

(Such Yogis are unable to live even for a second without thinking of Bhagavaan Sri-Krishna and such devotees are sure to reach Him only. They will always recollect Him each and every second of their lives – sathatham. They feel miserable if they forget Him even for a second, as their whole lives are moulded around Bhagavaan Sri Krishna and He Himself will grant them that mental disposition, as given in the SRuthi - Mundaka-Upanishat 3-2-3:यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ )

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् - नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥८-१५॥

Maam-upethya punarjanma – dhu:kha-aalayam aSaaSvatham

na-aapnuvanthi mahaathmaana: - samsiDhdhim paramaam gathaa: 8-15

“All those great Souls (Mahaathma-s) who attain Me (the Supreme Lord Sri-Krishna i.e., those who reach Sri-VaikunTam), are never subjected to rebirth in any worlds, which are not eternal and full of sorrows. Such Great Souls – Mahaathma-s, have attained the highest perfection (the Supreme Lord Sriman-Narayana being their only goal).





(Sri-VaikunTanaaTha, Sriman-Narayana with Sri-Devi, Bhu-Devi & NiiLaa-Devi)  
 (Only those devotees who are initiated into SaraNaagathi or who became perfect in the Bhakthi-Yoga, will attain Sri-VaikunTam. Such devotees are well aware of the true nature of the Supreme Lord Sri-Krishna. They know that Lord Sriman-Narayana and His Incarnations like Sri-Lakshmi-Narasimha or Sri Rama or Sri-Krishna only can bless them with Salvation. They crave each and every moment for Lord Sri-Krishna because they are unable to live without Him and He is their only possession. Their minds are ever-attached to Lord Sri-Krishna, and they feel like a fish out of water without their Lord Sri-Krishna. Devotees feel that they own Him, as their own personal property).

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन - मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥८-१६॥

aabrahma bhuvanaan-lokaa: - puna:-aavarthina:-Arjuna

Maam-upethya thu Kauntheya - punarjanma na vidhyathe. 8-16

“O Arjuna! All the worlds, down from the Brahma-Loka (or all the way upto Brahma-Loka), are subject to return and rebirth. But only on reaching Me, the Supreme Lord Sri-Krishna (in Sri-VaikunTam), there is NO rebirth at all.

(There are Fourteen worlds in this PrakRuthi - the seven lower worlds – Athala, Vithala, Suthala, Thalaathala, Rasaathala, Mahaathala, Paathaala loka-s; and the seven upper worlds – Bhuu, Bhuvar, Swarga, Mahar, Thapo, Jana and Brahma-Loka-s. Even if a Soul reaches any of the 14 worlds all the way upto the Brahma-loka - the Highest loka in this material world, that Soul can stay there in that world for a long long time – enjoying all the

pleasures as long as the puNya-Karma lasts. Once the PuNya-Karma is exhausted, that Soul must return to Earth and will get a rebirth, and this process is repeated. Only when a Soul attains Salvation and reaches Parama-Padham - Sri-VaikunTam – the eternal world beyond PrakRuthi, then only there is no rebirth).

सहस्र युग पर्यन्तमहर्षद् ब्रह्मणो विदुः - रात्रिं युग सहस्रान्तां तेऽहोरात्र विदो जनाः ॥८-१७॥  
sahasra yuga paryantham – aha:-yath BramhaNo vidhu:

raathrim yuga sahasraantham – the aho-raathra vidho janaa: 8-17

”Those who are familiar with the day and night of Brahma (the four-faced Creator) understand that a Thousand Mahaa-Yugas is his day time and equally good another Thousand Mahaa-Yugas, is his (4-faced Brahma’s) night time.

(Kali-Yuga, Dhwaapara-Yuga, Thretha-Yuga and Sathya-Yuga are the four Yugas that constitute a set of four-Yugas, known as One Maha-Yuga.

Sathya-Yuga is also known as KRutha-Yuga. The Duration of the four Yugaas, in terms of human years is: Kali-Yuga 432,000 years, Dhwapara-Yuga 864,000 years, Thretha-Yuga 1,296,000 years and Sathya-Yuga is 1,728,000 years. So one Maha-Yuga (the sum of these four Yugas) is 4,320,000 years. One Thousand such Maha-Yugas, which is 4,320,000,000 years is the day-time of Brahma and equally good 4,320,000,000 years is the night time of Brahma. One day of of Brahma is 8,640,000,000 or 8.64 Billion years. One year of Brahma will be 360 such days, equal to 3,110.4 Billion Years. Each Brahma will live for 100 such years, i.e., 311,040 Billion Years or 311.04 Trillion human Years on the planet Earth).

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे - रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८-१८॥  
avyakthaadh vyakthaya: sarvaa: - prabhavanthy-aharaagame

raathry-aagame praliyanthe – thathraiva-avyaktha samjnake. 8-18

”All the manifested entities (those Souls who are forced to get into bodies as gods, humans, animals (including birds and snakes) and plants (trees included) come from the Unmanifest (Avyaktha, the subtle matter that constitutes the body of the Supreme Lord Sriman-Narayana) at the beginning of the day of Brahma and again get dissolved into the Unmanifest (Avyaktha) at the beginning of the night of Brahma.

(all the Souls will keep on accepting various bodies, with repeated Births-&-Deaths for 4.32 Billion years during the daytime of Brahma, and will get dissolved into the Unmanifest – Avyaktha, will be dormant in Avyaktha for the next 4.32 Billion years during the night-time of Brahma and the whole process keeps repeating again and again at the beginning of the next day and every day of Brahma).

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते - रात्र्यागमेऽवशः पार्थ - प्रभवत्यहरागमे ॥ ८-१९ ॥

bhuutha graama: sa evaayam - bhuuthvaa bhuuthvaa praliiyathe  
rathry-aagame avaSa: PaarTha – prabhavathy-aharaagame. 8-19

“O PaarTha! (Arjuna) The same infinite number of beings (as gods, humans, animals and trees) that died earlier, are taking birth again and again at the beginning of a day of Brahma, in a helpless way (obtain new bodies that are appropriate to the karma-phalam that they have to go through). Again they are all dissolved (into Avyaktha) at the beginning of the night of Brahma. And again and again all beings come into existence (take birth again) at the start of another day of the 4-faced creator, Brahma.

(One day of the Creator, the 4-faced Brahma is 8,640,000,000 or 8.64 Billion human years on the planet Earth. 360 such days will be 1 year for Brahma. Each Brahma will live for 100 such years. So, the life-time of one Brahma is  $(8,640,000,000 \times 360 \times 100) = 311,040,000,000,000$  or 311.04 Trillion human years. SIX such Brahma-s’ life-times are over and the Present four-faced Brahma is the Seventh Brahma, created by the Supreme Lord Sriman-Narayana. For every entity, other than the Supreme Lord Sriman-Narayana, Birth and death are unavoidable. At the end of Every day of the four-faced Creator – Brahma, i.e., every 4.32 Billion years, the three upper worlds – Bhuv-Loka, Bhuvar-Loka and Svarga-Loka, together with all the beings in these three worlds will get destroyed. The Fourth upper world – Mahar-Loka, will be there at the end of everyday of Brahma, but without any beings. At the end of everyday of Brahma, the top three worlds – Thapo-Loka, Jana-Loka and Sathya-Loka-s will not get destroyed. The Pralaya or Deluge that happens at the end of Everyday of Brahma is called Naimiththika-Pralaya. But, at the completion of the 100 years of a Brahma, there will be a Mahaa-Pralaya or PraakRutha-Pralaya, and ALL the Fourteen worlds (seven Lower worlds – Athala, Vithala, Suthala, Thalaathala, Rasaathala, Mahaathala and Paathaala Loka-s and the seven Upper Worlds – Bhuv-Loka, Bhuvar-Loka, Svarga-Loka, Mahar-Loka, Thapo-Loka, Jana-Loka and Brahma-Loka), upto and including the Brahma-Loka, also known as Sathya-Loka, along with that Brahma, will be destroyed. All the infinite number of Jiivaathma-s – Souls, including Brahma will have to meet their death and all those Sentient and Non-Sentient – Chethana-s and Achethana-s, will rest on the Divine Body of the Supreme Lord Sriman-Narayana, without any name or Form. That is why that word NaaraayaNa is so special, as He is the sub-stratum for all the beings – Sentient and Non-Sentient. Afterwards, a new Brahma is created by Lord Sriman-Narayana,

as explained in the SRuthi-s like the Subaala-Upanishat – 2 as: “सर्वाणि भूतानि पृथिव्यप्सु प्रलीयत आपस्तेजसि प्रलीयन्ते तेजो वायौविलीयते वायुराकाशे विलीयत आकाशमिन्द्रियेष्विन्द्रियाणितन्मात्रेषु तन्मात्राणि भूतादौ विलीयन्ते भूतादिर्महति विलीयते महानव्यक्ते विलीयतेऽव्यक्तमक्षरे विलीयते अक्षरंतमसि विलीयते तमः परे देव एकीभवति परस्तान्न सन्नासन्नासद सदित्येतन्निर्वाणानुशासनमिति वेदानुशासनमिति वेदानुशासनम्॥” .

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः -

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥८-२०॥

para:-thasmaath-thu bhaava:-anya:-avyaktha:-avyakthaath-sanaathana:

ya: sa sarveshu bhuutheshu - naSyathsu na vinaSyathi. 8-20

“However, there is another unmanifested being (Soul, which is ajada, not-inert - Chethana – Sentient), superior to this unmanifested entity (muula-prakruthi, which is jada and Achethana – Non-Sentient). That unmanifested being, Soul, is eternal and is not destroyed when all beings (the bodies made up of the 5 elements) are destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् - यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ ८-२१॥

avyaktha:-akshara ithy-uktha: - tham-aahu: paramaam gathim

yam praapya na nivarthanthe – thath Dhaama paramam mama. 8-21

“This being is called Avyaktha (unmanifested, which can not be realized by all the senses) and also Akshara (imperishable, with neither birth nor death). This is the Highest goal to be attained by anyone. That self-luminous entity (Soul) is Mine and under My control and all those Souls attaining that Param-Dhaama (Sri-VaikunTam) will never again return to this Samsaara (material world).

(Lord Sriman-Narayana is the controller of both the Non-Sentient PrakRuthi and also the Sentient – Chethana – Souls. When the Soul attains Sri-VaikunTam, it is called Muktha, liberated from all karma-banDhanas. The essential nature of a Muktha is Unlimited Jnaana, which is like the Supreme Light, as compared to the limited and shrunk knowledge – jnaana-samkocha of the bound-Soul, baDhdha-Jiiva in PrakRuthi).

पुरुषःसपरःपार्थ भक्त्या लभ्यस्त्वनन्यया - यस्यान्तःस्थानि भूतानि येनसर्वमिदंततम्॥८-२२॥

Purusha: sa para: paarTha - bhakthyaa labhya: thvath-ananyayaa

yasya-antha:sThaani bhuuthaani - yena sarvam-idham thatham. 8-22

“The goal is to attain that Supreme Person (Purusha, Bhagavaan, the Supreme Lord Sri-Krishna, exactly the same as Lord Sriman-Narayana) through unalloyed devotion (single- minded Bhakthi-Yoga– pure loving



devotion, with no expectations of any kind). That Supreme Person, Bhagavaan Sri-Krishna, pervades this whole universe, in whom all beings (animate and inanimate), abide.

(Chandhogya Upanishat 5-9-1 says that - in the fifth oblation, the waters will become Purusha - “ इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति...” ॥)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः - प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥८-२३॥

yathra kale thu-anaavruththim - aavruththim cha-eva yogina:  
prayaathaa yaanthi tham kaalam - vakshyaami Bharatharshabha. 8-23

” O Arjuna! (the best in the Bharatha vamSa, Bharatharshabha) I will tell you that particular time, in which the departing Yogi-s will go to a state of NO-RETURN (no more rebirths) and also the other time of departure when they (people with meritorious deeds – PuNya-karma-s) will be subject to return (sure to take rebirths).

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् - तत्र प्रयाता गच्छन्ति ब्रह्मब्रह्मविदो जनाः ॥८-२४॥

agni:-jyothi:-aha: Sukla: - shanmaasaa uththaraayaNam  
thathra prayaathaa gachchanthi - Brahma Brahmavidho janaa: 8-24

”Those Yogi-s who realized the Para-Brahma, will reach that Supreme Lord Sri-Krishna when they take the path of light in the form of fire, during the daytime, during the bright fortnight (the 15 days after the new-moon and until the full-moon) and within the six months of the northern course of Sun (UththaraayaNam – about Jan 14<sup>th</sup> to July 13<sup>th</sup>).

(those persons who follow this path called Archiraadhi-maarga, guided by the Deities of light as fire, daytime, bright fortnight and the Northern Solstice, named as Agni, Daytime, Sukla-Paksha, Uththaraayana, Samvatsara, Vaayu, Suurya, Chandhra, Vidhyuth - lightning, VaruNa, Indhra and Prajaapathi - Brahma, will reach the Para-Brahman and will

attain salvation and will never have to take another Birth.



This is precisely the reason why Bhiishma-pithamaha in Mahaa-Bhaaratha, who had the boon to choose his own time of death, waited for so long on the bed-of-arrows - ampa-Sayya, for leaving his body. He waited for Uttaraayana, Bright fortnight and daytime on an EkadhaSi day for his departure. The same ideas are conveyed in Chandhogya-Upanishat 5-10-1 in the Vidhya-of-Five-Fires and by means of faith and meditation by the forest dwellers. Also those who reach the Brahman will not return for a rebirth is stated in Chandhogya-Upanishat 4-15-5:

“ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह  
आपूर्यमाणपक्षमापूर्यमाण पक्षाद्यान्धुदङ्ङेतिमासांस्तान् ॥ “ ५.१०.१॥  
“ . . चन्द्रमसं चन्द्रमसो विद्युतंतत् पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथोब्रह्मपथ  
एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्तेनावर्तन्ते ॥ “ ४.१५.५॥ )

धूमोरात्रिस्तथाकृष्णः षण्मासादक्षिणायनम् - तत्रचान्द्रमसं ज्योतिर्योगीप्राप्य निवर्तते ॥८-२५॥

Dhuumo raathri:-thaThaa Krishna: - shanmaasaa dhakshiNaayanam  
thathra Chaandramasam jyothi: - yogii praapya nivarthathe. 8-25

“Those Yogi-s who take another path will reach the light of the Moon and will return (to take another Birth) when they take the path of smoke, during the night time, during the dark fortnight (the 15 days after full-moon and until the new-moon) and within the six months of the Southern course of Sun (DhakshiNayana - about July 14<sup>th</sup> to Jan 13<sup>th</sup> ).

(those persons who did the Punya-karma-s - meritorious deeds, looking for the fruits of their positive actions, will reach the Swarga-Loka, follow the path guided by the presiding deities of smoke, night, dark fortnight and the Southern Solstice, pass through the PithRu-Loka and the Swarga-loka and will Return to take rebirths, as given in Chandhogya-Upanishat 5-10-3

“ . . धूममभिसम्भवन्ति धूमाद्रात्रिः रात्रेरपर पक्षमपरपक्षाद्यान्षड्दक्षिणै तिमासाः स्तात्रैतेसंवत्सरमभिप्राप्नुवन्ति ॥” ५.१०.३ ॥).

शुक्ल कृष्णे गती ह्येते जगतः शाश्वते मते - एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥८-२६॥

Sukla KRushne gathii hy-ethe – jagatha: SaaSvathe mathe  
ekayaa yaathy-anaavRuththim - anyayaa varthathe puna: 8-26

“These two paths – the Bright and the Dark paths, are always there eternally in this world. At the time of leaving the body, the Yogi taking the Bright-path will not return (will attain Salvation and will NOT have rebirth) and the Yogi taking the Dark path will return (will have rebirths until Salvation is attained, either through the practice of pure Bhakthi-Yoga or doing SaraNaagathi as administered by an Aachaarya).

(the Bright path or Sukla-maarga is also called the dheva-yaana or the Archiraadhi- maarga and is the pure path of No-Return (no more re-births). The Dark path or Krishna-maarga or Pithru-yaana, is certain to bring a person back for rebirths. These two are the eternal paths. Chandhogya-Upanishat 5-10-7 talks about those with balance of Good and Bad Karmas –

“...रमणीयचरणा अभ्याशो ह यत्ते रमणीयांयोनिम् . . कपूयचरणा अभ्याशो ह यत्ते कपूयांयोनिम्... ॥ ५.१०.७ ॥ ” ) .

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन - तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥८-२७॥

naithe sRuthii PaarTha jaanan - yogii muhyathi kaSchana  
thasmaath sarveshu kaaleshu - yoga yoktho bhava-Arjuna. 8-27

“That Yogi who clearly understands these two paths (the bright and the dark paths) will never be deluded. Therefore, O Arjuna! Meditate on this Yoga at all times. (be an ardent practioner of this Archiraadhi maarga, the path of light, which is very distinct from the path of the darkness – Dhumaadhi-maarga and try to attain Salvation).

वेदेषु यज्ञेषु तपःसु चैव - दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा - योगी परं स्थानमुपैति चाद्यम् ॥ ८-२८ ॥

vedheshu yajneshu thapa:su chaiva -  
dhaaneshu yath puNya phalam pradhishtam =

**athyethi thath sarvamidham vidhithvaa -  
yogiiparam sThaanamupaithi chaadhyam.8.28**

**“A Yogi transcends all the fruits and all the merits ascribed to the study of the four Vedha-s, performance of sacrifices (Yajna-s), the practice of austerities and giving gifts of charity. Understanding these teachings of Mine (Bhagavaan Sri-Krishna’s), a Yogi (Jnaani who is expert in Karma-Yoga also) attains My Supreme, Primordial-Abode (Sri-VaikunTam - Param-Dhaamam, the eternal abode of Bhagavaan Sri-Krishna).**

**इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे अक्षर-ब्रह्म  
योगो नामाष्टमोऽध्यायः ॥८॥**

**ithi Srimath Bhagavath-Giithaasu Upanishathsu Brahma vidhyaayaam yoga SaaSthre Sri  
Krishna-Arjuna samvaadhe Akshara-Brahma Yogo naama ashtama:-aDhyaaya: 8**

**Thus ends, the Eighth Chapter named Akshara-Brahma Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.**

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ नवमोऽध्यायः । राज-विद्याराज-गुह्ययोगः

**Sri Krishna Para BrahmaNe Nama: - Bhagavath-Githa**

**Chapter - 9: Raaja-vidhyaaRaaja-guhya Yoga:**

श्री भगवानुवाच । इदं तु ते गुह्य-तमं - प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं - यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ ९-१ ॥

**Sri Bhagvaan uvaacha =**

**idham thu the guhya-thamam – pravakshyaamy-anasuuyave  
jnaanam vijnaana sahitham – yath-jnaathavaa mokshyase-aSubhaath. 9-1**  
Bhagavaan Sri-Krishna said: “I will declare to you (Arjuna), who is without any jealousy (after listening to all My glories), this most mysterious knowledge (Jnaana), along with that Special knowledge (Vijnaana - distinguishing Jnaana of Upaasana). Knowing and practicing this great science, you will be freed from all sins.



(maam ekam SaraNam vraja - Aham thvaa sarva paapebhyo mokshayishyaami maa Sucha:)

(it is our sins which are blocking our way to attain Bhagavaan Sri-Krishna in Sri-VaikunTam. That is why, in the 18<sup>th</sup> Chapter, Bhagavaan Sri-Krishna said that He will wipe out all our sins when we surrender to Him, in

SaraNaagathi. When all our sins are wiped out through our SaraNaagathi, then we will attain Sri-VaikunTam. Without Surrendering to the Supreme Lord Sriman-Narayana, we will not be able to attain Him by our own efforts, even if we try for Trillions of Years, as mentioned in Sri-VaikunTa-Gadhyam – “ ... thath praapthayecha thvath paadhaambuja dhvaya Prapaththe: anyath-na me Kalpa Koti SahasreNaapi saaDhanmasthi-ithi manvaana: ... “. We were doing our best to attain Sri-VaikunTam for the past Trillions of years and we are not successful yet, since we did everything except SaraNaagathi that gaurantees Salvation to Everyone, irresoective of birth, gender or past sins).

राज विद्या राज गुह्यं पवित्रमिदमुत्तमम् - प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥९-२॥

Raaja-vidhyaa Raaja-guhyam – pavithram-idham-uththamam  
prathyaksha-avagamam Dharmyam – susukham karthum-avyayam. 9-2

“This special knowledge (Upaasana) is the Sovereign of all knowledge and the King of all Mysteries and a Supreme purifier. This will enable you (Arjuna) for direct realization and experiencing the Supreme Lord (Myself – Bhagavaan Sri-Krishna). It is very easy to practice and is never exhausted.

(The Supreme Lord Sri-Krishna will certainly bless us all with Salvation if we adopt this great Science – SaraNaagathi, as elaborated in 7-14, 7-19, 9-34, 18-65, 18-66 etc.,. All Prapanna-s - those who did SaraNaagathi, will go to Sri-VaikunTam, at the end of this life itself, with no more Sanchitha-Karma to go through. Other than SaraNaagathi, no other Yoga can guarantee Salvation at the end of this life. Bhakthi-Yoga will also guarantee Salvation, but it can be at the end of this life or after a few more lives. Salvation through Bhakthi-Yoga is when we become 100% perfect through Upaasana of one of the 32 Brahma-Vidhya-s, after proper upadheSam from an Aachaarya).

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप - अप्राप्य मां निवर्तन्ते मृत्यु संसार वर्त्मनि ॥९-३॥

aSraDhdhaDhaanaa: Purushaa – Dharmasya-asya Paranthapa  
apraapya Maam nivarthanthe – mRuthyu samsaara varthmani. 9-3

“O Arjuna! (paranthapa - a terror to his enemies) People do not have faith in this Dharma (this king of all knowledge – SaraNagathi - Upaasana). So, unable to attain Me (with no possibility to reach Sri-VaikunTam), they are always remaining here in this world and they are subjected to repeated deaths (repeated cycles of Births-&-Deaths).

(Most of us say we have faith in the Scriptures, but we do not do anything to get out of this Samsaara and subject ourselves to repeated cycles of Births-&-Deaths. It is a great wonder that we allow ourselves to go from

one body to another, in an endless way in this world, by not doing SaraNaagathi as advised by Bhagavaan Sri-Krishna).

मया ततमिदं सर्वं जगदव्यक्त मूर्तिना - मत्स्थानि सर्व भूतानि न चाहं तेष्ववस्थितः ॥९-४॥

Mayaa thatham-idham sarvam – jagath-avyaktha muurthinaa

Math-sThaani sarva bhuuthaani - na cha-Aham theshu-avasThitha: 9-4

“This whole Universe (comprising of the Sentient and Non-Sentient – Chethanas and Achethanas - Souls and PrakRuthi) is pervaded by Me (the Supreme Lord Sri-Krishna) in an unmanifest way. All beings abide in Me, But I (Bhagavaan Sri-Krishna) do not abide in them (He does not depend on any and all beings for any of His Divine-Liila-s).

(As Soul pervades a whole body, Bhagavaan Sri-Krishna pervades all the Universes. All beings rest on Him, depend on Him for their existence and He is the Supreme Inner- controller of all beings – Seshi – the Master, and He does not depend on them for His existence or for His Divine Liila-s. This is based on BRuhadhaaraNayaka-Upanishath passages 3-7-3 and 3-7-22, where it is stated that “... He, who pervades the Earth and the Earth does not know Him ...” and “.. He who resides in the Self and whom the Self does not know Him ...” etc., and the same passages also say that it is HE who controls the Earth and the Self from within.” यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरोयं पृथिवी नवेदयस्य पृथिवी शरीरंयः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः “ ॥3-7-3 & “ यो विज्ञाने तिष्ठन्विज्ञानादन्तरोयं विज्ञानंनवेदयस्य विज्ञानंशरीरं यो विज्ञानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः “ ॥3-7-22 ॥).

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् - भूतभृन्न च भूतस्थो ममात्मा भूत भावनः ॥९-५॥

na cha Math-sThaani bhuuthaani - paSyA Me yogam-aiSvaram

bhuuthabhRunna cha bhuuthasTho - Mama-aathmaa bhuutha bhaavana:9-5

“Yet, all these beings do not abide in Me (I do not hold all these beings, like a pot or a vessel, holding some water inside. All Souls have a certain degree of freedom - Free-Will). Look at the power of My Divine Yoga (the wonderful Divine Power that is Unique to Him, Bhagavaan Sri-Krishna), and see that I am the support (upholder) of all beings, and yet, I am not in those beings and My Will alone supports their entire existence.

(The Divine Yoga Power of the Supreme Lord Sri-Krishna is manifested as His Divine modes, very Unique to Him only, like His Power to uphold all beings and yet not being in them and His Will sustains all beings and Himself not getting anything from them).

यथाकाश स्थितोनित्यं वायुःसर्वत्रगो महान् - तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥९-६॥

yaThaa-aakaaSa sThitho nithyam – vaayu: sarvathra-go mahaan  
thaThaa sarvaaNi bhuuthaani - Math sThaani-ithy-upaDhaaraya. 9-6

“Understand this (Bhagavaan Sri-Krishna is telling Arjuna) - just as the powerful element Air, moving all over, is ever abiding in the Sky (air abiding in the sky, which is another element like air and without any support), so also, all these beings abide in Me.

(The most powerful Air moves around everywhere in Ether – Aakaasa, without any support. Both Air, Ether and all Pancha-Bhuuthas, are subservient to Bhagavaan Sri-Krishna, for their very existence. The SRuthis declare so, in BRuhadhaaraNyaka-Upanishath 3-8-9 that the Sun and the Moon are staying apart by Order of the Supreme Lord, Akshara. Likewise in Thaiththiriiya-Upanishat 2-8-1, says that “ Only out of fear of the Supreme Lord Sriman-Narayana, the Wind blows, the Sun rises, Agni, Indhra and Yama do their duty.... “एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत ..“ & “भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।”).

सर्वभूतानिकौन्तेय प्रकृतिंयान्तिमामिकाम्-कल्पक्षयेपुनस्तानि कल्पादौविसृजाम्यहम् ॥९-७॥

sarva bhuuthaani Kauntheya – prakRuthim yaanthi Maamikaam  
Kalpa kshaye puna:-thaani – Kalpa-aadhau visRujaamy-Aham. 9-7

“O Kauntheya! (Kunthi’s son, Arjuna) All beings enter into My PrakRuthi at the end of every Kalpa (at the end of the 12 hours of daytime of the Creator, the 4-faced-Brahma). Again, I will (Bhagavaan Sri-Krishna) send all these beings (to those bodies they deserve, as appropriate to the Karma-Phalam that they have to go through) at the beginning of the Kalpa (after the 12 hours of night of Brahma, i.e., at the beginning of another Kalpa, at the beginning of another day of Brahma).

(This 12 hour period of day-time or night-time of Brahma is called a Kalpa and each Kalpa is equal to 4,320,000,000 = 4.32 Billion years on our planet Erath, and Brahma’s one day of 24 hours will be our 8,640,000,000 = 8.64 Billion years. There is a deluge – Naimiththika-PraLaya, at the end of every 12 hours of the daytime of Brahma. There is also a Mahaa-PraLaya – Nithya-PraLaya, at the end of the lifetime of one Brahma, who lives for 100 years, and each year consisting of 360 days, which will be (8,640,000,000 x360x100= 311,040,000,000,000 = 311.04 Trillion Years on Earth. That all beings are sent forth by the Supreme Lord Sri-Krishna is from the SRuthi texts - from Subaala-Upanishat 2 and 7:” .... महानव्यक्ते विलीयतेऽव्यक्तमक्षरे



विलीयते अक्षरंतमसि विलीयते तमः परे देव एकीभवति...” And “यस्याव्यक्तं शरीरं योऽव्यक्तमन्तरे सञ्चरन् यमव्यक्तं न वेद ॥ ”)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः - भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥९-८॥

prakRuthim svaam-avashtabhya – visRujaami puna: puna:

bhuutha graamam-imam kRuthsnam – avaSam prakRuthe:-vaSaath. 9-8

“I am (Bhagavaan Sri-Krishna) the one who is controlling this PrakRuthi of Mine. I will be sending again and again, all these multitude of Beings (all beings, including gods, humans, animals including birds and reptiles, and trees including plants). All these beings are helpless and are completely under the control of My PrakRuthi.

(All beings are under the control of Bhagavaan Sri-Krishna’s PrakRuthi, until they attain Salvation and reach Sri-VaikunTam, either by practicing Aavyabhichaara-Bhakti-Yoga or by accepting SaraNaagathi – absolute Surrender at the Lotus-Feet of the Supreme Lord Sriman-Narayana or His Incarnations, which guarantees Salvation to one and all irrespective of in which family we are born, or man / woman or whatever be our past mistakes. This is assured by Lord Sri Varaaha-Swaamy, Sri-Siithaa-dhevi, Lord Sri-Raama-Chandhra and Lord Sri-Krishna. All the Mahaathma-s – the Great Azhvaars and the Great Aachaarya-s in the lineage of Bhagavath-Raamaanuja-Aachaarya practiced and propogated this SaraNaagathi to everyone, as a guaranteed means of attaining Sri-VaikunTam at the end of this life itself).

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय - उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९-९॥

na cha Maam thaani karmaaNi – nibaDhnanthi Dhanamjaya

udhaasiinavath-aasiinam – asaktham theshu karmasu. 9-9

“O Dhananjaya! (one who conquered all wealth, Arjuna) All these actions (Creation, Maintenance and Annihilation of all these Universes, along with the Multitudes of all Beings) do not bind Me (Bhagavaan Sri-Krishna). Because I am completely detached from all these actions, and not concerned about these routine course of events.

(It is the individual karmas of all these beings that is responsible for the differences in these beings getting different bodies like gods, humans, animals and plants. The Supreme Lord Sri-Krishna cannot be blamed as being either partial or cruel for some of the beings’ happiness and some others’ distress. The Scriptures declare the same in Brahma-Suuthraas– 2-

1-34 & 2-1-35 that : “वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथाहि दर्शयति।। ” and “ न कर्माविभागादिति चेन्नानादित्वात्।। ” ).

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् - हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥९-१०॥

Mayaa-aDhyaksheNa prakRuthi: - suuyathe sa chara-acharam  
hethunaa-anena Kauntheya – jagath-viparivarthathe. 9-10

“ O Kauntheya! (Kunthi's son, Arjuna) It is under My (Bhagavaan Sri-Krishna's) supervision, this PrakRuthi is giving birth to all these multitudes of Beings as moving and non-moving entities (gods, humans, animals, plants). It is because of My Will (Bhagavaan Sri-Krishna's), all the worlds undergo the transformations of Creation, Maintenance and Destruction.



(Bhagavaan Sri-Krishna, also known as Vaasudheva, Sriman-Narayana, Para-Vaasudheva, has absolute Sovereignty over PrakRuthi, and His will always prevails, as described in the SRuthi-s like SwethaaSwathaara-Upanishat 4-9 & 4-10 that the Supreme Lord is the controller and possessor of Maaya - PrakRuthi, which brings out all these Universes, along with all the individual Selves, who are under the influence of Maaya: “...अस्मान् मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥4-9॥ and मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥4-10॥).

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् - परं भावमजानन्तो मम भूतमहेश्वरम् ॥९-११॥

avajaananthi Maam muuDaa – maanushiim thanum-aaSritham

Param-bhaavam-Aja-Anantho - Mama bhuutha MaheSvaram. 9-11

“Because I (Bhagavaan Sri-Krishna) accepted a body similar to that of a human being, foolish people cannot understand Me. Such foolish people cannot realize My superior status (of being Omniscient and Omnipotent), that I am the one who is never born (Aja), never have an end (Anantha) and that I am the Supreme Lord of all beings (MaheSvara – the Supreme Lord of all Souls – like gods, humans, animals and plants).

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः - राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥९-१२॥

moghaaSaa mogha karmaaNo – mogha jnaanaa vichethasa:

raakshasiim-aasuriim cha-iva – prakRuthim mohiniim Srithaa: 9-12

“Such people with deprived intelligence, cultivate a nature similar to that of demons and monsters, which is deluding them (not revealing the truth about Bhagavaan’s true nature of Compassion, Generosity, Parental-Nurturing, etc..). Such people’s hopes are vain, actions are unfruitful and knowledge is also very much perverted (due to their Rajo-guNa and Thamo-guNa). They become deluded, devoid of any discrimination.

(Ignorant people are unable to understand the difference between bound-Souls taking birth, to go through their individual Karma-Phalam and the Divine Incarnations of the Supreme Lord Sriman-Narayana, through His own Free-Will. The Supreme Lord Sriman-Narayana will decide when, where and how He will Incarnate and who will be His parents, friends and what Divine Sportive activities - Liila-s He wants to exhibit during all those Billions of Incarnations. He decides who are the SaaDhu-s to be protected, who are the Evil-doers to be wiped out and how to establish Dharma on firm footing in all Yuga-s and at all times - past, present and future).

महात्मानस्तु मां पार्थ दैवींप्रकृतिमाश्रिताः - भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९-१३॥

Mahaathmaan-asthu Maam PaarTha - dhaiviim prakRuthim-aaSrithaa:

bhajanthy-ananya manaso – jnaathvaa bhuutha-aadhim-avyayam. 9-13

“O PaarTha! (PruTha is Kunthi - her son PaarTha - Arjuna) Mahaathma-s (great-souled ones, due to their puNya-karma acquired in many past births), taking shelter of My Divine nature (of Pure-Saththva-guNa), worship Me with an unwavering mind (focused on Me only, and unable to survive without Me). They realize that I am the original source of all Beings (in all the Universes) and Immutable (Avyaya - without an end).



सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः - नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥९-१४॥

sathatham kiirthayantho Maam – yathantha:-cha dhRuDa vrathaa:  
namasyantha:-cha Maam bhakthiyaa – nithya yukthaa upaasathe. 9-14



“Such Mahaathma-s (great-souls - Naaradha, Prahlaadha etc...), desiring an eternal communion with Me, always worship me (in sarva-kaala-sarva-avasTha-s) with overwhelming love (Bhakthi), singing My glories at all times (chanting My names as Sriman-Narayana, Govindha, Dhaamodhara, MaaDhava, Sri-Krishna, Sri-Raama, Vaasudheva, etc...), striving with steadfast resolution (that Bhagavaan Sri-Krishna is the Supreme Lord of all beings), and prostrating before Me with utmost devotion.

(saashtaanga-dhanda-praNaama – with all the eight parts of the devotees – 2 legs, 2 hands, head, Mind, BuDhdhi and Ahamkaara. Great Bhaagavatha-s like Naaradha, Prahlaadha, Ambariisha, etc..., and recently Annamayya, Miiraa-Bai, Raamadhaas, Purandhara-dhaasa etc..., have totally dedicated themselves to serve the Supreme Lord Sriman-Narayana, in sarva-kaala-sarva-avasTha-s, every second of their lives. At present also, there are many devotees, who have totally surrendered to Bhagavaan Sri-Krishna and sacrificed their lives to propogate SaraNaagathi as a sure means of attaining His Lotus-Feet in Sri-VaikunTam, at the end of this life itself. SaraNaagathi is open to all devotees, irrespective of the family in which we are born, does not matter man or woman or whatever be the past sins committed knowingly or unknowingly and guarantees Salvation to all who



accept SaraNagathi, at the end of this life itself, as long as we don't commit Bhaagavatha-apachaaram and maintain Pathivratha-Bhakthi).

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते - एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥९-१५॥

Jnaana yajnena cha-apy-anye – yajantho Maam-upaasathe  
ekathvena pRuThakthvena – bahuDhaa visvathomukham. 9-15

“Other devotees also worship Me (Bhagavaan Sri-Krishna) through the offering of Jnaana-Yajna (Sacrifice of Knowledge). They know Me as one with diversity in numerous ways and in multiple forms and as One having all the entities as My body.

(These multiple forms can be seen in the Cosmic Form – ViSwa-Ruupa of Bhagavaan Sri-Krishna, with Primal-Matter known as PrakRuthi or Mahath, Ahamkaara and the other 24 thatthva-s making up to become the Cosmic Shell – Brahmaanda. There are 14 worlds in our Brahmaanda, and there are Millions of such Brahmaanda-s, each presided by a Brahma. Each Brahmaanda is filled with Trillions of Souls, in different bodies of gods, humans, animals and plants. All the Millions of Brahmaanda-s are pervaded by Bhagavaan Sri-Krishna and function under His control).

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् - मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥९-१६॥

Aham krathu:-Aham Yajna: - svaDhaa-Aham Aham-aushaDham  
manthra:-Aham Aham-eva-aajyam – Aham-agni:-Aham hutham. 9-16

“I am (Bhagavaan Sri-Krishna) am the Krathu (vedic rituals like Jyothishtoma, Aapthoryaama, etc..), the 5 great Yajna-s - Sacrifices (pancha-mahaa-Yajna-s - Dheva, Rishi, Pithru, Bhuutha & Brahma Yajna-s), the offering to the Pithru-s, the herbs that are offered, the Manthra-s that are chanted, the ghee that is offered in Yajna, the sacred Fire into which all offerings are made and the oblation (the act of offering oblations / aahuthi).

पिताहमस्य जगतो माता धाता पितामहः - वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥९-१७॥

Pithaa-Aham-asya jagatho – maathaa Dhaathaa pithaamaha:  
vedhyam pavithram-Omkaara – Ruk-Saama Yaju:-eva cha. 9-17

“For each and every entity (to all the Souls in all the 14 worlds), I am (Bhagavaan Sri-Krishna) the father, the mother, the Creator and also the grand-father. I am the Only One to be realized through all the Vedha-s, the Purifier (who can wipe out all sins when devotees do SaraNaagathi at My Feet), the sacred syllable OM (OM – the seed of the Vedha-s, and its substitute and equally sacred syllable AM for anupaniitha-s), and also the Ruk, Saama and Yajur Vedha-s.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् - प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥९-१८॥

**gathi:-bharthaa prabhu: saakshii – nivaasa: SaraNam suhRuth  
prabhava: pralaya: sThaanam – niDhaanam biijam-avyayam. 9-18**

“I am (Bhagavaan Sri-Krishna) the ultimate goal to be attained, the supporter, the Supreme Lord, the witness (for all actions), the final abode, the Only refuge (for all the helpless who want to Surrender) and the best friend (well-wisher of all). I will Create (everything starts from Bhagavaan Sri-Krishna), Dissolve and Preserve all entities (that are created, maintained and destroyed) and I am the imperishable Seed (responsible for the creation of all beings in all the 14 worlds of this Brahmaanda and in all the other Millions of worlds in Millions of other Brahmaanda-s).

(The Supreme Lord Sriman-Narayana is the SRushti, SThithi and Laya KaaraNa – He becomes Brahma, He becomes Vishnu and He becomes Rudhra, and the multitudes of gods headed by Indhra, as the Narayana-Upanishat says: “aTha Purusho ha vai NaaraayaNo'-kaamayatha prajaa: sRujeyethi – NaaraayaNaath praaNo jaayathe - mana: sarvendhiryaaNi cha – kham-vaayur-jyothiraapa: pRuThivi viSvasya DhaariNii - NaaraayaNaath Brahmaa jaayathe – NaaraayaNaath Rudhro jaayathe – NaaraayaNaath Indhro jaayathe - NaaraayaNaath Prajaapathaya: prajaayanthe – NaaraayaNaath dhvaadhaSa-Aadhithyaa Rudhraa Vasava: sarvaaNi cha Chandhaamsi – NaaraayaNaath-eva samuthpadhyanthe – NaaraayaNaath pravarthanthe - NaaraayaNe praliiyanthe - ya evam vedha - ithy-Upanisath)

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च - अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥९-१९॥

**thapaamy-Aham Aham varsham – nigRuhnaamy-uthsRujaami cha  
amRutham cha-eva mRuthyu:-cha – sath-asath-cha-Aham-Arjuna. 9-19**

“O Arjuna! (who does the Saathvic karma-s) I am (Bhagavaan Sri-Krishna) the one giving the heat (from the Sun). I am the one holding back and sending forth all the rains. I am the cause of life (Immortality) as well as the cause of death. I am everything that is existing at present (being) and all that existed in the past and that will exist (non-being) in the future also.

त्रैविद्या मां सोमपाः पूतपापा - यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्र लोकमश्नन्ति दिव्यान्दिवि देव भोगान् ॥ ९-२० ॥  
**thrai-vidhyaa Maam somapaa: puutha paapaa –  
Yajnai:-ishtvaa svargathim praarThayanthe  
the puNyam-asaadhya Surendhra lokam -  
aSnanthi dhivyaan-dhivi dheva bhogaan.9-20**

“Those who are well-versed in the three Vedha-s (Ruk, Yajur and Saama)

get purified by drinking the Soma Juice (by doing the Yajna-s) and worship Me to reach the Heavens (Swarga-Loka). Reaching the Heavens, the place of the Chief of the gods (Indhra), they will enjoy all the celestial pleasures of gods until all the puNya-phalam of their meritorious deeds is exhausted.

(the first half of the 3 Vedha-s – Ruk, Yajur and Saama, deals with the Karma-Kaanda, for desire-motivated worship, that can, at the most get us Swarga-loka to enjoy all the celestial pleasures, which are limited to the extent of our PuNya-Karma-s - positive actions. But, Vedhaantha – Upanishath-s, the second half of the Vedha-s, deals with how to attain Salvation that is Eternal, through Pure Bhakthi Yoga or SaraNaagathi).

ते तं भुक्त्वा स्वर्ग लोकं विशालं - क्षीणे पुण्ये मर्त्य लोकं विशन्ति ।

एवं त्रयी धर्ममनुप्रपन्ना - गतागतं कामकामा लभन्ते ॥ ९-२१॥

the tham bhukthvaa svarga lokam viSaalam –

khsiiNe puNye marthya lokam viSanthi

evam thrayii Dharmam-anuprapannaa -

gatha-aagatham kaama-kaamaa labhanthe. 9-21

“Having enjoyed all the pleasures in the spacious heavens, they return to the mortal world when their merit (puNya-Phalam) gets exhausted. Thus, the devotees who follow the Vedhic rituals and are motivated by their desires, keep coming and going (from the mortals’ world to heavens and from heavens back to the mortals’ world, repeatedly, birth-after-birth).

(all devotees aspiring for heavens will only have a very limited and temporary stay there, proportionate to the amount of meritorious deeds they did. All such persons must return to the world of mortals after their allowed duration of stay in heavens has expired. Everyone who enters the heavens will be identified with a tag, clearly marked with the expiration date for their stay in heavens and also the limited access to the celestial pleasures they are entitled to, before all their puNya-phalam expires. Then they must leave heavens and return to this mortal world to take birth again and again).

अनन्याश्चिन्तयन्तोमां येजनाःपर्युपासते - तेषां नित्याभियुक्तानां योग क्षेमं वहाम्यहम्॥९-२२॥

ananyaa:-chinthayantho Maam - ye janaa: pari-upaasathe

theshaam nithya-abhiyukthaanaam - yoga kshemam vahaamy-Aham. 9-22

“There are some devotees, who leave everything other than Me, think of Me and worship Me only (Bhagavaan Sri-Krishna) with pure love and craving for eternal union with Me. Such parama-aikaanthika devotees’

(singularly dedicated to Bhagavaan Sri-Krishna) Prosperity and Welfare (Yoga and Kshema - granting what they do not have and protecting what they already have) are completely looked after by Me.

(A devotee with unalloyed Pathivratha-Bhakthi towards Bhagavaan Sri-Krishna is sure to attain Salvation at the end of this life itself. In a spiritual sense, Yoga is granting those devotees Salvation - the Lord gives them Himself, and Kshema is to make sure that they will Never return to the world of mortals, to go through all the miseries of the life on Earth and they are never separated from Him. In a material sense, Yoga is providing such devotees all the physical prosperity like houses, wealth etc., and Kshema is to protect their houses, wealth etc., This verse is known as the crest-jewel of the entire Bhagavad-Gita, the most precious central-Piece of Bhagavad-Gita, which talks about “Ananya-Bhakthi, leading to SaraNagathi, that guarantees Salvation to one and all, at the end of this life, irrespective of our family-of-birth, gender and past sins).



येऽप्यन्यदेवताभक्ता यजन्तेश्रद्धयान्विताः - तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥९-२३॥

ye-apy-anya dhevathaa bhakthaa – yajanthe SraDhdhayaa-anvithaa:  
the-api maam-eva Kauntheya – yajanthi-aviDhi puurvakam. 9-23

“O Kauntheya! (Kunthi’s son, Arjuna) Even those devotees who are worshipping other gods (and goddesses), endowed with faith, are



worshipping Me only, but in the improper way (not authorized by the Vedhic scriptures and Bhagavaan Sri-Krishna).

(worshippers of Brahma, Indhra, Chndhra etc., and any and all the other 330 Million gods and goddesses are worshipping Bhagavaan Sri-Krishna only, but in the improper way - not authorized by the Vedhic scriptures, because they have not studied or understood the prescribed Vedhic Rules. Bhagavaan Sri-Krishna is the Antharyaami (Super-Soul) within the Souls of Brahma, Indhra etc., and all other gods. Also, the Souls of Brahma and all other gods, constitute the Body of the Supreme-Lord Sriman-Narayana, at the time of Nithya or Mahaa-Pralaya - the final deluge, at the end of the 100 years of Brahma, and that time, there is no Brahma nor any other gods).

अहं हि सर्व यज्ञानां भोक्ता च प्रभुरेव च - न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥९-२४॥

Aham hi sarva yajnaanaam - bhokthaa cha prabhu:-eva cha  
na thu Maam-abhijaananthi – thathvena-atha:-chyavanthi the. 9-24

“I am (Bhagavaan Sri-Krishna) the enjoyer of all Yajna-s (sacrifices) and also I am the Only One Supreme Lord, to be propiated by all Yajna-s (and bestower of all results of all those Yajna-s). They (those who are worshipping other gods) do not know My (Bhagavaan Sri-Krishna’s) true nature and so they obtain very limited benefits from other gods, and all such benefits are perishable (gone by the end of 1 day of Brahma).

(Since the Svarga-Loka with all its inhabitant gods and goddesses is wiped out at the end of everyday of Brahma, all the benefits granted by those gods will also expire at the end of the day of Brahma – after 4.32 Billion years. Those who worship other gods and goddesses fail to attain Salvation during their lifetime, because such worship is an improper way of worship of Bhagavaan Sri-Krishna, that is not authorized by Him. Bhagavad-Gita is the Only one scripture given by Bhagavaan Sri-Krishna – ekam Saasthram Dhevakii-puthra giitham and may we all be fortunate to follow the same).

यान्ति देव व्रता देवान्पितृन्यान्ति पितृ व्रताः -  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥९-२५॥

yaanthi dheva vrathaa dhevaan – pithRuun yaanthi pithRu vrathaa:  
bhuuthaani yaanthi bhuuthejyaa – yaanthi Math-yaajina:-api Maam. 9-25  
“Those devotees who worship the gods and goddesses will go to the gods (after their death, will reach the world of gods), and those who worship the manes (departed souls – pithRu-s) go to the manes (to pithRu-loka), and the worshippers of Bhutha-s (spirits like Yaksha-s, Raakshasa-s, piSaacha-

s and Bhutha-GaNa-s) go to the Bhuta-s. But ONLY those who are worshipping Me (Bhagavaan Sri-Krishna) will come to Me (the Supreme Lord Sri-Krishna, in Sri-VaikunTam – Parama-padham – Nithya-Vibhuuthi).

(Those who undergo SaraNaagathi at the Holy Feet of Bhagavaan Sri-Krishna, will reach the Supreme world, Sri-VaikunTam, the only one world, going where the Souls will never return to these worlds of mortals. All other Souls who go to the worlds of Gods, Mane-s and Bhuutha-s, must return to the mortal world after enjoying there for a very limited time, however long or short that may be. Animals and plants cannot get Salvation in those births (exceptions can be Gajendhra etc., ) and when the Souls get the bodies of gods and humans, they have to go through endless cycles of Births-&-Deaths, until they attain Salvation either through pure Bhakthi-Yoga or SaraNaagathi).

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति - तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥९-२६॥

pathram pushpam phalam thoyam - yo Me bhakthyaa prayaChchathi  
thath-Aham bhakthy-upahrutham – aSnaami prayatha-aathmana: 9-26

“Whoever offers Me (Bhagavaan Sri-Krishna), with loving devotion, a leaf (Thulasi), a flower, a fruit or some water, I will (Bhagavaan Sri-Krishna) accept those offerings made with loving devotion (as though those simple offerings are the most delightful offerings to Me), because those devotees are pure at heart.

(the great devotees who pleased Bhagavaan Sri-Krishna with their pure loving devotional offerings of pathram, pushpam, phalam and thoyam are: Sri Rukmini-dhevi, who offered Thulasi-pathram and could get back Bhagavaan Sri-Krishna; Gajendhra – the King-Elephant who offered a flower at the Lotus-Feet of the Supreme Lord Sriman-Narayana; Vidhura to Sri-Krishna and Sabari to Lord Sri-Rama, who offered fruits; and the great devotee Ranthi-dheva, who could offer only water to Lord Sri Mahaa-Vishnu who came in the disguise of a beggar, with pure loving devotion and attained Salvation by His grace – (Vedha-Vyaasa’s Srimath-Bhaagavatham – 9<sup>th</sup> Canto – Chapter – 21). May we all strive hard to attain that kind of pure loving devotion, comparable to that of Sri RukmiNi-dhevi, Gajendhra, Vidhura, Sabari and King Ranthi-dheva. At that level of pure loving devotional service, a Pathram, Pushpam, Phalam or Water we offer, Bhagavaan Sri-Krishna will accept them all and will enjoy our loving offerings, as though they are all very dear to Him, like Kuchela’s offering a handful of puffed-rice).





यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् - यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९-२७॥

yath karoshi yath-aSnaasi – yath-juhoshi dhadhaasi yath  
yath-thapasyasi Kauntheya – thath kurushva Math-arpaNam. 9-27

“O Kauntheya! (Kunthi’s son, Arjuna) What-so-ever you do (like doing a job for a livelihood, eating, gardening and all other daily activities), what-so-ever you eat (you relish), what-so-ever you do (rituals ordained in

Scriptures), what-so-ever you give as charity (for religious, social and cultural forums), what-so-ever meditation you do (austerities observed), perform them all as an offering to Me (Bhagavaan Sri-Krishna).

(Let us dedicate all acts we do, materialistic or religious, to Bhagavaan Sri-Krishna, as He is the Supreme-Purusha and the Master – Seshi, of all Chethanas and Achethanas. The individual Soul is a servant – Sesha of Bhagavaan Sri-Krishna, and we can at the most be an agent, the worshipper and the experiencer. When everything we do is offered with utmost love to Bhagavaan Sri-Krishna, it translates to pure Bhakthi, which leads us all to SaraNaagathi that guarantees us Salvation at the end of this life itself).

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः - संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥९-२८॥

Subha-aSubha phalai:-evam - mokshyase karma banDhanai:  
samnyaasa yoga yuktha-aathma – vimuktho Maam-upaishyasi. 9-28

“One has to equip the mind with a strict practice of the Yoga of renunciation. Then, one can become free from the bondage of Karma (puNya-karma-s and paapa-karma-s), which manifests as auspicious and inauspicious results. Liberated from the bondage of Karma, one will be able to reach Me (Bhagavaan Sri-Krishna in Sri-VaikunTam).

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः - ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९-२९॥

sama:-Aham sarva bhuutheshu - na Me dhveshya:-asthi na priya:  
ye bhajanthi thu Maam bhakthyaa - mayi the theshu cha-apy-Aham. 9-29

“I am (Bhagavaan Sri-Krishna) the same towards all beings in this creation. There is none whom I hate nor anyone who is dear to Me. But, those who worship Me with utmost loving Devotion, are abiding in Me and I too will abide in them.





(Bhagavaan Sri-Krishna will reciprocate each and every devotee's loving devotion and responds to the devotees' each and every call. He is the Same to all, with no hatred or endearment to anyone. We are all familiar with the facts that – as Lord Sri-Raama, He protected Sugriva – the son of Sun-god and killed Vaali – the son of Indhra. That Same Supreme Lord Sriman-Narayana, in His Incarnation as Bhagavaan Sri-Krishna, protected Arjuna – the son of Indhra and made sure Karna – the son of Sun-god got killed. It does not matter to Bhagavaan Sriman-Narayana, whether someone is the son of Suurya or Indhra. The Supreme Lord Sriman-Narayana, as Sri-Raama and Sri-Krishna, was always there on the side of Dharma, at all times and in all Yuga-s).

अपि चेत्सुदुराचारो भजते मामनन्यभाक् - साधुरेव समन्तव्यः सम्यग्व्यवसितो हि सः ॥९-३०॥

api cheth su-dhuraachaaro – bhajathe Maam-ananya bhaak  
sadhu:-eva sa manthavaya: - samyak vyavasitho hi sa: 9-30

“Even if the most sinful person (of extremely bad conduct) worships Me with unalloyed loving devotion (without expecting any benefits in return – nishkaama-Karma-Yoga), that person must be regarded as a holy person (must be highly honoured). Because, that person has taken the correct resolution (to Surrender to Bhagavaan Sri-Krishna).

(The highest resolve is to Surrender to Bhagavaan Sri-Krishna, who is none other than the Supreme Lord Sriman-Narayana. That firm resolve is that Lord Sri-Vaasudheva is everything. He is the sole cause of all the Universes. He is the Supreme Brahman. He is the Master of all Chethanas and Achethanas – the animate and inanimate beings. All devotees desiring to do eternal service to Bhagavaan Sri-Krishna will do SaraNaagathi at His Holy Feet, as He is our father, mother, grand-father, friend, Teacher, wealth and our everything. He will bless us with everything without our asking Him for anything, as He will provide us with what we need and protect what we have – Yoga-Kshema).

क्षिप्रंभवति धर्मात्मा शश्वच्छान्तिंनिगच्छति - कौन्तेयप्रतिजानीहि नमेभक्तःप्रणश्यति ॥९-३१॥

kshipram bhavathi Dharmaathmaa – SaSvath-Saanthim nigaChchathi  
Kauntheya prathijaaniihi - na Me bhaktha: praNaSyathi. 9-31

“That person (who rightly resolved to worship Bhagavaan Sri-Krishna with unalloyed loving devotion – SaraNaagathi), will very soon become the most righteous (Dharmaathma) and obtains ever-lasting peace (will be free from all anxieties, by attaining Salvation – will reach Sri-VaikunTam). O Kauntheya! (Kunthi’s son, Arjuna) You, yourself can declare it on My behalf that MY devotee will NEVER perish.

(This is an unimaginable, but a truly great declaration by Bhagavaan Sri-Krishna that His devotee who is rightly resolved, will NEVER perish. The Unalloyed devotion to Bhagavaan Sri-Krishna, which will lead to SaraNaagathi, will wipe out all previous omissions and commissions of such pure devotees and will also wipe out all sins that are there as obstacles in the path of attaining Mukthi. This is what Bhagavaan Sri-Krishna said in Bhagavad-Gita 18-66 that all sins of such surrendered souls are wiped out, by Him at the time of their SaraNaagathi and all such devotees will get Liberation).

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पाप योनयः –

स्तियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९-३२॥

Maam hi PaarTha vyapaaSrithya – ye-api syu: papa yonaya:  
sthriyo vaiSya:-thaThaa Suudhraa: - the-api yaanthi paraam gathim. 9-32

“O PaarTha! (Arjuna, PruTha’s son) By taking refuge in Me (by surrendering to Me with the due process of SaraNaagathi, through an Aachaarya who follows verbatim the SaraNaagathi path), all persons born in any kind of family because of their sinful acts, or women, or people indulged in business and / or agriculture, and people engaged in labour or

artisans working for some wages, will certainly attain the Supreme State of Liberation from the repeated and never ending cycles of Births-&-Deaths.

किंपुनर्ब्राह्मणाःपुण्या भक्ताराजर्षयस्तथा - अनित्यमसुखंलोकमिमंप्राप्य भजस्वमाम्॥९-३३॥

kim puna:-braahmaNaa: puNyaa – bhakthaa Raajarshaya:-thaThaa  
anithyam-asukham lokam - imam praapya bhajasva Maam. 9-33

“How much more then, the people born with great meritorious deeds, devotees, and those engaged in priestly duties (without expecting any monetary benefits - the great Periyaazhwaar, ThondarippodiAzhwaar etc...,) and the Royal-sages (Janaka), who are pure and who are completely surrendered to Me (following the strict Bhaagavatha Dharma-s) will get. Even though they are in this transient (very temporary, not really eternal) world filled with unhappiness, they all will surrender to Me (realizing the Vedhic Truth that, I – Bhagavaan Sri-Krishna, is their ONLY Savior).

मन्मनाभव मद्भक्तो मद्याजी मानमस्कुरु - मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥९-३४॥

Manmanaa bhava Math-bhaktho – Math-yaajii Maam namaskuru  
Maam-eva-eshyasi yukthva-evam - aathmaanam Math paraayaNa: 9-34

“Focus your mind on Me (develop that unalloyed love for Me like Pathivrathaa-Bhakthi), become My devotee (render loving devotional service unto Me, always), worship Me always and bow down before Me (do saashtaanga-dhanda-praNaama-s to Me). Always engaging your mind in this kind of pure and unalloyed loving devotional service (practicing true SaraNaagathi), and concentrating your mind on Me and realizing Me as the Only Supreme goal, you will undoubtedly attain Me.

(All devotees who practice this unalloyed loving Devotion to Bhagavaan Sri-Krishna, will certainly be blessed with SaraNagathi and they all will attain Salvation – reach the highest abode of Bhagavaan Sri-Krishna - Sri-VaikunTam. A very similar verse is also there in the 18<sup>th</sup> Chapter – 65<sup>th</sup> verse, where Bhagavaan Sri-Krishna promises in the name of Sathyam, that all Truly Surrendered Souls will attain Salvation and reach Him).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे राज-  
विद्या राज-गुह्य योगो नाम नवमोऽध्यायः ॥ ९ ॥

Ithi Srimath Bhagavath-Giithaasu Upanisathsu Brahma vidhyaayaam Yoga Saasthre Sri Krishna Arjuna samvaadhe Raaja-vidhyaa Raaja-guhya Yoga naama navamoDhyaaya: 9  
Thus ends the Ninth Chapter named Raaja-vidhya Raaja-guhya Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ दशमोऽध्यायः । विभूति-योगः  
**Sri Krishna Para BrahmaNe Nama: - Bhagavath-Gita**  
**Chapter - 10: Vibhuuthi - Yoga:**

श्री भगवानुवाच । भूय एव महाबाहो - शृणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय - वक्ष्यामि हित काम्यया ॥ १०-१ ॥

**Sri Bhagavaan uvaacha =**

**bhuuya eva mahaa-baaho - SRuNu Me paramam vacha:**

**yath-the-Aham priiyamaaNaaya - vakshyaami hitha kaamyayaa. 10-1**

Bhagavaan Sri-Krishna said: “O Mahaa-baahu! (mighty-armed Arjuna) Listen to My great (ultimate and Supreme) advice (words). I am telling you desiring your welfare and you will be delighted to hear my elaborate, great and auspicious qualities.

न मे विदुः सुरगणाः प्रभवं न महर्षयः - अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥१०-२॥

**na Me vidhu: sura gaNaa: - prabhavam na Maharshaya:**

**Aham-adhirhi dhevaanaam - MaharshiNaam cha sarvaSa: 10-2**

“Neither the hosts of all gods nor the great Sages, know My real majesty (power). I am (Bhagavaan Sri-Krishna) the only primary source (of all knowledge, authority, greatness, etc..) of all gods and all the great Sages.

(It is the Jnaana given to them, by Bhagavaan Sri-Krishna, according to their puurva-Janma-Karma-phalam, that gave these beings their birth as gods, great Sages etc.., . Still their Jnaana is very limited compared to the Unlimited Jnaana of Bhagavaan Sri-Krishna and so all of them cannot comprehend His greatness and all His KalyaaNa-GuNa-s).

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् - असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥१०-३॥

**yo Maam-Ajam-Anaadhim cha - veththi loka Mahesvaram**

**asammuDa: sa marthyeshu – sarva paapai: pramuchyathe. 10-3**

“Only that devotee among all the human beings, who knows Me as the Unborn (Aja - without ever born at any time, due to Karma like other ordinary beings), and without a beginning (Anaadhi) and the Supreme Lord of all Universes (MaheSvara, having NONE to lord over Bhagavaan Sri-Krishna), is not deluded and he alone is freed from all sins.



(Bhagavaan's Incarnations as Sri-Raama and Sri-Krishna, are not due to any Karma-Phalam that He has to go through, but according to His own free-will, as given in Bhagavad-Gita 4-7 and 4-8. Bhagavaan is Anaadhi – without a beginning, as in SwethaaSwathaara-Upanishath 6-19: “निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्दनमिवानलम् ॥”).

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः - सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥१०-४॥

buDhdhi: jnaanam-asammoha: - kshamaa sathyam dhama: Sama: sukham dhu:kham bhava:-abhaavo - bhayam cha-abhayam-eva cha. 10-4

“Intelligence (to discern between Dharma and aDharma ), knowledge (regarding the Chethana, Achethana and liSwara – sentient Soul, non-sentient matter and the Supreme Lord Sriman-Narayana), non-delusion (not mistaking the Soul as the Super-Soul), forbearance (tranquill - undisturbed state of mind), speaking the truth, restraint of external organs, control of the mind, pleasure and suffering (treating them equally), elevation of the mind and mental depression, fear and fear-less-ness (all these qualities arise from Bhagavaan Sri-Krishna only).

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः - भवन्तिभावा भूतानां मत्त एव पृथग्विधाः ॥१०-५॥

ahimsaa samathaa thushti: - thapo dhaanam yaSa:-ayaSa:

bhavanthi bhaavaa bhuuthaanaam - Maththa eva pRuThak viDhaa: 10-5

“Non-violence, equanimity (looking at oneself, friends and foes equally), feeling happy at other's greatness, austerity (renouncing all enjoyments forbidden by the scriptures), charity, fame and infamy – all these different dispositions of all these beings (gods, humans, animals and plants) arise from Me (Bhagavaan Sri-Krishna) only.

(Nonviolence is not causing any pain to all other beings, and this is the greatest Dharma we all can follow – Ahimsaa paramo Dharma: is the Scriptural guideline for us. Paapaaya para piidanam – is another Scriptural guideline for us – causing any kind of pain to all other beings is Sin. All our accumulated Sins, from time immemorial, over the past Millions of births, are forcing us to take birth-after-birth, sometimes as animals and trees. So let us all practice Non-Violence. But, when we do SaraNaagathi, the Supreme Lord Sri-Krishna promised us that He will wipe out all our sins and that is how we will avoid any more re-births and we all can attain Salvation).

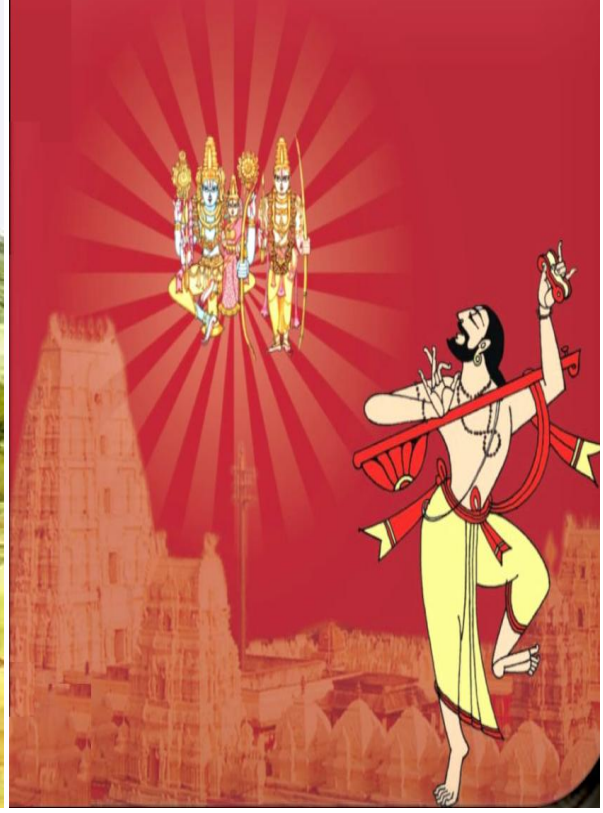
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा - मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥१०-६॥

**Maharshaya: saptha puurve - chathvaaro Manava:-thaThaa**  
**Math-bhaavaa maanasaa jaathaa - yeshaam loka imaa: prajaa: 10-6**  
“The great seven sages of olden times (**Bhrugu, Mariichi, Pulasthya, Pulaha, Krathu, Athri and VasishTa**) and also the four Manus (**Brahma-SaavarNa, Rudhra-SaavarNa, Dharma-SaavarNa and Dhaksha-Saavarna, begotten by Brahma, Rudhra, Dharma and Dhaksha**), all having My own mental disposition (they act according to Bhagavaan Sri-Krishna’s Will), were born of the mind of Brahma. All these beings (gods, humans, animals and trees) in all these worlds descended from them, as their progeny.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः - सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥१०-७॥  
**ethaam vibhuuthim yogam cha - Mama yo veththi thathvatha:**  
**sa:-avikampena yogena - yujyathe na-athra samSaya: 10-7**

“That devotee who knows this truth of My Divine Lordship (Srushti, SThithi and Laya – Creation, Sustenance and Dissolution, are all under Bhagavaan Sri-Krishna’s control) and the splendor of all My (Bhagavaan Sri-Krishna’s) attributes (Kalyaana-GuNa-s), becomes united with the unshakable Bhakthi-Yoga. Of this, let there be NO doubt.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते - इति मत्वा भजन्ते मां बुधा भाव समन्विताः ॥१०-८॥  
**Aham sarvasya prabhavo – Maththa: sarvam pravarthathe**  
**ithi mathvaa bhajanthe Maam - buDhaa bhaava samanvithaa: 10-8**



**(Sri Annamayya & Sri Raama-dhaas of recent past are great Prapanna-s)**

“I am (Bhagavaan Sri-Krishna) the origin of all beings and because of Me, everything is functioning. The wise devotees, realizing as above, worship Me (will totally Surrender to Me with absolute dedication) with all their Heart-and-Soul (Bhakthi-Bhaava, filled with devotion).

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् - कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥१०-९॥

**Math-chiththaa Math-gatha praaNaa – boDhayantha: parasparam  
kaThayantha:-cha Maam nithyam - thushyanthi cha ramanthi cha. 10-9**

“Some devotees live in complete contentment and eternal bliss, at all times, by focussing (fixing) their minds on Me (Bhagavaan Sri-Krishna). They keep their lives (PraaNaa-s) completely centered on Me (having Bhagavaan Sri-Krishna only for the sustenance of their lives, and cannot imagine living a life without thinking of Me even for a moment). They inspire each other by speaking of Me always (about My KalyaaNa-GuNa-s). They take delight in exchanging their views on My Divine sportive activities (Liila-s) and both the listeners and the speakers rejoice in such narrations.

**(Bhagavaan Sri-Krishna is telling us in this verse, how we all should live in this material world. This is known as the post-SaraNaagathi code-of-conduct for all Prapanna-s, until the end of our lives in this material world.**

Death, which is the end for our lives here, is a beginning to our Divine life in Sri-VaikunTam. Let all of us follow this important post-Prapaththi way of living, as advised by our great Aachaarya-s, so that we all can attain that Sri-VaikunTam as quickly as possible - at the end of this life).

तेषां सतत युक्तानां भजतां प्रीति पूर्वकम् - ददामि बुद्धि योगं तं येन मामुपयान्ति ते ॥१०-१०॥  
theshaam sathatha yukthaanaam - bhajathaam priithi puurvakam  
dhadhaami buDhdhi yogam tham - yena Maam-upayaanthi the. 10-10

“For such devotees, who are always longing to be united with Me, and who adore Me with immense love, I (Bhagavaan Sri-Krishna) will grant them with immense pleasure, that kind of a mental disposition (BuDhdhi-Yoga that culminates in Bhakthi-Yoga which leads to SaraNaagathi), by which they will undoubtedly come to Me (to Sri-VaikunTam).

(All such devotees, whose devotional life culminated in immense love for the Supreme Lord Sri-Krishna, will reach Him in His Supreme Abode – Sri-VaikunTam. And, all those who reach Him in Sri-VaikunTam, will never be born again, in the Material world – PrakRuthi, due to Karma-Phalam, as they have exhausted all their papa-Karma-s, as promised by the Supreme Lord Sri-Krishna Himself in Bhagavad-Gita 18-65 and 18-66).

तेषामेवानुकम्पार्थमहमज्ञानजं तमः - नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०-११॥  
theshaam-eva-anukampa-arTham - Aham ajnaanajam thama:  
naaSayaamy-aathma bhaavasTho - jnaana dhiipena bhaasvathaa. 10-11

“Out of deep compassion for such devotees, I will (Bhagavaan Sri-Krishna) always shower My grace on them, by living in their minds as their sole object of love and will drive away the darkness born of ignorance (due to their previous Karma-s) from their minds, by the brilliant lamp of Knowledge (and make them continue their Bhakthi-Yoga filled with unconditional love for Me, the Parama-Purusha – Bhagavaan Sri-Krishna).

अर्जुन उवाच । परंब्रह्म परंधाम पवित्रं परमं भवान् ।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१०-१२॥

Arjuna uvaacha =

param Brahma param Dhaama - pavithram paramam bhavaan  
Purusham SaaSvatham dhivyam – Aadhi-dhevam Ajam Vibhum. 10-12  
Arjuna said: “You are the Supreme Brahman (the Supreme Lord Sriman-Narayana, as glorified in all the Vedha-s and the Upanishath-s), the Supreme Light and the Supreme Sanctifier. You are the Eternal, the Divine Person (Creation, Sustenance and Dissolution of all the innumerable



**Universes is just a sport for You), the Eternal Lord, the Primeval Purusha, the Unborn (never born due to Karma) and the All-Pervading.**

(the SRuthi-s declare that the Supreme Lord Sriman-Narayana is the Aadhi-muulam of all these Universes, the Creator, Sustainer and the Destroyer - Thaiththiriiya-Upanishat - Bhrugu-Valli 3-1-1 as: “ यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । ” . Similarly, Thaiththiriiya-Upanishat 2-1-1 says that he who knows the Supreme-Lord Sriman-Narayana, attains that highest Sri-VaikuNTam - “ब्रह्मविदाप्नोति परम् ” . Mundaka-Upanishat 3-2-9 says that one who knows that Supreme Brahman attains that Supreme Brahman- “स यो ह वै तत् परमं ब्रह्म वेदब्रह्मैव भवति...” . The Supreme Lord is also known as the Supreme Light as given in Chandhogya-Upanishat – 3-13-7 as: “अथ यदतः परो दिवो ज्योतिर्दीप्यते...” and also Chandhogya-Upanishat 8-12-2 that attaining that Supreme Light, he appears with His own Form as : “...परं ज्योतिरुपसम्पद्यस्वेन रूपेणाभिनिष्पद्यन्ते ॥ 8-12-2 ॥ ” . BRuhadhaaraNayaka-Upanishat 4-4-16 says that all the gods worship the Supreme Lord as light of all lights – “...तद्देवा ज्योतिषां ज्योतिः...” . Chandhogya-Upanishat 4-14-3 says that papa-karmas will not stick to him who knows the Lord, as water drops will not stick to a lotus leaf: “... यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति...” . Also the same Chandhogya-Upanishat 5-24-3 says that all the sins of a knower of Brahma are burnt up as fire burns the fibres of red-cotton thrown on it – “तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवः हास्यसर्वपाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति”) .

**आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा - असितो देवलो व्यासः स्वयंचैव ब्रवीषि मे ॥१०-१३॥**

**aahu:-thvaam Rushaya: sarve - dhevarshi: Naaradha:-thaThaa**

**Asitho Dhevalo Vyaasa: - svayam cha-iva braviishi me. 10-13**

**“All the Divine Sages- Naaradha, Asitha, Dhevala and Vyaasa proclaim You as the Supreme Lord and You (Bhagavaan Sri-Krishna) Yourself also declared the same to me (Arjuna) now.**

(The Divine Sage Vedha-Vyaasa declared many times in Mahaa-Bhaaratha that: “ This Lord Sriman-Narayana, the Lord of Sri-Maha-Lakshmi, whose eternal abode is the Kshiira-Saagara, had come to MaThura, abandoning His Divine Couch, the Thousand-Hooded-Adhi-Sesha. Wherever the Supreme Lord MaDhu-suudhana is, that place is the most blessed Dhwaaraavathi. He is the Supreme Lord Himself, the Most Ancient

Purusha, and the Supreme Dharma. Those who mastered the Vedha-s declare that the Supreme Lord Sri-Krishna is the Parama-Dharma. Govindha is the Sanctifier of all Sanctifiers, the most mangala-Pradha of all the Mangala-pradhas. This Hari - Sri-Krishna is beyond our thoughts and this MaDhu-suudhana alone is the Supreme Lord “ –Vana-Parva-88-24 to 28. Also in the same Vana-Parva 90-28 to 32 it is said that: “O Arjuna! Wherever this Supreme Lord Sriman-Narayana is, that is where the entire Universe is, all the sacred rivers are, all the holy places are. He is the sacred waters and He is all austerities. All the divine Sages, SiDhdha-s and all Maharshi-s with all their austerities are there where this Supreme Lord MaDhu-suudhana is, and that place is the holiest of the holiest. O Arjuna! Let there be no doubt about this”. Similarly, in Sabhaa-Parva 38-23, it is said that “The Supreme Lord Sri-Krishna is the Creator, Sustainer and Destroyer of all the Universes with all their innumerable Chethana-s and Achethana-s. All the creation of all these Universes is only for the Sake of this Supreme Lord Sri-Krishna “. Bhagavad-Gita is part of the Ithihaasa - Mahaa-Bhaaratha, composed by Maharshi Vedha-Vyaasa, consisting of 60 Lakhs verses. The specific reference of Vyaasa, Naaradha, Asitha and Dhevala, in this verse 10-13 of Bhagavad-Gita is because, Vedha-Vyaasa asked the Divine-Sage Naaradha to narrate 30 Lakhs verses to the gods, also asked the Sages Asitha and Dhevala to narrate 15 Lakhs verses to the PithRu-s, and further asked Sage Suka to narrate 14 Lakhs verses to the Gandharva-s. Finally Vedha-Vyaasa asked VaiSampaayana to narrate the remaining 1 Lakh verses to Janamejaya, son of Pariikshith. The Mahaa-Bhaaratha what we have now on this planet Earth, is the one with 1 Lakh verses only, as narrated by VaiSampaayana to Janamejaya - son of Parikshit and grand-son of Abhimanyu and great-grand-son of Arjuna).

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव - न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः॥१०-१४॥

sarvam ethath-Rutham manye – yath-maam vadhasi KeSava  
na hi the Bhagavan vyakthim – vidhu:-dhevaa na dhaanavaa: 10-14

“O KeSava! (one who killed the rakshasa KeSi. Also the Lord of Brahma and Sankara and all other gods). I (Arjuna) consider it as true what all You said to me. O Bhagavaan! (the Supreme Lord Sri-Krishna, the blemishless Ocean of Anantha-KalyaaNa-GuNas) Neither gods nor demons can ever know Your manifestations, and this is certainly true.

(Even though the word Bhagavaan is sometimes used for Vedha-Vyaasa and others out of respect – as given in Vishnu-Sahasra-naama as “Vedha-Vyaaso Bhagavaan Rushi:” - Bhagavaan means One who has all the six

Opulances – Jnaana, Bala, AiSwarya, Viirya, Sakthi and Theja, in Unsurpassed Pari-Puurna form and that Bhagavaan Sabdham is applicable only to Sriman-Narayana and to His Puurna-Avathaaraas like Sri Lakshmi-Nrusimha, Sri-Raama, Sri-Krishna etc..., )

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम – भूत भावन भूतेश देव-देव जगत्पते ॥१०-१५॥  
svayam-eva aathman-aathmaanam - veThtha thvam Purushoththama  
bhuutha bhaavana bhuutheSa – dheva-dheva jagath-pathe. 10-15

“O Purushoththama! (the Supreme-Person) O Creator of all beings! O Lord of all beings! (gods, humans, animals including birds and reptiles and plants and trees ) O Supreme God of all gods! O Ruler of all Universes! You alone know Yourself by Yourself, through Your own Divine Knowledge.

वक्तुमर्हस्यशेषेणदिव्याह्यात्मविभूतयः -याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्यतिष्ठसि ॥१०-१६॥  
vakthum arhasy-aSesheNa – dhivyaa hy-aathma vibhuuthaya:  
yaabhi:-vibhuuthibhi:-lokaan - imaamsthvam vyaapya thishTasi. 10-16

“O Lord Sri-Krishna! Please tell me (Arjuna) all your Divine manifestations, without any reserve. You pervade all the Universes with Your innumerable forms and glories.

(Bhagavaan Sri-Krishna alone can reveal all His manifestations, as He alone knows them all, and no one else knows them, be it any of the other gods like Brahma, Rudhra, Indhra etc..., as they are all created by Him, and one who is created cannot know everything about the Creator. Also because, He is the Creator, Sustainer and Destroyer of all the Universes, He alone knows all His manifestations, among the gods, humans, animals, and trees, as can be seen in this present Chapter-10 – Vibhuuthi-Yoga).

कथंविद्यामहं योगिंस्त्वांसदापरिचिन्तयन् - केषुकेषुचभावेषु चिन्त्योऽसि भगवन्मया ॥१०-१७॥  
kaTham vidhyaam-Aham Yogim - sthvaam sadhaa parichinthayan  
keshu keshu cha bhaaveshu – chinthya:-asi Bhagavan mayaa. 10-17

“O Bhagavaan - Sri-Krishna! how can I (Arjuna), Your devotee (about to start practicing the Bhakthi-Yoga) , understand You through constant meditation on You? In what different forms (other than what can be known by our human intelligence) can I meditate on You and know You (Bhagavaan Sri-Krishna, the Inner Controller of all beings, who can never be understood by anyone, either with our minds or speech)?

विस्तरेणात्मनोयोगं विभूतिं च जनार्दन - भूयः कथयतृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१०-१८॥  
visthareNa-aaathmano Yogam - vibhuuthim cha Janaardhana

**bhuuya: kaThaya thrupthirhi - SruNvatho na-asthi me-amRutham. 10-18**

“O Janaardhana! (Lord Sri-Krishna, who dispels the difficulties of all people) Tell me again very elaborately, about Your manifestations and glories (mystic powers and Lordship over all beings). I am not content yet by listening to Your nectar-like words.

श्री भगवानुवाच । हन्त ते कथयिष्यामि - दिव्या ह्यात्मविभूतयः ।  
प्राधान्यतः कुरु-श्रेष्ठ - नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

**Sri Bhagavaan uvaacha =**

**hantha the kaThayishyaami – dhivyaa hy-aathma vibhuuthaya:  
praaDhaanyatha: Kuru-SreshTa – na-asthy-antho vistharasya Me. 10-19**

Bhagavaan Sri-Krishna said: “Wonderful! (you alone are interested in knowing about Me, unlike any of the other general public). O Arjuna! Certainly I will (Bhagavaan Sri-Krishna) tell you, Kuru-SreshTa (the best in Kuru-vamSa), all about My auspicious manifestations. Only the prominent manifestations will be told to you, as there is no end to the extent of all My Divine manifestations (as there are Millions of them).

अहमात्मा गुडाकेश सर्वभूताशयस्थितः - अहमादिश्च मध्यं च भूतानामन्त एव च ॥१०-२०॥

**Aham-aathmaa GudaakeSa – sarva bhuutha-aaSaya sThitha:**

**Aham-aadhi:-cha maDhyam cha – bhuuthaanaam-antha eva cha. 10-20**

“O Arjuna! (GudaakeSa, Arjuna, who conquered the sleep – the thamo-guNa) I am (Bhagavaan Sri-Krishna) the Self, dwelling in the hearts of all beings and I am the beginning (the material cause), the middle (the cause of sustaining) and also the end (cause of dissolution) of all beings (Creator, Sustainer and Destroyer of all beings – gods, humans, animals including reptiles and birds and trees and plants).

(Bhagavaan Sri-Krishna says that He is seated in the hearts of everyone in Bhagavad-Gita – B.G. 15-15 and repeats the same in B.G. 18-61 that He is dwelling in the hearts of everyone. BRuhadhaaraNyaka-Upanishat 3-7-15 describes very clearly that – the Supreme Lord Sriman-Narayana dwells in all beings, all beings do not know Him, whose Divine Body all Beings are, who controls all beings from within, is that immortal Self – “यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरोयः सर्वाणि भूतानि नविदुर्यस्य सर्वाणि भूतानि शरीरंयः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृत इत्यधिभूतम् अथाध्यात्मम् ॥”) .

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् – मरीचिर्मरुतामस्मि नक्षत्राणामहंशशी ॥१०-२१॥

**Aadhithyaanaam-Aham Vishnu: - jyothishaam Ravi:-amSumaan**

**Mariichi: maruthaam-Asmi – nakshathraaNaam-Aham SaSii. 10-21**



In all the following verses, the word “ Aham - I” refers to Bhagavaan Sri-Krishna, who is none other than the Supreme Lord Sriman-Narayana.

“Of the twelve Aadhithya-s, I am the twelfth Adhithya, Vishnu. Of the luminous beings, I am the radiant Sun (extremely Bright, Suurya). Among the Forty-nine Maruth-s (sons of Dhithi and Sage KaSyapa), I am Mariichi and among the night time luminaries, I am the Moon (the Lord of all 27 Stellar constellations – Asvani, BharaNi, ... upto Revathi).

(Aadhithya-s are Adhithi’s Children through the Prajaapathi Sage KaSyapa. The 12 Aadhithya-s are: Dhaatha, Mithra, Aaryamaa, Indhra, VaruNa, AmSa, Bhaga, Vivasvaan, Puusha, Savitha, Thavshta and VishNu. Some other PuraaNa-s have some variations in these 12 names. Maruth-s got the name from DON’T CRY – maa-rudh – Indhra was afraid that this child of Dhithi will kill him if born. He shouted at them not to cry, as he cut that unborn fetus of Dhithi in her womb, into 49 pieces – hence Maruth-s).

वेदानां सामवेदोऽस्मि देवानामस्मिवासवः - इन्द्रियाणां मनश्चास्मि भूतानामस्मिचेतना ॥१०-२२॥

vedhaanaam Saama vedha:-Asmi – dhevaanaam-Asmi Vaasava:  
indhriyaNaam mana:-cha-Asmi – bhuuthaanaam-Asmi chethanaa. 10-22

“Of the Four Vedas (Ruk, Yajur, Saama and ATarva Vedha-s), I am the Saama-Veda. Among the thirty-three crores (330 Millions) of gods, I am Indhra (the king of Heavens). Of the Eleven sense-organs, I am the mind (manas) and of the living (sentient) beings, I am the consciousness.

(11 sense-organs are: 5 Jnaana-indhriyas - thvak, chakshu, Srothra, jihva and ghraana – skin, eyes, ears, tongue and nose; 5 Karma-indhriyas are vaak, paaNi, paadh, paayu and upasTha – mouth, hands, feet, excretory and genitals and the eleventh is Mind).

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् - वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥१०-२३॥

RudhraaNaam Sankara:-cha-Asmi - ViththeSo Yaksha Rakshasaam  
Vasuunaam Paavaka:-cha-Asmi – Meru: SikhariNaam-Aham. 10-23

“Of the Eleven Rudhra-s, I am Sankara and among the Yaksha-s and Raakshasa-s, I am Kubera, the care-taker of Wealth of all gods (the Treasurer of gods - Kubera means the most ugliest looking person). Among the Eight Vasu-s, I am Agni (the god of Fire) and among the mountains, I am Mount Meru.

(the 11 Rudhra-s are Hara, Bahuruupa, Thrayambaka, Aparaaajitha, Vrushaakapi, Sambhu, Kapardhi, Raivatha, MrugavyaaDha, Sarva and Kapaali. There are some variations in the names of 11 Rudhra-s and 8

Vasus in different Puraana-s. The Eight Vasuus are Dhara, Dhruva, Soma, Ahaha, Anila, Agni, Prathyuusha and Prabhaasa).



(Lord Sri-Krishna's AmSa-s are Sankara, Kubera, Agni and Mount Meru)

पुरोधसांचमुख्यमां विद्भिपार्थबृहस्पतिम् - सेनानीनामहंस्कन्दः सरसामस्मिसागरः ॥१०-२४॥

puroDhasaam cha mukhyam maam - viDhdhi PaarTha BRuhaspathim  
senaaniinaam-Aham Skandha: - sarasaam-asmi Saagara: 10-24

“O PaarTha! (Arjuna, PruTha's son) Among all the family Priests (purohitha-s), I am BRuhaspathi (the Chief preceptor of all the gods).

Among all the commanders of Army (Generals, in the Samsaara, functioning according to the laws of Karma-Phalam), I am Skandha (also known as Subra:maNya, Muruga, Shanmukha) and of reservoirs of water, I am the Ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् - यज्ञानांजपयज्ञोऽस्मि स्थावराणां हिमालयः ॥१०-२५॥

maharshiiNaam BhRugu:-Aham – giraam-Asmy-ekam-aksharam  
Yajnaanaam japa Yajna:-Asmi - sThaavaraaNaam Himaalaya: 10-25

“Among the great Seers, I am BhRugu (in one of Her manifestations as Bhaargavi, Sri-Mahaa-Lakshmi accepted BhRugu as Her father) and among all the words, I am the single-syllabled word (PraNavam - OM). Among the sacrifices, I am the Sacrificial Rite Japa and of the immovable things, I am the great Mountain Himaalaya-s.

(Japa is repeated chanting of sacred Manthra-s or Bhagavaan Sri-Krishna's names – Hari-naama-smaraNa, and Japa involves no animal-sacrifices. Japa is the best way to practice Ahimsa, as “Ahimsaa paramo Dharma: – nonviolence is the greatest Dharma)

अश्वत्थःसर्ववृक्षाणां देवर्षीणां च नारदः - गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥१०-२६॥

**ASvaThtha: sarva vRukshaaNaam - dhevarshiNaam cha Naaradha:  
GanDharvaaNaam ChithraraTha: - SiDhdhaanaam Kapilo muni: 10-26**

“Among all the trees, I am the ASvaThtha (Holy-Fig tree), and among the Celestial Seers, I am Naaradha (Brahma’s mind-born son, who grants the Divine knowledge about the Supreme Lord Sriman-Narayana). Among the GanDharva-s, I am ChithraraTha and among those who attained perfection, I am Kapila (an Incarnation of Sriman-Narayana, as the son of Kardhama-Prajaapathi, who taught Saamkhya-yoga to His own mother Dhevahuuthi).



(Skaandha-Puraana glorifies Holy-Fig tree, ASvaThtha as: Where Brahma resides in the roots, Vishnu in the trunk and Sankara at the tips –“muulatho Brahma-ruupaaya, maDhyatho Vishnu-ruupiNe, agratha: Siva-ruupaaya, vRuksha raajaaya the nama:”. Perfectionists attain the Ashta-SiDhdhis – ANima, Mahima, Garima, Laghima, Praapthi, Praakaamya, liSithva and VaSithva. Kapila also means the Supreme Lord Sriman-Narayana - sRushti, sThithi, laya karaka: - KA = personified happiness - sRushti, PI = protector of all the worlds and LA: = laya-kaaraka - the destroyer of all the worlds)

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्धवम् - ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥१०-२७॥

**Uchchai:Sravasam aSvaanaam - viDhdhi Maam-amrutha-udhbhavam  
Airavatham gajendhraaNaam - naraaNam cha nara-aDhipam. 10-27**

”Among the horses, I am the Uchchai:Sravasam (the white-Horse that can also fly with its natural wings) born during the churning of the Ocean of Milk. Among the elephants, I am Airavatham (the white Elephant with 4



Tusks, also born during the churning of the Ocean of Milk, Airam-avathi = one who protects Sri Maha-Lakshmi), and among the human beings, I am the King (monarch, a country's Dhaarmic-king).



(Sri-Krishna's amSa-s: Flying-Horse, 4-tusked white-elephant & the King)

आयुधानामहंवज्रं धेनूनामस्मिकामधुक् - प्रजनश्चास्मिकन्दर्पः सर्पाणामस्मिवासुकिः ॥१०-२८॥

aayuDhaanaam-Aham Vajram – Dhenuunaam-Asmi KaamaDhuk

prajana:-cha-Asmi Kandharpa: - sarpaaNaam-Asmi Vaasuki: 10-28

“Among all the weapons, I am the Vajra (Thunderbolt, specially made to kill the Asura - VRuthra, from the bones of a Great Maharshi - DhaDhiichi).

Among the cows, I am KaamaDhuk (the celestial cow that can fulfill any and all desires of one and all). I am Kandharpa, the cause of all progeny (Cupid, ManmaTha, son of Lord Sriman-Narayana, reborn as Sri-Krishna's son Pradhyumna and husband of Rathii-dhevi) and among the serpents, I am Vaasuki (used as a churning rope during Kshiira-Saagara-MaDhanam. Sarpa-s are single-headed whereas Naaga-s are multiple-headed snakes).

अनन्तश्चास्मिनागानां वरुणोयादसामहम् - पितृणामर्यमा चास्मि यमः संयमतामहम् ॥१०-२९॥

Anantha:-cha-Asmi naagaanaam - VaruNo yaadhasaam-Aham

PithRuuNaam Aryamaa cha-Asmi – Yama: samyamathaam-Aham. 10-29

“Among the naaga-s (multiple-headed serpents), I am Anantha, the Thousand-hooded-Serpent. Among the aquatic-beings (water-based creatures), I am VaruNa (the god of waters). Among the manes (pithRu-s, the departed-souls), I am Aryamaa and among those in-charge of imposing punishment (subduers), I am Yama (Yama-Dharma-Raaja).



(Anantha - the Thousand-headed Aadhi-Sesha, one of the ever-liberated-Souls – Nithya-Suuri, Divine Couch of Lord Sriman-Narayana, who incarnated as LakshmaNa in Threthaa-Yuga, Bala-Raama in Dhwaapara-Yuga and as Aachaarya Bhagavath Sri Raamaanuja in Kali-Yuga. Yama - the god of death, the dhik-paalaka, in-charge of Southern direction, son of Sun-god and Usha and the Brother-in-law of Bhagavaan Sri-Krishna, because Lord Sri-Krishna married his sister Yamuna, also known as the sacred River Yamuna / KaaLindhi).

प्रह्लादश्चास्मिदैत्यानां कालःकलयतामहम् – मृगाणांच मृगेन्द्रोऽहं वैनतेयश्चपक्षिणाम्॥१०-३०॥

**Prahlaadha:-cha-Asmi dhaithyaanaam – Kaala: kalayathaam-Aham  
mRugaaNaamcha mrugendhra:-Aham – Vainatheya:-cha pakshiNaam.10-30**

“Among the demons (dhaithyaas, children of Dhithi, one wife of Kashyapa-Prajaapathi and mother of HiraNyaaksha and HiraNya-kaSipu), I am Prahlaadha (a parama-aikaanthika-Bhaagavatha-uththama, son of HiraNya-KaSipu). Among the reckoners of life (experts in counting), I am the Time (Kaala, the most powerful one). Among all the animals, I am the Lion, the king of all animals and among all the Birds, I am Garuda (son of Vinatha and Kashyapa-Prajaapathi, another ever-liberated-soul, Divine Carrier of Bhagavaan Sriman-Narayana, who incarnated as PeriyaaLvaar in Kali-Yuga).



(Great devotee Prahlaadha and Vinatha-sutha – Garuda are Sri-Krishna's AmSa-s)

पवनःपवतामस्मि रामःशस्त्रभृतामहम् - झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥१०-३१॥

**Pavana: pavathaam-Asmi – Raama: SasthrabhRuthaam-Aham  
jhashaaNaam Makara:-cha-Asmi – srothasaam-Asmi Jaahnavii. 10-31**

“Among the moving things, I am the Wind (Vaayu, father of Hanumaan in Threthaa-Yuga and father of Bhiima in Dhwaapara-Yuga, and a dhik-paalaka in-charge of North-West direction). Among those who bear weapons (wielders of bow-and-arrows), I am Sri-Raama (an Incarnation of the Supreme Lord Sriman-Narayana in Threthaa-Yuga, son of DhaSaraTha, the King of AyoDhya). Among all the fish, I am the Makara (the Shark, king of all fish) and among all the rivers, I am the most sacred River Ganga.



(Ganga, the Divine River, originated from the feet of Lord Sriman-Narayana during His incarnation as Vaamana. After accepting the 3 feet of Land from King Bali, Sri-Vaamana transformed into Thrivikrama, occupying all the worlds. When Thrivikrama's Holy Foot reached the Brahma-loka, the four-faced Creator - Brahma washed that Divine Foot of the Supreme Lord Sriman-Narayana with water from his Kamandalu (the holy pot) and that holy water became River Ganga, and flowed down from Brahma-Loka to Heavens, to Earth, to PaathaaLa and got the name ThripaTha-gaamini).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन - अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥१०-३२॥

sargaaNaam-aadhi:-antha:-cha - maDhyam cha-iva-Aham-Arjuna  
aDhyaathma vidhyaa vidhyaanaam – vaadha: pravadhathaam-Aham. 10-32

“O Arjuna! Of all the creatures (beings that are created are called creatures), I am the Creator (the Efficient-Cause – PraDhaana-kaaraNa, whereas Prakruthi is the Material-Cause – Upaadhaana-kaaraNa), the Destroyer and also the Sustainer (aadhi, antha and maDhyam). Among all



the Sciences (that give knowledge and educate us) I am the Science of the Self (Philosophy - Vedhaantha, dealing with the individual Self and also the Universal-Self or Super-Self or Paramaathma or Antharyaami). Among those who debate (arguing in a reasonable manner is Jalpa and in an unreasonable or pervert criticism is Vithanda), I am Vaadha - the fair-reasoning (open-minded arguments, leading to a logical conclusion to arrive at the truth).

अक्षराणामकारोऽस्मिद्वन्द्वःसामासिकस्यच - अहमेवाक्षयःकालोधाताहंविश्वतोमुखः ॥१०-३३॥

aksharaaNaam-Akaara:-Asmi – dhvandhva: samaasikasya cha

Aham-eva-akshaya: Kaalo – Dhaathaa-Aham visvathomukha: 10-33

“Among all the Alphabet, I am the letter “ A “ and among the various compound-words, I am the dhvandhva. I, Myself, am the imperishable Time and I am the Creator with a face on each side (the 4-faced Brahma, HiraNya-garbha, Sarasvathi’s husband).

(dhvandhva - where meaning of both words is equally important - copulative compound-words - like – Rama-Krishna; happiness-distress; rich-poor, summer-winter, hot-cold etc., . The SRuthi-s declare in Aithareya-BraahmaNa that “Akaarovai sarva vaak” – and that is the reason why even the Greatest Ashtaakshara Manthram is given with “AM” instead of with PraNavam - OM, at the time of SamaaSrayanam in the very orthodox Sri-VaishNava saampradhaayam, for all those mumukshus who are anupaniithaas - those who are not doing Gaayathri-japam as prescribed in the SRuthi. Vishnu PuraaNa declares that:“anaadhir Bhagavaan kaala: naanthosya dhvija vidhyathe” – Bhagavaan Sri-Krishna is the imperishable Time, with neither a beginning nor an end – aadhi-maDhya-antha rahitha is the Supreme Lord Sriman-Narayana).

मृत्युःसर्वहरश्चाहमुद्भवश्च भविष्यताम् – कीर्तिःश्रीर्वाक्च नारीणां स्मृतिर्मेधाधृतिःक्षमा ॥१०-३४॥

MRuthyu: sarva hara:-cha-Aham – udhbhava:-cha bhavishyathaam

Kiirthi: Srii:- Vaak cha naariiNaam –

SmRuthi:-MeDhaa DhRuthi: Kshamaa.10-34

“I am also the Death that snatches away everyone’s life and I am the origin of all that will be created. Among women (goddesses who are the extraordinary and exceptional power-potencies of the Supreme Lord Sriman-Narayana), I am Fame - Kirthi, Prosperity - Sri (Sri-Mahaa-Lakshmi), Speech - Vaak (Sarasvathi), Memory - SmRuthi, Intelligence - MeDhaa, Endurance - Dhruthi and Forgiveness - Kshamaa.



(Sri-Mahaa-Lakshmi and Sri Sarasvathi are Sri-Krishna's female Amsa-s)



(We are all scared of Death, as it brings everything to an end. But, Surprisingly, the so called death- MRuthyu, lives eternally in the world of the god of death – Yama-loka. As stated in the Puraana-s, it is Rudhra who brings all the worlds to an end, and Yama, the god-of-death, takes away the Soul from the body with Yama-Paasa – the rope, used to pull the Soul).

बृहत्साम तथासाम्नां गायत्रीछन्दसामहम् - मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥१०-३५॥

BRuhath saama thaThaa saamnaam - Gaayathrii Chandhasaam-Aham  
masaanaam MaargaSiirsha:-Aham - Ruthuunaam Kusumaakara: 10-35

“Among all the Saama-Veda hymns, I am the BRuhath-saama. Among all the meters (Sanskrit grammer for composing the Vedhic-Hymns), I am the Gaayathri (SavithRu-Gaayathri with 24 letters). Among all the months, I am MaargaSira (the first month in the Himavantha-Ruthu, sometimes late-November-early-December) and among the six seasons, I am the Vasantha-Ruthu (Spring, when all the flowers bloom, the two months of Chaithra and VaiSaakha of the Lunar Calender, the auspicious time to do Yajna-s).

(Mahaa-Bhaaratha declares that all of us must always keep the 4-G-s in our minds to avoid rebirth – Ganga, Gaayathri, Giitha - Bhagavath-Giitha & Govindha. Ganga to wash off some of our sins, Gaayathri for attaining Tranquility before we Chant the greatest Ashtaakshara-Manthra, Gita to understand the concept of SaraNaagathi as given in Bhagavad-Gita by Bhagavaan Sri-Krishna and Govindha at whose Divine-Feet, we all should do SaraNaagathi to attain Parama-Padham – Sri-VaikunTam).



द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् -  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥१०-३६॥

**dhyuutham Chalayathaam-Asmi – theja:-thejasvinaam-Aham  
jaya:-Asmi vyavasaaya:-Asmi - sathvam saththvavathaam-Aham. 10-36**

“Among the fraudulent (those who practice fraud to grab others possessions), I am gambling (that is why religious people are forbidden from participating in any kind of gambling). I am the Splendour (theja: - brilliance) among the splendid (brilliant) and I am the Victory of the Victorious, I am the Resolve of the resolute (those who exert) and I am the Magnanimity among the magnanimous.

(Gambling is one of the Seven prohibited sins to be avoided by everyone, as declared in the Vedic Scriptures: - “dhyuutha, maamsa, suraa, veSyaa, khetha, chaurya, paraanganaa:, mahaa-paapaani sapthaiva, vyasanaani thyajeth buDha:” - The seven great sins to be renounced by those who want to practice a good religious life are : dhyuutha = gambling, maamsa = eating non-vegetarian food, suraa = taking alcoholic drinks, veSyaa = prostitution, khetha = hunting for pleasure, chaurya = stealing and paraanganaa = having their heart on others’ spouse).

वृष्णीनांवासुदेवोऽस्मि पाण्डवानांधनञ्जयः-मुनीनामप्यहंव्यासःकवीनामुशनाकविः॥१०-३७॥

**VRushNiinaam Vaasudheva:-Asmi - Paandavaanaam Dhanamjaya:  
muniinaam-apy-Aham Vyaasa: - kaviinaam-USanaa kavi: 10-37**

“Among the VRushNis, I am Vaasudheva, (Lord Sri-Krishna, son of Vasudheva and Dhevaki). Among the Paandava-s (sons of king Paandu), I am Dhanamjaya (one who conquered all the wealth, Arjuna). Among the Sages (scholars who know the scriptures, who see the Truth by realizing the Para-Brahman, by meditation), I am Sage Vedha-Vyaasa and among all the Seers (very Wise people who have a great grasp of all matters), I am USana (Sukraachaarya, the Guru of all Raakshasa-s).



(Sri-Krishna's manifestations as Krishna, Arjuna, vyaasa & Sukraachaarya)

(VRushNi-s, AnDhaka-s, Kukuru-s and Bhoja-s, all belong to the Yadhu-VamSa, the descendents of King Yadhu, who was one of the sons of King Yayaathi, and who was cursed by Yayaathi not to become the rulers of any land. Saathvatha's son is VRushNi and his son is DhevamiiDusha, and his son is Shuurasena, and his son is Vasudheva and his son is Bhagavaan Sri-Krishna in the VRushNi-vamSa. Veda-Vyaasa is also known as BaadharaayaNi because of his living in Badhari, Krishna-Dhavipaayana due to his dark complexion and due to his living on an Island, and PaaraaSara being the son of Sage Paraasara, Saathyavatheya - son of Sathyavathi).

दण्डोदमयतामस्मि नीतिरस्मिजिगीषताम् -मौनंचैवास्मिगुह्यानां ज्ञानंज्ञानवतामहम्॥१०-३८॥  
**dhaNdo dhamayathaam-Asmi – Niithi:-Asmi jigiishathaam**  
**maunam cha-eva-Asmi guhyaanaam - Jnaanam jnaanavathaam-Aham.10-38**

**“Among those who inflict punishment, I am the very principle of punishment. Among those who are after victory, I am the right means to victory. Of all the secrets, I am the practice of Silence and among those who are wise, I am the Wisdom.**

(The wise are those who seek liberation by knowing the reality of the three thathva-s – Thaththva-thrayam - Sentient, Non-sentient and the Supreme-Lord – Chith, Achith and liSvara. That liSvara – Master, is the Supreme Lord Sriman-NaaraayaNa, also known as Para-Brahma, Para-Vaasudheva and Antharyaami and His Pari-Purna-Avathaara is Bhagavaan Sri-Krishna, who is glorified in Srimath-Bhaagavatham 1-3-28 as “ .. Krishnasthu Bhagavaan svayam ..” that Lord Sriman-NarayaNa Himself is Sri-Krishna).

यच्चापि सर्वभूतानां बीजं तदहमर्जुन - न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥१०-३९॥

yath-cha-api sarva bhuuthaanaam - biijam thath-Aham-Arjuna  
na thath-asthi vinaa yath-syaath - Mayaa bhuutham chara-acharam. 10-39

“O Arjuna! (one who does only the Saathvic-karma-s) Among all these created beings, I am the seed (the father who implants the seed) and there is nothing that can exist without Me, be they moving or non-moving beings.

(Bhagavaan Sri-Krishna, as the Super-Self – Antharyaami, is in all moving beings like gods - Sura, humans - Nara and animals - Thiryak and also in the non-moving beings like the plants and trees – SThaavara. A Soul accepts the body of a Sura, Nara, Thiryak or SThaavara, depending on the Karma-Phalam it has to go through with that body).

नान्तोऽस्ति ममदिव्यानां विभूतीनांपरन्तप - एषतूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥१०-४०॥

na-antha:-asthi mama dhivyaanaam - vibhuuthiinaam Paranthapa  
yesha thu-udhdheSatha: proktho – vibhuuthe: vistharo Mayaa. 10-40

“O Paranthapa! (one who is a terror to all his enemies and conquered them all, Arjuna) There is no end (upper-limit) for all My Auspicious manifestations and what is described here is a very brief account of My innumerable (Infinite) manifestations.

(Vibhuuthi – Manifestations are unlimited and they are different from the Incarnations like Sri-Raama and Sri-Krishna. Let us assume that there is at least one Incarnation per Yuga and 4 Yugas will make 1 Maha-Yuga. So 4 Incarnations at least in 1 Maha-Yuga. 1000 such Maha-Yugas is 12 hours of the day-time of the Creator – the 4-faced-Brahma. So in just one day of Brahma, there are 4,000 Incarnations. In 1 year of Brahma there are (365 x 4,000) = 1,460,000 Incarnations. In the 100 years of the Life-time of 1 Brahma, there are 146,000,000 Incarnations. The present Brahma is the SEVENTH Brahma created by Lord Sriman-Narayana, who just completed 50 years of his 100 years life-time. So, there are at least (6 x 146,000,000) Incarnations in the past 6 Brahma-s life-time plus 73,000,000 in the Present 7<sup>th</sup> Brahma’s 50 years. So, there are at least a Total of 949,000,000 Incarnations of Lord Sriman-Narayana so far, and add a few more for the current 51<sup>st</sup> year of this Brahma and for some multiple Incarnations in some Yugas, like ParaSu-Raama and DhaSaraTha-Raama and Bala-Raama and Krishna in the Same Yuga etc., and that will be more than a Billion Incarnations, so far).

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा - तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥१०-४१॥

yadhyath-vibhuuthi-math sathvam – Sriimath-uurjitham-eva vaa  
thath-thath-eva-avagachha thvam - Mama theja:-amSa sambhavam. 10-41  
“What-so-ever being is possessed with majesty (power / capacity to rule) or  
splendor (prosperity, wealth etc...,) or energy (to engage in auspicious  
undertakings) or any other form of greatness, know that as coming from  
just one fragment of my (Bhagavaan Sri-Krishna’s) inconceivable Power  
(ability to rule over all the Universes in all the innumerable Brahmaanda-s  
and overcome any and all obstacles – such as HirNyaaksha,  
HiraNyakaSipu, RaavaNa, SiSupaala, BaaNaasura, Bhasmaasura etc..., ).

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन - विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥१०-४२॥  
aThavaa bahunaithena - kim jnaathena thava-Arjuna  
vishtabhya-Aham-idham kRuthsnam – eka-amSena sThitho jagath. || 10-42  
“O Arjuna! What use will it be for you, of all these manifestations and their  
extensive knowledge? Just one sentence will summarize everything that I  
(Bhagavaan Sri-Krishna) sustain all these Universes (with all the Sentient  
beings and Non-sentient entities, in their causal, subtle and gross states)  
with just one fragment of My power (for their Creation, Sustenance and  
Dissolution).

(Maharsi ParaaSara said in the Vishnu Puraana: “yasya-ayutha-ayutha-  
amSa-amSe viSwa Sakthi:-iyam sThithaa” – this whole Universe with all its  
Sentient and Non-sentient entities, rests on just a hundred-Millionth part, of  
the Power of the Supreme Lord Sriman-Narayana, who incarnated as pari-  
puurNa-avathaara, as Bhagavaan Sri-Krishna. Aayutha-Aayutha is 10,000<sup>th</sup>  
part of a 10,000<sup>th</sup> part, equal to a Hundred-Millionth part – i.e., 10 power  
minus 8 of a fragment of the Power of Lord Sri-Krishna).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

विभूति योगो नाम दशमोऽध्यायः ॥१०॥

ithi Srimath Bhagavath Giithaasu Upanisathsu Brahma-vidhyaayaam Yoga Saasthre Sri  
Krishna-Arjuna samvaadhe, Vibhuuthi Yogo naama dhaSama:-aDhyaaya: - 10

Thus ends the Tenth Chapter named Vibhuuthi Yoga, in the Upanishath  
Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a  
dialogue between Lord Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥

अथ एकादशोऽध्यायः । - विश्व-रूप-दर्शन योगः

## Sri Krishna Para BrahmaNe Nama: - Bhagavath-Githa Chapter - 11: - ViSva-ruupa-dharSana Yoga:

अर्जुन उवाच । मदनुग्रहाय परमं गुह्यमध्यात्म संज्ञितम् -  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥११-१॥

Arjuna uvacha =

math-anugrahaaya paramam – guhyam-aDhyaathma samjnitham  
yath thvaya-uktham vacha:-thena – moha:-ayam vigatho mama. 11-01  
Arjuna said: “Out of a great compassion for me (Arjuna), You (Bhagavaan Sri-Krishna) have revealed this most profound mystery about the Self. Because of Your kind teachings, my delusion disappeared completely.

(by teaching Arjuna, there is nothing as a gain for Bhagavaan Sri-Krishna, as He is known as avaaptha-samastha-kaama or pari-purna-kaama, One who has All desires completely fulfilled. The root cause of our suffering in this Samsaara is only because of our delusion of misidentifying the perishable paancha-bhauthika body as the Sentient, eternal Soul).

भवाप्ययौहि भूतानां श्रुतौविस्तरशो मया - त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥११-२॥

bhava-apy-ayou hi bhuuthaanaam - Sruthau vistharaSo mayaa  
thvaththa: Kamala-pathra-aksha – mahaathmyam-api cha-avyayam. 11-02

“O Kamala-pathra-aksha! (the lotus-petal-eyed, Bhagavaan Sri-Krishna) The creation and dissolution of all beings, as coming from You, is heard by me in full detail and at great length. I have also heard of Your immutable (eternal and unlimited) greatness.

(Bhagavaan Sri-Krishna’s greatness is that He is the Supreme Lord / Master / Seshi, of all Chethana-s and Achethana – Sentient and non-Sentient – all Souls and PrakRuthi. The Supreme Lord Sriman-Narayana is the principal driving force behind all our daily activities - thinking, eating, sleeping etc..., and He is the Master of Chith and Achith).

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर - द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥११-३॥

evam-ethath-yaThaaThtha thvam - aathmaanam ParameSvara  
dhrashtum-iChchaami the ruupam - aiSvaram Purushoththama. 11-03

“O Most Supreme Lord - ParameSvara! (the Supreme Lord of all the Lords)  
You are, what You described Yourself (because, no one else can describe  
You as what You are). I (Arjuna) wish to see Your Divine Cosmic Form as  
the Lord of all the Universes, O Most Supreme-Person! (Purushoththama –  
the most exalted of all the Purusha-s).

(ParameSvara also means that there is none to rule over Him and that He  
commands everyone else in all the Universes - like Brahma, Rudhra, Indhra  
etc., - all the dhevi- dhevathas. AiSwaram ruupam is very unique to the  
Supreme Lord, as a Creator, Protector, Supporter, the Supreme Master and  
Destroyer of all the 14 worlds in this Brahmaanda and all other  
Brahmaanda-s and all the beings in all these Brahmaanda-s).

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो - योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥११-४॥

manyase yadhi thath-Sakyam - mayaa dhrashtum-ithi Prabho  
YogeSvara thatho me thvam – dharSaya-aathmaanam-avyayam. 11-04

“O Bhagavaan Sri-Krishna! If You think Your Divine Cosmic Form can be  
seen by me, then, O Lord of Yoga! (Bhagavaan Sri-Krishna, the repository  
of all Kalyaana-guNas) Please reveal Yourself to me, completely (Your  
Divine Form that has NO end at all).

(Arjuna is very humble in asking Bhagavaan Sri-Krishna to show him His  
Cosmic form, if the Lord thinks that he is qualified to see such Cosmic  
form. Also Arjuna’s material eyes can only see the praakRutha-forms but  
not the Divine form of Bhagavaan Sri-Krishna, that is beyond PrakRuthi.  
His Cosmic form is SuDhdha-Saththva in nature).

श्री भगवानुवाच । पश्य मे पार्थ रूपाणि - शतशोऽथ सहस्रशः ।

नाना विधानि दिव्यानि – नाना वर्णाकृतीनि च ॥११-५॥

Sri Bhagavaan uvaacha =

paSya Me PaarTha ruupaaNi – SathaSa:-aTha sahasraSa:  
naanaa viDhaani dhivyaani - naanaa varNa-aakruthiini cha. 11-05

Bhagavaan Sri-Krishna said: “O PaarTha! (Arjuna, PruTha’s son - PruTha is  
original name of Kunthi), behold My Divine forms, that are Hundreds of  
Thousands, in many different forms, beyond-the-prakRuthi, all Divine, in  
different colours and shapes.

(the Millions of forms of the Supreme Lord Sriman-Narayana could be in  
any of the five modes – Para, Vyuha, Vibhava, Archa and Antharyaami and  
can also be in any number of all these Brahmaanda-s, with all Their sub-

divisions in PrakRuthi, and beyond PrakRuthi in Sri-VaikunTam also, and in all the Millions of past Yuga-s).



पश्यादित्यान्वसूत्रुद्रानश्विनौ मरुतस्तथा - बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥११-६॥

paSyA-Aadithyaan Vasuun Rudhraan - ASvinau Marutha:-thaThaa  
bahuuni-adhRushta puurvaaNi – paSyA-aascharyaaNi Bhaaratha. 11-06

“See all the twelve Adhithya-s, the eight Vasu-s, the eleven Rudhra-s, the two Asvinis, and the forty-nine Maruths, in My Cosmic form. O Bhaaratha! (born in the Bharatha-VamSa) Behold many more marvels that are never seen before, by anyone.

(Many forms of the Supreme Lord Sri-Krishna, were not only seen before, by anyone, but also not even heard of before, even by the gods, and all those forms can be so marvelous, beyond human imagination, in multi-hued and multi-formed, can now be seen in the Divine-Body of the Supreme Lord Sri-Krishna, by Arjuna).

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् - मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥११-७॥

ihaiKaSTham jagath kRuthsnam – paSyA-adhya sa chara-acharam  
Mama dhehe GudaakeSa – yath-cha-anyath dhrashtum-iChchasi. 11-07

“O GudaakeSa! (Arjuna, who could conquer his sleep) See the entire Universe, with all the moving and non-moving entities, concentrated in just one corner of My body. Also, see whatever you wish to see (anything you want to see that you never heard before).

(Bhagavaan Sri-Krishna is telling Arjuna that he can see whatever he desires to see, including his dilemma, whether Paandava-s can win this Kurukshethra war or not, whether great heroes like Bhiishma, DhroNa, KarNa etc..., can be wiped out in this war or not, who all will die and who all will survive this unprecedented war, what happens after the war, what will be the fate of DhuryoDhana and his 99 brothers, and many more that are never before seen or heard, in Viraat-ruupa of Bhagavaan Sri-Krishna).

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा - दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥११-८॥

na thu Maam Sakhyase dhrashtum – anena-eva sva chakshushaa  
dhivyaam dhadhaami the chakshu: - paSaya Me yogam-aiSvaram. 11-08

“You (Arjuna) will not be able to see Me (the Supreme Lord Sri-Krishna, as the Viraat-Purusha) with your own mortal eyes (of flesh and blood). I will bless you with Divine Eyes to see My Supreme glory of Yogic Powers (the Divine, Cosmic Body of Infinite Jnaana, Strength, Sovereignty, Splendour, etc..., with Millions of KalyaaNa-GuNa-s).

सञ्जय उवाच । एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय - परमं रूपमैश्वरम् ॥११-९॥

Sanjaya uvaacha = evam-ukthvaa thatho Raajan - mahaa YogeSvaro Hari:  
dharSayaam-aasa PaarThaaya - paramam ruupam-aisvaram. 11-09

Sanjaya said: “O King! (Dhrutharaashtra) Having spoken thus, the Supreme Lord of all Yoga (Bhagavaan Sri-Krishna, with all the Supreme and wonderful KalyaaNa-Gunas, who is none other than the Aadhi-Purusha, Parama-Padha-NaaTha, the Supreme Lord Sriman-Narayana), revealed His majestic, Supreme Cosmic form to Arjuna.

अनेक वक्त्र नयनमनेकाद्भुत दर्शनम् - अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥११-१०॥

aneka vakthra nayanam – aneka-adhbhutha dharSanam  
aneka dhivya-aabharaNam – dhivya-aneka-udhyatha-aayuDham. 11-10

(That Supreme form of Bhagavaan Sri-Krishna, the Viraat-Purusha, was shown to Arjuna) “With innumerable mouths, eyes, with countless marvelous aspects, with so many Divine ornaments (kiriita, kundala, keyuura, kataka, haara, nuupura etc...,) and with many Divine Weapons (Sankha, Chakra, Gadha, Khadga etc..., Millions of AayuDha-s and more).





(as given in the Purusha-Suuktha – “sahasra Siirshaa purusha: sahasra-aksha sahasra paath....“ , - with Thousands of Heads, Thousands of Eyes and Feet ... the Divine weapons - Paanchajanya-Sankha, SudharSana-Chakra, Kaumodhaki-Gadha, Saarnga-Dhanu:, Nandhaka-Sword, etc., the 16 weapons that are well-known and also many more Thousands of weapons in the Thousands of Hands of that Cosmic-Form, with every god and goddess present in that form. Very similar to yogurt from milk, butter from yogurt, ghee from butter and so on, all the gods, starting with Brahma, came from the Supreme Lord Sriman-Narayana - Brahma from His navel, Sankara from the centre of the eye-brows of Brahma and so on...).

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् - सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११-११॥

**dhivya maalya-ambara Dharam - dhivya ganDha-anulepanam  
sarva-aaScharya mayam dhevam - anantham viSvathomukham. 11-11**  
“That Supreme Cosmic Person was wearing celestial flower-garlands and  
Divine yellow-silk-clothes (Piithaambaram). He was anointed with very  
highly fragrant Divine Sandal-Paste. His form was full of all kinds of  
wonders, with no limits of time and space for His Opulances and with many  
faces in all the different directions.

(The Flower-garlands and the Piithaambaram are Divine – nowhere seen  
before, even by the gods, as these are all from Sri-VaikunTam. Anantham –  
No end at all for that Cosmic-Form, extending beyond the limits of Space  
and Time – with absolutely no Space-Time-Constraints. Facing all  
directions – Arjuna could see that Cosmic-Form of Bhagavaan Sri-Krishna  
in any every direction he turned to, 360 degrees, with no end).

**दिविसूर्यसहस्रस्य भवेद्युगपदुत्थिता - यदिभाः सदृशी सास्याद्भासस्तस्य महात्मनः ॥११-१२॥**  
**Dhivi Suurya sahasrasya - bhaveth yugapath-uThthithaa**  
**yadhi bhaa: sadhRuSii saa syaath – bhaasa:-thasya Mahaathmana: 11-12**  
“That Supreme Purusha - Bhagavaan Sri-Krishna’s Cosmic form, has an  
unimaginable Splendour that was comparable only to that of a Thousand  
(can be a Million or Billion or a Trillion) Suns rising in the sky, all at the  
same time, with inexhaustible radiance.

(Suurya-sahasrasya actually refers to the Splendour – brilliance of a  
Thousand / a Million / a Billion / a Trillion / an Infinite number of Suns,  
rising in the sky, all at the same time, with never ending radiance, which no  
human or god can look at, with their eyes of flesh and blood. That is why,  
Bhagavaan Sri-Krishna blessed Arjuna with Divine-Eyes to see His Cosmic  
form. But Arjuna confessed later that even with those Divine-Eyes granted  
by Bhagavaan Sri-Krishna, he could not look at that fearful Cosmic form).

**तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा - अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥११-१३॥**  
**thathra-ekasTham jagath-kRuthsnam – pravibhakhtham-anekaDhaa**  
**apaSyath dheva-dhevasya – Sariire Paandava:-thadhaa. 11-13**  
“In that Unique and Supreme Cosmic form of Bhagavaan Sri-Krishna, the  
undisputed God of all gods (dheva-dheva – the Supreme Lord Sri-Krishna),  
Paandava (Arjuna, son of king Paandu) saw the Whole Universe, with all its  
multitudes of divisions, coming together as one Uniquely singular Viraat-  
Ruupa / ViSva-Ruupa.

(The Whole Universe with all the multitude of divisions, consists of the Achethana PrakRuthi – the Material Nature, and all the Chethanas - all the individual Souls comprising the 330 Millions of gods headed by Brahma, Rudhra, Indhra etc., and all the Billions of human beings and all the Trillions of animals including all reptiles and all birds and all the Gillions of plants and trees, within all the 14 worlds in this Brahmaanda – Bhuv-Loka, Bhuvar-Loka, Suvar-Loka, Mahar-Loka, Thapo-Loka, Jana-Loka, and Brahma-Loka as the UurDhva-Lokas and Athala, Vithala, Suthala, Thalaathala, Rasaathala, Mahaathala and PaathaaLa-Lokas as the ADho-Loka-s, and many such Millions of Brahmaanda-s, and much more. That is the Visva-Ruupam of the Supreme Lord Sriman-Narayana, who incarnated as Bhagavaan Sri-Krishna in Dhvaapara-Yuga, about 5000 years ago).

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः - प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥११-१४॥

thatha: sa vismayaavishto - hRushta romaa Dhananjaya:  
praNamya Sirasaa dhevam – kruthaanjali:-abhaashatha. 11-14

“Then, Dhananjaya (Arjuna, who conquered all the wealth), was overwhelmed with amazement, his hair standing erect (having horipilations), bowed down with his head to Bhagavaan Sri-Krishna and spoke with his hands folded in respectful Anjali mudhra.

(bringing the two palms of our hands together in supplication is the Anjali mudhra, and that alone can appeal to the mercy of the Supreme Lord Sri-Krishna – “Anjali – am jalayathi - Anjali:” - that which can melt the Heart of the Supreme Lord Sriman-Narayana and make His Mercy flow towards the Prapanna-s – those who Surrendered to Him, is Anjali. PraNamya Sirasaa – Arjuna prostrated before that Cosmic form – Saashtaanga-dhanda-PraNaama – falling down like a stick, with joined palms, and with all the eight parts of the body touching the ground).

अर्जुन उवाच । पश्यामि देवांस्तव देव देहे- सर्वास्तथा भूत विशेष सङ्खान् ।

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५॥

Arjuna uvaacha = paSyami dhevaam-thava dheva dhehe –

sarvaam-thaThaa bhuutha viSesha sanghaan

BrahmaaNam iisam KamalaasanasTham –

Rushiim-cha sarvaan uragaam-cha dhivyaan. 11-15

Arjuna said: “O Supreme Lord Sri-Krishna! I could see all the gods and all the different hosts of beings in Your Divine Body. I see Brahma, Sankara (iiSa) who is in Brahma, all the Sages and all the Divine Snakes.

(There are 330 Million gods and goddesses and among them 33 gods are very famous – the 12 Aadhithya-s, 11 Rudhra-s, 8 Vasu-s and 2 ASwin-s. The Four-Faced Brahma, who is created by Lord Sriman-Narayana, is the Creator of all the other beings, and he is the husband of Saraswathi. Sankara in Brahma means that Sankara who is abiding by the directions of Brahma, who created him from the centre of his eye-brows, after creating the 4 Kumaara-s. The Divine snakes are Vaasuki, Thakshaka etc.,).

अनेक बाहूदर वक्त्र नेत्रं - पश्यामि त्वां सर्वतोऽनन्त रूपम् ।  
नान्तं न मध्यं नपुनस्तवादिं - पश्यामि विश्वेश्वर विश्व-रूप ॥११-१६॥

aneka baahu-udhara vakthra nethram –  
paSyaami thvaam sarvatha:-anantha ruupam  
naantham na maDhyam na puna:-thava-aadhim –  
paSyaami viSveSvara viSva-ruupa.11-16

“I could see Your Cosmic form on all sides, with innumerable hands, stomachs, mouths and eyes. I cannot see the beginning or the middle or the end of Your Infinite Cosmic form, O Lord of all the Universes! O Lord with Universal Cosmic form!

(For the Supreme Lord Sri-Krishna, who is of an Infinite Order, no one can ever see the begining or end of that Cosmic form, as He has all the beings and all the Universes for His Body. All the Chethana-s and Achethana PrakRuthi rest on the Body of the Supreme Lord Sriman-Naaraayana, at the end of the day of Brahma and also at the end of Brahma’s 100 years – Naimiththika and Nithya PraLaya-s).

किरीटिनं गदिनं चक्रिणं च - तेजोराशिं सर्वतो दीप्तिमन्तम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् - दीप्तानलार्क द्युतिमप्रमेयम् ॥११-१७॥

kiriitinam gadhinam chakriNam cha –  
thejo raaSim sarvatho dhiipthimantham  
paSyaami thvaam dhurniriiksham samanthaath –  
dhiiptha-Anala-Arka dhyuthim-aprameyam. 11-17

“I see You, O Supreme Lord Sri-Krishna, as a huge mass of Infinite Light illuminating the whole Universe, with Your Kiriitam (crown / diadem), Your Mace (Kaumodhakai, the gadha – club) and Your Chakra (SudharSana). It is very difficult to see You in this form like a blazing Fire and a dazzling Sun and of immeasurable luster on all sides.

त्वमक्षरं परमं वेदितव्यं - त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वत धर्म गोप्ता - सनातनस्त्वं पुरुषो मतो मे ॥११-१८॥

Thvam-aksharam paramam vedhithavyam –



thvam-asya viSvasya param niDhaanam  
thvam-avyaya: SaaSvatha Dharma-gopthaa -  
sanaathana:thvam purusho matho Me.18

**"You are the Imperishable, Supreme Lord to be realized through the authorized Scriptures (Vedha-s, Upanishath-s, etc..). You are the Supreme Substratum for all the Universes. You are the Immutable (Avyaya), the Guardian (Protector) of the eternal Dharma-s (laws of the Universe that are ageless) and I realize that You are the Supreme Purusha (who is everlasting, since time immemorial).**



(Mundaka-Upanishat 1-1-4 says that the Supreme Imperishable Person Sriman-Naaraayana is the only one to be realized :“द्वे विद्ये वेदितव्ये इति ह स्मयद्ब्रह्मविदो वदन्ति परा चैवापरा च”. The Thaitthiriiiya-AaraNyaka 3-12-7 says that the Supreme Lord Sriman-Naaraayana alone is the Purusha to be realized, who is blazing like a Sun, who is beyond all the dark matter - Thamas - “वेदाहमेतं पुरुषं महान्तमादित्य वर्णं तमसः परस्तात्”; and the Mundaka-Upanishat 3-2-8 glorifies the same Supreme Lord Sriman-Naaraayana as

“.... परात्परं पुरुषमुपैति दिव्यम् “.That Parama-Purusha is Immutable, without any change in His Swaruupa, GuNa, Vibhava, AiSwarya etc., ).

अनादि मध्यान्तमनन्तवीर्यमनन्त बाहुं शशि सूर्य नेत्रम् ।  
पश्यामि त्वां दीप्त हुताश वक्त्रं - स्वतेजसा विश्वमिदं तपन्तम् ॥११-१९॥

anaadhi maDhya-antham-anantha viiryam –  
anantha baahum SaSi Suurya nethram  
paSyaami thvaam dhiiptha HuthaaSa vakthram –  
sva thejasaa viSvam-idham thapantham. 11-19



“I (Arjuna) behold You (Bhagavaan Sri-Krishna, the Supreme Cosmic Purusha), One without a beginning or the middle or an end. Your Valour (prowess) is Infinite. You are endowed with Infinite number of Arms. Your eyes are the Sun and the Moon. Burning Fires are emitted from Your mouths. Your own effulgence (splendour) is scorching all these Universes.

(Sun & Moon will not co-exist for us on the planet Earth. But for Bhagavaan Sri-Krishna, both Sun & Moon are His two eyes, one showering His Grace and another displaying His Power. Time becomes fire from the Mouths of the Cosmic form that can wipe out all the innumerable Universes in all the Millions of Brahmaanda-s, similar to what happens at the Nithya, Naimiththika and Yugaantha-PraLayam-s).

द्यावापृथिव्योरिदमन्तरं हि - व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं - लोक त्रयं प्रव्यथितं महात्मन् ॥११-२०॥  
dhyavaa pRuThivyo:-idham-antharam hi -  
vyaaptham thvayaikena dhiSaScha sarvaa:  
dhRushtva-adhbhutham ruupam-ugram thavedham -  
loka thrayam pravyaThitham Mahaathman. 11-20

“O Mahaathma! (One with an unfathomable mind, with no limits), You alone have pervaded the entire space between the Heavens (upper worlds) and the Earth (the lower worlds), and in all directions. Looking at Your marvelous and terrible (most fearful) form, all the three worlds (the upper, middle and lower worlds – Swarga, Marthya and PaathaaLa Loka-s) are exceedingly overwhelmed with fear.

अमी हि त्वां सुर सङ्घा विशन्ति - केचिद्भ्रीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षि सिद्ध सङ्घाः - स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥११-२१॥  
amii hi thvaa Sura sanghaa viSanthi -  
kechith bhiithaa: praanjalayo gRuNanthi  
svasthi-ithy-ukthvaa Maharshi SiDhdha sanghaa: -  
sthuvanthi thvaam sthuthibhi: pushkalaabhi: 11-21

“Certainly, all the hosts of gods that are devoted and brave, are entering into You. Some other hosts of gods (who are scared of You) are glorifying You with folded hands (with Anjali-mudhra), chanting “Hail the Supreme Lord“. The great Sages and the SiDhdha-s (the perfected beings like Kapila etc., ) are singing Your glory with selected hymns of endless praise.

रुद्रादित्या वसवो ये च साध्या - विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।  
गन्धर्व यक्षासुर सिद्ध सङ्घा - वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥११-२२॥  
Rudhra-Aadhithyaa Vasavo ye cha SaaDhyaa -  
ViSve-ASvinau Marutha: cha-UshmapaaScha  
GanDharva Yaksha-Asura SiDhdha sanghaa -  
vikshanthe thvaam vismithaa:-chaiva sarve. 11-22

“All the 11 Rudhra-s, the 12 Aadhithya-s, the 8 Vasu-s, the 12 SaaDhya-s, the 10 ViSve-dhevatha-s, the 2 Asvin-s, the 49 Maruth-s, and the Mane-s (PithRu-s) and the hosts (multitudes) of GanDharva-s, Yaksha-s, Asura-s and the SiDhdha-s – are all gazing at You in great amazement (perplexed).

(the 11 Rudhra-s are: Hara, Bahuruupa, Thrayambaka, Aparaaajitha, VRushaakapi, Sambhu, Kapardhi, Raivatha, MRuga-vyaaDha, Sarva and Kapaali – there may be some variations in these names in some PuraaNas;

& the 12 Aadhithya-s -Adhithi's Children through KaSyapa-Prajaapathi are: Dhaatha, Mithra, Aaryamaa, Indhra, VaruNa, AmSa, Bhaga, Vivasvaan, Puusha, Savitha, Thavshta and VishNu; & the 8 Vasu-s are: Dhara, DhRuva, Soma, Ahaha, Anila, Anala (Agni), Prathyuusha and Prabhaasa; & the 12 SaaDhya-s, born of Dhaksha's daughter SaaDhya are: Mana, Anumanthaa, PraaNa, Nara, NaaraayaNa, VRuDhdhi, Thapa, Haya, Hamsa, Dharma, Vibhu and Prabhu; & the 10 ViSve-dhevatha-s, born of Daksha's daughter ViSva and Yama-Dharma-Raaja are: Krathu, Dhaksha, Vasu, Sathya, Kaala, Kaama, Dhurii, Lochana, Aarthrava, Puruurava; & the 2 ASwini dhevathas born of horse-like Usha (Dhvaasthrii) and Sun-god Savith, are Naasathyan and Thasran; & Maruth-s got the name from Don't Cry – maa-rudh – Indhra shouted at them not to cry, as he was cutting the fetus of Dhithi in her womb into 49 pieces; & Some GanDharva-s are Haahaa, Huuhuu etc., Kubera is the king of Yaksha-s; Prahlada's son Virochana etc., are Asura-s and Sage Kapila etc., are known as SiDhdha-s).

रूपं महत्ते बहु वक्त्र नेत्रं - महाबाहो बहु बाहूरु पादम् ।  
बहूदरं बहु दंष्ट्रा करालं - दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥११-२३॥

ruupam mahath-the bahu vakthra nethram –  
mahaa-baaho bahu baahu-uuru paadham  
bahu-udharam bahu damshttraa karaalam –

dhRustvaa lokaa: pravyaDhithaa: thaThaa-aham. 11-23

“O mighty-armed Supreme Lord Sri-Krishna! Looking at Your Magnificent form, with so many mouths, eyes, arms, thighs and feet, with so many stomachs and with so many terrible fangs like teeth, all the worlds are trembling and so am I.

नभः स्पृशं दीप्तमनेक वर्णं - व्यात्ताननं दीप्त विशाल नेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा - धृतिं न विन्दामि शमं च विष्णो ॥११-२४॥

nabha: spRuSam dhiiptham-aneka varNam –  
vyaaththa-aananam dhiiptha viSaala nethram  
dhRushtvaa hi thvaam pravyaThitha-antharaathmaa –  
DhRuthim na vindhaami Samam cha Vishno. 11-24

”O Supreme Lord Sri-Mahaa-VishNu! Looking at Your form, almost touching the Heavens, dazzling, with so many colors, with yawning mouths and with large radiant eyes, my inner self is trembling with fear and I could not find any support or peace.

(Mahaa-NaaraayaNa-Upanishat 1-2 glorifies that Supreme Heaven as Parama-Vyoma that never disappears – “.... तदक्षरे परमे व्योमन्”. Likewise,



SvethaaSvathaara- Upanishat 3-8 says that the Supreme Lord Sriman-Narayana is of the Colour of Sun and is beyond darkness, “वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् “. That Supreme Lord Sriman-Narayana, who is Imperishable (Akshara / Avyaya ) is glorified in the Rig-Veda Samhitha as the Dweller beyond Rajas, the Lord of the Supreme Heavens etc., ).

दंष्ट्रा करालानि च ते मुखानि- दृष्ट्वैव कालानल सन्निभानि ।  
दिशो न जाने न लभे च शर्म- प्रसीद देवेश जगन्निवास ॥११-२५॥

dhamshtraa karaalaani cha the mukhaani -  
dhRushtvaiva kaala-Anala sannibhaani  
dhiSo najaane na labhe cha Sarma - prasiidha dheveSa Jagannivaasa.11-25

”Looking at Your mouths, with fearful fangs, and looking like an all-consuming final destructive Cosmic-Fire, I am unable to find any directions or any happiness. Be merciful, O Supreme Lord of all the gods! O Supreme Abode of all the Universes!

(The Supreme Lord Sriman-Narayana is glorified as the Lord of all gods - dheveSa, in all the SRuthi-s, like Manthra-Raaja-padha-sthothram composed by Lord Sankara in AhirbuDhnya-Samhitha as: “dhaasa bhuuthaa: swatha: sarve hy-aathmaana: Paramaathmana: - athoham-api the dhaasa: ithi mathvaa namaamy-aham“).

अमी च त्वां धृतराष्ट्रस्य पुत्राः- सर्वे सहैवावनि पाल सङ्घैः ।  
भीष्मो द्रोणः सूत पुत्रस्तथासौ- सहास्मदीयैरपि योध मुख्यैः ॥११-२६॥

amii cha thvaam DhRutharaashtrasya puthraa: -  
sarve saha-eva-avani paala sanghai:  
Bhiishmo DhroNa: Suutha-puthra: thaThaa-asau -  
saha-asmadhiiyai:-api yoDha mukhyai: 11-26

(Arjuna could see that) “All these sons of DhRutharaashtra (all the 100 Kaurava-s), along with all the other kings of different provinces, and also Bhiishnma, DhroNa and KarNa (suutha-puthra – chariot-driver’s son), along with all the leading warriors of our side (are entering Your mouths only to meet their final destruction and annihilation).

वक्त्राणि ते त्वरमाणा विशन्ति- दंष्ट्रा करालानि भयानकानि ।  
केचिद्विलग्ना दशनान्तरेषु- सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥११-२७॥

vakthraaNi the thvaramaana viSanthi -  
dhamshtraa karaalaani bhayaanakaani  
kechith-vilagnaa dhaSana-anthareshu -  
sandhRuSyanthe chuurNithai:-uththamaangai: 11-27

**“All these great warriors (Bhiishma, DhroNa, KarNa, DhuryoDhana, DhuSsaasana, Sakuni, etc., and many other warriors on our side also, are rushing to enter Your most frightening mouths with terrible curved fangs. Some of them are seen with their heads crushed to powder, being caught in-between Your teeth.**

**यथा नदीनां बहवोऽम्बुवेगाः- समुद्रमेवाभिमुखा द्रवन्ति ।  
तथा तवामी नर लोक वीरा - विशन्ति वक्त्राण्यभिविज्वलन्ति ॥११-२८॥**

**yaThaa nadhiinaam bahava:-ambu vegaa: -  
samudhram-eva-abhimukhaa dhravanthi  
thaThaa thavaamii nara loka viiraa -  
viSanthi vakthraaNi-abhivijvalanthi. 11-28**

**“As all the rivers that are in a spate, with their many currents of waters, are rushing straight towards the Ocean (only to lose their individual identities), so too, these great heroes, are rushing to enter Your flaming mouths (to end all their physical existence).**

**यथा प्रदीप्तं ज्वलनं पतङ्गा - विशन्ति नाशाय समृद्ध वेगाः ।  
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्ध वेगाः ॥११-२९॥**

**yaThaa pradhiiptham jvalanam pathangaa -  
viSanthi naaSaaya samRuDhdha vegaa:  
thaThaiva naaSaaya viSanthi lokaa: -  
thavaapi vakthraaNi samRuDhdha vegaa: 11-29**

**“As all the moths (insects) are rushing to enter a blazing fire, only to be destroyed completely (burnt to ashes), so also, all these men of this world, are rushing to enter Your mouths, only to meet their destruction (to die and disappear from this world).**



(in this great fire of the Kurukshethra-war, all these kings on both sides - Kaurava-s and Paandava-s, are sure to get destroyed like moths, rushing into a blazing fire, only to get burnt to ashes and get wiped out completely, without even a trace, in no time – just 18 more days for all of them to disappear from this planet earth).

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।  
तेजोभिरापूर्य जगत्समग्रं - भासस्तवोग्राः प्रतपन्ति विष्णो ॥११-३०॥

lelihyase grasamaana: samanthaath –  
lokaan-samagraan-vadhanai:-jvaladhbhi:  
thejobhi:-aapuurya jagath-samagram –  
bhaasa:-thavograa: prathapanthi VishNo. 11-30

“You are devouring all the worlds, on all sides, with Your flaming mouths, just by licking them up. The whole Universe, filled with Your fiery rays, is being scorched by Your radiance, O Supreme Lord Vishnu! (who assumed the all pervading Cosmic form).

(All the evil kings - DhuryoDhana, DhuSsaasana, Sakuni, KarNa, JayaDhraTha etc., are embracing their own death. All their sins committed in the past made Bhagavaan Sri-Krishna angry like a blazing fire, ready to wipe out all the 18 AkshauhiNi-s of the Army, along with all the commanders on both sides, in this War-for-Justice at Kurukshethra).

आख्याहि मे को भवानुग्र रूपो- नमोऽस्तु ते देववर प्रसीद ।  
विज्ञातुमिच्छामि भवन्तमाद्यं- न हि प्रजानामि तव प्रवृत्तिम् ॥११-३१॥

aakhyaahi me ko bhavaan ugra ruupo –  
nama:-asthu the dhevavara prasiidha  
vijnaathum-iChchaami bhavantham-aadhyam –  
na hi prajaanaami thava pravRuththim. 11-31

“O Bhagavaan Sri-Krishna! Kindly let me know who You are in this terrible / ferocious form? O Primeval Lord! I offer my prostrations to You and be gracious to me (Arjuna). I wish to know You first and also, I cannot understand Your motive (for Your proposed actions of total elimination of all the Army on both sides) .11-31

(Bhagvaan Sri-Krishna is addressed as dheva-vara, meaning, He is the Lord of Brahma and all other 330 Million gods. Ahir BuDhdhniya Samhitha states that – Only the Supreme Lord Sriman–NaaraayaNa deserves to be worshipped by all – gods, humans etc., . All other gods are only called the worshippers of that Supreme Lord Sriman-Narayana. No one can ever understand the birth and activities of Bhagavaan Sri-Krishna, as mentioned in Bhagavad-Gita 4-9. Can anyone even imagine this Never-Before-Seen Visva-Ruupam of Bhagavaan Sri-Krishna or His proposed actions ? Arjuna is no exception, as all the gods themselves are perplexed looking at this Cosmic form, seen-never-before by Brahma, Rudhra, Indhra etc..., gods).

श्री भगवानुवाच । कालोऽस्मि लोक क्षयकृत्प्रवृद्धो- लोकान्समाहर्तुमिह प्रवृत्तः ।  
ऋतेऽपि त्वां न भविष्यन्ति सर्वे- येऽवस्थिताः प्रत्यनीकेषु योधाः ॥११-३२॥

Sri Bhagavan uvaacha = kaala:-Asmi loka kshaya kRuth pravruDhdho –  
lokaan samaaharthum-iha pravRuththa:  
Ruthepi thvaam na bhavishyanthi sarve –  
ye-avasThthithaa: prathyaniikeshu yoDhaa: 32

Bhagavaan Sri-Krishna said: “I am the TIME that is capable of wiping out all the worlds. Manifesting Myself in this Form, I will destroy all these worlds here. Even without you (even if Arjuna is not taking up the weapons and fight), none of these great heroes who assembled here are going to survive (including all the 18 AkshauhiNi-s on both sides, along with all the



Commanders etc., in this Kurukshethra battle, right now). 11-32



(here, Kaala: - Time, means the Supreme Lord Sri-Krishna, who calculates the end of life of all created beings. This most famous verse was quoted by Robert Oppenheimer, often called as the father of the Atomic Weapon. He was the wartime Head of the Los- Alamos Laboratory, and also one of the Principal Scientists of the Manhattan project, to develop a Nuclear-weapon, to put an end to World-War II. It was on July 16, 1945, the first Nuclear weapon was detonated at Trinity test-site in New-Mexico, USA, and Dr.Oppenheimer quoted this most famous verse from Bhagavad-Gita, after the successful first Test-Explosion of a Nuclear Weapon).

तस्मात्त्वमुत्तिष्ठ यशो लभस्व - जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव - निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

thasmaath thvam-uththishTa yaSo labhasva –  
jithvaa Sathruun bhunkshva raajyam samRuDhdham  
Mayaiva-ethe nihathaa: puurvam-eva –  
nimiththa maathram bhava Savyasaachin. 11-33

“Therefore, O Savyasaachi! (Arjuna, who can shoot the arrows with both hands with equal dexterity) Get up and receive all the glory. Win over your enemies and enjoy this most prosperous kingdom. All these warriors are already killed by Me. You just be a mere instrument (and take all the credit

by physically killing all these warriors, who are already killed by Me, just by My mere looking at all of them).

द्रोणं च भीष्मं च जयद्रथं च - कर्णं तथान्यानपि योध वीरान् ।  
मया हतांस्त्वं जहि मा व्यथिष्ठा - युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४ ॥

DhroNam cha Bhiishmam cha JayadhraTham cha –  
KarNam thaThaa-anyaan-api yoDha viiran  
Mayaa hathaamsthvam jahi maa vyaThishTaa –  
yuDhdhyasva jethaasi raNe sapathnaan. 11-34

“Kill all these great warriors - DhroNa, Bhiishma, JayadhraTha, KarNa and all other mighty heroes. All these great heroes are already doomed (to be killed) by Me and do not get distressed. Fight and you will win over your rivals in this battle (by My grace).

(Bhagavaan Sri-Krishna declared that all these great warriors – Bhiishma, DhroNa, KarNa, JayadhraTha - husband of Dhu:ssala - sister of DhuryoDhana, are all guilty by joining the unrighteous side of DhuroDhana and in slaying them, there is NO sin attached at all that Arjuna will accrue. On the other hand, Arjuna will get all the sin if these sinners are not killed, because they were all silent during Dhraupadhi's disrobing and nobody came forward to help her, even though they are all capable of helping her).

सञ्जय उवाच । एतच्छ्रुत्वा वचनं केशवस्य - कृताञ्जलिर्वेपमानः किरीटी ।  
नमस्कृत्वा भूय एवाह कृष्णं - सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५ ॥

Sanjaya uvacha = ethath SRuthvaa vachanam KeSavasya –  
kRuthaanjali: vepamaana: Kiriitii  
namaskRuthvaa bhuuya evaaha Krishnam –  
sagadhgadham bhiitha bhiitha: praNamyaa. 11-35

Sanjaya said: “Arjuna (Kiriiti, wearing a celestial crown) heard what the Supreme Lord Sri-Krishna said (KeSava, the Lord of Brahma and Rudhra) and prostrated to Him. Arjuna bowed down again and with folded palms (doing Anjali), and trembling with great fear, spoke to Bhagavaan Sri-Krishna, in a choked and faltering voice.

(here, Krishnam means the Supreme Lord Sri-Krishna, who destroys all the shackles that bind all the devotees to this Samsaara – PrakRuthi, when they Surrender to Him).

अर्जुन उवाच । स्थाने हृषीकेश तव प्रकीर्त्या - जगत्प्रहृष्यत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति - सर्वे नमस्यन्ति च सिद्ध सङ्घाः ॥ ११-३६ ॥  
Arjuna uvacha = sThaane HRushiikeSa thava prakiirthyaa –

jagath prahRushyathy-anurajyathe cha  
rakshaamsi bhiithani dhiSo dhravanthi –  
sarve namasyanthi cha siDhdha sanghaa: 11- 36

Arjuna said: “O HRushiikeSa! (the Lord who controls all the senses of all the people, Sri-Krishna) It is but appropriate that Your glorification should delight this whole world and fill all the worlds with love for You. The Raakshasa-s are running away with fear, in all directions and all the hosts of SiDhdha-s (Kapila etc., ) are bowing down to You.

कस्माच्च ते न नमेरन्महात्मन् - गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास- त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७ ॥

Kasmaath-cha the na nameran Mahaathman -  
gariiyase BrahmaNa:-apy-aadhikarthre  
Anantha dhevesa Jagannivaasa –  
thvam-aksharam sath-asath thath-param yath. 11-37

“And why should not the SiDhdha-s and all other gods bow down to You, O Mahaathma! (the most Exalted Person) You are the Greatest of all, and You being the First Creator, even Brahma, the four-faced god is created by You. O Infinite! O God of all gods! All these Universes are Your abode. You are the Imperishable Supreme-Self (Akshara), You are the existent (the effected PrakRuthi - Sath ), the non-existent (the causal PrakRuthi / the muula-PrakRuthi, Asath ) and also transcendental to both Sath and Asath (the liberated souls, muktha-jiivaathma-s).

(Bhagavaan Sri-Krishna is the aadhi-karthre, the Primal and also the Creator – the Material cause and also the Efficient cause. Sath is the manifested gross PrakRuthi, with names and forms. Asath is the subtle Prakruthi, the muula-PrakRuthi, with no diversity - Mahath, Ahankaara etc.,. Bhagavaan Sri-Krishna is Akshara – the One that never perishes, as said in the SRuthi-s – KaTa-Upanishat 1-2-18 that the Soul, unlike the body, is never born and never dead: –“ .... न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ ”) .

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।  
वेत्तासि वेद्यं च परं च धाम- त्वया ततं विश्वमनन्तरूप ॥११-३८ ॥  
thvam-aadhi-dheva: Purusha: puraaNa: -  
thvamasya viSvasya param niDhaanam  
veththaasi vedhyam cha param cha Dhaama –  
thvayaa thatham viSvam-Anantha ruupa. 11-38

**“You are the Primeval Lord, and the most Ancient Person (Purusha) and You are the Supreme resting place (support) of all the Universes. You are the Knower and that which must be known (Knowledge) and You are the Supreme Abode (VaikunTa-Dhaama). O You of Infinite Forms! All these Universes are pervaded by You only.**

(puraaNa means puraa-api nava: - though He is the Most Ancient Person, still He is Incarnating as New again and again, in every Yuga. This Universe is composed of Chit and Achit – the Sentient and the Nonsentient and Lord Sriman-NaaraayaNa is the Supreme-Lord, iiSwara of both Chith and Achith and He is the substratum for them all to rest before and after each day of Brahma, when there is no creation during the night of Brahma).



**वायुर्यमोऽग्निर्वरुणः शशाङ्कः - प्रजापतिस्त्वं प्रपितामहश्च ।  
नमो नमस्तेऽस्तु सहस्रकृत्वः - पुनश्च भूयोऽपि नमो नमस्ते ॥११-३९॥**

**Vaayu:-Yama:-Agni:-VaruNa: SaSaanka: -  
Prajapathi:-thvam prapithaamahaScha  
namo namasthe-asthu sahasra kRuthva: -  
punaScha bhuuyopi namo namasthe. 11-39**

**“O Supreme Lord Sri-Krishna! You are Vaayu (the wind-god), Yama (the god in-charge of Dharma and/or death), Agni (the fire-god), VaruNa (the rain-god), SaSaanka (the Moon), Prajapathi (Brahma and creators like Dhaksha, KaShyapa etc., in-charge of progeny) and the great-grand-father**



(Prajapathi is like a father to all of us, Prajapathis' father, the four-faced-Brahma is the grand-father and Brahma's father, the Supreme Lord Srīman-Narayana is the Great-Grand-Father). Salutations and Salutations a Thousand times to You, O Supreme Lord Sri-Krishna! And again and again repeated Salutations to You.

नमः पुरस्तादथ पृष्ठतस्ते- नमोऽस्तु ते सर्वत एव सर्व ।  
अनन्त वीर्यामित विक्रमस्त्वं- सर्वं समाप्नोषि ततोऽसि सर्वः ॥११-४०॥

nama: purasthaath-aTha prushTatha:-the –  
nama:-asthu the sarvatha eva sarva  
anantha viirya-amitha vikrama:-thvam -  
sarvam samaapnoshi thatha:-asi sarva: 11- 40

“Salutations to You from the front and from behind and Salutations to You from all sides, O All-in-All! O You of Infinite Power and Unlimited Heroism! (having the power to enter any place, unobstructed), You pervade all beings (the inner-Self of all moving and non-moving beings) and therefore You are All-in-All, O Bhagavaan Sri-Krishna!

(as the very name suggests, NaaraayaNa means that Supreme Purusha, for whom the Sentient and Non-sentient beings – Chith and Achith, constitute His Divine Body – Sariira. That Srīman-NaaraayaNa is Sri-Krishna Himself).



सखेति मत्वा प्रसभं यदुक्तं - हे कृष्ण हे यादव हे सखेति ।  
अजानता महिमानं तवेदं- मया प्रमादात्प्रणयेन वापि ॥११-४१॥

sakhethi mathvaa prasabham yath-uktham -  
he Krishna he Yaadhava he sakhethi  
ajaanathaa mahimaanam thavedham -  
mayaa pramadhaath praNayena vaapi. 11-41

“Being ignorant of Your Majesty, and either due to delusion, or due to intimacy, or considering You to be just a friend (as we two are of the same age-group, friends and also brother-in-laws), whatever I might have said in

a derogatory way, as “ hey Krishna (because of Your dark complexion), hey Yaadhava (who was born in Yadhu-Vamsa, with a curse – not to rule a kingdom) or hey friend “, please forgive me (for all such ignorant and inappropriate ways of addressing You, O Bhagavaan Sri-Krishna).

यच्चावहासार्थमसत्कृतोऽसि विहार शय्यासन भोजनेषु -  
एकोऽथवाप्यच्युत तत्समक्षं- तत्क्षामये त्वामहमप्रमेयम् ॥११-४२॥

Yath-cha-avahaasa-arTham-asath-kRutha:-asi -  
vihaara Sayyaa-aasana bhojaneshu  
eka:-aThavaa-apy-Achyutha thath-samaksham –  
thath-kshaamaye thvaam-aham-aprameyam. 11-42

”O Achyutha! (One who never lets down His devotees) For what-so-ever disrespect shown to You, for fun, or in a playful mood, while relaxing, or eating or sitting, when alone or in the company of others, I (Arjuna) beg Your (Bhagavaan Sri-Krishna’s) forgiveness, O Supreme Lord of Infinite Greatness! (Bhagavaan Sri-Krishna, the incomprehensible Lord of all the Millions of Universes in all the Millions of Brahmanda-s).

पितासि लोकस्य चराचरस्य- त्वमस्य पूज्यश्च गुरुर्गरीयान् ।  
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो- लोकत्रयेऽप्यप्रतिम प्रभाव ॥ ११-४३॥

pithaasi lokasya chara-acharasya - thvamasya puujyaScha guru:-gariyaan  
na thvath samosthi-abhy-adhika: kuthonyo –  
loka thrayepy-aprathima prabhaava.11-43

“O Supreme-Lord of matchless greatness! (Bhagavaan Sri-Krishna) You are the father of all these worlds and also of all the moving and the non-moving beings. You are their teacher and the worthiest of their worship. When there is none even equal to You, how can there be someone who is superior to You, in any and all the three Worlds.

(You alone are Your Equal and No One Else can ever be Your Equal, based on the Sruthi vaakya-s – “ekohavai NaaraayaNa aasiith, na Brahma na iiSaana: ....” .The three worlds referred to, are known as Kruthakam – created, the Bhuu-Loka, Bhuv-Loka and Suvar-Loka also called Swarga-Loka. They will get destroyed at the end of the day of Brahma - the 12 hours of the day-time of Brahma, equal to 4,320,000,000 years on Earth and these three worlds are created again – Kruthakam - created, at the beginning of the next day of Brahma - after another 12 hours of night time of Brahma, equal to our 4,320,000,000 years on Earth. Whereas, the other three worlds, known as Akruthakam – not-created - the Jana-Loka, the Thapo-Loka, and the Sathya-Loka (Brahma-Loka) do NOT get destroyed, akruthakam - not-created, at the daily Pralaya (at the end of the daytime)

of Brahma, and the inhabitants of these three Lokaas continue to be as before. The Mahar-Loka, called Kruthaka-Akruthakam, situated in between these two sets of worlds, also continues to exist during the daily-Pralaya at the end of the day of Brahma, BUT there will be no occupants during that time of Daily PralaYa. They will move upwards, to the next Loka-s during that daily PraLayam of four-faced Brahma).

तस्मात्प्रणम्य प्रणिधाय कायं- प्रसादये त्वामहमीशमीड्यम् ।  
पितेव पुत्रस्य सखेव सख्युः- प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४ ॥

thasmaath praNamya praNiDhaaya kaayam -  
prasaadhaye thvaam aham-iisam-iidyam  
pitheva puthrasya sakheva sakhyu: -  
priya: priyaaya-arhasi dheva soDum. 11-44

“Therefore, O beloved Lord Sri-Krishna! Bowing down to you, prostrating with all the body (sa-ashta-anga-dhanda-praNaama = falling flat, like a stick, with all the 8 parts of the body), I beg for Your Mercy. As a father bears with his son and a friend with a friend, it is proper that You, who are very dear to me, should likewise bear with me, as I am equally dear to You.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा- भयेन च प्रव्यथितं मनो मे ।  
तदेव मे दर्शय देव रूपं- प्रसीद देवेश जगन्निवास ॥११-४५॥  
adhRushta puurvam hRushithosmi dhRushtvaa -  
bhayenacha pravyaThitham mano me  
thath-eva me dharSaya dheva ruupam -  
prasiidha dheveSa Jagannivaasa.11-45

“O Bhagavaan Sri-Krishna! Having seen this Never-Before-Seen Cosmic form of Yours, (never seen by anyone else, as the Lord Himself says at a later stage), I am delighted. But my mind is also afflicted with a lot of fear (trembling with fear to see this dreadful form of the Lord). O Lord of all the Gods! O Supreme Abode of all the Universes! Please be kind to me and show me Your other form (the pleasant form, with four hands, with Sankham, Chakram, Gadha etc...).

किरीटिनं गदिनं चक्रहस्तं - इच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन - सहस्रबाहो भव विश्वमूर्ते ॥११-४६॥  
kiriitinam gadhinam chakra hastham -  
iChchaami thvaam dhrashtum aham thaThaiva  
thenaiva ruupena chathurbhujena -  
sahasra baaho bhava viSva muurthe. 11-46

“O Lord with a Thousand-hands! O Lord of Universal Form! (one who also

has all the innumerable Universes as His Divine Body) I would like to see You, as ever-before, with a Crown (Kiriitam), with the Mace (Gadha - Kaumodhaki) and with the SudharSana Chakra in your hands. Please be kind to me and assume that four-handed form again.



(Long before, Arjuna has already seen this Four-Handed form of Bhagavaan Sri-Krishna, with SudharSana-Chakra in His hands, during the Raajasuuya-yaaga of YuDhishtira, when the Supreme Lord Sri-Krishna did SudharSana-Chakra-Prayogam to kill SiSupaala and Dhanthavakra).

श्री भगवानुवाच । मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।  
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥११-४७॥



**Sri Bhagavaan uvaacha = Mayaa prasannena thava-Arjuna-idham -  
ruupam param dharSitham-aathma-yogaath  
thejomayam viSvam-anantham-aadhyam -  
yanme thvath-anyena na dhRushtapuurvam. 11-47**

**Bhagavaan Sri-Krishna said: “O Arjuna! It is only because of My grace, this Supreme Form of Mine, full of effulgence, Universal (spreading over all the Universes), Infinite (with NO beginning, middle or end – aadhi-maDhy-antha-rahitha), Primeval (the root-cause of everything), Never-Seen-Before by anyone other than you, is revealed to you, through My own Free-Will.**

**(Bhagavaan Sri-Krishna is Sarva-Swathanthra and there is nothing to stop Him from exercising His Free-Will. Even though the Supreme Lord Sri-Krishna did show His Universal Form, a couple of times before, once before to YaSodha, and another time to DhRutharaashtra, those forms are very different compared to this Most astonishing form, now shown to Arjuna. That is why, Bhagavaan Sri-Krishna says – adhRushta puurvam thvath-anyena – never-seen-before by anyone other than you, Arjuna).**

**नवेद यज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः -  
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥११-४८॥  
na vedha yajna-aDhyayanai:-na dhaanai: -  
na cha kriyaabhi:-na thapobhi:-ugrai:  
evam ruupa: Sakya Aham nRuloke -  
dhrashtum thvath-anyena Kuru-praviira. 11-48**

**“O Kuru-praviira! (the best in the Kuru-vamSa, Arjuna) I was never seen before in this Cosmic form, in this mortal world of humans, by anyone other than you, neither by the study of the Vedha-s, nor by doing the Vedhic-Sacrifices (Yajna-s), nor by the recital of the Scriptures, nor by giving any amount of gifts as charity, nor by any rituals (Homa-s etc..) as given in Vedic scriptures, nor by austere penances (Thapasya).**

**(the following are the different religious practices, given in the Scriptures for God-Realization - study the Vedha-s, do Vedhic-Sacrifices (Yajna-s), recite the Scriptures, give to charity - dhaanam, rituals sanctioned by Scriptures, strict austerities. But none of them could get this kind of Bhagavat-Saakshaathkaaram as Arjuna had as this ViSva-Ruupa-dharSanam on the battle-front at Kurukshethra, just before the war).**

**मा ते व्यथा मा च विमूढभावो - दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।  
व्यपेतभीः प्रीतमनाः पुनस्त्वं - तदेव मे रूपमिदं प्रपश्य ॥११-४९॥  
maa the vyaThaa maa cha vimuDa bhaavo –**

**dhRushtvaa ruupam ghoram idhrRuk-Mama-idham  
vyapethabhii: priitha manaa: punasthvam –  
thath-eva Me ruupam-idham prapaSya.11-49**

**“You need not be afraid any more, nor perplexed by looking at this fearful (terrifying) form of Mine. Be free from fear and with a contented heart, see this pleasant form of Mine (that you are already familiar with – with Piithaambaram, Vijayanthi-maala, Srivathsam, four hands with Sankha, Chakra, Gadha, Padhma etc.,).**

**सञ्जय उवाच । इत्यर्जुनं वासुदेवस्तथोक्त्वा - स्वकं रूपं दर्शयामास भूयः ।  
आश्वासयामास च भीतमेनं - भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११-५० ॥**

**Sanjaya uvaacha = ithy-Arjunam Vaasudheva: thaThokthvaa -  
svakam ruupam dharSayaamaasa bhuuya:  
aaSvaasayaamaasa cha bhiitham-enam -  
bhuuthvaa puna: saumya vapu:-Mahathmaa. 11-50**

**Sanjaya said: “Having said that to Arjuna, Vaasudheva (Vasudheva’s son is Vaasudheva, Bhagavaan Sri-Krishna), revealed His other most pleasant Form. The Mahaathmaa (Bhagavaan Sri-Krishna, the most exalted Purusha and whose resolves are always True – Sathya-Samkalpa), assuming a Pleasant Form (with Four Hands, having Sankha, Chakra etc.,), reassured him, who was struck with fear by looking at the fearful ViSva-ruupam.**

**(according to Vishnu-PuraaNa, 4-15-10 & 13, SiSupaala constantly thought of this four-handed form of Bhagavaan Sri-Krishna - “udhaarapiivara chathur-baahum Sankha-Chakra-Gadhaa-Dharam ...”, even though he had so much of hatred for Sri-Krishna, all the time. Also Sri Vasudheva, Lord Sri-Krishna’s father, out of fear that a terrible harm from Kamsa is imminent, begged Bhagavaan Sri-Krishna to withdraw His four-handed form, at the time of His very Incarnation itself: “jaathosi dheva dheveSa Sankha-Chakra-Gadhaa-Dhara, dhivya ruupam-idham dheva prasaadhena upasamhara“, and Bhagavaan Sri-Krishna withdrew His four-handed form).**



अर्जुन उवाच । दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन -  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥११-५१॥

**Arjuna uvaacha =**

**dhRushtvedham maanusham ruupam - thava saumyam Janaardhana  
idhaaniim-asmi samvRuththa: - sachethaa: prakRuthim gatha: 11-51**

Arjuna said: “O Janaardhana! (one to whom all devotees offer their prayers), having seen Your form with human resemblance and so serene (with all the associated Infinite Excellences of Kalyaana-GuNa-s) just now, I am composed in my mind and I am restored to my original (normal) stature.

(The human form assumed by Bhagavaan Sri-Krishna is not of material nature – praakRutha, but of SuDhdha-Saththva. Bhagavaan’s body only resembles the human body and that is it. All the gods, humans, animals and trees get their bodies as dictated by their Karma and this rule of Karma

will NOT apply to Bhagvaan Sri-Krishna, as He is the Lord of Maaya and He Himself said that in Bhagavad-Gita 13-31).

श्री भगवानुवाच । सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य - नित्यं दर्शनं काङ्क्षिणः ॥११-५२॥

Sri Bhagavaan uvaacha =

sudhurdharSam-idham ruupam - dhRushtavaan-asi yanmama  
dhevaa apyasya ruupasya - nithyam dharSana kaankshiNa: 11-52

Bhagavaan Sri-Krishna said: “It is very hard to see this form of Mine, which you have seen now. Even the gods are always craving to see this form of Mine (but have not seen yet, as no one can see this Cosmic form of Bhagavaan Sri-Krishna unless He Wills to show, and blesses them with Divine-Eyes, even if they are gods like Brahma).

(This Cosmic form of Lord Sri-Krishna is the source of all the Millions of Universes, their creation, sustenance and dissolution. That is why no other god can ever be on par with Bhagavaan Sri-Krishna - Sriman-Narayana Himself, the Parama-Purusha).

नाहं वेदैर्न तपसा न दानेन न चेज्यया - शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥११-५३॥

na-Aham vedhai: na thapasaa - na dhaanena na cha-ijyayaa

Sakya evam viDho dhrashtum – dhRushtavaan-asi Maam yaThaa. 11-53

“I (the Supreme Lord Sri-Krishna, in the Cosmic form ) can not be seen like this as you have seen now, either by the study and teaching of the Vedha-s, or by practicing austerities, or by giving gifts of charity, or by performing any number of the prescribed Vedhic Sacrifices (Yaaga-s etc..).

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन - ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥११-५४॥

bhakthyaa thvananyayaa Sakya – Aham-evam viDha:-Arjuna

jnaathum dhrashtum cha thaththvena - praveshtum cha Paranthapa. 11-54

“O Paranthapa! (Arjuna, a scorcher of his enemies), only with single-minded devotion (like Pathivrratha-Bhakthi – absolute dedication practiced only for the pure love of Bhagavaan Sri-Krishna, with no expectations of any benefits as returns), it is possible to truly know Me (in actuality), to see Me and to enter into Me, in this Divine form.

(All the SRuthi texts are unequivocally saying that the Supreme Lord Sriman-Narayana cannot be obtained either by study of the Scriptures, or by one’s intellect or by listening. Whom-so-ever the Supreme Lord Sriman-Narayana chooses, that person alone can see Him and He reveals Himself to such devotees, as given in Mundaka-Upanishat 3-2-3: “नायमात्मा प्रवचनेन



लभ्योन मेधया नबहुना श्रुतेन । यमेवैषवृणुते तेन लभ्य-स्तस्यैष आत्मा विवृणुते तनूंस्वाम्॥ ) .



मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः - निर्वैरः सर्वभूतेषु - यः स मामेति पाण्डव ॥११-५५॥

**Math-karma kRuth Math paramo – Math bhaktha: sangavarjitha:  
nirvaira: sarva-bhuutheshu – ya: sa Maam-ethi Paandava. 11-55**

“O Paandava! (King Paandu’s son, Arjuna), only that particular Devotee, who works for Me, who considers Me as the Highest (the Supreme goal, means and purpose of all endeavors), and is ever devoted to Me (with unshakable faith, similar to that of Prahlada), free from all attachments and with no hatred towards any being, will certainly come to Me (Bhagavaan Sri-Krishna in Sri-VaikuNTam – Parama-Padham).

(Bhagavaan Sri-Krishna is the means, the end and the the beneficiary of all activities of a pure devotee who practices Pathivratha-Bhakthi - Avyabhichara-bhakthi, as given by Bhagavaan Sri-Krishna in Bhagavad-Gita - BG - 13-10, 14-26 and 18-33. Only such devotees, who are One-in-a-Million, will attain Sri-VaikuNTam – the Supreme Abode, as given in BG-7-3. Free from all attachments to material things actually means - attachment only to Bhagavaan Sri-Krishna. No hatred for any being is important because that devotee could see Bhagavaan Sri-Krishna in all beings, as given in 18-61 and will try to realize the Paramaathma in every being).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे विश्व-रूप-  
दर्शन योगो नामैकादशोऽध्यायः ॥ ११ ॥

ithi Sriimath Bhagavath Giithaasu Upanishathsu Bramha vidhyaayaam Yoga SaaSthre Sri  
Krishna-Arjuna samvaadhe  
ViSva-Ruupa-dharSana Yogo naama ekaadhaSa:-aDhyaaya: 11

Thus ends the 11<sup>th</sup> Chapter named ViSva-Ruupa-dharSana Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a Science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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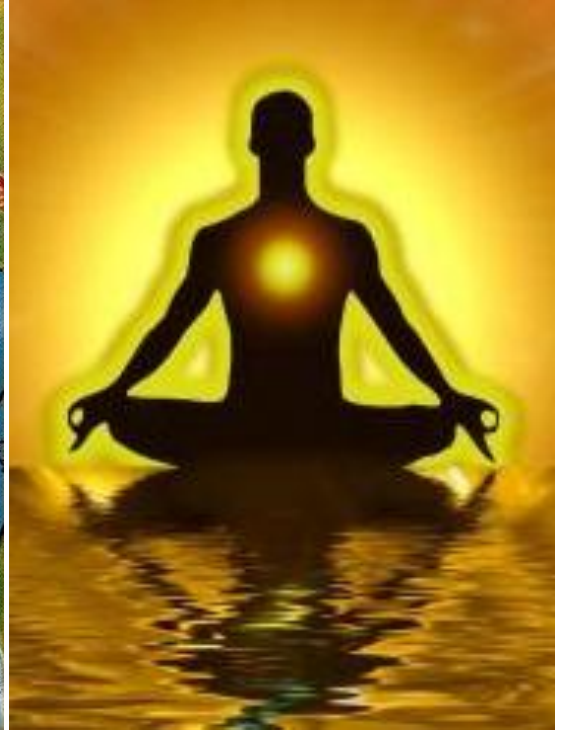
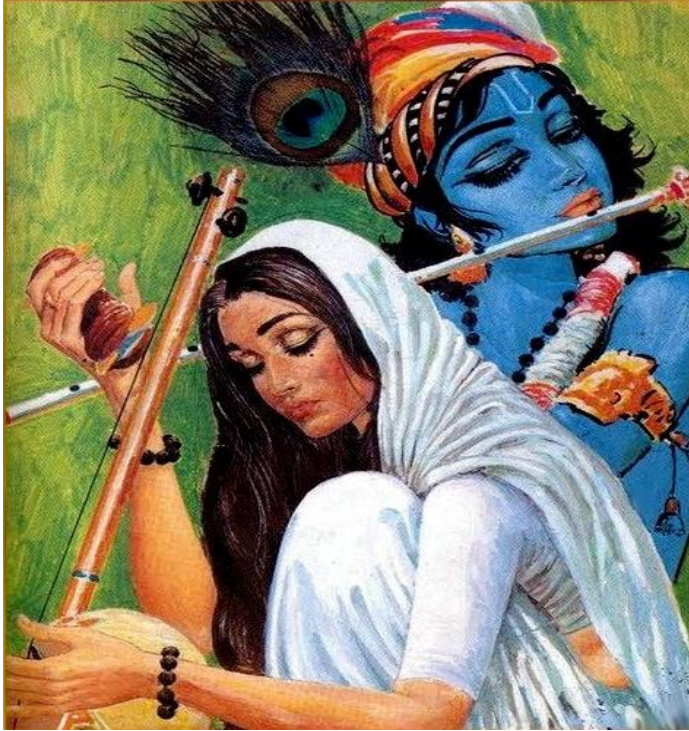
॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ द्वादशोऽध्यायः । भक्ति - योगः  
Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath - Giiitha

## Chapter - 12: Bhakthi - Yoga:

अर्जुन उवाच । एवं सततयुक्ता ये - भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं - तेषां के योगवित्तमाः ॥ १२-१॥

Arjuna uvaacha =

evam sathatha yukthaa ye – bhakthaa:-thvaam paryupaasathe  
ye cha-apy-aksharam-avyaktham - theshaam ke yoga viiththamaa: 12-1



Arjuna said: “Those devotees, who are always desiring to be united with You (Bhagvaan Sri-Krishna) and meditate on You, and those who meditate on the Imperishable (akshara, the individual Self) and Unmanifest (whose nature can not be grasped by our external sense organs) – which of these two have a greater knowledge of the Yoga (will attain their goal soon)?”

श्री भगवानुवाच । मय्यावेश्य मनो ये मां – नित्ययुक्ता उपासते ।

**श्रद्धया परयोपेताः - ते मे युक्ततमा मताः ॥ १२-२ ॥**

**Sri Bhagavaan uvaacha =**

**Mayi-aaveSya mano ye maam – nithyayukthaa upaasathe**

**SraDhdhaya parayopethaa: - theme yukthathama mathaa: 12-2**

Bhagavaan Sri-Krishna said: “Those who are desiring to be united with Me forever and endowed with supreme faith, worship Me, focusing their minds exclusively on Me only, are considered by Me as the highest (best) among the Yogis (those striving sincerely for God-realization and to attain Sri-VaikunTam at the end of this life itself).

**ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते - सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥१२-३॥**

**Ye thu-aksharam-anirdheSyam - avyaktham pary-upaasathe**

**sarvathragam-achinthyam cha – kuutasTham-achalam Dhruvam. 12-3**

“But, those who meditate on the Imperishable Self, the indefinable (not comprehensible by mortal senses), the unmanifest, Omnipresent, unthinkable (by gods or human beings), common to all beings (the Self is the Same in all beings – gods, humans, animals and plants), immovable and eternal (such devotees also attain Me, Bhagavaan Sri-Krishna, by realizing their true Self).

**सन्नियम्येन्द्रिय ग्रामं सर्वत्र समबुद्धयः - ते प्राप्नुवन्ति मामेव सर्वभूत हितेरताः ॥१२-४॥**

**sanniyamya-indhriya graamam - sarvathra sama buDhdhaya:**

**the praapnuvanthi maam-eva – sarva bhuutha hithe rathaa: 12-4**

“Those who have subdued all their senses, always even-minded towards all beings (Sentient and Non-sentient) and working for the well-being of all beings, all the time, will also come to Me (to Sri-VaikunTam, the Supreme Abode of Bhagavaan Sri-Krishna and reaching where, they will never take birth again due to Karma and will eternally enjoy the Supreme-Bliss – Brahma-anubhavam serving the Dhivya-Dhampathi-s – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana).

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् – अव्यक्ताहिगतिर्दुःखं देहवद्विरवाप्यते ॥१२-५॥**

**kleSa:-aDhikathara:-theshaam – avyaktha-aasaktha chethasaam**

**avyakthaa hi gathi:-dhu:kham – dhehavadhbhi:-avaapyathe. 12-5**

“But, it is of much greater difficulty for those whose minds are attached to the Unmanifested (the nature of which is beyond the grasp of all our senses). Because, the way of the Unmanifested is very hard to reach by the embodied beings, who identify the Soul with the body.



(The path of Jnaana-Yoga with Nirguna-Brahma-upaasana is very difficult for an embodied being like any of us, compared to the Bhakthi-Yoga with SaguNa-Brahma-Upaasana, which is more realistic and practical. Bhagavaan Sri-Krishna says that the Nirguna-upaasana will end up in grief. Akshara is applicable to both individual Self and the Supreme Self. “Sarvathragam-achinthyam” - the Soul can take any of the different kinds of bodies, such as Sura, Nara, Thiryak and SThaavara – gods, humans, animals and trees. There is a lot of difference between Self-Realization and Bhagavaan-realization, where the former leads to Kaivalya – Aathma-anubhavam and the later leads to the Supreme-Lord-Realization – Bhagavath-anubhavam. But, those who meditate on the Imperishable, Unmanifest, Nirguna-Brahma, will also get released from Samsaara, attaining Kaivalya, as given in the SRuthi texts – Mundaka-Upanishat – 3-1-3 that without any blemish, they attain the Supreme in equality – “ यदा पश्यः पश्यते रुक्मवर्णकर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूयनिरञ्जनः परमं साम्यमुपैति ॥. As mentioned in Bhgavad-Gita 15-16,17 and 18; the Supreme Lord is Superior to the Persishable – Kshara - all beings and also Superior to the Imperishable – Akshara – the KuutasTha, Self. Hence the Supreme Lord is known as Purushoththama. SRuthi Texts teach this Supreior Saasthra by which Akshara can be realized through Akshara-Vidhya in Mundaka-Upanishat1-1-5 as:“तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदःशिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।अथ परा यया तदक्षरमधिगम्यते ॥ ५॥ ”).

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः - अनन्येनैव योगेन मां ध्यायन्त उपासते ॥१२-६॥

ye thu sarvaaNi karmaaNi - mayi samnyasya mathpara:  
ananyena-eva yogena - Maam Dhyaaantha upaasathe. 12-6



“For those devotees (unlike those who resort to Self-Realization) who dedicate all their actions to Me (Bhagavaan Sri-Krishna) only, and who hold Me as their Supreme goal, and completely intent on Me (Me being their sole object of worship) and worship Me, meditating on Me with exclusive loving devotion ( Bhagavaan Sri-Krishna will certainly become their Savior).

तेषामहं समुद्धर्ता मृत्यु संसार सागरात् - भवामि नचिरात्पार्थ मय्यावेशित चेतसाम् ॥१२-७॥  
**theshaam-Aham samuDhdharthaa – mRuthyu samsaara saagaraath  
 bhavaami nachiraath PaarTha – Mayi-aaveSitha chethasaam. 12-7**

“For those devotees whose minds are completely focused on Me only (exclusively on Bhagavaan Sri-Krishna, as mentioned in the previous verse), very soon, I, the Supreme Lord Sri-Krishna, will become their Saviour, from this ocean of mortal life.

(mayi-aaveSitha-chethasaam –focused on Bhagavaan Sri-Krishna, the Supreme-Self, the sole object of worship, to whom all activities, even such worldly actions – eating, drinking, sleeping etc., are dedicated, will obtain Bhagavaan Sri-Krishna as their Savior, very soon . Bhagavaan Sri-Krishna Himself will deliver all such Parama-Aikaanthika Bhaagavatha-s from this miserable and temporary Ocean of Samsaara).

मय्येव मन आधत्स्व मयि बुद्धि निवेशय - निवसिष्यसि मय्येव अत ऊर्ध्वं संशयः ॥१२-८॥  
**Mayyeva mana aaDhathsva - Mayi buDhdhim niveSaya  
 nivasishyasi Mayyeva - atha uurDhvam na samSaya: 12-8**

”Focus your mind on Me (Bhagavaan Sri-Krishna) only and let your intellect enter into Me (with the firm conviction that Bhagavaan Sri-Krishna,

is the only Supreme Goal to be attained). Then you will live with Me only and let there be no doubt about this eternal Truth, given in the Vedha-s).

अथचित्तं समाधातुं नशक्नोषि मयिस्थिरम् - अभ्यासयोगेन ततोमामिच्छाप्तुं धनञ्जय ॥१२-९॥

aTha chiththam samaaDhaathum - na Saknoshi mayi sThiram

abhyaasa yogena thatho - maam iChchaapthum Dhanamjaya. 12-9

” O Dhananjaya! (Arjuna, who conquered all the wealth) If you cannot focus your mind firmly on Me in deep meditation, then try to reach Me by the practice of repetitive chanting (chanting My Holy Names and activities, with immense love, constantly thinking of all My Kalyaana-GuNa-s – KaaruNya, Vaatsalya, SauSiilya, Sauhaardha, Saulabhya, MaaDhurya, Gaambhiirya, Audhaarya, Jnaana, Bala, AiSvarya, Viirya, Sakthi, etc.,).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमोभव - मदर्थमपिकर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१२-१०॥

abhyaase-apy-asamarTha:-asi - Math karma paramo bhava

MadharTham-api karmaaNi - kurvan siDhdhim-avaapsyasi. 12-10

”If you are incapable of even this practice of repetitive chanting (of My Holy Names and activities with deep love), then devote yourself to My service. By rendering service to Me, you will also attain perfection in spiritual life.

(Service to Bhagavaan Sri-Krishna includes such activities like constructing His Temples, laying out flower and Thulasi gardens for Him, lighting lamps in His Temples, sweeping the Temple floors and decorating the Temple premises, Chanting His names, doing pradhakshina-s around His Shrines, Prostrating in front of His Temples, so that the dust from the feet of great Bhaagavatha-s and devotees of the Lord will stick to our head and thereby we will get rid of our karma-banDhana-s, etc.,).

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः - सर्वकर्म फलत्यागं ततःकुरु यतात्मवान् ॥१२-११॥

aThaithath-apy-aSaktha:-asi - karthum Math-yogam-aaSritha:

sarva karma phala thyaagam – thatha: kuru yathaathmavaan. 12-11

”If you are unable to do My service also, take refuge in My Yoga, with complete sense-control and renouncing the fruits of all actions, and You will certainly reach Me (will come to Sri-VaikunTam).

(Karma-Yoga, actions done for the pleasure of Bhagavaan Sri-Krishna, will form the sprouts of Self-realization and God-realization through Bhakthi, as will be seen in the next few verses and also from the 32 Vidhya-s of Bhakti-Yoga, gleaned from various SRuthi texts – Upanishath-s, as explained a little later in this Chapter on Bhakthi-Yoga).

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते -

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२-१२॥

Sreyo hi jnaanam-abhyaasaath - jnaanaath Dhyaanam viSishyathe  
Dhyaanaath karma phala thyaaga: - thyaagaath Saanthi:-anantharam. 12-12  
"Knowledge of the Self is better than the Abhyaasa (repeated chanting of the Lord's Divine names and His remembrance). Meditation is much better than this knowledge of the Self (that is achieved without any perfection). Renouncing the fruits of all actions (Karma-Yoga) is much better than the imperfect Meditation. Eternal peace is obtained only from such renunciation of the fruits of all actions (true Karma-Yoga).

(Attaining perfection in Bhakthi-Yoga is similar to a fruit that can be enjoyed, as it changes from an unripe state to a fully ripened stage. A devotee must do Upaasana of one of the 32 Brahma-Vidhya-s associated with Bhakthi-Yoga to attain perfection in Bhakthi-Yoga)

### The 32 Brahma-Vidhya-s of Bhakthi-Yoga from the Upanishath-s:

(We should NOT practice any of these 32 Brahma-Vidhya-s by ourselves through self-study. We MUST get UPADHESAM from an Aachaarya from a Sath-Saampradhaayam, before we even think of attempting to practice any of these 32 Brahma-Vidhya-s to attain Perfection in Bhakthi-Yoga, which certainly leads to Sri-VaikunTa praapthi).

1: Sath-Vidhya: The Supreme Lord Sriman-Narayana as the Universal

Cause: सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र

आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ कुतस्तु खलु सोम्यैव  
स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

Chaandhogya-Upanishath, 6-2-1 & 2.

2: Antharaadhithya-Vidhya: The Supreme Lord Sriman-Narayana as

Purusha in Sun: अथ यदेवैतदादित्यस्य शुक्लं भाः सैवसाथ यत्रीलं परः कृष्णं

तदमस्तत्सामाथय एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश  
आप्रणस्वात्सर्व एवसुवर्णः ॥ Chaandhogya-Upanishat, 1-6-6.

3: AakaaSa-Vidhya: The Supreme Lord Sriman-Narayana as the Celestial

Ether: अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि



भूतान्याकाशादेव समुत्पद्यन्तआकाशं प्रत्यस्तं यन्त्याकाशो होवैभ्यो ज्यायानकाशःपरायणम्  
॥ Chaandhogya-Upanishat, 1-9-1.

4: PraaNa-Vidhya: The Supreme Lord Sriman-Narayana as the PraaNa (vital breath): प्राण इति होवाच सर्वाणि ह वा इमानि भूतानिप्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवताप्रस्तावमन्वायता तां चेदविद्वान्प्रास्तोष्योमूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ १.११.५॥ Chaandhogya- Upanishat,1-11-5.

5: Paramjyothi-Vidhya: The Supreme Lord Sriman-Narayana as the Supreme Light: अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषुसर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वावतद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥ Chaandhogya-Upanishat, 3-13-7.

6: Saandilya-Vidhya: The Supreme Lord Sriman-Narayana as described by Saandilya:सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसःसर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदयएतद्ब्रह्मैतमितः प्रेत्याभिसम्भवितास्मीति यस्य स्यादद्भान विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः॥ Chaandhogya-Upanishath-3-14-7.

7: Upakosala-Vidhya: The Supreme Lord Sriman-Narayana as described by Upakosala: उपकोसलो ह वै कामलायनः सत्यकामे जाबालेब्रह्मचार्यमुवास तस्य ह द्वादश वार्षाण्यग्रीन्यपरिचचारस ह स्मान्यानन्तेवासिनः समावर्तय ऽस्तंहस्मैवनसमावर्तयति ॥ Chaandhogya-Upanishath - 4-10-1.

8: VaiSvaanara-Vidhya: The Supreme Lord Sriman-Narayana as Vaiswaanara-agni: ते ह सम्पादयाञ्चकुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः॥ Chaandhogya-Upanishath- 5-11-2.

9: Bhuuma-Vidhya: The Supreme Lord Sriman-Narayana as the Parama-Purusha: यत्रनान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति सभूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानातितदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं ऽसभगवः कस्मिन्नतिष्ठित इति स्वे महिम्नि यदि वान महिम्नीति ॥ Chaandhogya-Upanishath- 7-24-1.

10: Sathyakaama-Vidhya: The Supreme Lord Sriman-Narayana as taught by Sathyakaama-Jaabaala: सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रेब्रह्मचर्यं भवति विवत्स्यामि किङ्गोत्रो न्वहमस्मीति॥ Chaandhogya-Upanishath – 4-4-1.

**11: Dhahara-Vidhya: The Supreme Lord Sriman-Narayana as the Sky in the heart:** अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं  
वेश्मदहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यंतद्वाव विजिज्ञासितव्यमिति ॥  
Chaandhogya-Upanishath- 8-1-1.

**12: MaDhu-Vidhya: The Supreme Lord Sriman-Narayana as Honey in the Vedas:** असौ वा आदित्यो देवमधु तस्य द्यौरैवतिरश्चीनवः शोऽन्तरिक्षमूपोमरीचयः पुत्राः ॥  
तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः । ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता  
अमृता आपस्ता वा एता ऋचः ॥ Chaandhogya-Upanishath- 3-1-1 & 3-1-2.

**13: Samvarga-Vidhya: The Supreme Lord Sriman-Narayana as Vaayu, the Swallower:** वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येतियदा सूर्योऽस्तमेति  
वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ Chaandhogya-Upanishath- 4-3-1.

**14: Gaayathri-Vidhya: The Supreme Lord Sriman-Narayana through Gaayathri :** गायत्री वा ईदः सर्वभूतं यदिदं किंच वाग्वै गायत्री वाग्वा  
इदः सर्वभूतं गायति च त्रायते च ॥ Chaandhogya-Upanishath - 3-12-1.

**15: Panchaagni-Vidhya: The Supreme Lord Sriman-Narayana meditated with five fires around:** श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयायतः  
हप्रवाहणो जैवलिरुवाच कुमारानुत्वाशिषत्पितेत्यनु हि भगव इति ॥ Chaandhogya-  
Upanishath- 5-3-1 & BRuhadhaaraNyaka-Upanishath-6-2-1 - श्वेतकेतुर्ह वा  
आरुणेयः पञ्चालानां परिषदमाजगाम ।

**16: Akshi-Vidhya: The Supreme Lord Sriman-Narayana within the Eye:** य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन् सर्पिर्वोदकं  
वा सिञ्चति वर्त्मनी एव गच्छति ॥ Chaandhogya-Upanishath- 4-15-1.

**17: Antharyaami-Vidhya: The Supreme Lord Sriman-Narayana as Inner-Controller:** सा होवाच यदूर्ध्वम्याज्ञवल्क्यदिवो यदवाक् पृथिव्या यदन्तरा द्यावा पृथिवी  
इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते आचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥  
BRuhadhaaraNyakopanishath-3-7-3.

**18: Akshara-Vidhya: The Supreme Lord Sriman-Narayana as the Imperishable:** स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यः अस्थूलमनण्व्  
अह्रस्वमदीर्घम् अलोहितमस्नेहम् अच्छायमतमोऽवाय्वनाकाशम् असङ्गम् अचक्षुष्कम्  
अश्रोत्रम् अवाग् अमनोऽतेजस्कम् अप्राणम् अमुखम् अमात्रम् अनन्तरम् अबाह्यं तदश्रुति किं  
चनन तदश्रुति कश्चन । BRuhadhaaraNyaka-Upanishath- 3-8-8.

**19: Jyothishaam-jyothi-Vidhya: The Supreme Lord Sriman-Narayana as Jyothi - Light:** यस्मादर्वक्संवत्सरोऽहोभिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिर्आयुर्होपासतेऽमृतम् ॥ BRuhadhaaraNyaka-Upanishat - 4-4-16.

**20: Maithreyi-Vidhya: The Supreme Lord Sriman-Narayana as taught by Yaaajnavalkya to Mythreyi:** मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥ BRuhadhaaraNyaka-Upanishat - 2-4-1 .

**21: Sarvaantharaathma-Vidhya: The Supreme Lord Sriman-Narayana as the Inner-Self:** अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस् तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरो । यः प्राणेन प्राणितिस त आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानितिस त आत्मा सर्वान्तरो य उदानेनोदानितिस त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥ BRuhadhaaraNyaka-Upanishat - 3-4-1.

**22: Aanandhamaya-Vidhya: The Supreme Lord Sriman-Narayana as Supreme Bliss:** आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । Taittiriya-Upanishat - Aanandhavalli.

**23: Vaaruni-Vidhya: The Supreme Lord Sriman-Narayana as taught by VaruNa to BhruGu:** भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा । Taittiriya-Upanishat - Bhriguvali .

**24: Nyaasa-Vidhya: The Supreme Lord Sriman-Narayana through SaraNaaagathi:** सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ Bhagavad-Gita- 18-66 & सकृद् एव प्रपन्नाय तव अस्मि इति च याचते । अभयम् सर्वं भूतेभ्यो ददामि एतद् व्रतम् मम ॥ आनय एनम् हरि श्रेष्ठ दत्तम् अस्य अभयम् मया । विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् ॥ Ramayana-6-18-33 & 34.

**25: Parama-Purusha-Vidhya: The Supreme Lord Sriman-Narayana as Supreme-Person:** ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्थे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्रयो ये च त्रिणाचिकेताः ॥ KaTa-Upanishat - 1-3.

**26: Nachiketa-Vidhya: The Supreme Lord Sriman-Narayana through the Nachiketa Fire:** अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।तयोः श्रेय आददानस्य साधुभवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ KaTa-Upanishath- 1-2.

**27: AngushTa-pramitha-Vidhya: The Supreme Lord Sriman-Narayana as the size of thumb:** एको वशी सर्वभूतान्तरात्माएकं रूपं बहुधा यः करोति ।तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ KaTa Upanishath - 2-4-12.

**28: Paryanka-Vidhya: The Sypreme Lord Sriman-Narayana as the Supreme Abode:** स होवाच ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति तेषां प्राणैः पूर्वपक्षआप्यायतेऽथापरपक्षे न प्रजनयत्येतद्वै स्वर्गस्य लोकस्यद्वारं यश्चन्द्रमास्तं यत्प्रत्याह तमतिसृजते य एनंप्रत्याह तमिह वृष्टिर्भूत्वा वर्षति स इह कीटो वापतङ्गो वा शकुनिर्वा शार्दूलो वा सिंहो वा मत्स्यो वापरश्वा वा पुरुषो वान्यो वैतेषु स्थानेषु प्रत्याजायतेयथाकर्म यथाविद्यं तमागतं पृच्छति कोऽसीति तंप्रतिब्रूयाद्विचक्षणादृतवो रेत आभृतं पञ्चदशात्प्रसूतात्पित्र्यावतस्तन्मा पुंसि कर्तर्यैरयध्वंपुंसा कर्त्रा मातरि मासिषिक्तः स जायमान उपजायमानोद्वादशत्रयोदश उपमासो द्वादशत्रयोदशेन पित्रासन्तद्विदेहं प्रतितद्विदेहं तन्म ऋतवो मर्त्यव आरभध्वंतेन सत्येन तपसर्तुस्म्यार्तवोऽस्मि कोऽसि त्वमस्मीतितमतिसृजते ॥ Kaushitaki-Upanishath-1.

**29: Prathardhana-Vidhya: The Supreme Lord Sriman-Narayana as taught to Prathardana:** प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेनपौरुषेण च तं हेन्द्र उवाच प्रतर्दन वरं ते ददानीति सहोवाच प्रतर्दनस्त्वमेव वृणीश्व यं त्वं मनुष्यायहिततममन्यस इति तं हेन्द्र उवाच न वै वरं परस्मै वृणीतेत्वमेववृणीश्वेत्यवरो वैतर्हि किल म इति होवाच प्रतर्दनोऽथोखल्विन्द्रःसत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेवविजानीहोतदेवाहमनुष्याय हिततमं मन्ये यन्मां विजानीयां त्रिशीर्षाणंत्वाष्टमहनमवाङ्मुखान्यतीन्सालावृकेभ्यः प्रायच्छंबह्वीः सन्धा अतिक्रम्य दिवि प्रह्लादीनतृणमहमन्तरिक्षेपौलोमान्पृथिव्यां कालकाश्यांस्तस्य मे तत्र न लोम चनामीयतेस यो मां विजानीयान्नास्य केन च कर्मणा लोको मीयते नमातृवधेनन पितृवधेन न स्तेयेन न भ्रूणहत्यया नास्य पापं च नचकृषो मुखान्नीलं वेत्तीति ॥ Kaushitaki-Upanishath -3.

**30: Baalaaki-Vidhya: The Supreme Lord Sriman-Narayana as taught to Baalaaki:**गार्ग्यो ह वै बालाकिरनूचानः संस्पष्ट आससोऽयमुशिनरेषुसंवसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्वितिसहाजातशत्रुं काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तंहोवाचअजातशत्रुः सहस्रं दद्वस्त एतस्यां वाचि जनको जनक इतिवा उजना धावन्तीति ॥ Kaushitaki-Upanishath – 4



31: Aksharapara-Vidhya: The Supreme Lord Sriman-Narayana as the Imperishable: ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ताभुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वायज्येष्ठपुत्राय प्राह ॥ Mundaka-Upanishath – 1.

32: ISaavaasya-Vidhya: The Supreme Lord Sriman-Narayana as explained in liSaavaasya-Upanishat - 1: ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च - निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१२-१३॥  
adhveshtaa sarva bhuuthaanaam – maithra: karuNa eva cha  
nirmamo nirahankaara: - sama dhu:kha sukha: kshamii. 12-13

”That devotee who never hates any being, who is friendly with everyone, who has compassion for all, who is free from the egoistic feelings of I and MINE (not identifying the body as the Self), who treats pain and pleasure as the same and who is forgiving and enduring (is a true devotee, who is very dear to Bhagavaan Sr-Krishna. Some such exemplary devotees are Prahladha, Ambariisha, Annamaacharya, Meera-Bai etc.,).

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः - मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१२-१४॥  
santhushta: sathatham yogii – yatha-aathmaa dhRuDa niSchaya:  
Mayi-arpitha mano-buDhdi: - yo Math-bhaktha: sa Me priya: 12-14

”That devotee who is always content (with what comes his way, due to puurva-janma-karma-phalam), who is always in meditation (on Bhagavaan Sri-Krishna), who is self-controlled, who is firm in one’s convictions (on the teachings of the Vedha-s, Upanishath-s and Bhagavad-Gita) and who has his mind and intellect completely surrendered to Me, is very dear to Me (Bhagavaan Sri-Krishna).



(one such Parama-Aikaanthika-Bhaagavatha-Uththama - Prahladha)

यस्मान्नोद्विजते लोको लोकान्नोद्विजतेचयः - हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१२-१५॥

yasmaanno dhvijathe loko - lokaanno dhvijathe cha ya:

harshaamarsha bhayodhvegai: - muktho ya: sa cha Me priya: 12-15

"That devotee who is not a cause of any fear to anyone at any time in this world and who is not frightened by the world, who is always free from joy, impatience - anger, fear and repulsion - aversion, is very dear to Me (Bhagavaan Sri-Krishna).





(Miiraa-Bai said Krishna-arpaNam and drank the poison – such is her faith)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः - सर्वारम्भपरित्यागी यो मद्भक्तः समेप्रियः ॥१२-१६॥

anapeksha: Suchi:-dhaksha: - udhaasiino gatha vyaTha:

sarva-aarambha parithyaagii - yo Math-bhaktha: sa Me priya: 12-16

”That devotee who is free from all desires, who is pure, who is an expert (in performing all Nithya and Naimiththika karmas, as ordained in the Scriptures), indifferent to all other actions not ordained by Scriptures, free from all anxiety and who has renounced every undertaking (like all the kaamyas-karma-s – desire-motivated actions and any action that is not prescribed by Scriptures), is very dear to Me, Bhagavaan Sri-Krishna.

(Pure means, pure in thought, speech and all bodily actions – Thri-KaraNa-SuDhdhi. Nourishing the body should ONLY be with Prasaadham - sanctified food offered to the Supreme Lord Sriman-Narayana and His Incarnations. That Prasadham should be prepared in a pure condition, by pure devotees who surrendered to Bhagavaan Sri-Krishna, and only with

such permitted materials that are given in the Scriptures, that are not jaathi-dhushta-s and with no guNa-dhosha-s).

यो नहृष्यति नद्वेष्टि नशोचति नकाङ्क्षति - शुभाशुभपरित्यागी भक्तिमान्यः समेप्रियः ॥१२-१७॥

yo na hRushyathi na dhveshti - na Sochathi na kaankshathi

Subha-aSubha parithyaagii - bhakthimaan ya: sa Me priya: 12-17



(Dhuurvaasa offended Ambariisha & Sri-Krishna's Chakra protected him).

"That devotee who neither rejoices nor hates, neither grieves (by such common sorrows, like - death of a relative or loss of wealth etc..), nor desires (hankering for such common pleasures, like - spouse, children, wealth etc..), and who renounces all good and bad and full of loving devotional service to Me, is very dear to Me (Bhagavaan Sri-Krishna).

(If evil actions are like steel shackles, good actions are like gold shackles. Both good and bad Karma-s are keeping a person as a bonded slave to this Samsaara. If evil actions lead a person to hell for punishment, good actions lead to heaven for enjoyment and both will result in rebirth, and both are obstacles for attaining Salvation – Sri-VaikunTa-praapthi).

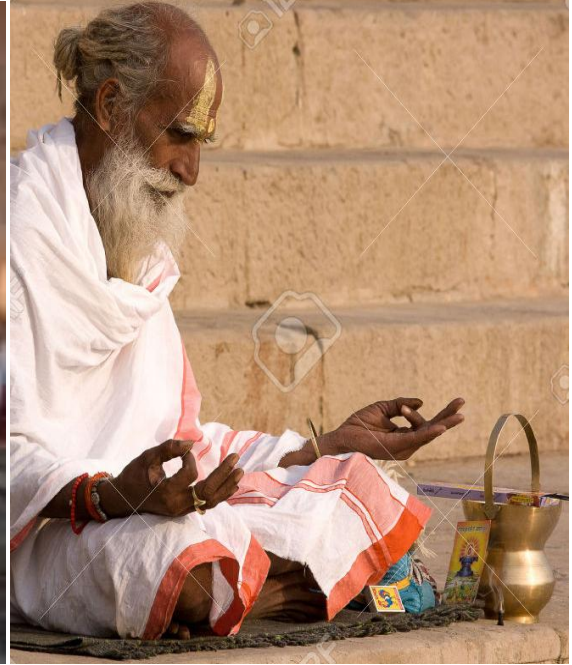
समः शत्रौच मित्रेच तथा मानापमानयोः - शीतोष्ण सुखदुःखेषु समः सङ्गविवर्जितः ॥१२-१८॥



**sama: Sathrau cha mithre cha - thaThaa maana-apamaanayo:  
Siitha-ushna sukha dhu:kheshu – sama: sanga vivarjitha: 12-18**

”That devotee who is the same to an enemy and a friend, who treats equally honour and dishonor, who is indifferent to the dualities (cold-hot or pleasure-pain and who is free from all attachments (to spouse, children, wealth, possessions etc..,) is very dear to Me (Bhagavaan Sri-Krishna).

**तुल्यनिन्दास्तुतिर्मौनीसन्तुष्टोयेनकेनचित् - अनिकेतःस्थिरमतिर्भक्तिमान्मेप्रियोनरः ॥१२-१९॥  
thulya nindhaa sthuthi:-maunii - santhushto yena kenachith  
aniketha: sThira mathi: - bhakthimaan Me priyo nara: 12-19**



**(aniketha: - with no home address for a devotee - care of Temple / Asram)**

”That devotee who treats blame and praise the same, who is silent (being in meditation and chanting the upadheSa-manthra-s always), who is content with whatever is obtained (as ordained by Bhagavaan Sri-Krishna), who has no attachment to home (not having one’s own home-address), who is firm with absolute faith in the Supreme Lord and ever devoted to Me, is very dear to Me (Bhagavaan Sri-Krishna).

**(aniketha: for a GruhasTha - house-holder , has NO attachment for home. And for a VaanaprasThaa or a Samnyaasi, as practiced by pure devotees, where they have no home of their own, or their own home address. When a person has a own home or own address, say, 8-Lincoln Court, New-York, NY, USA, it means – this is my house, I bought it, I can live there, I can rent it or I can sell it etc..., and when the same person as a VaanaprasTha or a**

Sannyasi says, I have no home and no address, and my only address is – care of Sri Maha-Lakshmi Temple or an ASram, it means, I do some service there in that Temple or ASram, and eat whatever Prasaadham is given to me, sleep there to get rejuvenated for the next day's service to the Lord and I cannot sell that Temple, or I can not rent it etc..., that is “aniketha: “, where there is NO feeling of I and MINE attached to that home).

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते - श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥१२-२०॥

ye thu Dharmya-amrutham-idham - yaThoktham paryupaasathe  
SraDhdhaDhaanaa Math-paramaa – bhakthaa: the-athiiva Me priyaa: 12-20

”But, those devotees who follow this nectar-like Bhakthi-Yoga, with a virtuous conduct (not at all deviating from the path as ordained by Dharma), as taught above, with full faith in Me (with Pathivrathaa-Bhakthi, also known as Avyabhichaara-bhakthi) and who think of Me as the Supreme goal (the ONLY Supreme Purusha to be attained), are exceedingly dear to Me (Bhagavaan Sri-Krishna).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे भक्ति योगो

नाम द्वादशोऽध्यायः ॥ १२ ॥

ithi Srimath Bhagavath-Giithaasu Upanishathsu Brahmha vidhyaayaam Yoga Saasthre  
Sri Krishna-Arjuna samvaadhe Bhakthi-Yogo naama dhvaadhasa:-aDhyaaya: 12

Thus ends the Twelfth Chapter named Bhakthi-Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥

अथ त्रयोदशोऽध्यायः - क्षेत्र-क्षेत्रज्ञ-विभाग- योगः

**Sri Krishna Para BrahmaNe Nama: = Srimath Bhagavath-Githa**

**Chapter - 13: Kshethra-Kshethrajna-vibhaaga- Yoga:**

श्री भगवानुवाच ।

इदं शरीरं कौन्तेय - क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः - क्षेत्रज्ञ इति तद्विदः ॥ १३-१ ॥

**Sri Bhagavan uvaacha =**

**idham Sariiram Kauntheya - kshethram ithy-abhiDhiiyathe**

**ethath yo veththi tham praahu: - kshethrajna ithi thadhvidha: 13-1**

Bhagavaan Sri-Krishna said: “O Kauntheya! (Kunthi’s son, Arjuna), the learned scholars say this body is called the Kshethra (Field, where the Soul experiences the Karma-Phalam. But the experiencing Self and body are altogether different) and he who knows it is called Kshethrajna (knower of the Field - Kshethra).

(The most important aspect to be understood in spiritual life is that the body is not the Self. When we say; I am a child, I am a grown-up, I am an old person, that I, the Self is not changing and it is the body which changes from a child to a grown-up to an old person).

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत - क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-२ ॥

**kshethrajnam chaapi Maam viDhdhi – sarva kshethreshu Bhaaratha**

**kshethra kshethrajnayo:-jnaanam - yaththath jnaanam matham Mama. 13-2**

“O Bhaaratha! (Arjuna, born in the Bharatha VamSa), also know that I (Bhagavaan Sri-Krishna) is the Kshethrajna (knower of the Field) in all the Fields (as Anthryaami). In My view, that knowledge of the Field and the about the actual knower of the Field is the Real-Knowledge (Jnaana).

(Also that, in all bodies, the Self who is the Knower is also Me, Bhagavaan Sri-Krishna . All Sruthi texts are repeatedly saying the same:

BRuhadhaaraNayaka-Upanishat 3-7-3 says: He who is in the Earth and the Earth does not know, is the Inner-Controller – यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरोयं पृथिवी न वेदयस्य पृथिवी शरीरंयः पृथिवीमन्तरो यमयत्पृथु त आत्माऽन्तर्याम्यमृतः ॥ .

BRuhadhaaraNayaka-Upanishat 3-7-22 also states: He who is residing in

the Self as the Super-Self within, whose Body is the Self, is the Inner-Controller and the Immortal-Self – यो विज्ञाने तिष्ठन्विज्ञानादन्तरोयं विज्ञानंनवेदयस्य विज्ञानंशरीरं यो विज्ञानमन्तरो यमयत्य् एष त आत्माऽन्तर्याम्यमृतः ॥ . SwethaaSwathaara-Upanishat 4-9 and 4-10 also declares that the Possessor of Maaya – Bhagavaan Sri-Krishna, projects this world in which the individual Self is encircled by that Maaya. That Maaya is the PrakRuthi and the Possessor of this Maaya is the Supreme Lord Sriman-Narayana – छन्दांसि यज्ञाः क्रतवो व्रतानिभूतं भव्यं यच्च वेदा वदन्ति । अस्मान् मायी सृजते विश्वमेत-त्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥4-9॥ मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ 4-10॥ . SwethaaSwathaara-Upanishat 1-10 also declares that the Supreme Lord Sriman-Narayana is the Supreme Ruler of the perishable PrakRuthi and the imperishable Self - क्षरं प्रधानममृताक्षरं हरःक्षरात्मानावीशते देव एकः । तस्याभिध्यानाद्योजनात्तत्त्व-भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ . SwethaaSwathaara-Upanishat 6-9 also declares: the Supreme Lord Sriman-Narayana is the Cause, the Supreme Lord and the Lord of all the Senses and He has No creator and No other lord to control Him – न तस्य कश्चित् पतिरस्ति लोकेन चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपोन चास्य कश्चिज्जनिता न चाधिपः ॥ . SwethaaSwathaara-Upanishat 6-16 also declares that the Supreme Lord Sriman-Narayana is the Lord of PrakRuthi, the Individual Self and the Lord of all GuNa-s – स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः । प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ . SwethaaSwathaara-Upanishat 1-9 also declares that the Supreme Lord Sriman-Narayana is the all-knowing Lord who is Omnipotent and the unknowing individual Self is Not Omnipotent and both are Unborn - ज्ञाज्ञौ द्वावजावीशनीशावजाहोका भोक्तृ -भोग्यार्थयुक्ता । अनन्तश्चात्मा विश्वरूपो ह्यकर्तात्रयं यदा विन्दते ब्रह्ममेतत् ॥ . SwethaaSwathaara-Upanishat 6-13 also declares that the Supreme Lord Sriman-Narayana is the unchanging among the changing, the Intelligent among the intelligents and the Only One who grants the desires of all – नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं साङ्ख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ . Mundaka-Upanishat,3-1-1, and SwethaaSwathaara-Upanishat 4-6 says that there are two birds on the same tree. Of these two, one eats the sweet Pippala fruits and the other shines in all His Splendour, without eating those fruits...., - द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्पनश्चन्नन्यो अभिचाकशीति ॥ Also Mundaka-Upanishat,1-1-9 states that: From Him are produced Brahma, as also the world of matter – PrakRuthi, Soul – Chethana-s having name, form etc., - तपसा चीयते ब्रह्म



ततोऽन्नमभिजायते।अत्रात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ In Thaiththiriyā Upanishat, 2-6-1, it is said that He created it, He entered into it, He became Sat, Thyath, he became Chethana and Achethana, both Sathya and Anrutha ...तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥).

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् - स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥१३-३॥

thath kshethram yachcha yaadhRukcha – yath vikaari yathascha yath  
sa cha yo yath prabhaavaScha - thath samaasena me SRuNu. 13-3

”Listen briefly from Me (Bhagavaan Sri-Krishna), what the Kshethra (Field) is, and what it is like, what are its modifications, for what purpose it has originated, who the Self is and what the powers of the Self are.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् – ब्रह्मसूत्र पदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥१३-४॥

Rushibhi: bahuDhaa giitham – Chandhobhi:-viviDhai: pRuThak  
Brahma-suuthra padhaiSchaiva – hethumadhbhi:-vinischithai: 13-4

“It is well established (that Bhagavaan Sri-Krishna is the Kshethrajna) by the great Sages in various ways, and also in various distinctive hymns in the Vedha-s, and also in logically-reasoned and all-conclusive and inclusive Aphorisms known as the Brahma-Suuthra-s.

(Great Sages like ParaaSara in Vishnu-PuraaNa and Vedha-Vyaasa in Maha-Bhaaratha, have established the glory of the Supreme Lord Srīman-Narayana as the Kshethrajna. Thaiththiriyā Upanishath 2-1-2 establishes that:- तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्रेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योन्नमः । अत्रात्पुरुषः । स वा एष पुरुषोऽन्न रसमयः । Also, Thaiththiriyā Upanishat 2-4-2 states that: - तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः । . Brahma-Suthras also say the same: न वियदश्रुते: - 2.3.1 & ज्ञोऽत एव - 2.3.18 & यथा च तक्षोभयथा - 2.3.40 ).

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च - इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥१३-५॥

mahaa-bhuthaany-ahankaaro – buDhdhi:-avyaktham-eva cha  
indhriyaani dhaSaikam cha - pancha cha-indhriya gocharaa: 13-5

“The five great elements, the Thaamasa-Ahamkaara, the Intellect (BuDhdhi), the Avyaktha, the ten senses, and the one, in addition to the five objects of senses, ...

(The 5 great Elements - Insentient- Achethana, are the 5 Pancha-Bhuuthaas – Earth, Water, Fire, Air and Ether . Ahamkaara is the Primeval Element called Bhuutha-aadhi, and is of three types – Saathvika, Raajasika and Thaamasika-Ahankaara-s. BuDhdhi is the Mahath. Avyaktha is the Muula-PrakRuthi. The Ten senses are – 5 Jnaana-indhriyaas – skin, eyes, ears, tongue and nose; and the 5 Karma-indhriyaas - motor-senses are – mouth (that can talk), hands, feet, excretory and reproductive organs; the Mind (Manas) is the additional Eleventh One and these Eleven senses – indhriyas, originate from the Saathvic-Ahamkaara. The 5 objects, Than-Maathraas, of the 5 senses (Jnaana-Indhriyaas) are – touch, form, sound, taste and smell and they originate from the Thaamasa-Ahamkaara and Rajasa-ahamkaara has no off-spring).

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः - एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥१३-६॥  
iChchaa dhvesha: sukham dhu:kham – sanghaatha:-Chethana-aaDhRuthi:  
ethath-kshethram samaasena - sa vikaaram-udhaahRutham. 13-6

“Desire, Hatred, Pleasure, Pain, and their combinations add up to form the foundation of the Consciousness (Self). Thus the Kshethra is given briefly along with its modifications, which forms the AadhRuthi – substratum – support, for the Self to experience the world and also to seek Liberation.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् - आचार्योपासनं शौचंस्थैर्यमात्मविनिग्रहः ॥१३-७॥  
amaanithvam-adhambhithvam - ahimsaa kshaanthi:-aarjavam  
Aacharya-upaasanam Saucham – sThairyam-aathma vinigraha: 13-7



(Sri-Raama and LakshmaNa serving Their Guru, Brahmarshi-ViSvaamithra)

“Modesty, absence of ostentation (unpretentiousness - bragging), non-injury (ahimsa paramo-Dharma: - the greatest Dharma which all of us can follow is Ahimsa – Non-Violence), patience (forbearance), sincerity (staright forwardness), service to the Aachaarya, purity (cleanliness in mind, speech and bodily actions), firmness and self-restraint (these are some of the qualities of a person with Jnaana - Knowledge).

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च – जन्म मृत्यु जरा व्याधि दुःख दोषानुदर्शनम् ॥१३-८॥

indhriyaarTheshu vairaagyam - anahankaara eva cha

janma mRuthyu jaraa vyaaDhi – dhu:kha dhosha-anudharSanam. 13-8

“Absence of all desires (dispassion) pertaining to sense-objects, absence of egotism, realizing the evil in birth, death, old age, diseases and sorrow (are some qualities of devotees striving to attain Jnaana, Knowledge).

(absence of ego – ahankaara, means realization of the fact that the Self is not the body and that person who has this ahankaara is sure to have mama-kaara – feeling all the possessiveness for things that do not belong to him. Taking birth is also painful due to the garbha-naraka that we all have to go through, when we are forced to take birth again due to our Karma, from the womb of a human mother or an animal mother).

असक्तिरनभिष्वङ्गः पुत्र दार गृहादिषु - नित्यंच सम चित्तत्वमिष्टानिष्टोपपत्तिषु ॥१३-९॥

asakthi:-anabhishvanga: - puthra dhaara gRuhaadhishu

nithyam cha sama chiththathvam – ishta-anishta-upapaththishu. 13-9

“Having Non-attachment, absence of excessive attachment to sons, wife, home and the like, always having even-mindedness towards all pleasurable and painful events (are some of the qualities of devotees striving to attain Jnaana for Liberation - Moksha-Praapthi).

(Non-attachment to anything and everything is what helps us in our pursuit of realizing Bhagavaan Sri-Krishna. Excessive attachment beyond what the scriptures permit towards children, spouse, home and all such things, will lead us to re-birth-&-death).

मयि चानन्य योगेन भक्तिरव्यभिचारिणी – विविक्त देश सेवित्वमरतिर्जन संसदि ॥१३-१०॥

mayi cha-ananya yogena – bhakthi:-avyabhichaariNii

viviktha dhesa sevithvam – arathi:-jana samsadhi. 13-10

“Exclusive and single-minded loving devotion (Pathivratha-Bhakthi) towards Bhagavaan Sri-Krishna only, confining to solitary places and dislike for crowds (are some of the qualities of devotees striving for Jnaana and realizing Bhagavaan and Sri-VaikunTa praapthi).





(Bhagavad-Ramanuja & Vedanta-Desika taught & practiced Pathivratha-Bhakti)

(Avyabhichaara Bhakthi is the most important quality of a true Jnaani. This kind of Avyabhichaara-bhakthi is all loving, unalloyed and exclusive devotion, Only towards the Parama-Purusha, the Supreme Lord Sriman-Narayana and His Incarnations like Lakshmi-Narasimha, Sri-Raama, Sri-Krishna, etc., and His Parivaaram like Garuda, Hanumaan etc.,. Avyabhichaara-bhakthi means that which is not contaminated with devotion to any and all other 330 Million gods and goddesses of our Vedhic religion. Pathivrathaa-Bhakthi, with no anya-dhevathaa-samparkam, is a pre-requisite and a must to do SaraNaagathi and to attain Salvation, as instructed by all our great Puurva-Aachaarya-s Sri Yaamunaachaarya, Sri-Raamaanuja, Sri Vedhaantha-DheSika, etc.,).

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् - एतज्ज्ञानमितिप्रोक्तमज्ञानं यदतोऽन्यथा ॥१३-११॥

aDhyaathma jnaana nithyathvam – thatthva jnaanaarTha dharSanam  
ethath jnaanam-ithi proktham - ajnaanam yath atha:-anyaThaa. 13-11

“Always getting immersed on the wisdom with respect to the Self (and Supreme-Self) and focusing on the attainment of Knowledge of the Truth, is declared as True Knowledge and anything contrary to this kind of a True Knowledge is ignorance - antagonistic to the Knowledge of the Self and the Super-Self for God-realization.

(Jnaanam = jnaayathe anena ithi jnaanam – helps in acquiring the Knowledge – Jnaanam, which helps in the realization of Bhagavaan Sri-Krishna, who said in Bhagavad-Gita 11-32 “..aDhyaathma vidhyaa



vidhyaanaam..”. Other forms of knowledge that do not help in realizing Bhagavaan Sri-Krishna is ignorance - Ajnaana).

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते - अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३-१२॥  
jneyam yath-thath-pravakshyaami – yath-jnaathvaa-amRutham-aSnuthe  
anaadhi math-param Brahma - na sath-thath-na-asath-uchyathe. 13-12

“I (Bhagavaan Sri-Krishna) will declare to you now, what is to be known. Anyone who knows that, can attain liberation from the repeated cycles of births-and-deaths. That Self (and the Super-Self) which must be known is very vast (infinite – BRuhath), with no beginning and having Me as its Supreme Lord. It is said to be in a Pure state, that can be designated neither with an effected state (Sath) nor with a causal state (Asath).



(Ignorance: a tiny ant thinks it is equal to or greater than a mighty elephant – Soul, of the size of a small atom thinks it is equal to or greater than Bhagavaan Sri-Krishna. KaTa-Upanishat declares the same, in 1-2-18, the Soul, the one with Knowledge is neither born nor dies – न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमानेशरीरे ॥ . Similar passages are also seen in SwethaaSwathaara-Upanishat - 6-9 & 6-16: the Supreme Lord of all the gods and of all senses has no master nor denominations – न तस्य कश्चित् पतिरस्ति लोकेन चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपोन चास्य कश्चिज्जनिता न चाधिपः ॥ स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः । प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ The Nature of Soul, which is extremely small, is also detailed in SwethaaSwathaara-Upanishat - 5-9 as: “ बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ . Brahman being Sath and Asath is

from the Thaiththiriiya-Upanishat 2-7-1: असद्वा इदमग्र आसीत् । ततो वै सदजायत  
। तदात्मान स्वयमकुरुत । . That the Brahman which was undifferentiated,  
became differentiated with names and forms is given in  
BRuhadhaaraNayaka-Upanishat –1-4-7: तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव  
व्याक्रियतासौ नामाऽयमिदं रूप इति । . That Paramaathma is within the Self,  
whose body is the Self and whom the Self does not know is given in the  
same BRuhadhaartaNyaka-Upanishat ).

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् - सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३-१३॥  
sarvatha: paaNi paadham thath – sarvatha:-akshi Siro mukham  
sarvatha: Sruthimath-loke – sarvam-aavruthya thishTathi. 13-13  
“That Pure Self can do all the actions, with hands and feet everywhere, also  
with eyes, heads and mouths everywhere, with ears on all sides, and exists  
encompassing all things in the Universe.

(This concept of the Supreme Brahman is from SwethaaSwathaara-  
Upanishat 3-19: ...अपाणिपादो जवनो ग्रहीतापश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं  
न च तस्यास्ति वेत्तातमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥.. And the Mundaka-Upanishat  
3-1-3 also tells us the nature of the Self and the Para-Brahman as: ... यदा  
पश्यः पश्यते रुक्मवर्णकर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूयनिरञ्जनः  
परमं साम्यमुपैति ॥....)

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रिय विवर्जितम् - असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१३-१४॥  
sarvendhriya guNaabhaasam - sarvendhriya vivarjitham  
asaktham sarvabhRuth-chaiva - nirguNam guNa bhokthRu cha. 13-14  
“The Pure Self is in its splendor by the functions of the senses and still  
does not need any of the senses, detached completely, but supporting all  
activities of the body, and without any of the GuNa-s (Saththva, Rajas,  
Thamas), still experiencing all the GuNa-s.

(Bhagavaan Sri-Krishna can be One, become three-fold, five-fold, a  
thousand-fold ... is from Chaandhyogya-Upanishath-7-26-2 :“ ... स एकधा  
भवति त्रिधा भवति पञ्चधासप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि  
चविंशतिराहारशुद्धौ सत्त्वशुद्धौ ध्रुवास्मृतिः ....”).

बहिरन्तश्च भूतानामचरं चरमेव च – सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१३-१५॥  
bahi:-anthaScha bhuuthaanaam - acharam charam-eva cha  
suukshmathvaath thath-avijneyam -  
dhuurasTham cha-anthike cha thath.13-15

“That Pure Self is within and outside of all the Pancha-Bhuutha-s, It is not moving and yet moving, It is extremely subtle and none can comprehend It ever and It is far away for those who do not have the qualities of modesty, non-egoistic etc., and yet is very near for those with all those qualities.

(This verse, explaining the nature of the Supreme Lord Srīman-Narayana is also in Chaandhyogya-Upanishat-8-12-3 that the Supreme Lord can be everywhere, while eating, playing or enjoying ..... एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वाज्ञातिभिर्वा नोपजनः स्मरन्निदः शरीरः स यथाप्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ..... ) .

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् - भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१३-१६॥  
avibhaktham cha bhuutheshu – vibhaktham-iva cha sThitham  
bhuutha bharthRu cha thath-jneyam - grasishnu prabhavishnu cha. 13-16  
“That pure Self, though undivided, yet looks as if divided among all beings (to the ignorant, the Soul appears to be different in the bodies of gods, humans, animals, plants etc....). This Self is the supporter of all elements. It devours them all (consuming all the food items) and also causes their generation (like the blood and bones etc..., and also generating their off-springs – sons, daughters etc., ).

(there is no difference in the essential nature of individual Selves in different bodies of gods, humans, animals and plants. It is the Supreme Lord Srīman-Narayana who supports the different Elements – Earth, Water, Fire, Air and Ether, which evolve into physical bodies of gods, humans, animals, plants etc...., Bhagavaan Sri-Krishna digests all the food that all the beings are eating and produces their off-springs also).

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते - ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१३-१७॥  
Jyothishaam-api thath-jyothi: - thamasa: param-uchyathe  
jnaanam jneyam jnaana gamyam - hRudhi sarvasya vishTitham. 13-17  
“The Self (the Supreme-Self) is the light of all lights and it is beyond the Thamas (PrakRuthi, in its subtle state is Thamas). It is known as Knowledge, and can be attained only by Knowledge, and it is present in the hearts of all beings.

(even though the Sun, a lamp or a diamond are all luminous objects, it is the effulgence of the Supreme-Self that illuminates them all in the form of Knowledge. And it is only Knowledge that illuminates all objects. The Self

is of the form of Knowledge, which means that the Self is SELF-ILLUMINATED or Svayam-PrakaaSa. The Self will manifest in its form as: having independent existence, with Knowledge is caled DHARMI-JNAANA. The Self reveals the external world in its attributive Knowledge – DHARMA-BHUTHA-JNAANA. It is the Self that enables us to realise that the Self is Eternal - Nithya, it is atomic – aNu, it is subservient – Sesha to Bhagavaan Sri-Krishna, who is Vibhu - Seshi - Master of all Souls and PrakRuthi).

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः - मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१३-१८॥

ithi kshethram thaThaa jnaanam - jneyam choktham samaasatha: math bhaktha ethath vijnaaya – math bhaavaaya-upapadhyathe. 13-18

“This is how Kshethra (the field, the body, the means of enjoyment of karma-phalam), Knowledge and the object of Knowledge (the Self) have been briefly told. By knowing these, My devotee becomes eligible to attain My own nature (My state of being, Svabhaava - to become like Me, Bhagavaan Sri-Krishna – the state of freedom from the vicious, repeated and innumerable cycles of Births-&-Deaths).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि - विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१३-१९॥

prakRuthim purusham cha-iva – viDhdhy-anaadhi ubhaavapi vikaaraamScha guNaamScha-iva - viDhdhi prakRuthi sambhavaan, 13- 19

“Know that both PrakRuthi (the Muula-PrakRuthi with 5 elements – Earth, Water, Fire, Wind and Ether) and the Purusha (the Self) have No beginning. Also know that all modifications (like desires, hatred, jealousy etc..., that lead to bondage and repeated births in samsaara) and all the different attributes (GuNa-s, like modesty, absence of ego, ahimsa etc..., lead a person to Salvation - liberation from the repeated cycles of births-&-deaths) are born of PrakRuthi.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते - पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥१३-२०॥

kaarya kaaraNa karthRuthve – hethu: prakRuthi:-uchyathe Purusha: sukha dhu:khaanaam - bhokthRuthve hethu:-uchyathe. 13-20

“It is PrakRuthi that is the cause of agency to the body (Kaarya) and the sense-organs (KaaraNa). It is the Self that is the cause of enjoying the pleasures and pains.

(PrakRuthi is always subservient to the Purusha, in this case the Soul / Self. That the Soul is the Karthaa, is well established in the Brahma-Suuthraas 2-3-33 that “ karthaa SaasthraarThavathvaath“. This Self,



associated with the body, is experiencing the karma-phalam as pleasures and pains in this life and will continue in future lives).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् -  
कारणं गुणसङ्गोऽस्य सदसद्योनि जन्मसु ॥१३-२१॥

Purusha: prakRuthisTho hi - bhunkthe prakRuthijaan guNaan |  
kaaraNam guNa sanga:-asya – sath-asath-yoni janmasu. 13-21

“It is the Self seated in PrakRuthi, that enjoys the GuNa-s born of PrakRuthi and it is the attachment to these GuNa-s that is the real cause of birth in good and evil wombs.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः - परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥१३-२२॥

Upadhrashta-anumanthaa cha - bharthaa bhokthaa maheSvara:

Paramaathma-ethi cha-apyuktho – dhehe-asmin purusha: para: 13-22

“The Self in the body is designated by different denominations, as the one who wills (that a particular action be done), approver, supporter (sustainer), experiencer, the great Lord and also the Supreme Self (with respect to the body only) in the body.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह - सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥१३-२३॥

ya evam veththi purusham - prakRuthim cha guNai: saha

sarvaThaa varthamaana:-api - na sa bhuuya:-abhijaayathe. 13-23

“That person who can realize the Self and the PrakRuthi along with the GuNa-s (the Sathva, Rajas and Thamo GuNa-s, as explained earlier) will not be taking birth again, whatever be the state a person is (in the body of a god or human or animal or tree) .

(For the Self, there is Neither birth Nor death. In this case, the Soul taking birth means, the Soul accepting a body to experience the Karma-Phalam. An enlightened Soul, even though going through the Karma-Phalam now, in this body, be it that of a god or a human, will Not get another birth due to enlightenment that Self is not the body. While in the bodies of animals and plants, the Soul cannot get that kind of enlightenment and so cannot attain Salvation while in the body of an animal or a plant).



The Pancha-Bhuutha-s in PrakRuthi are: PRuthivi (earth), Aapa: (water), Theja: (fire), Vaayu: (air) and AakaaSa (ether) and their corresponding 5 Thanmaathra-s are: GanDha (smell), Rasa (taste), Ruupa (form), SparSa (touch), Sabdha (sound) and these Thanmaathra-s are experienced by the 5 Jnaana-indhriya-s - sense-organs: GhraaNa (nose), Jihva (tongue), Chakshu: (eyes), Thvak (skin) and Srothra (ears).

ध्यानेनात्मनिपश्यन्ति केचिदात्मानमात्मना - अन्येसाङ्ख्येनयोगेनकर्मयोगेनचापरे ॥१३-२४॥

Dhyaanena-aathmani paSyanthi – kechith-aathmaanam-aathmanaa  
anye Saankhyena yogena - Karma yogena cha-apare. 13-24

“Those devotees who are experts in Yoga, realize the Self within the body by meditation, with the help of a pure mind. Some others try to do the same (realizing the Self) by the Saankhya-Yoga (path of Knowledge) and some others by the Karma-Yoga.

(In this verse, the word Aathma is used three times with three different meanings – Aathmani = in the body; Aathmaanam = the Self - Soul; and Aathmanaa = with the help of a pure mind. Maharaaja Janaka is the most famous practitioner of Karma-Yoga, which includes within itself the Jnaana (knowledge) also.



अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते - तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥१३-२५॥

anye thvevam-ajaanantha: - Sruthvaany-ebhya upaasathe  
the-api cha-athitharanthy-eva - mRuthyum Sruthi paraayaNaa: 13-25

“But some others, who do not know the Karma-Yoga proper (or who are not qualified to practise Karma-Yoga), will offer worship based on what they heard from others (learned people – Jnaani-s). They too, are devoted to what they heard and will also go beyond death - attain Self-Realization. (worship is another form of meditation on the Self, through the practice of nishkaama-Karma - do all the actions, but with no desire for the fruits of all those actions done).

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् – क्षेत्र क्षेत्रज्ञ संयोगात्तद्विद्धि भरतर्षभ ॥१३-२६॥

yaavath sanjaayathe kinchith - saththvam sThaavara jangamam  
kshethra kshethrajna samyogaath – thath viDhdhi Bharatharshabha. 13-26

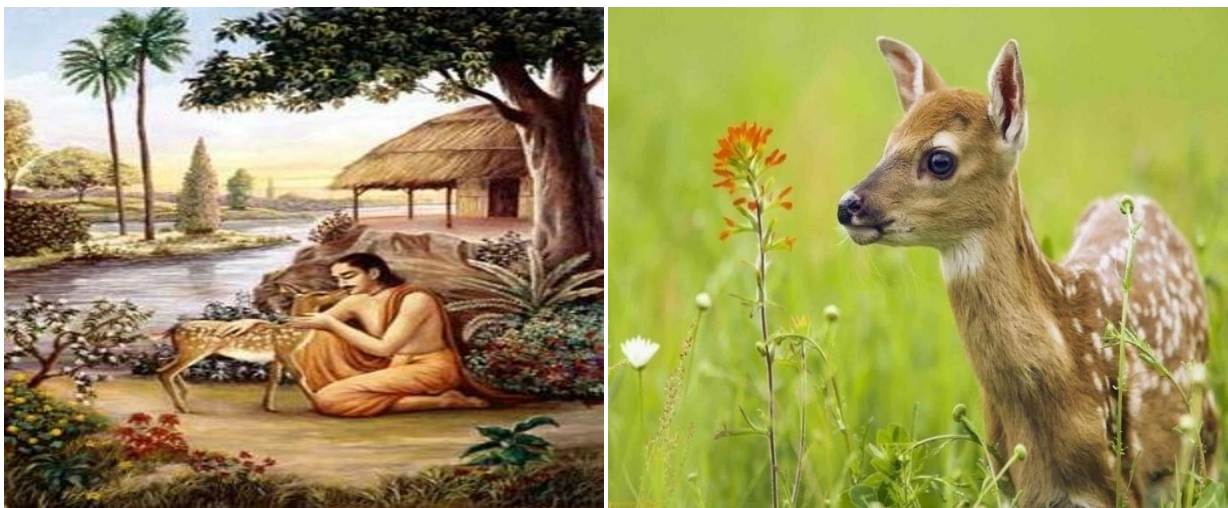
“O Bharatharshabha! (Arjuna, the best in the Bharatha-vamSa) Any and all beings that are born (that came into existence), moving or non-moving (gods, humans, animals and plants / trees), know that it is through the coming together of the Kshethra (the field - body) and the Kshethrajna (the knower of the Field - Soul).

(the Body and the Soul coming together means - the two – Kshethra and Kashethrajna are coming together as a compound of the two and never as separate entities. There is Soul in all non-moving objects like trees and plants also. The Soul is forced to accept a body proportionate to the Karma-Phalam it has to go through, as sura – gods, nara – humans, thiryak – animals, birds and snakes - whose vertebral column is horizontal, and sThaavara – non-moving beings - trees and plants. But the Souls in plants and trees are in a compacted stage with respect to their Jnaana. How the Soul accepts its next body as a god, human, animal or a plant or tree, based on their PuNya and Paapa Karma-s, is explained systematically in the BRuhadhaaraNyaka-Upanishat 4-4-5: “ ... साधुकारी साधुर्भवति , पापकारी पापो भवति , पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।... ) .

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् - विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥१३-२७॥

samam sarveshu bhuutheshu - thishTantham ParameSvaram  
vinaSyathsu-avinaSyantham – ya: paSyathi sa paSyathi. 13-27

“That devotee alone can realize the Self, who is having a clear knowledge that the Supreme Ruler of the body (the Soul) is residing in the same way in all bodies (the Soul which is in a human body now, can enter an animal body in the next life, if it's Karma dictates that way), and that the Soul is never dead when the body is dead.



(The Soul in the body of King Bharatha, entered a deer's body in the next life)

(embodied beings are a compound of the Soul and body – the Purusha and the PrakRuthi – the Sentient and the non-Sentient, the Sath and Asath. Just by residing in a body, the Soul does Not become the body and will Not have death and rebirth like the body, when the body is born and when the body is dead. Whether the Soul is in the body of a god or a human or an animal or a plant / tree, the Soul is always immortal).

समंपश्यन् हि सर्वत्र समवस्थितमीश्वरम् - न हिनस्त्यात्मनात्मानं ततोयाति परांगतिम् ॥१३-२८॥

samam paSyam hi sarvathra – samavasThitham-iiSvaram  
na hinasthy-aathmanaa-aathmaanam - thatho yaathi paraam gathim. 13-28

“A person who can see the Self as the ruler, residing in the same way in all the bodies in all places, that person will not do anything to injure the Self by the Self (mind). Thereby, that person will attain the highest goal (of attaining the nature of the Self).

(the Self, who is the Master of the Body, abiding in all bodies alike means, the Self is the same in all the bodies of gods, humans, animals and plants, the same form of Knowledge - Jnaana, and attains the supreme goal. If the



person sees the Self as different in respect to the bodies as gods, humans etc., that person will fall back again and again into this Samsaara and keeps transmigrating from one body to another).

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः - यः पश्यति तथात्मानमकर्तारं स पश्यति ॥१३-२९॥

prakRuthyaiva cha karmaaNi - kriyamaaNani sarvaSa:

ya: paSyathi thaThaa-aathmaanam - akarthaaram sa paSyathi. 13-29

“That person alone can realize (see) the reality (knows the Self), when one can realize that all the acts in this universe are carried out by PrakRuthi alone (body), and that the individual Self is not the one doing.

(All acts are done by PrakRuthi means – as said in Bhagavad-Gita 13-20 that PrakRuthi is the cause of agency to the body and the sense-organs. Also, one has to realize that the Self being of the form of Pure Knowledge – Jnaana, is Not the doer, not the Kartha).

यदा भूत पृथग्भावमेकस्थमनुपश्यति - तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥१३-३०॥

yadhaa bhuutha pRuThak bhaavam – ekasTham-anupaSyathi

thatha eva cha visthaaram - Brahma sampadhyathe thadhaa. 13-30

“When a person is able to realize the changes in the bodily way of living of all beings, (like childhood, youth, old-age etc..., ) are applicable only to PrakRuthi - body, and also their expansions coming from that one (PrakRuthi, body) alone, that person attains that Brahman (the Self attains its original state, of being an eternal Servant – Sesa, of the Supreme Lord Sriman-Narayana – Seshi, in Parama-padham - Sri-VaikunTam).

(of all beings means, among the gods, humans, animals, trees etc..., based on the two basic principles as PrakRuthi and Self - Purusha, and the expansions like the children and the grand-children etc..., are also from PrakRuthi alone. That person only attains Brahman - realizes the Brahman – realizes that the Self is Pure Knowledge only).

अनादित्वात्निर्गुणत्वात्परमात्मायमव्ययः - शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥१३-३१॥

Anaadhithvaath-nirguNathvaath – Paramaathmaayam-avyaya:

SariirasTha:-api Kauntheya - na karothe na lipyathe. 13-31

“O Kauntheya! (Arjuna, Kunthi’s son) Paramaathma – Bhagavaan Sri-Krishna (superior to and Master of both the Chetahana Souls and Achethana PrakRuthi), even though residing in all the beings (as Antharaathma), is Immutable (Avyaya), without a beginning (anaadhi) and being devoid of any and all GuNa-s (like Sathva, Rajas, Thamas), and He neither does anything nor gets tainted, by being in the body.



(Bhagavaan Sri-Krishna, being Supreme, the ruler, is Immutable - means not liable to any kind of decay or death. Devoid of GuNa-s means, is of the form of Pure Knowledge and Bliss – Jnaana-Aanandha-maya-dheva. Not having any of the Sathva, Rajas and Thamo GuNa-s because the GuNa-s belong to PrakRuthi. Anaadhithvaath means never created at any point of time, without a beginning and it also means without an end).

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते - सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥१३-३२॥

yaThaa sarva gatham saukshmyaath - aakaaSam na-upalipyathe  
sarvathra-avasThitho dhehe – thaThaa-aathma na-upalipyathe. 13-32

“Even though the Soul is residing in the body and pervades the whole body, still the Soul is not tainted, similar to the all-pervading Ether (AakaaSa) not being tainted because of its extremely subtle nature.

(Ether is in contact with all substances that are under the Sky, but it is NOT tainted, and so also the Soul is not tainted while in association with any body, be it that of a god, human, animal or plant, because of its extremely subtle nature. The Soul is extremely subtle and finer than the Ether. Likewise, Bhagavaan Sri-Krishna is not tainted even though He is in every being as Antharaathma).

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः - क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥१३-३३॥

yaThaa prakaasayathy-eka: - kRuthsnam lokam-imam Ravi:  
kshethram kshethrii thaThaa kRuthsnam - prakaasayathi Bhaaratha. 13-33

“O Bhaaratha! (the descendent of the Bharatha-VamSa, Arjuna) As one single Sun illuminates this whole world, so also, the Soul, who is the

**Kshethrajna (Kshethrii, the Soul, the knower of the Field) illuminates the whole body (Kshethra – Field).**



**(Soul pervades & illuminates the body as Sun illuminates the whole world)**

**(The Soul illuminates the whole body by virtue of its own Knowledge - Jnaana. The illuminating Sun is different from the illuminated world. So also, the illuminating Soul is totally different from the illuminated body. Soul is Akshara and body is Kshara).**

**क्षेत्र क्षेत्रज्ञयोरेवमन्तरं ज्ञान चक्षुषा – भूत प्रकृति मोक्षं च ये विदुर्यान्ति ते परम् ॥१३-३४॥**

**kshethra kshethrajnayo:-evam - antharam jnaana chakshushaa**

**bhuutha PrakRuthi moksham cha - ye vidhu:-yaanthi the param. 13-34**

**“Those who can see the difference, with an eye of Knowledge (Jnaana-nethra), between the Body (Kshethra – Field) and the Soul (Knower of the Field – Kshethrajna) and the means of liberation from PrakRuthi, will attain the Supreme (the highest state, Parama-Padham of the Supreme-Self - Sri-VaikunTam of Bhagavaan Sri-Krishna).**

**(There are a lot of references to this Self and the Super-Self, in the Upanishaths – He is the inner controller and the Immortal Self, in BRuhadhaaraNyaka-Upanishat 3-7-3 & 3-8-3: यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरोयं पृथिवी न वेदयस्य पृथिवी शरीरंयः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥ and सा होवाचयदूर्ध्वम्याज्ञवल्क्यदिवोयदवाक्पृथिव्यायदन्तरा द्यावापृथिवी इमेयद्भूतं च भवच्च भविष्यच्चेत्याचक्षतेआचक्षतेकस्मिंस्तदोतंचप्रोतंचेति॥ . Similarly, SvethaaSvathaara-Upanishat 4-9 & 4-10 state that, the individual Self is confined by Maaya, and Maaya is PrakRuthi and the possessor of Maaya is the Supreme Lord**

Sriman-Narayana: छन्दांसि यज्ञाः क्रतवो व्रतानिभूतं भव्यं यच्च वेदा वदन्ति । अस्मान् मायी सृजते विश्वमेत-तस्मिंश्चान्यो मायया सन्निरुद्धः ॥ and मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ . Also, that the Lord alone rules both the perishable PrakRuthi and the imperishable Self in SvethaaSvathaara-Upanishat 1-10 as:- क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।... . Also Subaala-Upanishat -7, states that the Divine Lord is Sriman-Narayana:...स एष सर्व भूतान्तरात्मापहत पाप्मा दिव्यो देव एको नारायणः ॥... .

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म-विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे  
क्षेत्र-क्षेत्रज्ञ-विभाग-योगो नाम त्रयोदशोऽध्यायः ॥१३॥

ithi Srimath Bhagavath-Giithaasu Upanishathsu Bramha-vidyaayaam Yoga Saasthre Sri Krishna-Arjuna samvaadhe kshethra-kshethrajna-vibhaaga Yogo naama thrayodhasa:-  
aDhyaaya: 13.

Thus ends the Thirteenth Chapter named Kshethra-Kshethrjna-vibhaagaYoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri-Krishna and Arjuna.

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॥श्री कृष्ण परब्रह्मणे नमः॥श्रीमद्भगवद्गीता। अथ चतुर्दशोऽध्यायः । गुण-त्रय-विभागयोगः

## Sri Krishna Para BrahmaNe Nama: - SrimathBhagavath-Githa Chapter - 14: guNa-thraya-vibhaagaYoga:

श्री भगवानुवाच । परं भूयः प्रवक्ष्यामि - ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे - परां सिद्धिमितो गताः ॥१४-१॥

Sri Bhagavaan uvaacha:

param bhuuya: pravakshyaami – jnaanaanaam jnaanam-uththamam  
yathjnaathvaa munaya: sarve – paraam siDhdhim-itho gathaa: 14-1

Bhagavaan Sri-Krishna said: “I will declare another knowledge, which is the best of all kinds of knowledge, and knowing which all the Sages attained the perfect state, beyond this material world called Samsaara.

(Great Sages attained Sri-VaikunTam – the eternal world of Bhagavaan Sri-Krishna. Once a Soul reaches Sri-VaikunTam, it will never take birth again due to Karma, since a bound-Soul – baDhdha becomes liberated – Muktha, only after exhausting all Karma – PraarabDha and Sanchitha-Karma-s).

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः - सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥१४-२॥

ldham jnaanam-upaaSrithya - mama saaDharmyam-aagathaa:  
sarge-api na-upajaayanthe – pralayena vyaDhanthi cha. 14-2

“Those great Sages, having acquired this Knowledge, attain My nature. They will not be born at the time of Creation nor do they suffer due to the contraction of Jnaana at the time of the Cosmic Dissolution (Naimiththika and Nithya PraLaya-s at the end of every day and at the end of the 100 years of the Creator – the 4-faced Brahma).

(Attain My Nature means become like Me, and this is to state that we can clearly see the distinction between the Self and Bhagavaan, and also among the Souls, Nithya-s, Muktha-s and BaDhdha-s – Ever-liberated, Liberated and still-bound-by-Karma).

मम योनिर्महद् ब्रह्म तस्मिन्गर्भं दधाम्यहम् - सम्भवः सर्वभूतानां ततो भवति भारत ॥१४-३॥

mama yoni:-mahath Bramha – thasmin garbham dhadhaamy-aham  
sambhava: sarva bhuuthaanaam – thatho bhavathi Bhaaraatha. 14-3

“O Bhaaraatha! (Arjuna, born in Bharatha-VamSa) The cause of all these

**worlds is that great Brahman - PrakRuthi, (the womb) and in that I place all the Souls (implanting as germ-seeds). All beings' birth takes place therefrom only.**

(As mentioned earlier in Bhagavad-Gita 7-4, the Supreme Lord Sriman-Narayana's PrakRuthi is eightfold in nature, comprising of the pancha-Bhuuthas - Earth, Water, Fire, Air, Ether and Manas, BuDhdhi and Ahankaara. PrakRuthi, which is Non-Sentient - Achethana, undergoes Changes like Mahath, Ahankaara etc..., That is why the Word Brahman here in this verse is taken as PrakRuthi. This PrakRuthi is spread everywhere below the river VIRAJAA, which is the demarcation between Nithya-Vibhuuthi, also known as Sri-VaikunTam and Liilaa-Vibhuuthi – the material worlds, consisting of many Brahmaanda-s, and includes our Brahmaanda with the 14 worlds. Mundaka-Upanishat 1-1-9 states that, from Bhagavaan Sri-Krishna, all these universes with names and forms are produced – “यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥” – And into that non-Sentient PrakRuthi, the Sentient Soul is placed as the germ-seed, by Bhagavaan Sri-Krishna. Also in Bhagavad-Gita 7-5, it is said that there is Higher PrakRuthi, with all the Sentient – Chethana-s – Souls, that is higher than the Lower-PrakRuthi of Non-Sentient – Achethana matter).

**सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः - तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥१४-४॥**

**sarva yonishu Kauntheya – muurthaya: sambhavanthi yaa:  
thaasaam Brahma mahath yoni: - aham biija pradha: pithaa. 14-4**



**“O Arjuna! (Kunthi's son, Kauntheya) All beings that are born in any and all wombs, it is PrakRuthi, the great womb - Mother and I am the seed-imbedding father of all Souls.**

(All beings taking birth in different wombs include Yaksha, Kinnara, Gandharva, Kimpurusha, Naaga, Sura, Nara, thiryak – animals, birds, snakes, plants and trees etc..., and for all of them Brahman – PrakRuthi is the womb, the mother. It is Bhagavaan Sri-Krishna who is the Father, implanting the seed, imbedding the germ-seed – the Sentient Souls into that Womb of PrakRuthi, according to the individual Karma-Phalam that all these Souls have to go through, with an appropriate body. In the Vedhic way of Creation, there are 26 Thathva-s – 1: PrakRuthi – the non-sentient, Achethana, matter; 2: Mahat – sometimes referred to as BuDhdhi – discriminative intellect; 3: Ahamkaara – the ego – the I-ness; 4: Manas – the mind; 5 to 9: The 5 Senses of Knowledge – Jnaana-Indhriyas – Thvak-Chakshu-Srothra-Jihva-GhraaNa – Skin, Eyes, Ears, Tongue and Nose; 10 to 14: The 5 Senses of Action – Karma-Indhriyas – Vaak-PaaNi-Paadha-Paayu-UpasTha – Mouth to talk, Hands to do things, Feet to walk, Excretory organ for eliminating and Genitals for procreation; 15 to 19: The 5 Subtle-Elements – Thanmaathra-s – Sabdha, SparSa, Ruupa, Rasa and Gandha – Sound as heard, Touching as sensation, Form as seen, Taste as experienced, Fragrance as smelled; and 20 to 24: The 5 Gross Elements – Pancha-Maha-Bhuutha-s – PruThvi-Aapa:-Thejo-Vaayu-AakaaSa: - Earth, Water, Fire, Wind and Ether – AkaaSa; 25: Purusha – the Sentient, Chethana, the Self; and 26: The Parama-Purusha – the Supreme Lord, Bhagavaan Sriman-Narayana / Bhagavaan Sri-Krishna).

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः - निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥१४-५॥

saththvam raja: thama ithi – guNaa: PrakRuthi sambhavaa:

nibaDhnanthi Mahaa-baaho – dhehe dhehinam-avyayam. 14-5

“O mighty-Armed Arjuna! Saththva, Rajas and Thamas are the three GuNa-s that arise from the PrakRuthi. These three GuNa-s bind the immutable Self in the body (to innumerable and endless transmigratory cycles of Births-&-Deaths- as gods, humans, animals and plants).

(Self is Avyaya – never-perishing, never-disappearing. The three GuNa-s can only be known through their effects - goodness, passion and ignorance. The GuNa-s are not clearly manifest in the unevolved PrakRuthi, but can be clearly noticed in the transformed state of PrakRuthi as Mahath. The GuNa-s keep the Soul confined to the Body, making the Soul go through the Karma-Phalam, which is both good and bad).

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् - सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥१४-६॥

thathra Saththvam nirmalathvaath – prakaaSakam-anaamayam  
sukha sangena baDhnaathi – jnaana sangena cha-anagha. 14-6

“O sinless Arjuna! Of these three GuNa-s, Saththva is Pure, without any kind of impurity, is illuminating. It is free from all kinds of morbidity (will not cause disease). Still, the Saththva GuNa binds the Soul with attachment to pleasure and knowledge.

(Purity means 100 % pure and must be with NO contamination of any kind of impurity from Rajas and Thamas. Illuminating means enlightening about things as they are. Morbidity means any kind of unhealthiness – ill-health, does not exist. Attachment to Happiness and Knowledge means, attachment to such Vedhic Knowledge of Karma-Kaanda, that leads a person to more and more material Happiness and sense-gratification, which certainly leads to repeated cycles of Births-&-Deaths. One such example of attachment to Knowledge is - Sage Bharadhwaaja, who prayed repeatedly, for multiple extensions of life, so that he can learn all the Vedha-s completely).

रजो रागात्मकं विद्धि तृष्णासङ्गं समुद्भवम् - तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥१४-७॥

Rajo raagaathmakam viDhdhi – thRushNaa sanga samudhbhavam  
thannibaDhnaathi Kauntheya - karma sangena dhehinaam. 14-7

“O Kauntheya! (Kunthi’s son, Arjuna) The Rajas is of the nature of Passion arising out of deep desire and attachment. Rajas also binds the embodied Soul with attachment to work, work and more work.

(Passion – raaga or anuraaga, also means excessive attachment to the spouse, or the opposite sex, with an insatiable desire for sense-gratification. This unsatiable desire – thRushNa, can also be excessive longing for all kinds of sense-objects, which lead to sense-gratification - audio, visual, touch, aroma and taste. This Rajas of the nature of attachment leads to sexuality, sensuality, pleasure-seeking with an endless and unimaginable attachment to family, friends and possessions, that certainly leads the embodied Soul to innumerable and endless cycles of Births-&-Deaths).

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् - प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥१४-८॥

thamasthu-ajnaanajam viDhdhi – mohanam sarva dhehinaam  
pramaadha-aalasya nidhraabhi: - thannibaDhnaathi Bhaaratha. 14-8

“O Bhaaratha! (Arjuna, born in the Bharatha-VamSa)Thamo-GuNa is born of the false-Knowledge (Ajnaana) and deludes all embodied Souls. It binds all the embodied Souls with attachment to negligence, lethargy and sleep.



**(False-Knowledge means that which is not the True Knowledge - understanding Dharma as ADharma and vice-versa, and sometimes called Vipariitha-Jnaana. Knowledge means the correct perception of things from the scriptural perspective. Delusion means erroneous knowledge, that can lead to Vipariitha-Jnaanam. Negligence means not-being-attentive to things that ought to be done and in the right way. Lethargy is postponing things that ought to be done and procrastination that sometimes may lead to, not doing at all, certain must-to-do things).**

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत - ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥१४-९॥

## Saththvam sukhe sanjayathi – Raja: karmaNi Bhaaritha

**jnaanam-aavruthyathu Thama: - pramaadhe sanjayathyutha. 14-9**

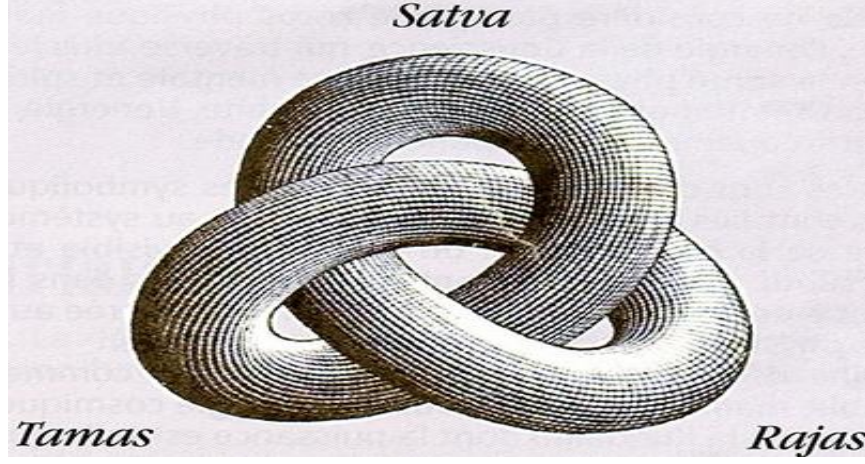
**“O Bhaaratha! (Arjuna, born in Bharatha-VamSa) Saththva produces attachment to pleasure, Rajas generates attachment to work, and Thamas, enveloping true knowledge, generates attachment to negligence (and procrastination).**



(All these three GuNa-s, Saththva, Rajas and Thamas are qualities evolving from PrakRuthi, and co-exist in the body and bind the embodied Soul. That is why the devotees seeking Salvation are advised to transcend all the three GuNa-s and be situated firmly in SuDhdha-Sathva GuNa to be eligible for Brahma-anubhavam).

**रजस्तमश्चाभिभूय सत्त्वं भवति भारत - रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१४-१०॥**

Raja:-Thama: cha-abhibhuuya – Saththvam bhavathi Bhaaratha  
Raja:-Saththvam Thama:-chaiva – Thama: Saththvam Raja:-thaThaa.14-10



“O Bhaaratha! (Arjuna, born in the Bharatha-VamSa) Saththva GuNa dominates when it overpowers Rajas and Thamas. Likewise, Rajas is dominating by over-powering Saththva and Thamas and Thamas preponderates prevailing over Saththva and Rajas.

(The three GuNa-s – Saththva, Rajas and Thamas are inherent in PrakRuthi – Nature. From PrakRuthi, the body is manifested. The Self, compounded with the PrakRuthi, in the form of a body of a god or a human or an animal, or a plant, exhibits the three GuNa-s as and when they are in ascendance, due to aneka-koti-puurva-janma-karma-vaasana-s. One of the three GuNa-s will dominate over the other two GuNa-s in the respective Saaththvic, Raajasic and Thaamasik modes. It is also the type of food that we eat, that makes one of the three GuNa-s to overpower the other two GuNa-s).

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते - ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥१४-११॥  
sarva dhvareshu dhehe-asmin – prakaaSa upa jaayathe  
jnaanam yadhaathadhaa vidhyaath-vivRuDhdham Saththvamithyutha.14-11

“When Knowledge, as light, is illuminating from all the gateways (the 5 Senses-of-Jnaana – skin, eyes, ears, tongue and nose), then we should understand that Saththva GuNa is prevailing by dominating over the other two GuNa-s - Rajas and Thamas.

(In this context, Srimath-Bhagavatham Canto-9, Chapter 6 states that: A great Sage, Saubhari, had taken many forms, with many bodies, all at the Same Time. All those different bodies, can still be functioning independently, with any one of the Three GuNa-s overpowering the other two GuNa-s in all those individual bodies).

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा - रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१४-१२॥

lobha: pravRuththi:-aarambha: - karmaNaam-aSama: spRuhaa

Rajasy-ethaani jaayanthe – vivRuDhdhe Bharatharshabha. 14-12

“O Bharatharshabha! (Arjuna, the Best in Bharatha-VamSa) When greed, enhanced activity, constant undertaking of new endeavors, unrest and craving for sense-objects are manifested, we should know that Rajas is prevailing by dominating over the other two GuNa-s – Sathva and Thamas.

(Greediness is that trait of not spending one's own wealth and resources. Enhanced activity is that activity which is not associated with a proper purpose. Undertaking of new-works is the engaging in works with expectations of results. Unrest is when the senses are not at rest and over-active. Craving is for insatiable sense-gratification).

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च - तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१४-१३॥

aprakaaSa:-apravruththi:-cha – pramaadho moha eva cha

thamasy-ethaani jaayanthe - vivRuDhdhe Kuru-nandhana. 14-13

“O Arjuna! (born in the Kuru-VamSa – Kuru-Nandhana) When Knowledge is not shining, resulting in non-illumination, inactivity, negligence and delusion are manifested, know that Thamas is prevailing by dominating over the other two GuNa-s – Sathva and Rajas.

(Non-illumination means the absence of Knowledge of the Self and the Super-Self, due to a person's spending most of the time in sleep. Inactivity is laziness. Negligence is not being attentive and thereby prohibited works are done. Delusion results from wrong kind of Knowledge, thinking wrong as right and right as wrong, as was the case with HiraNya-KaSipu and Raavana etc., ).

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् - तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४-१४॥

yadhaa Saththve pravRuDhdhe thu – pralayam yaathi dhehabhRuth

thadhaa-uththama vidhaam lokaan – amalaan prathipadhyathe. 14-14



**“If the Soul leaves the body (this paancha-bhauthika-Sariira – the physical body) when Saththva GuNa is predominant, that Soul attains the Pure worlds (Indhra-Loka, Suurya-Loka or Brahma-Loka) of those who know the Higher subjects (about the Soul & Super-Soul - Bhagavaan Sri-Krishna).**

**(Here, the Pure world means, the Soul will attain such worlds as – Indhra-Loka, Suurya-Loka, Brahma-Loka etc., where it is more conducive to practice Self-Realization and also God-Realization. After that, the Soul will take birth in the families of highly religious or prosperous devotees or that of great Yogis, as given in Bhagavad-Gita 6-41 & 6-42. The Highest goal anyone can aspire for is enjoying that Eternal Bliss – Brahma-anubhavam, of serving our Divine Parents – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana, in Sri-VaikunTam).**

**रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते - तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१४-१५॥**

**Rajasi pralayam gathvaa – karma sangishu jaayathe  
thaThaa praliina: Thamasi – muuDa yonishu jaayathe. 14-15**

**“If the Soul leaves the body when Rajo-GuNa is prevailing, one is born in a family that is attached to doing desire-motivated-works. Similarly, if the Soul leaves the body when Thamo-GuNa is predominant, that Soul is sure to be born in the wombs of those beings who do not have Jnaana (like, animals, snakes, birds, plants, trees etc.,).**





(Those beings who lack intelligence are the thiryak-s – animals whose vertebral column is horizontal, like dogs, pigs, snakes, birds etc..., and sThaavara-s who can not move – like plants, trees etc.., . Taking birth as animals and trees, one is not capable of realizing any of the four PurushaarThaas – Dharma, ArTha, Kaama and Moksha. To a very great extent, it is the food that we eat, which produces the Saathvik, Raajasik and Thaamasik GuNa-s. Rajo-GuNa motivates a person to do desire-motivated works, including enjoying in Heavens and Thamo-Guna will send the Souls to births in animal and plant species, as Bhagavaan Sri-Krishna said).

कर्मणः सुकृतस्याहुः सात्त्विकंनिर्मलंफलम् - रजसस्तुफलंदुःखमज्ञानं तमसःफलम् ॥१४-१६॥

karmaNa: sukRuthasya-aahu: - Saaththvikam nirmalam phalam

Rajasasthu phalam dhu:kham – ajnaanam Thamasa: phalam. 14-16

“Pure are the results of our good actions that are Saathvic in nature. The results of the actions in Rajo-GuNa is grief and pain (that cause misery) and the fruits of the actions in Thamo-GuNa is ignorance (lack of Knowledge – Ajnaana that leads to endless cycles of Births-&-Deaths).

(those who did good deeds, are sure to be born in the families of very prosperous or religious or Self-realized Yogi-s. The results of Rajo-Guna is suffering in Samsaara with endless and repeated cycles of Births-&-Deaths. The result of death while Thamo-GuNa is prevalent is a birth as animals and /or plants and trees, with no chance of Self-Realization or God-Realization during those births).

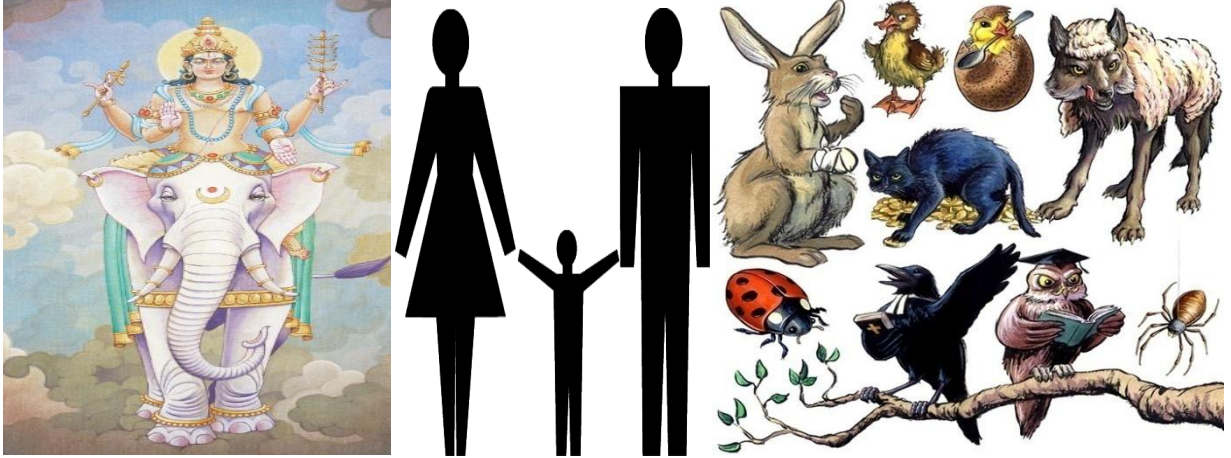
सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च - प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१४-१७॥

**Saththvaath sanjaayathe jnaanam – Rajaso lobha eva cha  
pramaadha mohau Thamaso – bhavatha:-ajnaanam eva cha. 14-17**  
“From Saththva arises Knowledge, and greed only arises from Rajas.  
Negligence and delusion, which are just ignorance, arise from Thamas.

(Saththva-Guna leads to Knowledge in the form of Self-Realization and God-Realization. Rajo-GuNa leads to intense desire to do desire-motivated-works and to be in Heaven and enjoy the purely temporary Svarga-Bhoga-s. Ignorance - Ajaana is the absence of any kind of Knowledge that certainly leads to birth as animals and plants).

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः -  
जघन्यगुण वृत्तिस्था अधो गच्छन्ति तामसाः ॥१४-१८॥

uurDhvam gaChchanthi SaththvasThaa – maDhye thishtTanthi Raajasaa:  
jaghany-aguNa vRuththisThaa – aDho gaChhnanthi Thaamasaa: 14-18



(Saathvik People may become gods, Rajasik humans & Thamasik animals etc., )

“Those who are well-established (steadfast) in Saththva-GuNa will move upwards. Those who are abiding in Rajo-GuNa will be staying in the middle. Those who are clinging to the tendencies of Thamo-GuNa will simply degrade downwards.

People with Saaththvic nature go upwards, to the worlds of gods, like Indhra-Loka, Brahma-Loka etc., and finally move towards Liberation from the Samsara-Saagara in a phased manner. Those with Rajo-Guna remain in the middle – they keep taking birth-after-birth repeatedly and engage in kaamyakarma-s – will keep on doing desire-motivated works, that makes them eligible for heavenly pleasures and again rebirths, as mentioned in Bhagavad-Gita 9-21. Those who are in Thamo-GuNa go downwards – degrade to the lowest level among humans – with NO human values, then as animals, as worms, as insects etc..., and then as trees, plants etc...,).

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति - गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१४-१९॥

na-anyam guNebhya: karthaaram – yadhaa dhrashta-anupaSyathi  
gunebhya:-cha param veththi – madbhaavam sa:-aDhi gaChchathi. 14-19

“That sentient being (Chethana) who is able to see that it is the GuNa-s that are the agents of all actions, and that the Self is different from the GuNa-s, will transcend the GuNa-s, and will certainly attain My state (will get Salvation and attain Sri-VaikunTam).

(Such people will ever remain in Pure-Saththva state – SuDhdha-Saththva, which is way beyond the three GuNa-s, and will totally conquer the Rajasic and Thamasic states. To accomplish that state, they ONLY accept Saththvic Food, and, that too offered to Bhagavaan Sri-Krishna and His other forms like Sri-Raama, Sri-Nara-Simha etc., and only as His blessing – Prasaadh. Just as a good person does prohibited actions due to association with bad people, the Soul which is Pure, engages in evil actions due to the association with PrakRuthi, consisting of the three GuNa-s. They realize that the Guna-s are the agents of all actions and that the Self is pure, of infinite Knowledge, and they attain Bhagavaan Sri-Krishna’s state i.e., the Liberated state. The Liberated-Self – Muktha-Aathma, has a lot of similarities with Bhagavaan Sri-Krishna, in some specific aspects like Jnaanam, Aanandham etc., ).

गुणानेतानतीत्य त्रीन्देही देह समुद्भवान् – जन्म मृत्यु जरा दुःखैर्विमुक्तोऽमृतमश्नुते ॥१४-२०॥

gunaan-ethaan-athiithya – thriin-dhehii dheha samudhbhavaan  
janma mRuthyu jaraa dhu:khai: - vimuktha:-amRutham-aSnuthe. 14-20

“That particular embodied Soul which surpasses all the three GuNa-s (Saththva, Rajas and Thamas) that arise in the body, is completely liberated from all sufferings of birth, death and old-age and will attain immortality (gets Liberated – Sri-VaikunTa-praapthi to enjoy Brahma-anubhavam along with other Liberated-Souls – Muktha-s and Ever-Liberated, Nithya-Suuri-s).

(PrakRuthi – Nature, comprising of the five elements, transforms into a body and the three GuNa-s arise in the body. The wise will realize that the Self is totally different from the Body and its GuNa-s, and that the Soul is of the nature of Pure and Infinite Knowledge and will attain immortality and attains Sri-VaikunTam to eternally serve the Dhivya-Dhamapathi-s – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana).

अर्जुन उवाच । कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥१४-२१॥

**Arjuna uvaacha =**  
**kairlingai:-thriin guNaan-ethaan – athiitho bhavathi Prabho**  
**kim-aachaara: kaTham chaithaam-thriin guNaan-athivarthathe. 14-21**

**Arjuna asked: “O Prabhu! (Bhagavaan Sri-Krishna) What are the characteristics of a person who crossed beyond the three GuNa-s? How does that person behave and how did that person cross beyond the three GuNa-s (and became GuNa-athiitha)?**

**(What are the distinguishing features of a person who went beyond the three GuNa-s and how did that person attain that state? How to identify such persons? What will they speak, eat, sleep, pray, do, don't do and how did they cross the three GuNas?).**

**श्री भगवानुवाच । प्रकाशं च प्रवृत्तिं च - मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि - न निवृत्तानि काङ्क्षति ॥१४-२२॥**

**Sri Bhagavaan uvaacha =**  
**prakaaSam cha pravRuththim cha - moham-eva cha Paandava**  
**na dhveshti sampravRuththaani – na nivRuththaani kaankshathi. 14-22**  
**Bhagavaan Sri-Krishna said: “O Paandava! (King Paandu's son, Arjuna)**  
**That person who crossed beyond the three GuNa-s does not hate**  
**illumination, nor activity and not even delusion, when they are present.**  
**Nor, such a person will crave for those very same things when they are not**  
**present there.**

**(illumination is knowledge due to Saththva-Guna, activity is due to Rajo-GuNa, and delusion is due to Thamo-GuNa. Both hatred and longing for anything, be it the three-GuNa-s or their effects, is not conducive for Self-realization or for God-Realization. So, a Realized person does not hate any of the three GuNa-s or their manifestations, nor crave for them if they are not manifested, but will only focus on how to get Liberation).**



**उदासीनवदासीनो गुणैर्यो न विचाल्यते - गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥१४-२३॥**



udhaasiinavath-aasiino – guNai:-yo na vichaalyathe  
guNaa varthantha ithy-eva – yovathishTathi nengathe. 14-23

“Such a person, who is satisfied with the vision of the Self / Super-Self, is indifferent, (not concerned) and undisturbed by the effects of the three GuNa-s. That person is aware that it is the GuNa-s that are acting and remains very calm and unperturbed.

(Such persons are always immersed in the task of Self-realization and / or Bhagavaan-realization and their only satisfaction is the Knowledge that the Self is different from the body and its GuNa-s. They do not act according to the effects of the three GuNa-s that are appearing as illumination, activity and delusion, but will only think of Mukthi).

सम दुःख सुखःस्वस्थःसम लोष्टाश्म काञ्चनः-  
तुल्य प्रियाप्रियो धीरस्तुल्य निन्दात्म संस्तुतिः॥१४-२४॥

sama dhu:kha sukha: svasTha: - sama loshta-aSma kaanchana:  
thulya priya-apriyo Dhiira: - thulya nindha-aathma samsthuthi: 14-24

“They remain the same in pleasure and pain and only dwell on the Self / Super-Self. They treat a lump of dirt or a stone or gold as the same (all three – gold, stone or dirt are of NO value to them). They treat everyone in the same way, be the other person is dear to them or one who hates them. They are well-balanced and accept both blame and praise as the same - both praise and censure are taken on an equal disposition.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः – सर्वारम्भपरित्यागी गुणातीतःसउच्यते॥१४-२५॥  
maana-apamaanayo:-thulya: - thulyo mithra-ari pakshayo:  
sarva-aarambha parithyaagii – guNa-athiitha: sa uchyathe. 14-25

“They treat both honor and dishonor the same. They remain the same to a friend or an enemy. They abandon all initiative for any enterprise to secure any material gain and such persons alone are said to have risen above the three GuNa-s.

(All GuNa-athiitha-s accept both pleasure and pain the same. They realize that pleasure and pain are experiences of the body. As they are already realized that they are the Soul and not the body, they have nothing to do about bodily considerations of pain and pleasure. Pleasure and pain, due to birth or death, are to the body, as the effects of the three GuNa-s. Whereas, the Soul which is of the form of pure Knowledge - Jnaana, has nothing to do with these effects of the GuNa-s. Be it gold, stone or dirt, they are of no value to Realized Souls. Intelligence is to know that the Soul is not the body, and the bodily pleasures and pains have no bearing on the

Soul. Friends and enemies are again bodily denominations and the Soul has nothing to do with either the friend or an enemy. They do not treat anyone as enemy, but it is the others who think of them as their enemies. All initiatives for any enterprise are only sources of misery and the realized Souls abandon all such initiatives for any and all such enterprises).

मांच योऽव्यभिचारेण भक्तियोगेन सेवते - स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥१४-२६॥

maam cha ya:-avyabhichaareNa – bhakthi yogena sevathe  
saguNaan samathiithyaithaan – Brahma-bhuuyaaya kalpathe. 14-26

“Only that person with uncontaminated Bhakthi-Yoga (with the kind of Pathivratha-Bhakthi) and who worships and serves Me Alone (Bhagavaan Sri-Krishna), will cross beyond the three GuNa-s and becomes fit for the real state of Brahman (also known as Brahma-saamyam - attain Salvation – reach Sri-VaikunTam, with no worries about janma-mRuthyu-jaraa-vyaaDhi bhayam – no fear of birth, death, old-age and diseases).



(Mahaathma-s Prahladha, Hanumaan, Miiraa-Bai practiced Pathivratha-Bhakthi)

(By the word MAAM, Lord Sri-Krishna states that it is He, who is Sathya-SanDha, Sathya-Sankalpa, the most merciful Lord and SaraNaagatha-Vatsala. Only with single-minded, one-pointed Bhakthi-Yoga, a person can surpass the three GuNa-s and attain Liberation from the repeated cycles of Births-&-Deaths. Our great puurva-Aachaarya-s commented on this Avyabhichaara-Bhakthi as similar to that of a Pathivratha, who is totally dedicated to her husband. Further, they also stated that Exclusive worship of the Parama-PuruSha, Bhagavaan Sri-Krishna, with no consideration of any benefits in return and with NO inclination - samparkam of other gods and goddesses along with the worship of the Supreme Lord Sriman-

Narayana, will be qualified to be called as Avyabhichaara-Bhakthi. This is a very important concept of SaraNaagathi, also known as Prapaththi, Bhara-nyaasam, Bhara-samarpaNam, absolute Surrender to Bhagavaan Sri-Krishna. This is the 2<sup>nd</sup> second time Bhagavaan Sri-Krishna is using the words “bhakthi:-avyabhichaariNii“, in Bhagavad-Gita, the 1<sup>st</sup> time was in Chapter-13 verse-10 and again He will be using this word for the 3<sup>rd</sup> time in Chapter-18 Verse-33:“YogeNa-avyabhichaariNyaa“).

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च - शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥१४-२७॥

brahmaNo hi prathishTa-aham – amRuthasya-avyayasya cha |  
SaaSvathasya cha Dharmasya – sukhasya-aikaanthikasya cha. 14-27

“I am (Bhagavaan Sri-Krishna) the ONLY ONE who is the foundation of Para-Brahma (who can bestow the 4 achievements of human Life – Dharma, ArTha, Kaama and Moksha), who is Immortal (AmRutha - non-perishable), Immutable (Avyaya - without any diminution of Knowledge) and of Dharma that is Eternal and Unique Bliss of Liberation (of experiencing the Para-Brahma, the Supreme Lord Sriman-Narayana).

(It is only by realizing that Bhagavaan Vaasudheva is the-all-and-end-all of every perfection, that makes a person eligible to attain Sri-VaikunTam, as stated in Bhagavad-Gita 7-19. Only by absolute Surrender to Bhagavaan Sri-Krishna, one can aspire to become a GuNaathiitha. As Bhagavad-Gita 7-14 says - Absolute Surrender to Bhagavaan Sri-Krishna alone can qualify a person to transcend the three GuNa-s, practicing Avyabhichaara-Bhakthi – the kind of Bhakthi that is not contaminated with anya-dhevathaa-puuja-s of any sort).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन  
संवादे गुण-त्रय-विभाग योगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Ithi Sriimath Bhagavath Giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saasthre Sri  
Krishna-Arjuna samvaadhe guNa-thraya-vibhaaga Yogo naama chathurdhaSa:-  
aDhyaaya: 14

Thus ends the 14<sup>th</sup> Chapter named guNa-thraya-vibhaaga Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ पञ्चदशोऽध्यायः । पुरुषोत्तमयोगः  
**Sri Krishna Para BrahmaNe Nama: - SrimathBhagavath-Githa**  
**Chapter – 15 - Purushoththama Yoga:**

श्री भगवानुवाच । ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।  
 छन्दांसि यस्य पर्णानि - यस्तं वेद स वेदवित् ॥ १५-१ ॥

Sri Bhagavaan uvaacha =

uurDhva muulam-aDha: Saakham – AsvathTham praahu:-avyayam  
 Chandhaamsi yasya parNaani – yastham vedha sa Vedhavith. 15-1

Bhagavaan Sri-Krishna said: “They talk about an imperishable ASvaThtha tree (peepal – one kind of Fig tree), whose roots are above and branches below. Its leaves are the Vedha-s. That person who knows this ASvaThtha tree, truly knows the Vedha-s.



(This ASvaThtha tree is the Samsaara. With roots above means in 4-faced Brahma, the Creator, also known as HiraNya-Garbha. We all come from Brahma, at the start of his day. Its branches below means - what all we see in Brahma's creation as gods, humans, animals, birds, worms, insects, trees etc..., . This ASvaThtha tree is imperishable – immutable – Avyaya,



because it cannot be eliminated or uprooted, unless a person is equipped with perfect knowledge that helps us acquire the sharp axe called detachment. The leaves of this tree are the Vedha-s, with all the Karma-Kaanda, motivating us to do all the desire-motivated Yajna-s etc., . Similar description about this Samsara - ASvaThtha tree is in the Thaitthiriyaa-AaraNyaka 1-11-5 as: “ UurDhva muulam-avaak Saakham vRuksham yo vedha-samprathi “ and in KaTa-Upanishat 2-3-1 as: “ऊर्ध्वं मूलोऽवाक्शा ख एषोऽश्वत्थः सनातनः ।....”).

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा – गुण प्रवृद्धा विषय प्रवालाः ।  
अधश्च मूलान्यनुसन्ततानि - कर्मानुबन्धीनि मनुष्य लोके ॥१५-२॥  
aDhaScha-uurDhvam prasRuthaa: thasya Saakhaa -  
guNa pravRuDhdhaa vishaya pravaalaa:  
aDhaScha muulaany-anu-santhathaani –  
karma-anubandhiini manushya loke. 15-2

“The branches of this ASvaThtha tree extend both above and below, and they are nourished by the three GuNa-s. Their shoots are the sense-objects and their secondary roots extend downwards, in the form of actions which can bind us all in the mortal world – with repeated cycles of Births-&-Deaths.

(The main roots of this tree are above, in Brahma-Loka and the secondary roots are in this mortal world, binding all humans with the Karma-Phalam of our actions. It is the Karma-Phalam that results in transmigration, with repeated cycles of Births-&-Deaths, as gods, humans, animals, plants etc..., Its branches extending above and below refers to the celestials – Yakshas, Kinnaras, Gandharvas, and other gods and below - referring to the animals, birds, worms etc...).

न रूपमस्येह तथोपलभ्यते - नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढ मूलं – असङ्गं शस्त्रेण दृढेन छित्त्वा ॥१५-३॥  
na ruupamasyeha thaThopalabhyathe –  
na-antho na cha-aadhi:-na cha samprathishTaa  
aSwathTham-enam suviruuDa muulam –  
asanga SasthreNa dhRuDena Chithvaa. 15-3

“The form of this ASvaThtha tree is not perceived here (without proper Vedhic-Knowledge), nor its end, nor its beginning, nor its support (ignorance born of Karma). Everyone has to cut-off this firm-rooted Samsaara-tree with a strong axe - detachment.

(The strong axe of detachment is really the renunciation of all enjoyments propelled by the three GuNa-s. Detachment can only happen when ignorance is driven out. The ignorance or lack of Knowledge is due to the fact that almost all human beings misidentify the perishable body as the immutable Self. Once the real Knowledge is obtained that the eternal Self is NOT the ephemeral body, then the bodily pleasures propelled by the three GuNa-s can be renounced and detachment will cut off the Samsaara-VRuksham, that originated right from the four-faced Brahma, the Creator).

ततः पदं तत्परिमार्गितव्यं - यस्मिन्नाता न निवर्तन्ति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये - यतः प्रवृत्तिः प्रसृता पुराणी ॥१५-४॥  
thatha: padham thath parimaargithavyam -  
yasmin gathaa na nivarthanthi bhuuya:  
tham eva cha-aadhyam purusham prapadhye -  
yatha: pravRuththi: prasRuthaa puraaNii.15-4

”Then, one has to seek the Supreme goal, attaining which one will never return (to this mundane world of repeated Births-&-Deaths, called Samsaara). One has to seek that Absolute Surrender (Prapaththi – SaraNaagathi – Bhara-SamarpaNam - Bharanyaasam) at the feet of that Primeval Purusha (the Aadhi-Purusha, Bhagavaan Sri-Krishna), from whom originated all this ancient activity of creation etc., .

(Let us all be fortunate to focus on a few facts - Bhagavaan Sri-Krishna very clearly said, in Bhagavad-Gita (B-G) to help us all to attain Salvation:  
1: Under HIS Lordship, PrakRuthi creates moving and non-moving entities – chara and achara – humans, animals and plants etc., in B-G 9-10:

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

2 : Bhagavaan Sri-Krishna is the Origin of all and from Him, all creation comes out, starting from Brhama: BG-10-8: अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

3 : That there is NOTHING Superior to Bhagavaan Sri-Krishna and that He holds all these Universes in-tact, is very clearly said in B-G 7-7: मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

4: That the Divine Maaya of Bhagavaan Sri-Krishna, made up of the three GuNa-s, can never be overcome, EXCEPT by absolute Surrender – SaraNaagathi at His Holy Feet, is clearly said in B-G 7-14: दैवीह्येषा गुणमयी मममाया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

निर्मान मोहा जित सङ्गः दोषा - अध्यात्म नित्या विनिवृत्त कामाः ।  
द्वन्द्वैर्विमुक्ताः सुख दुःख संशैर्-गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५॥

nirmaana mohaa jitha sanga dhoshaa -  
aDhyaathma nithyaa vinivRuththa kaamaa:  
dhvandhvai:-vimukthaa: sukha dhu:kha samjnai: -  
gaChchanthy-amuuDaa: padham-avyayam thath. 15-5

“One has to get out of the delusion of all perverted notions (identifying the Self with the body and Who that Supreme-Lord – Bhagavaan is, who can grant Salvation to all the imprisoned-Souls), win over the evil of all attachments (to sense-objects), be ever devoted to the Self (established in the knowledge of the Self and the Super-Self – Bhagavaan Sri-Krishna), turn away from all desires (which are prohibited by the Scriptures and which lead to further bondage) and get liberated from the dualities like pleasure-pain etc., Only that person who is completely undeluded, will attain that imperishable state (attain the Supreme Self, Bhagavaan Sri-Krishna in Sri-VaikunTam).

न तद्भासयते सूर्यो न शशाङ्को न पावकः - यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥१५-६॥  
na thath bhaasayathe Suuryo – na SaSaanko na Paavaka:  
yath-gathvaa na nivarthanthe – thath-Dhaama paramam mama. 15-6



(Sun, Moon, Fire etc., get their power from Bhagavaan Sri-Krishna only)

”That Supreme state (reaching Parama-Padham - Sri-VaikunTam), attaining which an individual Soul will NEVER return (to this mortal world of repeated cycles of Births-&-Deaths), is Mine (Bhagavaan Sri-Krishna’s). The Sun does not illuminate (that Sri-VaikunTam), nor Moon nor Agni (Jnaana alone illuminates the Sun, Moon and Agni).

ममैवांशो जीवलोके जीव भूतः सनातनः - मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥१५-७॥  
Mamaiva-amSo jiiva loka – jiiva bhuutha: sanaathana:  
mana: shashtaani-indhriyaaNi – PrakRuthisThaani karshathi. 15-7

“One eternal part of Myself (of Bhagavaan Sri-Krishna) became the bound Souls in this mortal world of Births-&-Deaths. This Soul attracts the five senses and the mind, which is the sixth and abides in the PrakRuthi.

(All these BaDhdha-Jiiva-s - Souls bound by the Karma-Phalam, have to go through the repeated cycles of Births-&-Deaths and they are all completely enveloped by ignorance, in the form of beingless and also endless Karma, as was told in Bhagavad-Gita 3-38 and 3-39 that “ धूमेनाव्रियते वहिर्यथादर्शो ..... ” and “ आवृतं ज्ञानमेतेन .....काम रूपेण कौन्तेय ... “. The Self is the lord of the senses and the mind, in all different body forms as humans and gods and the result is that a bound-Soul attached to PrakRuthi has to go through the Karma-Phalam, until that time the Soul attains Sri-VaikunTam).

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः - गृहीत्वैतानि संयाति वायुर्गन्धा निवाशयात् ॥१५-८॥

Sariiram yath-avaapnothi – yath-cha-apy-uthkraamathi-iiSvara:  
gRuhithvaithaani samyaathi – vaayu:-ganDhaa nivaasayaath. 15-8

“Whatever body the Soul (who is the Lord of the body) acquires and whatever body the Soul departs from, the Soul will be taking these senses (Subtle body made up of the 11 senses - 5 senses of Knowledge - Jnaana, 5 senses of Karma - action and the Mind) along with it, just as the wind is carrying the scents (fragrances) from their places.



(subtle-body & Soul leave Gross-body, suffer in hell & enjoy in heaven)

(At the time of death, the gross body – sThuula-Sariira, falls down dead and is either buried or cremated. The instant death happens, the Subtle body – Suukshma-Sariira, made up of the 11 senses – 5 Jnaana-Indhriyas – Skin, Eyes, Ears, Tongue and Nose; and 5 Karma-Indhriyas – Mouth, Hands, Legs, Excretory and Genitals; and the Mind - along with the Soul will leave this sThuula-Sariira and goes to hell to experience all the punishments with the help of a newly acquired body - Yaathanaa-Sariira - a body fit to



experience all the punishments. The Subtle body along with the Soul will also go to Heaven to experience all the pleasures with the help of another newly acquired body - Bhoga-Sariira - a body fit to enjoy all the Heavenly pleasures. Thereafter, the Subtle-body along with the Soul accepts another new gross-body – sThuula-Sariira, that is appropriate to go through the accumulated Sanchitha-Karma-phalam. For that fortunate Soul that is destined to attain Salvation, both sThuula-Sariira and suukhna-Sariira - gross-body and subtle-body, fall down here itself in Prakruthi. The Soul alone will go beyond PrakRuthi and gets a DIVINE body after taking a holy bath in the river Virajaa, and enters Sri-VaikunTam, to enjoy the eternal Bliss – Brahma-anubhavam, by doing Eternal service to our Divine-Parents – Sri-Mahaa-Lakshmi and the Supreme Lord Sriman-Narayana. All Liberated Souls - Muktha-s who reached Sri-VaikunTam will never return to this material world that is temporary and full of misery).

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च - अधिष्ठाय मनश्चायं विषयानुपसेवते ॥१५-९॥

Srothram chakshu: sparSanam cha – rasanam ghraaNam-eva cha  
aDhishTaaya mana:-cha-ayam – vishayaan-upasevathe. 15-9

“The Soul presides over the five Senses of Jnaana – Ears (to hear), Eyes (to see), Skin (to feel the touch), Tongue (to taste) and the Nose (to smell), and also the sixth one, the Mind. With these Senses, the Soul enjoys (experiences) the sense-objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् -  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१५-१०॥

uthkraamantham sThitham-vaa-api – bhunjaanam vaa guNa-anvitham  
vimuuDaa na-anupaSyanthi – paSyanthi jnaana chakshusha: 15-10

“The deluded person can NOT perceive the Self, when It is conjoined with the GuNa-s, either when departing from the body, or while staying in the body or while experiencing the Karma-Phalam. Only those who are blessed with the Jnaana-Nethra (the Eye-of-Knowledge) can see the Soul (and the Super-Soul Bhagavaan Sri-Krishna).

(The deluded are those who are under the misconception that the body is the Self. The wise are those who are endowed with the Eye-of-Knowledge, who can differentiate between the body and the Soul and the Supreme Lord Sriman-Narayana. The Supreme Lord – Bhagavaan Sri-Krishna is within every Soul, as Anthryaami, in every being – be they a god, or a human or an animal or a tree - pipiilika-aadhi-Brahma-paryantham – from an

insignificant worm, all the way upto the Creator – the four-faced Brahma, as given in Bhagavad-Gita 18-61).

यतन्तोयोगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् - यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥१५-११॥

yathantho yogina:-chainam – paSyanthi-aathmany-avasThitham

yathantha:-apy-akRutha-aathmaano – nainam paSyanthi-achethasa: 15-11

“Those Yogi-s who are striving hard (accepting SaraNaagathi at My Feet and practicing Karma-Yoga as appropriate to their respective Varna-AaSrama Dharma-s) will realize the Self (and the Super-Self) and will be well established in themselves. But some others, even though striving hard, will not realize the Soul (and the Super-Soul), as they are with impure (uncultivated) minds and are not equipped with pure intelligence.

(All of us should be aware of the fact that this Self, bound to the physical body, meant to go through the Karma-Phalam, is but a small speck of Bhagavaan Sri-Krishna, as mentioned in Bhagavad-Gita 15-7. The process of SaraNaagathi guarantees the realization of the Supreme Lord Sriman-Narayana, at the end of this life itself, to anyone and everyone, irrespective of our family of birth, or gender or our past sins).

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् -

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१५-१२॥

yath-Aadhithya-gatham thejo – jagath bhaaasayathe-akhilam

yath-Chandhramasi yath-cha-Agnau – thath-thejo viDhdhi maamakam.15-12

“That great effulgence in the Sun, who is illuminating the whole Universe, that (moon-light) existing in the Moon and that power (ability to burn and give out heat) existing in Agni - fire, understand that all that brilliance is Mine (from Bhagavaan Sri-Krishna).

(The power of Sun, Moon, Agni etc., is bestowed on them by Bhagavaan Sri-Krishna, as all those gods worshipped the Supreme Lord Sriman-Narayana and got the power as a boon by doing Thapasya, like all other gods who are endowed with some power).

गामाविश्य च भूतानि धारयाम्यहमोजसा -

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१५-१३॥

gaamaaviSya cha bhuuthaani – Dhaarayamy-aham-ojasaa

pushnaami cha-OshaDhii: sarvaa: - Somo bhuuthvaa rasa-aathmaka: 15-13

“I (Bhagavaan Sri-Krishna) enter the Earth and uphold all beings (chara-and-achara - moving and non-moving beings – humans, animals, plants and trees) by My Divine Power. In the form of Moon, I am the one who will

nourish all herbs and plants making them juicy (with their respective nourishing qualities, in the form of food).



अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः – प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१५-१४॥  
Aham VaiSvaanaro bhuuthvaa – praaNinaam dheham-aaSritha:  
praNa-apaana samaayuktha: - pachaamy-annam chathur-viDham. 15-14



“I am (Bhagavaan Sri-Krishna) becoming the Digestive-Fire (JaTara-Agni in the stomach) and function within the stomach of all beings. In association with the inhaling and exhaling breaths (PraaNa and Apaana), I digest the four kinds of food.

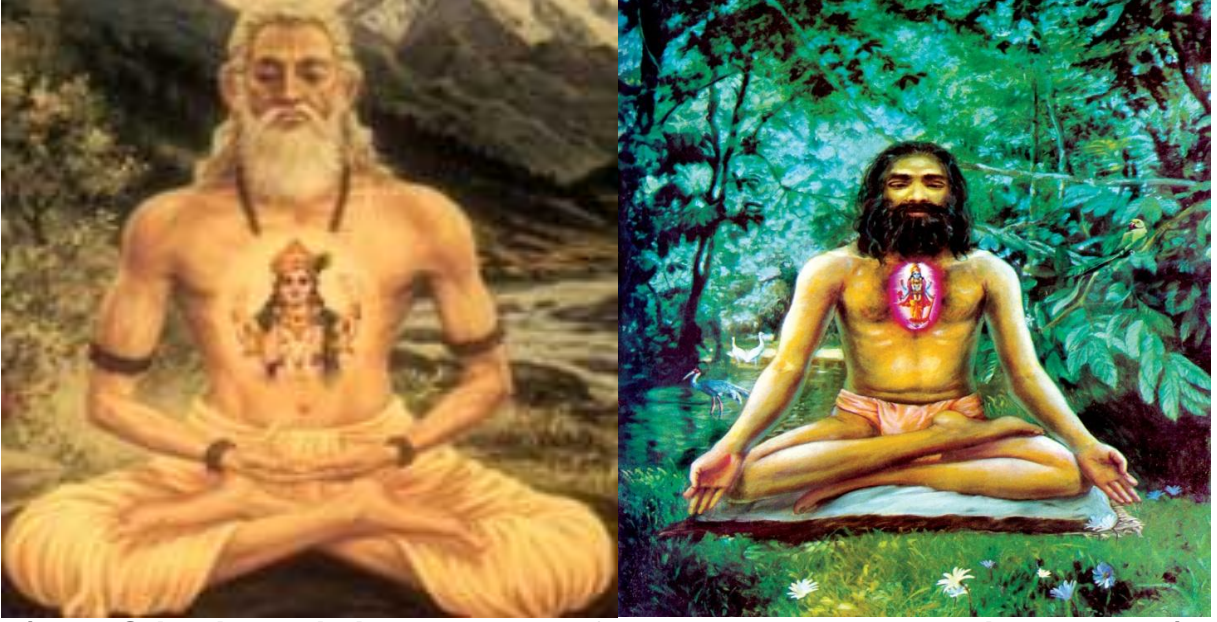
(The 4 kinds of food people eat are bhakshya, bhojya, lehya, choshya – those which are chewed, sucked, licked and drunk. Chandhogya-Upanishat-5-11-2, talks about the VaiSvaanara-Vidhya - 1 of the 32 Brahma-Vidhya-s of Bhakthi-Yoga, where the Supreme-Lord Sriman-Narayana is realized as VaiSvaanara: “ तेह सम्पादयाञ्चकुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥ ” )

सर्वस्य चाहं हृदि सन्निविष्टो - मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।  
वेदैश्च सर्वैरहमेव वेद्यो - वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५॥

sarvasya cha-Aham hRudhi sannivishto –  
maththa: smRuthi: jnaanam-apohanam cha  
vedhai:-cha sarvai:-Aham-eva vedhyo –

**vedhaanthakRuth vedhavith-eva cha-Aham.15-15**

“I am (Bhagavaan Sri-Krishna) seated in the hearts of all beings (gods, humans, animals and plants / trees etc..). Memory, Knowledge and their absence also, originate from Me only. In fact, I am (Bhagavaan Sri-Krishna) the only one to be realized from the study of all the Vedha-s. I am the only one who bestows the results of all the Vedhic activities and I am the only one who knows all the Vedha-s, and also the Upanishath-s – Vedhaantha, as also their (Vedha-s and Upanishath-s) inner meaning.



(Lord Sri-Krishna is in the hearts of all – gods, humans, animals, trees)

(The Supreme Lord Sri-Krishna is Bhagavaan, with all the six GuNa-s in Pari-puurNathvam, who fulfills all the desires of all beings in response to all their prayers either addressed to Him directly or addressed to other gods, is already mentioned in Bhagavad-Gita 7-21 and 7-22. Bhagavaan Sri-Krishna is the enjoyer of all sacrifices is said in Bhagavad-Gita 9-24. Chaandhogya-Upanishat-8-1-1 declares that He is the Supreme Lord in the city of Brahma, as stated in Dhara-Vidhya - one of the 32 Brahma-Vidhya-s as: अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं

वेश्महरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यंतद्वाव विजिज्ञासितव्यमिति ॥

Taiththiriiya-AaraNyaka-3-11 states that the Supreme Lord Sriman-Narayana is the ruler of all beings, entering from within and the Super-Self in all beings – “ antha: pravishta: Saasthaajanaanaam sarvaathmaa “ ; BRuhadhaaraNyaka-Upanishath says in a similar way in 3-7-3 and 3-7-22 that the Supreme Lord Sriman-Narayana, who is dwelling in the Earth, ... who is dwelling in the Self, who controls the Earth, .. who controls the Self



... “यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरोयं पृथिवी न वेदयस्य पृथिवी शरीरंयः पृथिवीमन्तरो यमयत् ... “and “ .... यमयत् एष त आत्माऽन्तर्याम्यमृतः ॥”).

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च - क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dhvaavimau Purushau loke – Kshara:-cha-Akshara eva cha

Kshara: sarvaaNi bhuuthaani – kutasTha:-Akshara uchyathe. 15-16

“There are two kinds of persons – Purusha-s, as revealed in the scriptures – the perishable - Kshara and the imperishable - Akshara. The perishable one - Kshara are all the beings (all the bodies made up of achethana matter, occupied by the four-faced Brahma to a blade of grass, called Jiva-s – individual selves that are bound by their individual karma – baDhdha-Jiivaathma-s) and the imperishable one – Akshara, are the unchanging – KuutasTha (the Liberated Souls that reached Sri-VaikunTam– muktha-Jiivaathmas, with no association with achethana matter - PrakRuthi).

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः - यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१५-१७॥

Uththama: Purushasthu-anya: - Paramaathma-ithy-udhaahRutha:

yo loka thrayam-aaviSyaa – bibharthy-avyaya iiSwara: 15-17

“That Supreme Person (Bhagavaan Sri-Krishna) – Purusha, is other than these two – Kshara & Akshara. He is called the Supreme-Self - Parama-aathma, in all the Vedha-s. That Supreme-Self is Immutable – never-perishing (Avyaya) and He is the Supreme-Lord (iiSwara) and He enters the three-fold world and supports it.

(The three-fold worlds are: first world is that of the Insentient Matter – achethana PrakRuthi, second world is that of the Sentient Souls conjoined with matter as bound souls – baDhdha-Jiivaathma-s – Chethana-s, and the third world is that of Liberated Souls – muktha-Jiivaathma-s. That Supreme-Soul is different from Achethana, BaDhdha-s and Muktha-s - insentient matter, Bound-Souls and Liberated-Souls, and He is the Supreme Lord of all these three worlds of beings, Bhagavaan Sri-Krishna).

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः - अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः ॥१५-१८॥

yasmaath-Ksharam-athiitha:-Aham – Aksharaath-api cha-uththama:

atha:-Asmi loke Vedhe cha – praThitha: Purushoththama: 15-18

“Because, I (Bhagavaan Sri-Krishna) transcend the persishable person - Kshara, and I am also superior to the imperishable person - Akshara, I am (Bhagavaan Sri-Krishna) therefore designated as the SUPREME-PERSON – Purushoththama, by the Vedha-s.

(Chaandhogya-Upanishath-8-12-3: He is Purushoththama, the Supreme-Person, who appears in His own nature, :“ एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिः उपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तम पुरुषः ..... ”, is Uththama-Purusha).

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् - स सर्वविद्भजति मां सर्वभावेन भारत ॥१५-१९॥  
yo Maam-evam-asammuuDo – janaathi Purushoththamam  
sa sarvavith-bhajathi maam – sarva bhaavena Bhaaritha. 15-19

“O Bhaaritha! (Arjuna, born in the Bharatha-VamSa) Anyone who knows Me as the Supreme-Purusha (The Supreme Lord Sriman-Narayana who incarnated as a Pari-PuurNa-Avathaara in Dhvaapara-Yuga as Bhagavaan Sri-Krishna), without any delusion, knows all that is to be known, and worships Me in every way (to attain that punaraavRuththi-rahitha Parama-Padham – Sri-VaikunTam).

(To realise that the Supreme Person is Bhagavaan Sri-Krishna, is the highest learning. He is the Supreme Purusha compared to the perishable or imperishable Purusha-s, Kshara and Akshara - the body and the Soul. He is Supreme compared to the BaDhdha-s, Muktha-s and Nithya-s – Bound-Souls, Liberated-Souls and Eternally-Liberated-Souls. The Worship of the Supreme Purusha Sriman-Narayana is the highest form of worship –“ aaraaDhanaam cha sarveshaam Vishno:-aaraDhanam param “).

इतिगुह्यतमं शास्त्रमिदमुक्तं मयानघ - एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥१५-२०॥  
lthi guhya-thamam Saasthram – idham-uktham mayaa-anagha  
ethath buDhdhvaa buDhdhimaan syaath -  
kRutha-kRuthya:-cha Bhaaritha.15-20

“O Bhaaritha! (Arjuna, born in the Bharatha-VamSa) This most mysterious philosophy (this holy scripture – Bhagavad-Gita) is thus imparted by Me (Bhagavaan Sri-Krishna), to you, Arjuna, O sinless one! A person will become truly knowledgeable and would have fulfilled all his duties by completely understanding this philosophy (that the Supreme Lord - Purushoththama is Bhagavaan Sri-Krishna).



(kRutha-kRuthya – accomplished whatever is to be accomplished, will become sThitha-Prajna while still alive, and will get Sri VaikunTa-praapthi after leaving this body, after all the left-over PraarabDha-Karma is exhausted, will do eternal kaimkaryam to our Divine Parents – Sri Maha-Lakshmi and Lord Sriman-Narayana in Sri VaikunTam).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे पुरुषोत्तम  
योगो नाम पञ्चदशोऽध्यायः ॥ १५॥

ithi Srimath Bhagavath-Giithasu Upanishathsu Brahma vidhyaayaam Yoga-Saasthre Sri Krishna-Arjuna samvaadhe Purushoththama-Yogo naama panchadhasa:-aDhyaaya: 15

Thus ends the Fifteenth Chapter named Purushoththama Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥

अथ षोडशोऽध्यायः । - दैवासुर-सम्पद्विभाग-योगः

**Sri Krishna Para BrahmaNe Nama: - SrimathBhagavath-Githa  
Chapter – 16 = dhaiva-asura-sampath-vibhaaga-Yoga:**

श्री भगवानुवाच । अभयं सत्त्व संशुद्धिर्ज्ञान योग व्यवस्थितिः ।

दानं दमश्च यज्ञश्च - स्वाध्यायस्तप आर्जवम् ॥१६-१॥

**Sri Bhagavaan uvaacha =**

**abhayam saththva samSuDhdhi: - jnaana yoga vyavasThithi:**

**dhaanam dhamaScha yajnaScha - svaaDhyaaya:-thapa aarjavam. 16-1**

Bhagavaan Sri-Krishna said: “Absolutely no fear, purity of mind (without Raajasic and Thaamasic GuNa-s), well established in Jnaana (that the Self is different from the Paancha-Bhauthika-Sariira), charity (to the deserving), self-control, Yajna-s (worship the Supreme Lord Sriman-Narayana with Pancha-Yajna-s, without any expectations), study of the Vedha-s, austerity and thri-karaNa-SuDhdhi - straightforwardness in thoughts, talk and actions (are some of the qualities of people with Divine nature).

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् - दयाभूतेष्वलोलुप्त्वं मार्दवंहीरचापलम् ॥१६-२॥

**ahimsaa sathyam-akroDha: - thyaaga: Saanthi:-apaiSunam**

**dhayaa bhuutheshu-alolupthvam – maardhavam hrii:-achaapalam. || 16-2**

“Non-violence, speak the truth, absolutely free from anger, renunciation (of all desires), tranquility, non-slander (no vilification of others), compassion to all beings, being detached from sense-objects, gentleness, sense of shame to indulge in forbidden acts and no temptations for sense-objects (are some qualities of those with Divine nature).

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता - भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥१६-३॥

**theja: kshamaa DhRuthi: Saucham – adthroho na-athi-maanithaa**

**bhavanthi sampadham dhaiviim – abhijaathasya Bhaaratha. 16-3**

“O Bhaaratha! (Arjuna, born in the Bharatha-VamSa) Splendour, forgiveness, determination (to follow the Dharma even in extremely adverse conditions), purity (of thought, speech and actions), free-from-hatred, no Over-Self-pride, these qualities belong to the persons born with a Divine nature (Dhaivii-Sampaththi).



(These qualities mentioned above are there only in Parama-Aikaanthika-Bhaagavatha-Uththamas – greatest of the great devotees - like the Gopikaas, Prahlada, Naarada, Ambariisha, Suka, Dhruva, Hanuman etc..., as all of them followed the ordained Dharma even during the most testing times, sometimes even unimaginable torture).

दम्भो दर्पोऽभिमानश्च क्रोधःपारुष्यमेवच - अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥१६-४॥

dhambho dharpa:-abhimaana:-cha – kroDha: paarushyam-eva cha  
ajnaanam cha-abhijaathasya - PaarTha sampadham-aasuriim. 16-4

“O PaarTha! (PRuTha’s son, Arjuna) Showmanship, arrogance, self-conceit (over-estimation of one’s own status), anger, harshness (in speech and actions towards Bhaagavatha-s) and ignorance (lack of discrimination between Dharma and ADharma - what is to be done and what is not to be done) – these qualities belong to the persons born with a demoniac nature – raakshasa-pravRuththi.

(These demoniac qualities are familiar to all of us in such people as HiraNya-kaSipu, Vaali, Raavana, Kamsa, JaraasanDha, SiSupaala, DhuryoDhana, Sakuni etc...).

दैवी सम्पद्विमोक्षाय निबन्धायासुरीमता - माशुचः सम्पदंदैवीमभिजातोऽसि पाण्डव ॥१६-५॥

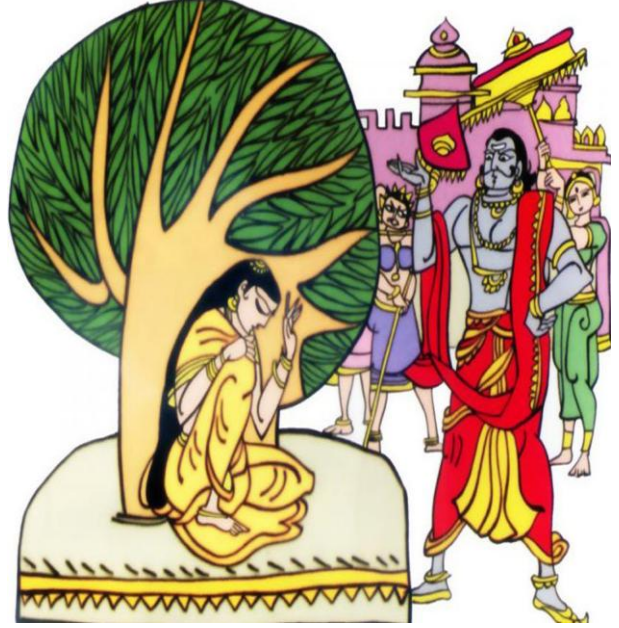
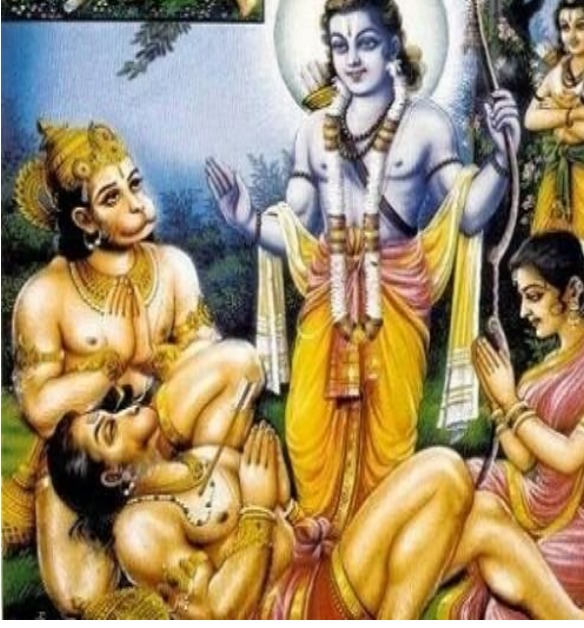
dhaivii sampath-vimokshaaya – nibanDhaaya-aasurii mathaa  
maa Sucha: sampadham dhaiviim – abhijaatha:-asi Paandava. 16-5

“The Divine disposition (nature that helps us to obey the Divine commands of Bhagavaan Sri-Krishna) seen in people is sure to lead us to attain Liberation (from the repeated cycles of Births-&-Deaths), whereas the demoniac nature (that makes us transgress the Dharma – the commands of Bhagavaan Sri-Krishna) will force us to worldly bondage (karma-banDhana-s that force us to have repeated Births-&-Deaths). O Paandava! (Arjuna, King Paandu’s son) Grieve not, you are born with Divine nature.

द्वौ भूत सगौ लोकेऽस्मिन्दैव आसुर एवच - दैवो विस्तरशः प्रोक्त आसुरं पार्थ मेशृणु ॥१६-६॥

dhvau bhuutha sargau loke-asmin – dhaiva aasura eva cha  
dhaivo vistharaSa: proktha – aasuram Paarththa me SRuNu. 16-6

“There are always two types of beings born in this material world – the ones with Divine nature and the ones with demoniac nature. The Divine qualities are described at length and O PaarTha! (Arjuna, PRuTha’s son) Listen about the demoniac qualities.



(It is all due to our Millions of previous births' karma-phalam that we are born either with Divine or demoniac qualities. Following Dharma - the commands of the Supreme Lord Sriman-Narayana, as given in the Vedhic Scriptures, results in our birth with Divine qualities. Transgressing Dharma, ordained by the Supreme Lord Sriman-Narayana, as given in the Vedhic Scriptures, results in a deplorable and shameful birth with demoniac qualities, as seen in the case of Vaali, Raavana, SiSupaala, etc., ).

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः - न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥१६-७॥

pravRuththim cha nivRuththim cha – janaa na vidhu:-aasuraa:

na Saucham naapi cha-aachaaro – na sathyam theshu vidhyathe. 16-7

“People with demoniac nature do not know either Karma (desire-driven actions that lead to endless cycles of rebirths) or renunciation (nishkaama-karma - actions that lead to Liberation from the endless cycles of Births-&-Deaths). Such people do not even understand how to observe cleanliness (physical and spiritual), nor right conduct (not performing ordained duties, mandated by scriptures) nor will they adhere to Sathyam.

(in this context, the proclamation from Daksha-Smrithi-2-19, is very significant – sanDhyaa-hiino aSuchi: nithyam-anarha: sarva karmasu - one who is qualified, but does not offer the twilight prayers, is always unholy and unfit for any religious rites).

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् – अपरस्पर सम्भूतं किमन्यत्काम हैतुकम् ॥१६-८॥

asathyam-aprathishTam the – jagath-aahu: aniiSvaram

aparaspara sambhuutham – kim-anyath kaama haithukam. 16-8

**“Such demoniac people always proclaim that the universe is without any Truth, without any scriptural foundation and without any Supreme-Authority - Iiswara. They propogate that this world is from male-female-union and has only lust for its cause.**

(Demoniac people do not understand that the Supreme Lord Sriman-Narayana is the Truth and that He is the Foundation for all the Universes. Also, they do not realize the Vishnu-Puraana saying – theneyam NaagavaryeNa, SirasaaviDhruthaa Mahii .... - that this earth is supported on the Thousand-Hoods of that great Anantha, and supports all the worlds, with all the beings – men, gods etc..., Also, Bhagavadh-Gita clearly says in 10-8 that Lord Sri-Krishna is the origin of all the Universes and everything comes from Him only. Many Scriptures like Chaandhogya-Upanishat-3-14-1 says that: “ सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।... ”. Also Taiththiriiya-Upanishat declares in 2-1-1: “... सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । ... “).

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः – प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥१६-९॥  
ethaam dhRushtim-avashtabhya – nashta-aathmaana:-alpa buDhdhaya:  
prabhavanthy-ugrakarmaaNa: - kshayaaya jagatha:-ahithaa: 16-9  
“These demoniac people, holding all atheistic views, have no knowledge that the Soul is different from the body. Such people have a very feeble intellect and resort to cruel deeds, only for the destruction of all Universes (for their unjustified pleasure).



(atrocities are committed on the innocent public by some selfish people)



काममाश्रित्यदुष्पूरं दम्भमानमदान्विताः - मोहाद्गृहीत्वासद्वाहान्प्रवर्तन्तेऽशुचिव्रताः ॥१६-१०॥

kaamam-aaSrithya dhushpuuram – dhambha maana madha-anvithaa:  
mohaath-gruhiithvaa-asath-graahaan – pravarthanthe-aSuchi vrathaa:16-10

“These demoniac people only turn to insatiable desires, and being deluded, will acquire resources through unjustified means, and follow some rituals not prescribed in scriptures. They indulge in all such practices that reveal their pretensions – complete hypocrisy, pride and arrogance.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः - कामोपभोग परमा एतावदिति निश्चिताः ॥१६-११॥

chintham-aparimeyaam cha – pralaya-anthaam-upaaSrithaa:  
kaama-upabhoga paramaa – ethaavath-ithi niSchithaa: 16-11

“Such demoniac people are overpowered by unlimited plans, that do not get dissipated till the final deluge - PraLayam (till the end of the life-time of a Brahma, which is 311.04 Trillion years on our Earth). Their highest goal is only satisfying their desires and they are convinced that this sense-gratification alone is to be achieved in this life-time.

(The Life-time of one Brahma can be calculated easily: 8,640,000,000 years on the planet Earth is just 1 day of 24 hours for Brahma, according to Bhagavad-Gita 8-17. 360 such days is 1 year of Brahma and Each Brahma will live for 100 such years. So the Life-Time of one Brahma is (8,640, 000, 000 x 360 x 100) = 311,040,000,000,000 = 311.04 Trillion years. Such Demoniac people will take birth after birth, only to indulge in sense-gratification, for that many Trillions of years. But, they will not do anything to get out of this endless cycles of Births-&-Deaths and to attain Salvation).

आशापाश शतैर्बद्धाः कामक्रोधपरायणाः - ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१६-१२॥

aaSaa paaSa Sathai:-baDhdhaa: - kaama kroDha paraayaNaa:  
iihanthe kaama bhogaarTham – anyaayena-arTha sanchayaan. 16-12

“Such demoniac people are bound by shackles in the form of millions of desires (like prisoners who are chained). They are completely possessed by desires and anger and sense-gratification is their primary goal. They struggle hard to earn wealth, even by unfair means, only for sense-gratification (to fulfill their scripturally prohibited desires, living their lives, worse than those of animals – eating, sleeping, mating & defending).





(we suffer in hell for the sins we committ - Kumbhii-paaka-narakam etc...)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् - इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १६-१३ ॥

idham-adhya mayaa labDham - imam praapsye manoraTham  
idham-asthi-idham-api me – bhavishyathi puna:-Dhanam. 16-13

“Such demoniac people always think - this much I gained today, and I will fulfill these desires. This wealth is all mine and all the remaining wealth will also be mine in future.

(Such demoniac people cannot realize that death can put a stop to all their thinking, planning, acting etc..., and that they will have to go through unimaginable hells - like Thaamisra, AnDha-Thaamisra, Raurava, Asipathra, Saalmali, Thaapana, Kumbhii-Paaka etc..., as punishment for doing all those prohibited and sinful acts in this life).

असौमयाहतः शत्रुर्हनिष्ये चापरानपि - ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१६-१४ ॥

asau mayaa hatha: Sathru: - hanishye cha-aparaan-api  
iiSvara:-aham-aham bhogi – siDhdha:-aham balavaan sukhii. 16-14

“Such demoniac people always think that - this enemy is killed by me today, and I will kill other enemies also. I am the Lord of everyone, I am the one to enjoy, I am the one who is ever-successful and I am the one with all the power and all happiness is mine.”

(Such demoniac people cannot even think that the very word “ I “ is their own worst enemy, making them prisoners to their prohibited actions and thereby they are forced to go through repeated cycles of Births-&-Deaths, after unimaginable suffering in hell).

आढ्योऽभि जनवानस्मि कोऽन्योऽस्ति सदृशोमया -  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१६-१५॥

aaDya:-abhi janavaan-asmi – ka:-anya:-asthi sadhRuSo mayaa  
yakshye dhaasyaami modhishya – ithy-ajnaana vimohithaa: 16-15

“I am the wealthiest person and the high-born. Is there anyone who can equal me? I will do all the sacrifices (even if some of them are prohibited by Scriptures) and I will give to charity. I will give alms to the poor and let me enjoy”, thus will be the thinking of these demons, who are completely deluded by their own ignorance - ajnaanam.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः - प्रसक्ताः कामभोगेषु पतन्तिनरकेऽशुचौ ॥१६-१६॥

aneka chiththa vibhraanthaa - moha jaala samaavRuthaa:  
prasakthaa: kaama bhogeshu – pathanthi narake-asuchau. 16-16

“Such demoniac people are distracted (bewildered) by so many thoughts and are completely ensnared (caught) in the net of weird delusion. They are completely absorbed (addicted to) in sense-gratification and they will all fall into the worst Hell (filthy Naraka to go through severe punishments for their sins and have more rebirths).

आत्मसम्भाविताःस्तब्धा धनमानमदान्विताः-यजन्तेनामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१६-१७॥

Aathma sambhaavithaa: sthabDhaa: - Dhana maana madha-anvithaa:  
yajanthe naama yajnaisthe – dhambhena-aviDhi-puurvakam. 16-17

“All such demoniac people, who do self-glorification and self-conceit, are completely intoxicated with wealth, self-esteem and arrogance. They also perform some religious rites, for name-sake only, to earn some name and fame (in their friends’ circle), which are certainly not according to the injunctions of the Scriptures.



(kill the animals here and our throats are cut in Yama-Loka as punishment)

(the demoniac people either glorify themselves or pay their henchmen to glorify them. Wealth is usually accompanied by arrogance even for normal people and why to speak of the demoniac people. The so-called religious rites they perform are only for getting some name and fame and these demoniac people will not hesitate to perform a few scripturally forbidden acts. Our Scriptures say that we all have to suffer in Hell, as punishment for some of our sinful actions, and will also have to go through rebirths).

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः – मामात्म पर देहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१६-१८॥

ahamkaaram balam dharpaam – kaamam kroDham cha samSrithaa:

Maam-aathma para dheheshu – pradhvishantha:-abhy-asuuyakaa: 16-18

“Such demoniac people are only counting on their ego, muscle-power, arrogance, desires and anger (due to their unfulfilled desires). These cruel people hate Me also (Bhagavaan Sri-Krishna) who is there as Antharaathma in their own bodies, and also in the bodies of all other beings. (some such people are close to atheism also).

(Bhagavad-Gita 18-61 clearly mentions that the Supreme Lord Sri-Krishna is in the hearts of Everyone, as Paramaathma, and He is making everyone spin round-and-round, like toys mounted on a wheel of His Maaya.

BRuhadhaaaraNyaka-Upanishath-3-7-22 also mentions the same: “यो विज्ञाने तिष्ठन्विज्ञानादन्तरोयं विज्ञानं वेदयस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य एष त आत्माऽन्तर्याम्यमृतः ॥” .

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् - क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१६-१९॥

thaan-Aham dhvishatha: kruuraan – samsareshu nara-aDhamaan

kshipaamy-ajasram aSubhaan – aasuriishu-eva yonishu. 16-19

“Such demoniac people hate Me (Bhagavaan Sri-Krishna) and they are very cruel, and are the lowest among mankind. They are thrown into this Samsaara by Me (to undergo repeated cycles of Births-&-Deaths), into the wombs of demons again and again.

आसुरीयोनिमापन्ना मूढाजन्मनिजन्मनि - मामप्राप्यैव कौन्तेय ततोयान्त्यधमांगतिम् ॥१६-२०॥

aasurim yonim-aapannaa – muuDaa janmani janmani

maam-apraapyaiva Kauntheya – thatho yaanthi-aDhamaam gathim. 16-20

“O Kauntheya! (Kunthi’s son, Arjuna) Such deluded people of demoniac nature, are falling into the demoniac wombs, birth after birth. Unable to attain Me (unable to attain Salvation, by reaching Sri-VaikunTam), they will be sinking further and further to the lowest levels (as animals, snakes, birds, plants, trees etc..., in their future births).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः - कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥१६-२१॥  
thriviDham narakasya-idham – dhvaaram naaSanam-aathmana:  
kaama: kroDha:-thaThaa lobha: - thasmaath-ethath-thrayam thyajeth. 16-21



(Shut the 3 gateways – Desire, Anger and Greed and avoid going to Hell)

“Desires (that are forbidden by the Scriptures), Anger (due to those prohibited desires not being fulfilled) and Greed (not giving to any deserving people for charitable work and thinking that this hoarded wealth will fulfill their desires in the future), are the three gateways to Naraka (demoniac nature itself is a Hell), that will destroy the Self. Therefore, one should totally renounce those three (desires, anger and greed).

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः - आचरत्यात्मनः श्रेयस्ततोयातिपरांगतिम् ॥१६-२२॥  
ethai:-vimuktha: Kauntheya – thamo dhvaarai:-thribhi:-nara:  
aacharathy-aathmana: Sreya: - thatho yaathi paraam gathim. 16-22

“O Kauntheya! (Kunthi’s son, Arjuna) People who are released from these three gateways (desires, anger and greed) of ignorance (darkness, due to Thamo-Guna, leading to contrary knowledge, math-vipariitha-jnaana-hethubhi:) will work for the betterment of the Self and they will reach the Supreme State (attain Sri-VaikunTam).

(One-in-a-Thousand will think of attaining Salvation and one-in-a-Thousand who are thinking of Salvation, will actually attain Sri-VaikunTam. So, only one-in-a-Million will attain Salvation and serve the Supreme Lord Sriman-Narayana by attaining Sri-VaikunTam, after many many births either by practicing Pure Bhakthi-Yoga or at the end of this life itself by adopting



SaraNaagathi as administretred by an Aachaarya. The choice is ours – whether we want to be one-in-a-Million OR one-among-the-Million).

यःशास्त्रविधिमुत्सृज्य वर्ततेकामकारतः - न स सिद्धिमवाप्नोति नसुखं नपरांगतिम् ॥१६-२३॥

ya: Saasthra viDhim-uthsrujya – varthathe kaama kaaratha:

na sa siDhdhim-avaapnothi – na sukham na paraam gathim. 16-23

“Anyone who is transgressing the injunctions – commandments of the Scriptures - Vedha-s (a few portions are given below for reference only), and does all activities under the influence of one’s desires, will not attain perfection in this life, nor happiness nor the Supreme State of Liberation. (such demoniac people cannot attain the Supreme Abode, Sri-VailunTam, to serve Bhagavaan Sri-Krishna nor enjoy the Brahma-anubhavam, but will be born again and again. The only way to get out of these repeated Births-&-Deaths is to practice one of the 32-Brhama-Vidhya-s after proper UpadheSam from an Aachaarya or to undergo and adopt SaraNaagathi as a guaranteed path to Salvation, after this life.

Some Vedha-Saakha-s are: Rig-Vedha has Saakala and Saankhyaayana Saakha-s; Aithareya and KauSiithaki AaraNyaka-s and Aithareya and KauSiithaki BraahmaNa-s. Yajur-Vedha has Thaiththirriya, MaithraayaNiiya, KaNva and MaaDhyandhina Saakha-s; Thaiththirriya, BRuhadhaaraNyaka and MythraayaNiiya AaraNyaka-s and Thaiththirriya, KaNva-SathapaTha and MaDhyandhina-SathapaTha BraahmaNa-s. Saama-Vedha has RaaNaayaNiiya, Jaiminiya and Gauthama Saakha-s and Thaalavakra, PanchavimSa, VamSa, AarSeya, SadhvimSa, Chaandhogya, Manthra, Dhaivatha, Jaiminiya, Samvidhana and Sahithopanishat BraahmaNa-s. ATarva-Vedha has Saunaka and Pippalaadha Saakha-s and GopaTha Braahmana).

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्य व्यवस्थितौ -

ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तुमिहार्हसि ॥१६-२४॥

thasmaath Saasthram pramaaNam the – kaarya-akaarya vyavasThithau jnaathvaa Saasthra viDhaana-uktham - karma karthum-iharhasi. 16-24

“Therefore, let the Scriptures – Vedha-s (if not Bhagavad-Gita), be your Authority, while determining what actions should be done and what actions should not be done. After knowing what is permitted to be done by the injunctions – commandments of the Scriptures, you should perform only such activities, here (in this material world).

(ViDhi means injunctions. Vedhic knowledge alone can reveal the Supreme Lord Sriman-Narayana, as mentioned in Bhagavad-Gita 15-15. Lord

Sriman-Narayana is the one who grants the fruits of all actions prescribed in the Vedha-s, including the Kaamya-Karma-s – desire-motivated actions, as given in Bhagavad-Gita 7-21 and 7-22. The rest of the Scriptures – Dharma-Saasthra-s like the Manu-Smruthi etc., and the Ithihaasa-s like RaamaayaNa and Maha-Bhaaratha, and the Puraana-s like Vishnu-Puraana, Srimath-Bhaagavatham etc... are only supplementing the Vedhic Injunctions. If we find any of the teachings in the present day available Puraana-s contradictory to the teachings in the Vedhic Injunctions, those writings in those Puraana-s are to be considered as interpolations and / or extrapolations to the original Puraana-s, as decided by our learned Puurva-Aachaarya-s).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन

संवादे दैवासुर सम्पद्विभाग योगो नाम षोडशोऽध्यायः ॥ १६ ॥

Ithi Sriimath Bhagavath Giithaasu Upanishathsu Brahma vidhyaayaam  
Yoga Saasthre Sri Krishna-Arjuna samvaadhe dhaiva-asura sampath  
vibhaaga Yogo naama shodaSa:-aDhyaaya: 16

Thus ends the Sixteenth Chapter named dhaiva-asura sampath-vibhaaga Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥  
अथ सप्तदशोऽध्यायः । श्रद्धा-त्रय-विभाग-योगः

## Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Githa Chapter – 17 - SraDhdhaa-thraya-vibhaaga-Yoga:

अर्जुन उवाच । ये शास्त्र विधिमुत्सृज्य - यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण - सत्त्वमाहो रजस्तमः ॥ १७-१ ॥

Arjuna uvaacha =

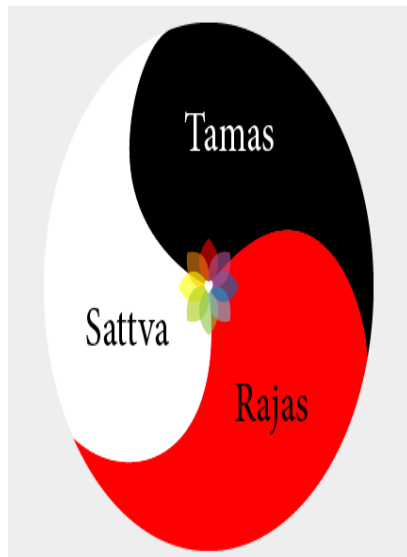
ye Saasthra viDhim-uthsRujya – yajanthé SraDhdhayaa-anvithaa:  
thesham nishTaa thu kaa Krishna – sathvam-aaho raja:-thama: 17-1  
Arjuna asked: “O Krishna! What is the status (position / classification /  
nishTaa) of those, who leave aside (disregard) the Scriptural injunctions  
and yet do worship (perform many yajna-s etc...,) endowed with a lot of  
Faith (SraDhdhaa)? Does it come under the category of Saththvik or  
Rajasik or Thamsik mode?”

श्री भगवानुवाच । त्रिविधा भवति श्रद्धा - देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव - तामसी चेति तां शृणु ॥ १७-२ ॥

Sri Bhagavaan uvaacha =

thriviDhaa bhavathi SraDhdhaa – dhehinaam saa svabhaavajaa  
saathvikii raajasii cha-iva - thaamasii chethi thaam SRuNu. 17-2  
Bhagavaan Sri-Krishna Said: “The faith, that is born of their own nature  
(inherent, due to latent, very subtle impressions – vaasana-s, from Billions  
of past lives) of all beings, is classified into 3 ways and listen about  
Saaththvik, Raajasik and Thaamsik modes.

(the three things – Vaasana-s – very subtle impressions from previous  
lives, Ruchi - taste or preferences for certain items and Faith – SraDhdhaa,  
are the qualities of the Soul, born because of the Soul’s association with  
the three GuNas – Saathvik, Raajasik and Thaamasik, in all those Billions of  
previous lives. These three GuNa-s, can only be understood through their  
effects, as shown above, in various human traits).



	Saathvik	Raajasik	Thaamasik
Drugs, Alcohol and Stimulates	Never uses these	Occasional use	Frequent use
Sensory impression	Calm, pure, balanced	Restless and agitated	disturbed
Need for sleep	Little	Moderate	Great
Sexual urge	Infrequent loving	Moderately lustful	Excessive lustfulness
Control of senses	Good	Erratic	Almost no control
Speech	Calm and peaceful	Agitated and forceful	Dull and monotone
Cleanliness	Meticulous	Disorganised	Unhygienic and messy

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत - श्रद्धामयोऽयं पुरुषो योयच्छ्रद्धः स एव सः ॥१७-३॥

sathva-anuruupaa sarvasya – SraDhdhaa bhavathi Bhaaratha

SraDhdhaamaya:-ayam purusho – yo yath-SraDhdha: sa eva sa: 17-3

“O Bhaaratha! (Arjuna) Everyone’s faith is in accordance with their internal make-up - antha:karaNa – the mind (saththva means the antha:karaNa – the mind). All people are associated with a certain faith. Whatever is that SraDhdha – faith, that is what that person is.

(The mind is conjoined with the GuNa-s, which are like objects. Saaththvic body, senses etc..., means any being with a particular faith corresponding to those GuNa-s. Vaasana-s influence Ruchi which influences SraDhdha).

यजन्ते सात्त्विकादेवान्यक्षरक्षांसि राजसाः – प्रेतान्भूतगणांश्चान्ये यजन्ते तामसाजनाः ॥१७-४॥

yajanthe saathvikaa dhevaan – yaksha rakshaamsi raajasaa:

prethaan bhuutha gaNaamScha-anye – yajanthe thaamasaa janaa: 17-4

“People associated with Saathvik nature worship the gods. Those with Raajasik nature worship Yaksha-s (one kind of demi-gods, like Kubera, the treasurer of gods etc., ) and Raakshasa-s. The others with Thaamasik nature worship the deceased ancestors and hosts of Bhuutha-gaNa-s.

(Worship of gods leads a person with Saathvik nature, to happiness, without any pain, in the world of gods. People with Raajasik nature worship Yaksha-s and Raakshasa-s, aspiring for physical comforts to enjoy life here, which is always mixed with some pain also. People with Thaamasik nature worship Bhuutha-Pretha GaNa-s, with very little happiness, and always very close to pain, here and hereafter).



अशास्त्रविहितं घोरं तप्यन्तेयेतपोजनाः – दम्भाहङ्कारसंयुक्ताः कामराग बलान्विताः ॥१७-५॥

aSaasthra vihitham ghoram - thapyanthe ye thapo janaa:

dhambha-ahamkaara samyukthaa: - kaama raaga bala-anvithaa: 17-5

“Those people who are practicing terrible forms of austerity, not authorized by the scriptures, are only doing so with arrogance and to create a show that they are religious (including self-conceit). In reality, such worship is only prompted by the force of passion for sense-gratification (just to fulfill their desires – like, some kind of special-Poojas-for-made-to-order-Results, that will lead them to Rebirths-&-Deaths).

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः - मांचैवान्तः शरीरस्थं तान्विद्ध्यासुर निश्चयान् ॥१७-६॥

karshayantha: SariirasTham – bhuutha graamam-achethasa:

maam chaiva-antha: SariirasTham – than viDhdhy-aasura nischayaan. 17-6

“These ignorant people, torturing the Pancha-Bhuutha-s (the five elements – Earth, Water, Fire, Air and Ether) in their bodies and also Me (Self which is a part of the Supreme-Self, Bhagavaan Sri-Krishna and who is dwelling within all the Souls), are certainly to be known as demoniac in their faith.



(many animals are sacrificed cruelly in Thaamasik rituals of demoniac faith)

(such demoniac people will often resort to violence in the name of Thaamasik rituals – involving animal and human sacrifices, which are not in accordance with Vedhic Scriptures. Such sacrifices are only done by

demoniac persons, who expect some results for their personal sense-gratification. Ultimately, they all have to end up in Naraka only, the hellish planets, as given in Bhagavad-Gita 16-16)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः - यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥१७-७॥

aahaarasthu-api sarvasya – thriviDho bhavathi priya:

yajna:-thapa:-thaThaa dhaanam – theshaam bhedam-imam SRuNu. 17-7

“Even the food we eat, which all people are very fond of, is of three types. So also, the sacrifices – Yajna-s, Austerities – ThapaSya and the Charity – dhaanam (giving gifts without any expectations for the returns). Listen about the distinctions among them.

(These food items include the four types mentioned in Bhagavad-Gita 15-14 as those that are Chewed, Sucked, Licked and Drunk. Chandhogya-Upanishat-6-5-4 talks about the food we eat - that the mind is influenced by the food we eat:“ अन्नमयः हि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ” and also that only when the food we eat is pure, a person becomes pure in mind, as given in Chandhogya-Upanishat-7-26-2 as:“ ..... आहार शुद्धौ सत्त्व शुद्धौ ध्रुवा स्मृतिः ....” ).

आयुः सत्त्व बलारोग्य सुख प्रीति विवर्धनाः –

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विक प्रियाः ॥१७-८॥

aayu: sathva bala-aarogya – sukha priithi vivarDhanaa:

rasyaa: snigDhaa: sThiraa hRudhyaa – aaharaa: saathvika priyaa: 17-8



“Only those food items that increase the longevity, intellectual alertness, strength, health, happiness and pleasure, and which are sweet and juicy, oily (like cashews, almonds, etc...), substantial and pleasant (pleasing to



the eyes and the mind at the very first look), are liked by those with Saathvik nature (those in the mode of goodness).

कटुम्ललवणात्युष्णतीक्ष्णरूक्ष विदाहिनः - आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥१७-९॥

**katu-amla lavana-athy-ushna – thiikshNa ruuksha vidhaahina:**  
**aahaaraa raajasasya-ishtaa – dhu:kha Soka-aamaya pradhaa: 17-9**



“Those food items that are bitter (some varieties of alcoholic drinks), sour, very salty (some pickles), extremely hot, very pungent (hot-peppers), dry and produce a burning sensation (too many Chillies, and black-pepper), are all very dear to all those people with Raajasik nature (who are in the mode of passion) and such foods only produce pain, sorrow (grief) and diseases.

यातयामं गतरसं पूति पर्युषितं च यत् - उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१७-१०॥

**yaatha yaamam gatha rasam – puuthi paryushitham cha yath**  
**uchhishtam-api cha-ameDhyam – bhojanam thaamasa priyam. 17-10**



“Those food items that are stale (cooked before a yaamam – more than three hours), tasteless, putrid (with a foul smell), stale and with changed taste (due to slow decay over a period of time), left-overs (half-eaten and left-out in the plate by others) and unhygienic (prepared by people in unclean conditions and food items unfit to be offered to Bhagavaan Sri-Krishna), are liked by those with Thaamasik nature.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते - यष्टव्यमेवेति मनःसमाधाय स सात्त्विकः ॥१७-११॥

aphala-aakaankshibhi: yajno – viDhi dhRushto ya iyyathe  
yashtavyam-eva-ithi mana: - samaaDhaaya sa saathvika: 17-11

“Only those sacrifices (Yajnaas / Puuja-s) are considered as Saathvik, when they are performed without desiring any benefits (nishkaama-karma – not seeking any karma-phalam – offering prayers NOT-for-Results as-returns), and performed with a firm conviction that they must be performed and also, as prescribed in the Scriptures (with the appropriate Manthra-s and with permitted materials as given in Scriptures).

(Upavaasam – fasting is a good example. EkaadhaSi fasting is prescribed in many Scriptures and great Devotees like Ambariisha, Rukmaangadha, and many others observed strict EkaadhaSi fasting. BUT, there are many devotees who observe fasting on various other days to please various gods, expecting some favours as returns-for-their-fasting on those days of their choice, not sanctioned by Scriptures. Even that fasting is not observed properly as given in Scriptures but according to individual preferences as to what to eat and what not to eat on all fasting days).

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् - इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१७-१२॥

abhisandhaayathu phalam – dhambha-arTham-api cha-iva yath  
ijyathe Bharatha-Sreshtha – tham yajnam viDhdhi raajasam. 17-12



(do Puuja expecting money & get money as returns-for-doing Puuja)

“O Bharatha-SreshTa! (Arjuna) Those Sacrifices (Yajnaas / Puuja-s) which



are performed expecting some benefits (done only for the karma-phalam, only for results-as-rewards for those prayers) and done for the sake of creating a show (called dhambha-arTham, to create an image of religiosity), are certainly Raajasik in nature.

(some examples of Raajasik prayers are: if I pass my examination, I will donate money to a particular Temple; If I get that particular high-paying-job, I will fast on all Saturdays for one Year; If I a get a job and can also go abroad, I will offer my hair at a particular Temple or I will go round and round a particular Temple 108 times, etc., ).

विधि हीनमसृष्टात्रं मन्त्र हीनमदक्षिणम् – श्रद्धा विरहितं यज्ञं तामसं परिचक्षते ॥१७-१३॥

viDhi hiinam-asRushta-annam – manthra hiinam-adhakshiNam

SraDhdhaa virahitham yajnam – thaamasam parichakshathe. 17-13

Those Sacrifices (Yajnaas / Puuja-s) which are not conforming to Vedhic-authority, and with offerings not sanctioned by the Scriptures, performed without chanting the appropriate Manthra-s and done without proper gifts (proper dhakshiNa to the Priests who performed that Puuja), and done without any faith in those yajna-s / puuja-s, are Thaamasik in nature.

(asRushta-annam – some puujas, where some materials are used which are not permitted or even prohibited by Scriptures – Our Great Puurva-Aachaaryas gave some examples – not doing Anna-dhaanam after Bhagavaan's Kalyaana-Utsavam, specifically Sri Srinivasa-KalyaNam; distributing some food items that are NOT offered to the Supreme Lord Sriman-Narayana after the puuja-s; distributing non-vegetarian items and food items with onions and garlic that cannot be offered to Bhagvaan Sri-Krishna after religious events etc., are considered Thaamasik in nature).

देव द्विज गुरु प्राज्ञ पूजनं शौचमार्जवम् - ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१७-१४॥

dheva dhvija guru praajna – puujanam Saucham-aarjavam

brahmacharyam-ahimsaa cha – Saariiram thapa uchyaathe. 17-14

“Worship of the gods, the twice-born (Priests who are meticulously following the Scriptures and doing SanDhya-vandhanam three times-a-day), the Preceptors (Aachaarya-s and Guru-s ) and the enlightened ones, maintaining purity, straightforwardness (thri-karaNa-SuDhdi – mind, speech and actions, all three should be pure), abstaining from sense-gratification, non-violence are austerities of the Body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् - स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१७-१५॥

anudhvegakaram vaakyam – sathyam priya hitham cha yath  
svaaDhyaaya-abhyasanam cha-iva – vaangmayam thapa uchyaathe. 17-15  
“Speaking without causing any hurt or fear and no emotional disturbance  
in others, always speaking the Truth, pleasant (agreeable), beneficial,  
practicing the recitation of the Vedhic Hymns etc..., is Austerity of Speech.  
(regarding speaking the Truth, the most appropriate teaching is in Manu-  
Smruth: सत्यम ब्रूयात प्रियं ब्रूयात - न ब्रूयात सत्यमप्रियम - प्रियंच नानृतम ब्रूयात -  
एष धर्मः सनातनः ॥ “ sathyam bruuyaath priyam bruuyaath – na bruuyaath  
sathyam-apriyam – priyam cha na-anRutham bruuyaath – esha Dharma:  
sanaathana: “ – Speak the truth, speak only that truth that is agreeable to  
others. Never speak that truth which is unpleasant to others. Never speak  
untruth even if it is pleasing to others - this is Good-Old Dharma).

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः – भाव संशुद्धिरित्येतत्तपो मानसमुच्यते ॥१७-१६॥  
mana: prasaadha: saumyathvam – maunam-aathma vinigraha:  
bhaava samSuDhdhi: ithy-ethath – thapo maanasam-uchyaathe. 17-16  
“Tranquility - placidity, serenity (benevolence, no anger and hatred)  
,silence (controlling what we speak and observing silence at least on some  
important days and at specific times, like Pradhosham etc...), Self-Control  
(keeping the Self focused on Bhagavaan Sri-Krishna), purity of thought (not  
diverting the thoughts onto sinful and lustful subjects leading to sense  
gratification in privacy), is Austerity of the Mind.

श्रद्धया परयातप्तं तपस्तत्त्विविधं नरैः - अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७-१७॥  
SraDhdhayaa parayaa thaptham – thapa: thath-thriviDham narai:  
aphala-aakaankshibhi:-yukthai: - saathvikam parichakshathe. 17-17



(Absolute Faith in God & 100% pure mother's love expects no rewards)  
“Of the threefold Austerity, the Saathvik Austerity is the one practiced with

Absolute faith in Bhagavaan Sri-Krishna, by those who do not crave for any results (no expectation of any returns or rewards in maintaining that faith), and are totally convinced and devoted to the worship of Bhagavaan Sri-Krishna (who is exactly the same as the Supreme Lord Sriman-Narayana – [Krishnasthu Bhagavaan svayam](#)... as given in [Srimadh-Bhaagavath-1-3-28](#)).

सत्कार मान पूजार्थं तपो दम्भेन चैव यत् - क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१७-१८॥  
[sathkaara maana puujaarTham – thapo dhambhena cha-iva yath kriyathe thath-ihā proktham – raajasam chalam-aDhRuvam. 17-18](#)

“That Austerity, practiced for gaining some respect from others, to attain some special social status, for recognition and salutation by others and for self-glorification (to create a show as a pious person), is Raajasik and such Austerity is unsteady and very very temporary (because the rewards themselves are very temporary, like becoming rich, Swarga-loka-nivaasam, etc...,which lasts for less than one day of Brahma).

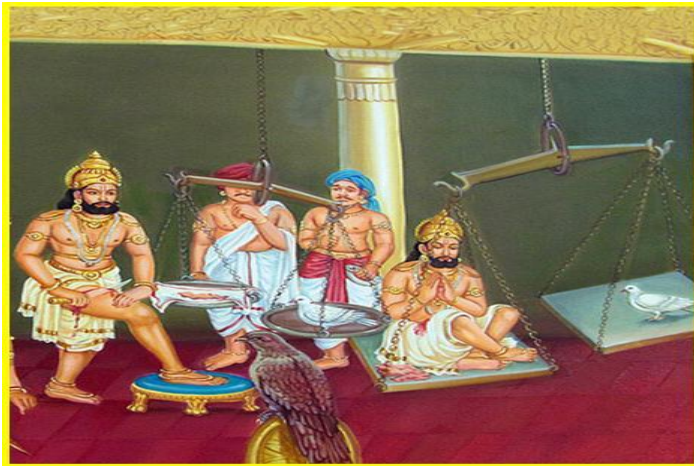
मूढ ग्राहेणात्मनो यत्पीडया क्रियते तपः - परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१७-१९॥  
[muuDa graaheNa-aathmano- yath-piidayaa kriyathe thapa: parasya-uthsaadhana-arTham vaa – thath thaamasam-udhaahRutham.17-19](#)



“Austerities performed with deluded notions (by the superstitious and the ignorant), and employing prohibited methods (self-mortification and self-torture) and to ruin others (Kshudhra-Puuja-s), are of Thaamasik nature.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे - देशे कालेच पात्रेच तद्दानं सात्त्विकं स्मृतम् ॥१७-२०॥  
[dhaathavyam-ithi yath-dhaanam – dhiiyathe-anupakaariNe dheSe kaale cha paathre cha – thath-dhaanam saathvikam smRutham.17-20](#)

“dhaanam should be done (gifts for charity), with the conviction that it is our duty to give, with no expectation of rewards or returns, and to a person who cannot reciprocate (unlike, give something today and in future, expect something from them), at proper place and time and to a deserving person (for use in serving Bhagavaan Sri-Krishna), is Saathvik in nature.



(King Sibi gave his flesh to save a dove & some donate blood to save a life)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः - दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥१७-२१॥

yath-thu prathy-upakaara-arTham – phalam-udhdhiSya vaa puna:  
dhiyathe cha pariklishtam – thath dhaanam raajasam smRutham. 17-21

“dhaanam given on a reciprocity basis for something already received, or expecting a future reciprocity, or giving unwillingly (grudging / giving useless items / on compulsion and forced to give), is of Raajasik nature.

अदेश काले यद्दानमपात्रेभ्यश्च दीयते - असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥१७-२२॥

adheSa kale yath-dhaanam-apaathrebhya:-cha dhiiyathe  
asath-kRutham avajnaatham – thath-thaamasam-udhaahRutham. 17-22

“That charity, given at the wrong place, at a wrong time and to an unworthy recipient (a cruel person, a thief, a cheat etc...), without due respect for the recipient (without washing the feet of the recipient etc...), and with contempt (without any courtesy, followed by a threat or abuse after giving that gift), is certainly Thaamasik in nature.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः - ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥१७-२३॥

OM Thath-Sath-ithi nirdheSo – BrahmaNa: thriviDha: smRutha:  
braahmaNaa:-thena vedhaa:-cha – yajnaa:-cha vihithaa: puraa. 17-23

“The threefold expressions – OM (PraNavam), Thath and Sath (OM THATH SATH), are considered to be denoting Bhagavaan Sri-Krishna, the Para-



**Brahma. BraahmaNa-s, Vedha-s and the Vedhic Sacrifices – Yajna-s, are associated with these three terms – OM, THATH and SATH, as ordained by Me (Bhagavaan Sri-Krishna) in the past.**

**(BraahmaNa-s are the ritualistic segments of the Vedha-s. OM is traditionally used at the very beginning of the Chanting of the Vedha-Manthra-s, by those who have undergone the Upanayanam as part of the ShodaSa-Karma-s and who are ordained to chant the Gaayathri-Manthra everyday, after a proper UpadheSam by a Guru. THATH and SATH signify that these Vedic-Karma-s are not just any other rituals, but are worthy of every honor. Only those are considered dhvija-s - the twice-born, true Braahmin-s who had proper Upanayana-samskaara with Gaayathri-Manthra UpadheSam and who chant that manthra at the thri-SanDhya-s, every day).**



**(BrahmapadheSam to a newly initiated Vatu at the time of Upanayanam)**

**तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः - प्रवर्तन्तेविधानोक्ताः सततंब्रह्मवादिनाम् ॥१७-२४॥**

**thasmaath OM ithy-udhaahRuthya – Yajna dhaana thapa: kriyaa:**

**pravarthanthe viDhaanokthaa: - sathatham Brahma-vaadhinaam. 17-24**

**“Therefore (as ordained by Bhagavaan Sri-Krishna), all the Vedhic Yajna-s - Sacrificial rites, gifts of charity - dhaana and Meditations – thapasya, are always done at all times, only after chanting OM at the very beginning, by all those who are the custodians and propagators of Vedha-s.**

**(Maanduukya-Upanishat glorifies PraNavam – OM in verse - 1 that: “ॐ इत्येतदक्षरमिदं सर्वतस्योपव्याख्यानंभूतं भवद् भविष्यदिति सर्वमोङ्कार एवयच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥” Also, KaTa-Upanishat-1-2-15, 16 glorifies the PraNava – OM, as: “ सर्वे वेदा यत्पदमामनन्ति तपांसिसर्वाणिचयद्वदन्ति।यदिच्छन्तो**

ब्रह्मचर्यं चरन्तितत्ते पदः सङ्ग्रहेण ब्रवीम्यमित्येतत् ॥ एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्  
।एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ ”).

तदित्यनभिसन्धायफलंयज्ञतपःक्रियाः – दानक्रियाश्चविविधाःक्रियन्तेमोक्षकाङ्क्षिभिः ॥१७-२५॥

Thath-ithi-anabhisandhaaya – phalam yajna thapa: kriyaa:

dhaana kriyaa:-cha viviDhaa: - kriyanthe moksha kaankshibhi: 17-25

“Those who are not interested in any of the rewards for their works – those who do nishkaama-karma, and who are only interested in Liberation (from the endless and repeated cycles of Births-&-Deaths), will perform the various acts of Vedhic sacrifices - Yajna-s, gifts to charity – dhaana and Meditations - thapasya, after chanting THATH.

(THATH Sabdham denotes the Supreme Lord Sriman-Narayana – the Para-Brahma, given in Mahaa-Bhaaratha-13-254-91, in the Vishnu-Sahasra-naama-sthothram: sa: va: ka: kim yath THATH padham-anuththamam ...).

सद्भावे साधुभावेच सदित्येतत्प्रयुज्यते - प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥१७-२६॥

Sath-bhaave saadhu bhaave cha – sathi-thy-ethath-prayujyathe

praSasthe karmaNi thaThaa – sath-Sabdha: PaarTha yujyathe. 17-26

“O PaarTha! (PRuTha – Kunthi’s son, Arjuna), This word SATH is used to denote existence and Goodness, and SATH is also used to denote all auspicious actions.

(Here sadhbhaava is existence and saadhu-bhaava is goodness – auspiciousness. All auspicious actions undertaken, which are in conformity with the Vedha-s, are called SATH, will lead to the never-to-return SaaSvatha-Moksha-padham, Sri-VaikunTam).

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते - कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥१७-२७॥

Yajne thapasi dhaane cha – sThithi: sath-ithi cha-uchyathe

karma cha-eva thath-arThiiyam – sath-ithy-eva-abhiDhiiyathe. 17-27

“The firm belief (Complete adherence to Scriptures) in the Vedha-s, the Sacrifices –Yajna-s, austerities - thapasya and gifts of charity – dhaana, are also called SATH and all acts undertaken for such purposes to yield the desired results are also called SATH.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् - असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥१७-२८॥

aSraDhdhayaa hutham dhaththam – thapa:-thaptham kRutham cha yath

asath-ithy-uchyathe PaarTha - na cha thath prethya no iha. 17-28

“O PaarTha! (Arjuna) Whatever oblations offered in sacrifices - hutham,

whatever gifts of charity – dhaanam made or whatever austerities practiced  
- thapasya and whatever actions performed without absolute faith –  
SraDhdha, is called ASATH, and has no benefit either here in this world or  
hereafter (will not lead to Liberation, after death).

(Absolute faith – Mahaa-Viswaasam in Vedha-s and the Vedha-Purusha –  
Bhagavaan Sri-Krishna, as given in Bhagavad-Gita-15-15, is a pre-requisite  
for doing Yajna-s, dhaana and thapasya. Without that absolute faith in the  
Supreme Lord of all the Universes – Bhagavaan Sri-Krishna, a spiritual  
aspirant can neither have any happiness here in this world, nor will attain  
Liberation after death. We can easily recognize whether a particular Yajna  
or Dhaana or a Thapasya is Vedhic or non-Vedhic by their conformity to the  
three words – OM THATH SATH as described above).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे  
श्रद्धा-त्रय-विभाग योगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

Ithi Sriimath Bhagavath-Giithaasu Upanishathsu Brahma-Vidhyaayaam  
Yoga Saasthre Sri Krishna-Arjuna samvaadhe SraDhdhaa-thraya-vibhaaga  
Yogo naama saptha-dhaSa:-aDhyaaya: 17

Thus ends the 17<sup>th</sup> Chapter named SraDhdhaa-thraya-vibhaaga-Yoga, in the  
Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science  
of Yoga, as a dialogue between Bhagavaan Sri- Krishna and Arjuna.

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॥ श्री कृष्ण परब्रह्मणे नमः ॥ श्रीमद्भगवद्गीता ॥ अथ अष्टादशोऽध्यायः । मोक्षसंन्यास-योगः

## Sri Krishna Para BrahmaNe Nama:= Srimath Bhagavath-Githa Chapter - 18: moksha-samnyaasa-Yoga:

अर्जुन उवाच । संन्यासस्य महा-बाहो - तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश - पृथक्केशि-निषूदन ॥ १८-१॥

Arjuna uvaacha =

samnyaasasya mahaa-baaho – thatthvam-iChchaami vedhithum  
thyaagasya cha HRushikeSa - pRuThak KeSi-nishuudhana. 18-1

Arjuna asked: “O mighty-armed HRushikeSa! (the Lord of all senses, Bhagavaan Sri-Krishna) I wish to know the true meaning of renunciation (Samnyaasa). Also, O KeSava! (Lord Sri-Krishna, who killed the demon KeSi) Tell me about relinquishment (abnegation - Thyaaga), in detail. (whether these two words – renunciation and relinquishment are different, or they mean the same).



(True Samnyaasa of Raamaanuja & real thyaga of all comforts of DheSika)

(Thyaaga is glorified in Mahaa-NaaraayaNa-Upanishat 5-14 as: “ ... न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ” . The same Mahaa-NaaraayaNa-



Upanishat also glorifies Samnyaasa in 5-15 (and exactly the same verse is also found in Mundaka-Upanishat 3-2-6):.... वेदान्त विज्ञान विनिश्चितार्थाः संन्यास योगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोके तु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ....”) .

श्री भगवानुवाच । काम्यानां कर्मणां न्यासं - संन्यासं कवयो विदुः ।  
सर्व कर्म फल त्यागं - प्राहुस्त्यागं विचक्षणाः ॥ १८-२ ॥

Sri Bhagavaan uvaacha =

kaamyanaam karmaNaam nyaasam - samnyaasam kavayo vidhu:  
sarva karma phala thyaagam – praahu:-thyaagam vichakshaNaa: 18-2  
Bhagavaan Sri-Krishna said: “The learned Sages are of the opinion that Samnyaasa is the giving-up of all Desire-Motivated-Works, in total. The discriminating people (with deep understanding) declare that Thyaaga is the relinquishing (abandonment) of the fruits of all actions. (more details on Thyaaga are in Bhagavad-Gita 18-4, 18-7 & 18-12).

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः – यज्ञ दान तपः कर्म न त्याज्यमिति चापरे ॥१८-३॥

thyaajyam dhoshavath-ithy-ek - karma praahu: maniishiNa:  
yajna dhaana thapa: karma - na thyaajyam-ithi cha-apare. 18-3

“Some learned Sages (followers of Saamkhya of Sage Kapila) say that all actions should be given up (abandoned), as evil (in the form of desires, anger, violence etc...,) is associated with all actions. But some others declare that some specific works, like Vedhic Sacrifices (Yajna-s), giving for Charity (dhaanam) and Austerities (thapasya) should never be given up.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम - त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥१८-४॥

niSchayam SRunNu me thathra - thyaage Bharatha-saththama  
thyaago hi purusha vyaaGhra – thriviDha: samprakiirthitha: 18-4

“O Bharatha-saththama! (the best in Bharatha-VamSa) Listen to My (Bhagavaan Sri-Krishna’s) decision about relinquishment (thyaaga). This abandonment (thyaaga) is also declared to be of three types, O tiger-among-men, Arjuna!

यज्ञ दान तपः कर्म न त्याज्यं कार्यमेव तत् - यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥१८-५॥

yajna dhaana thapa: karma - na thyaajyam kaaryam-eva thath  
yajno dhaanam thapa:-cha-iva - paavanaani maniishinaam. 18-5

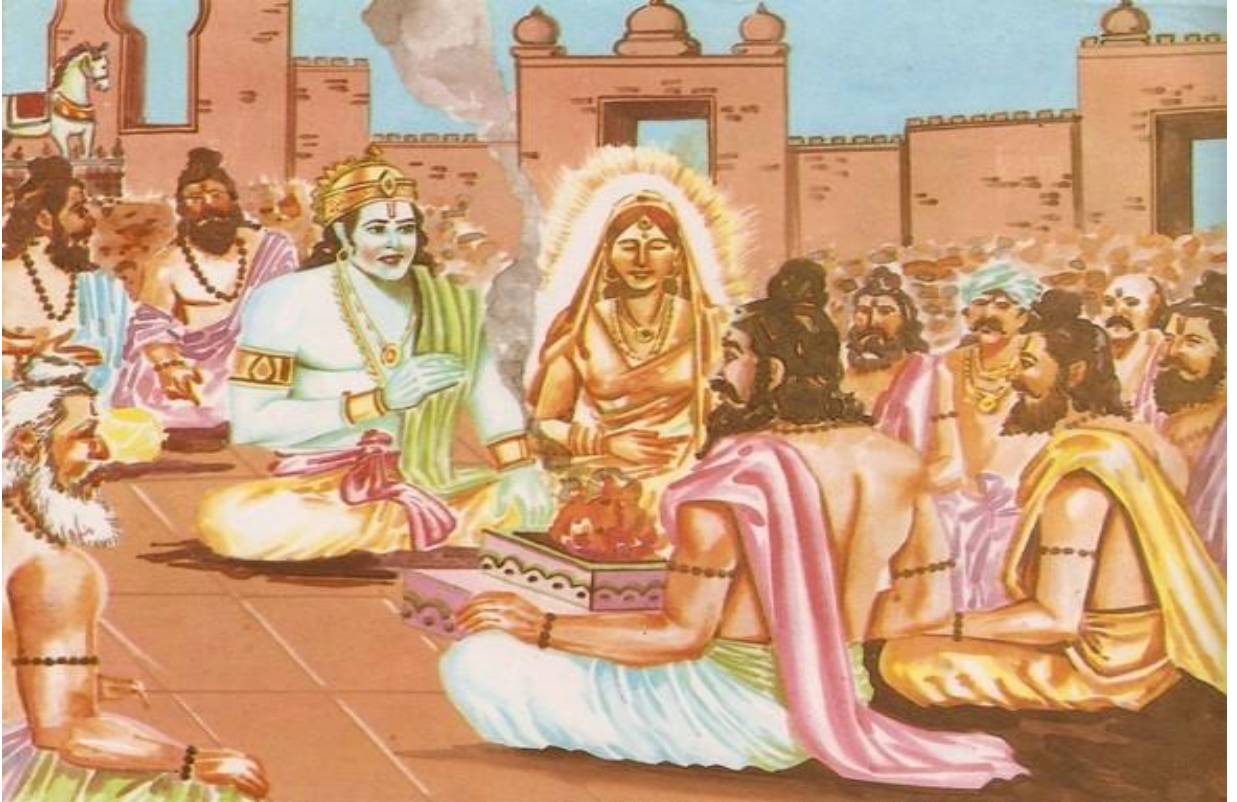
“These three acts as enjoined in the Vedha-s - Sacrifices (Yajna-s), giving for Charity (dhaanam) and Austerities (thapasya) should never be abandoned, but should be performed. Because, Yajna, dhaana and

thapasya are the means of purification for the learned people (who engage in meditation – Upaasana of Bhagavaan Sri-Krishna).

एतान्यपितु कर्माणि सङ्गंत्यक्त्वा फलानिच - कर्तव्यानीति मेपार्थ निश्चितंमतमुत्तमम् ॥१८-६॥

ethaany-api thu karmaaNi - sangam thyakthvaa phalaani cha  
karthavyaani-ithi me PaarTha - niSchitham matham-uththamam. 18-6

“O PaarTha! (Arjuna) This is My (Bhagavaan Sri-Krishna’s) final (firm) and best opinion (doctrine / view), that these three acts (Yajna, dhaanam and thapasya) should be performed, with relinquishment of any and all attachment and also the fruits that may be obtained by doing these three must-do acts.



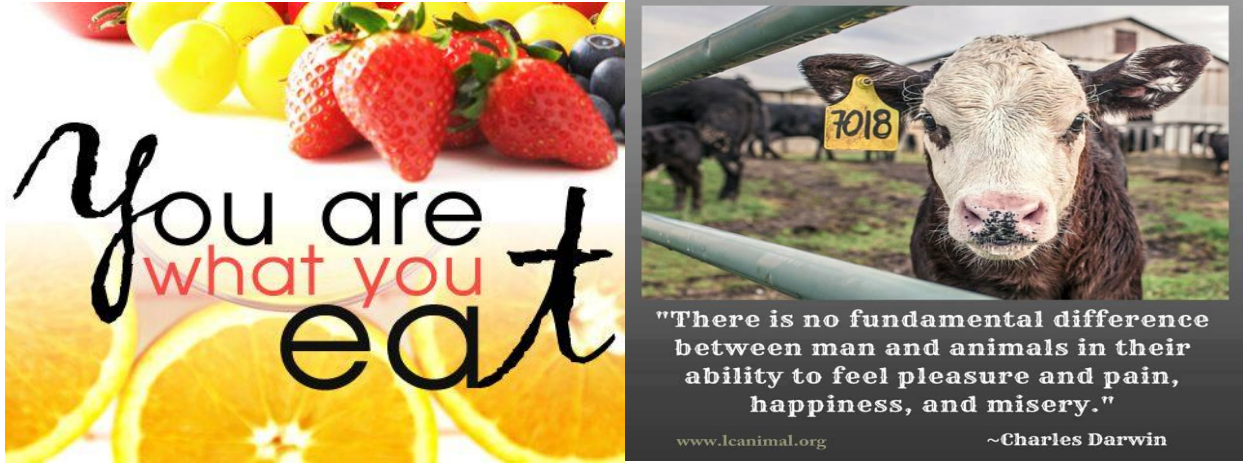
(Lord Sri-Raama performed ASvameDha Yajna, with Gold Sitha-dhevi)

(All of us are expected to do these three acts – Yajna, dhaanam and thapasya, with absolute abandonment of three things - KarthRuthva-thyaaga, Mamathaa-thyaaga and Phala-thyaaga. Bhagavaan Sri-Raama performed Yajna-s, King Bali gave dhaanam to Lord Sri Vaamana and the 4-faced Brahma did Thapasya for Thousands of years).

नियतस्य तु संन्यासः कर्मणो नोपपद्यते - मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥१८-७॥

niyathasya thu samnyaasa: - karmaNo na-upapadhyathe  
mohaath-thasya parithyaaga: - thaamasa: parikiirthitha: 18-7

“The Renunciation of obligatory-karmas (must-do acts – Nithya and Naimiththika Karmas - like SanDhyaa-Vandhanam, Pancha-Mahaa-Yajna-s, AmaavaaSyA TharpaNam etc.,) is not appropriate (not proper). Such non-performance of all the obligatory duties due to delusion (because of ignorance) is considered as Thaamasik in nature.



(we are what we eat. All animals and birds feel pain & pleasure as we do)  
(Thaamasik people can not understand the necessary and must-know conditions that determine the real attributes to define an object - Svaruupa-Niruupaka-Dharma, whereas the Raajasik people always misunderstand the qualities of an already well-established and determined object - Niruupita-Svaruupa-ViSeshaNa-s. Both Raajasik and Thaamasik people indulge in sinful activities, even in such daily activities of taking the appropriate food, as given in Bhagavad-Gita 3-13 that the sinful ones eat only sin, by cooking the food for themselves and not offering to Bhagavaan Sri-Krishna. For a proper mind-set to discharge the obligatory duties, proper food habits are very important, as stated in Chaandhogya-Upanishat 6-5-4 - that the mind consists of food ..., stated as:

“..अन्नमयः हि सोम्य मनः आपोमयः प्राणस्तेजो मयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ Also, Chaandhogya-Upanishat 7-26-2 says that when the food that we eat is pure, then ONLY our mind becomes pure, and when the mind is pure, we are released from all the knots of the heart – Samsara-banDhanas, stated as: “... आहारशुद्धौ सत्त्वशुद्धौ ध्रुवास्मृतिः स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः ...” . If not, from Thaamasik nature, negligence, ignorance and delusion will arise, as said in Bhagavad-Gita 14-17).

दुःखमित्येव यत्कर्मकायक्लेशभयात्पजेत् – सकृत्वा राजसंत्यागं नैव त्यागफलं लभेत् ॥१८-८॥

**dhu:kham ithy-eva yath karma - kaaya kleSa bhayaath-thyajeth  
sa kRuthvaa raajasam thyaagam – na-iva thyaaga phalam labheth. 18-8**  
“That person who abandons (relinquishes) the obligatory duties – Nithya and Naimiththika Karmas, as painful due to bodily strain (physical exertion and hardship), is doing a Raajasik abandonment and such people will never gain the fruits of any such relinquishment (cannot attain purity of mind as fruits of such renunciation and will certainly miss Sri-VaikunTa-Praapthi and end up being caught again in the most vicious and endless cycle of Births-&-Deaths).

**कार्यमित्येव यत्कर्म नियतंक्रियतेऽर्जुन – सङ्गं त्यक्त्वा फलं चैव सत्यागः सात्त्विको मतः ॥१८-९॥**  
**Kaaryam-ithy-eva yath-karma - niyatham kriyathe-Arjuna  
sangam thyakthvaa phalam cha-iva - sa thyaaga: saaththviko matha: 18-9**  
“O Arjuna! When a person does all actions (Nithya and Naimiththika Karmas, as appropriate to the individual’s VarNa-&-AaSrama Dharma-s) with a mind-set that these are must-be-done acts, renouncing all attachment (that I am doing them and that these are my doings) and also to the fruits of all those actions, such relinquishment alone is known as Saaththvik in nature.

(Only from Saththva-GuNa, knowledge is obtained, as given in Bhagavad-Gita 14-17. For attaining Salvation, we all have to do all three thyaaga-s - KarthRuthva-thyaaga, Mamathaa-thyaaga and Phala-thyaaga – sense of agency that I am the doer, attachment to that Karma itself and renouncing all the results from doing that Karma).

**न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते - त्यागी सत्त्व समाविष्टो मेधावी छिन्नसंशयः ॥१८-१०॥**  
**na dhveshty-akuSalam karma - kuSale na-anushajjathe  
thyaagii saththva samaavishto - meDhaavii Chinna samSaya: 18-10**  
“Anyone who has truly relinquished, well established in (imbued with) Saththva-guNa, wise (endowed with the correct Knowledge) and who has all doubts dispelled, will not hate any disagreeable actions, nor will have any attachment to the agreeable actions.

(in this context, the teachings of KaTa-Upanishat 1-2-24 are very very pertinent – anyone who is not free from bad conduct, who is not in tranquility, who is not composed, who is not of a peaceful mind, can not reach the Supreme Lord Sriman-Narayana, with any amount of knowledge “..नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वाऽपिप्रज्ञानेनैनमाप्नुयात् ॥” )

**नहिदेहभृताशक्यं त्यक्तुं कर्माण्यशेषतः - यस्तु कर्मफलत्यागी सत्यागीत्यभिधीयते ॥१८-११॥**



na hi dheha-bhRuthaa Sakyam - thyakthum karmaaNy-aSeshatha:  
yasthu karma phala thyaagi - sa thyaagii-ithy-abhiDhiiyathe. 18-11

“For anyone who is confined to a body, it is practically impossible to abandon (relinquish) all actions completely. Therefore, that person who renounces the fruits of all the karmas (actions), is the real thyaagi (one who had really relinquished).

(the quotation from Mahaa-NaaraayaNa-Upanishat is significant here, as stated in 8-14 that only through relinquishment, a person attains immortality: “ ... न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ... ”) .

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् - भवत्यत्यागिनांप्रेत्य न तु संन्यासिनां क्वचित् ॥१८-१२॥

anishtam-ishtam miSram cha – thri viDham karmaNa: phalam  
bhavathy-athyaaginaam prethya - na thu samnyaasinaam kvachith. 18-12

“The fruits of all actions are of three types – undesirable, desirable and mixed. For those who have not renounced (Saaththvika-thyaaga) the results, they accrue after performing the karma (this can also mean, after death, in the future lives), but will not accrue for those who renounced the fruits of all actions performed.



(we celebrate a child's birth, mourn a death and have lot of mixed feelings)

(the teachings from BRuhadhaaraNayaka-Upanishat are useful to understand the nishkaama-karma, as stated in 4-4-22 that the learned desire to know that Supreme Lord Sriman-Narayana, through the study of the Vedha-s, by sacrifices, by giving to charity and by austerities along with fastings: “ ... तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाः ... ”) .

पञ्चैतानि महाबाहो कारणानि निबोध मे –

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्व कर्मणाम् ॥१८-१३॥

panchaithaani mahaa-baaho - kaaraNaani niboDha me  
saankhye kruthaanthe prokthaani - siDhdhaye sarva karmaNaam. 18-13

**“O Arjuna! (mahaa-baaho – mighty armed) Learn from Me the 5 causes responsible for all actions to be accomplished, as described in Saankhya – krithaantha, a science for the correct understanding of the procedures for proper accomplishment of all actions.**

(Saankhya means intelligent reasoning, and Saankhya-krithaantha means that which is determined after intelligent reasoning, in accordance with the Vedic Scriptures. That the Supreme-Self – the Supreme Lord Sriman-Narayana alone is the real Agent working through the body, the senses, the PraaNa-s and the Self, is well explained in vedhic Texts -

BRuhadhaaraNayka-Upanishat 3-7-22 as: “ ... यो विज्ञाने तिष्ठन्विज्ञानादन्तरोयं विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्य एष त आत्माऽन्तर्याम्यमृतः ॥ ” ) .

**अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् - विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१८-१४॥**

**aDhishTaanam thaThaa karthaa – karaNam cha pRuThak-viDham  
viviDhaa: cha pRuThak cheshtaa – dhaivam chaivaathra panchamam.18-14**

“The place of action (body, where the Self is residing), the agent (Self) for all actions, the various sense-organs (the five organs of action and the mind), the different and distinct movements of the PraaNa (vital-airs), and also the fifth, the Supreme-Self (Bhagavaan Sri-Krishna, as Antharyaami in gods, humans, animals & plants).

**शरीर वाङ्मनोभिर्यत्कर्म प्रारभते नरः - न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१८-१५॥**

**Sariira vaang-manobhi: - yath-karma praarabhathe nara:  
nyaayyam vaa vipariitham vaa – pancha-ethe thasya hethava: 18-15**

“Whatever action a person undertakes, with the body, speech and the mind, whether permitted by the scriptures or not (permitted or forbidden by the scriptures), the above mentioned five are its causal factors.

(for a better understanding of Verses 18-14 and 18-15, we have to learn a lot from the following Brahma-Suuthra-s: 2-3-18: ज्ञोऽत एव ॥ - Jna:-atha eva – for this reason that it is not created, the individual Self is the real Knower; 2-3-33: कर्ता शास्त्रार्थवत्त्वात् ॥ - Karthaa Saasthra-arThavaththvaath – The Self is the agent, because the Scriptures having a definite meaning about it; 2-3-41: परात्तु तच्छ्रुतेः ॥ - paraath-thu thath-SRuthe: - But from the Supreme, because the Scripture says so - that the individual Self is dependent (like a servant – Sesha) on the Supreme-Self, the Supreme Lord Sriman-Narayana; and 2-3-42: कृत प्रयत्नापेक्षस्तु विहित प्रतिषिद्धावैयर्थ्यादिभ्यः ॥ kRutha prayathna-apekshasthu vihitha prathishiDhdhaavaiyarThy-aadhibhya: - with a view to

the effects made, because of the purposelessness of the injunctions and prohibitions in the matter of the Self).

तत्रैवं सति कर्तारमात्मानं केवलं तु यः – पश्यत्यकृत बुद्धित्वात् स पश्यति दुर्मतिः ॥१८-१६॥

thathra-evam sathi karthaaram - aathmaanam kevalam thu ya:

paSyathy-akRutha buDhdhithvaath – na sa paSyathi dhurmathi: 18-16

“If this were to be the situation (that the five are the causes of all actions), anyone who observes that the Self alone as the agent, is doing so due to an uncultivated (improper) knowledge, and such persons are not really seeing at all, due to their perverted intellect (crooked mind).

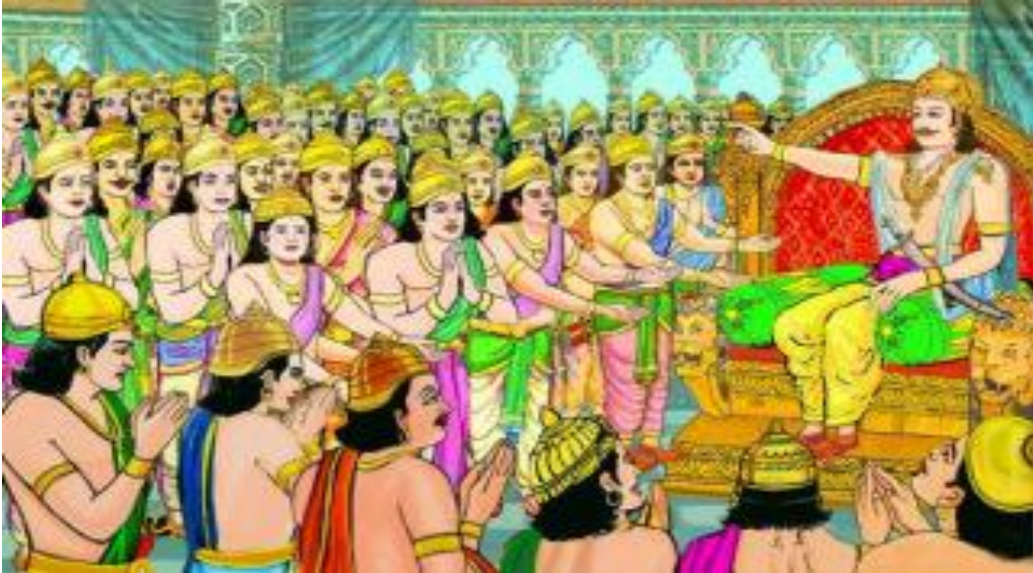
यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते -

हत्वाऽपि स इमाँल्लोकात्र हन्ति न निबध्यते ॥१८-१७॥

yasya na-ahamkRutho bhaavo – buDhdhi:-yasya na lipyathe

hathvaapi sa imaan lokaan – na hanthi na nibaDhyathe. 18-17

“That person who is liberated from the false notion that “ I am the doer “, and whose understanding is not clouded (not tainted by the notion that I am the doer and the fruits are also mine), does not kill anyone, even though a person is killing all these people (in a fair battle) and is not bound (by the karma-phalam for doing all material activities).



(Bhagavaan Sri-Krishna said King Janaka is the perfect Karma-Yogi)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्म चोदना - करणं कर्म कर्तेति त्रिविधः कर्म सङ्ग्रहः ॥१८-१८॥

jnaanam jneyam parijnaathaa – thriviDhaa karma chodhanaa

karaNam karma karthethi – thriviDha: karma sangraha: 18-18

“Knowledge, the object of Knowledge and the Knower (with a clear

understanding that I am not the doer) are the threefold initiators of all actions. The actual doer, the instrument (materials required to do that action) for doing those actions and the very act itself, are the threefold constituents of all actions.

(Knowledge is to know about the actions that must be performed – Aajnaa-kaimkaryams like Thri-kaala-SanDhyaa-Vandhana, Tharpanam, Pancha-Mahaa-Yajna-s etc., . Object of Knowledge is that “action“, that must be performed. Knower is that person who knows that action, that must be performed and that he is not the doer).

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः - प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥१८-१९॥  
jnaanam karma cha karthaa cha - thriDhaiva guNa bhedhatha:  
prochyathe guNa sankhyaane - yaThaavath SRuNu thaanyapi. 18-19

“Taking into consideration the effect of the three GuNa-s, the Knowledge, the actions done and the agent (one who does, the doer) are declared to be of three types, due to the differences in their GuNa-s - Saththva, Rajas and Thams and listen about them also, as they truly are (in the right perspective from Bhagavaan Sri-Krishna).

सर्वभूतेषु येनैकं भावमव्ययमीक्षते - अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८-२०॥  
sarva bhuutheshu yena-ekam – bhaavam-avyayam-iikshathe  
avibhaktham vibhaktheshu – thath-jnaanam viDhdhi saaththvikam. 18-20  
That particular Knowledge alone can be called Saaththvic, which makes a person see an imperishable (avyayam) existence of the Soul (which is of the form of pure Jnaana, and that Bhagavaan Sri-Krishna as the Super-Soul), undivided in all the divided beings - whether that Soul is in the body of a god, or a human, or an animal or a plant / tree.

(Even though the Soul is residing in a perishable body made up of the 5 Elements, It is never born, always imperishable and is not different based on the 4 VarNa-AaSrama-s, or with different physical features - tall, short, fat, lean, fair, dark etc..., or the four forms of created beings - gods, humans, animals/reptiles/birds and plants/trees) .

पृथक्त्वेनतुयज्ज्ञानं नानाभावान्पृथग्विधान् - वेत्तिसर्वेषुभूतेषु तज्ज्ञानंविद्धिराजसम् ॥१८-२१॥  
pRuThakthvena thu yath-jnaanam - naanaa bhaavaan pRuThak viDhaan  
veththi sarveshu bhuutheshu – thath-jnaanam viDhdhi raajasam. 18-21

“That Knowledge is called Raajasik, which makes a person see as different entities (Souls) of different nature, due to their different individualities. They see this difference due to the rewards they are experiencing.



(due to the differences in the four VarNa-AaSrama-s, and also in different bodies of gods, humans, animals and plants, and with different physical features - tall, short, hefty, lean, fair, dark etc..., the Soul is seen as different due to these body attributes) .

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् - अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥१८-२२॥  
yath-thu kRuthsnavath-ekasmin - kaarye saktham-ahaithukam

athaththvaarThavath-alpam cha – thath-thaamasam-udhaahRutham. 18-22  
That Knowledge is said to be Thaamasik, which sticks to one single action as if that act alone is everything (as the whole). That kind of Knowledge is not based on any Scriptural reasoning, not true and is very insignificant.

(Thaamasik acts like the worship of ghosts and evil spirits, will only yield very insignificant results; never permanent; will lead to inferior births in the future and can never be helpful in attaining Salvation, even after a long time, undergoing many births).

नियतं सङ्गं रहितमराग द्वेषतः कृतम् – अफल प्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥१८-२३॥  
niyatham sanga rahitham - araaga dhveshatha: kRutham

aphala prepsunaa karma – yath-thath saaththvikam-uchyathe. 18-23

“Only those obligatory acts are considered Saathvik, which are performed without any attachment (that I am doing), without any liking or dislike, and by a person who is not doing them expecting any results as rewards for doing those ordained Karma-s.

(Obligatory acts are those actions to be done that are mandated by the Vedhic Scriptures, according to an individual’s VarNa-AaSrama-Dharma-s. Such Obligatory acts are to be done with Saathvika-thyaagam, involving KarthRuthva, Mamatha and Phala thyaagam-s. There is no room either for a liking or for dislike while doing the Ajnaa-Kaimkaryams, as they must be done. This leads a person to Saathvik nature).

यत्तु कामेप्सुना कर्म साहङ्गारेण वा पुनः - क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥१८-२४॥  
Yath-thu kaamepsunaa karma - sa-ahankaareNa vaa puna:

kriyathe bahuLa-aayaasam – thath=raajasam-udhaahRutham. 18-24

“Those acts are said to be Raajasik, which are performed only to gratify one’s desires (doing desire-motivated actions, expecting results as rewards for those actions), motivated by egoism and with enormous effort (more effort than actually needed, to create a show before all others that I alone could do such a herculean task).

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् - मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥१८-२५॥

anubanDham kshayam himsaam - anapekshya cha paurusham  
mohaath-aarabhyathe karma – yath-thath thaamasam-uchyathe. 18-25

“Those acts are said to be Thaamasik, which are undertaken only under delusion, without any consideration for the consequences, resulting in a huge loss, or injury (to oneself and / or to others) and beyond a person’s capacity to do that job.

(Injury is pain caused to other living entities – humans and / or animals, while doing that kind of work. Capacity is individual limitations to do and complete that job as it was expected to be done. Delusion is to forget the Agency of the Supreme Lord Sriman-Narayana while doing that act, and also thinking that the body is the Soul).

मुक्तसङ्गोऽनहंवादी धृत्युत्साह समन्वितः -

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥१८-२६॥

muktha sanga:-anaham vaadhii – DhRuthy-uthsaaha samanvitha:  
siDhdhy-asiDhdhyo: nirvikaara: - karthaa saaththvika uchyathe. 18-26



(Hanuman crossed the Ocean in search of Siitha-dhevi in RaamaayaNa)

“That person doing an act (karthaa) is considered Saathvik (in the mode of goodness), who is free from all attachments (to any and all fruits of those actions), does not make it for a show of himself (that I am the doer), endued with steadfastness, with a lot of enthusiasm and who is not perturbed by success or failure (in doing that act).

रागी कर्म फल प्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः -

हर्ष शोकान्वितः कर्ता राजसः परिकीर्तितः ॥१८-२७॥

raagii karma phala prepsu: - lubDho himsa-aathmaka:-aSuchi:

harsha Soka-anvitha: karthaa – raajasa: parikiirthitha: 18-27



(Infatuation for wealth leads to Raajasik & sleepiness to Thaamasik modes)

“That Karthaa (the agent doing the action, doer) is considered Raajasik (in the mode of passion), who is very passionate (aspiring for name and fame), who craves for the fruits of all his actions, very greedy, will hurt others (cruel with regards to all work-ethics) and impure (in thought, speech and actions) and who is prone to celebrate a little success (pleasure) and gets depressed in failure (pain).

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः - विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥१८-२८॥

ayuktha: praakRutha: sthabDha: - SaTo naishkRuthika:-alasa:

vishaadhii dhiirgha suuthrii cha - karthaa thaamasa uchyathe. 18-28

“That Karthaa (the doer) is called Thaamasik (in ignorant mode), who is unfit to do that job (as prescribed by Scriptures), not knowledgeable (unrefined), stubborn (improper behavior), depraved (have a liking for forbidden acts like black-magic), indolent (very lazy), despondent (in a very dejected mood) and dilatory (planning to hurt others).

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु - प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥१८-२९॥

buDhdhe:-bhedham DhRuthe:-cha-iva – guNatha: thriviDham sRuNu

prochyamaanam-aSesheNa - pRuThakthvena Dhananjaya. 18-29

“O Dhanamjaya! (Arjuna, who conquered all the Wealth) Listen now completely and individually, about the three types of buDhdhi (intellect, proper reasoning, discriminative determination of right and wrong) and

DhRuthi (fortitude, firmness, with a resolute mind), according to the three GuNa-s.

प्रवृत्तिं निवृत्तिं च कार्याकार्ये भयाभये - बन्धमोक्षं च यावेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥१८-३०॥

pravRuththim cha nivRuththim cha – kaarya-akaarye bhaya-abhaye  
bandham moksham cha yaa veththi –  
buDhdhi: saa PaarTha saaththvikii. 18-30

”O PaarTha! (Arjuna) That intellect is Saathvik which knows what activity leads to material gain (only the first three Purushaarthas - Dharma, Artha and Kaama) and what activity leads to Liberation, what must be done and what should not be done (to be avoided, based on time, place and circumstances), what is to be afraid of and when to be fearless, what leads to bondage and what leads to Liberation (attain Salvation).

यया धर्ममधर्मं च कार्यं चाकार्यमेव च - अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥१८-३१॥

yayaa Dharmam-aDharmam cha - kaaryam cha-akaaryam-eva cha  
ayaThaavath prajaanaathi – buDhdhi: saa Paarththa raajasii. 18-31

“O PaarTha! (PRuTha’s son - Arjuna) That intellect is Raajasik in nature, which gives a misconstrued knowledge (contrary to truth) of right as wrong (Dharma as aDharma), and also what should be done as should not be done (kaaryam as akaaryam).

अधर्मं धर्ममिति या मन्यते तमसावृता - सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥१८-३२॥

aDharmam Dharmam-ithi yaa - manyathe thamasa-aavRuthaa  
sarvaarThaan vipariithaamScha – buDhdhi: saa PaarTha thaamasii. 18-32

“O PaarTha! (PRuTha’s son - Arjuna) That intellect, enveloped in darkness (ajnaana - ignorance), is Thaamasik in nature, which presents wrong as right (aDharma as Dharma) and which gives a perverse interpretation of every virtue (gives a diabolically opposite view – like aDharma as Dharma, asath as sath, false as truth etc....).

धृत्या यया धारयते मनः प्राणेन्द्रिय क्रियाः -

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥१८-३३॥

DhRuthyaa yayaa Dhaarayathe – mana: praaNa-indhriya kriyaa:  
yogena-ayabhichaariNyaa – DhRuthi: saa PaarTha saaththvikii. 18-33

“O PaarTha! (Arjuna) That persisting perseverance (DhRuthi, firmness) is Saathvik in nature, which maintains an unswerving activity of the mind, the vital forces (PraaNa) and the sense-organs, through a pure uncontaminated Yoga, like a Pathivratha.



(Yoga is worship and that worship of the Supreme Lord Sriman-Narayana, who is also known as Bhagavaan Sri-Krishna, should be exclusive, not contaminated with any kind of vyabhichaaram in that Yoga. Then only that Yoga will become the means of attaining Punaraavruththi-Rahitha-SaaSwatha-Sri-VaikunTa-Praapthi. This is the Third time Bhagavaan Sri-Krishna is using the word vyabhichaaram in our holiest of the holiest Scripture – Bhagavad-Gita, the First time in 13-10, the Second time in 14-26 and the Third time now, in 18-33. We have taken Millions of births and failed to attain Salvation and that-is-why we are still here on this planet Earth, in this Material world, in this present human body. May we all be fortunate to make this life as our last life. We all can practice that kind of Pathivrathaa-Bhakthi, as told repeatedly by Bhagavaan Sri-Krishna, and attain the Lotus Feet of our Divine Parents - SriMahaa-Lakshmi and Lord Sriman-NaaraayaNa in Sri-VaikunTam, at the end of this life and never be born again. Let us practice Pathivrathaa-Bhakthi of the Gopika-s and our Salvation is gauranteed).

यया तु धर्म कामार्थान्धृत्या धारयतेऽर्जुन -

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥१८-३४॥

yayaa thu Dharma kaama-arThaan - DhRuthyaa Dhaarayathe:-Arjuna  
prasangena phala-aakaankshii – DhRuthi: saa PaarTha raajasii. 18-34

“O Arjuna! That persisting perseverance (DhRuthi, firmness) is Raajasik in nature, which is after the fruits of all actions and longs for the results with excessive attachment and holds firm to Dharma, ArTha and Kaama only (to the first three PurushaarTha-s - right conduct, wealth and desires, but not for Liberation - Salvation).

यया स्वप्नं भयं शोकं विषादं मदमेव च - न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥१८-३५॥

yayaa svapnam bhayam Sokam - vishaadham madham-eva cha  
na vimunchathi dhurmeDhaa – DhRuthi: saa PaarTha thaamasii. 18-35

“O PaarTha! (Arjuna) That persisting perseverance (DhRuthi, firmness) is Thaamasik, by which an evil-minded person (with perverted intelligence) cannot give up (the negative qualities) over-sleeping, fear, sorrow, depression and arrogance.

(Arrogance is arising out of excessive indulgence in sense-gratification, through mind, speech and the body, by any and all artificial and unholy means, which may even be forbidden by scriptures. Thaamasik people lead a life full of fear – fear of losing their wealth, their power and ultimately death, whereas a Surrendered-Soul lives a life filled with peace and

tranquility, and will welcome death, which brings a closure to this material life and opens up the doors to an eternal life filled with unending bliss in Sri-VaikunTam, and blesses us with an opportunity to do eternal service to our Divine Parents – Sri Maha-Lakshmi and the Supreme Lord Sriman-Narayana in Sri-VaikunTam).

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ - अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥१८-३६॥  
sukham thvidhaaniim thriviDham - SRuNu me Bharatharshabha  
abhyaasaath ramathe yathra – dhu:khaantham cha nigaChchathi. 18-36  
“O Bharatharshabha! (Arjuna, the best in the Bharatha-VamSa) Listen from Me, the three categories of pleasure (sukham), in which people rejoice by practicing for a long time and in which they come to the end of all their pain (pain due to living long in this material world, Samsaara, with unending cycles of Births-&-Deaths).

यत्तदग्रेविषमिव परिणामेऽमृतोपमम् - तत्सुखंसात्त्विकं प्रोक्तमात्मबुद्धि प्रसादजम् ॥१८-३७॥  
Yath-thath-agre visham-iva – pariNaame-amRuthopamam  
thatsukham saaththvikam proktham -aathmabuDhdhi prasaadhajam.18-37  
“That pleasure (sukham) is called Saathvik, which is like poison at the start (in the beginning of Yoga – start of worship, due to the strict discipline to be followed), but will be like celestial nectar at the end. This pleasure is due to a tranquil, absolutely calm mindset, focusing on the Self (and the Super-Self - Paramaathma within that Self).



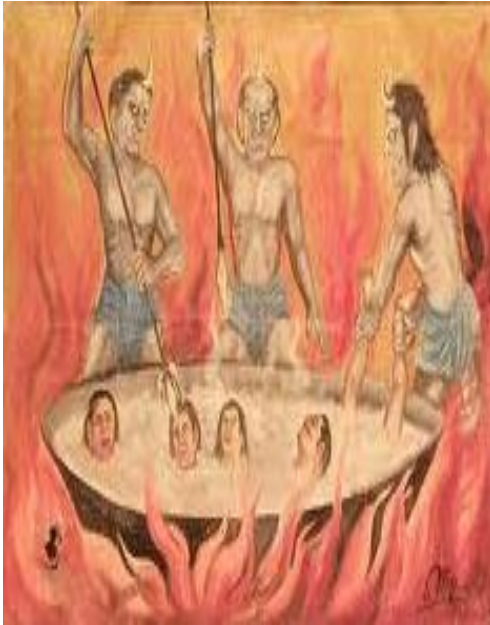
(SaraNaagathi / Pathivratha-Bhakthi gaurantees Salvation to everyone)

(Parama-Aikaanthika-Bhakthi of Sri Hanumaan and SaraNaagathi as propounded by Bhagavath Sri Raamaanuja-Aachaarya, may seem very difficult in the beginning. But is certainly like AmRutham at the end. One has to withdraw all objects of sense-gratification from the senses and then only that tranquil state can be experienced, which is like an unperturbed, calm state in the middle of an ocean, without any waves of any kind. Tranquility can only be experienced, but cannot be explained in words).

विषयेन्द्रिय संयोगाद्यत्तदग्रेऽमृतोपमम् - परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥१८-३८॥

vishaya-indhriya samyogaath – yath-thath agre-amRuthopamam  
pariNaame visham-iva - thath sukham raajasam smRutham. 18-38

“That pleasure (sukham) is Raajasik, which is like celestial nectar in the beginning, due to the senses getting all the gratification with those sense-objects, but will become poison at the end (because of the incapacity for any further enjoyment, due to over-indulgence in the beginning, and these enjoyments will lead to all the pain to be experienced in Naraka - hell).



(forbidden pleasures enjoyed here ends up in horrible sufferings in Hell)

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः - निद्रालस्य प्रमादोत्थं तत्तामसमुदाहृतम् ॥१८-३९॥

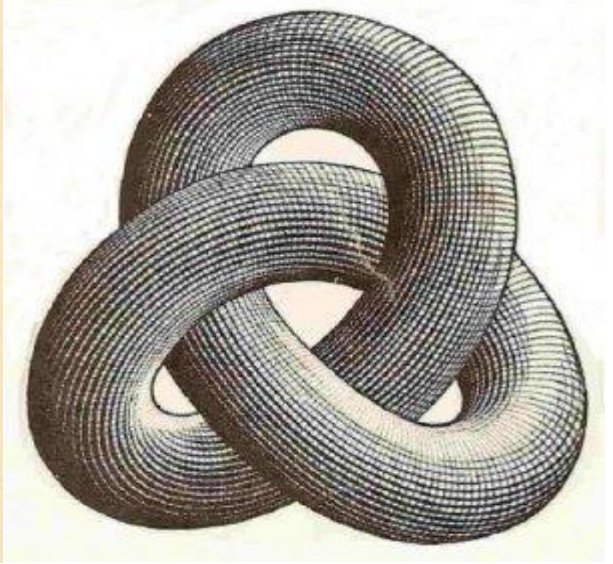
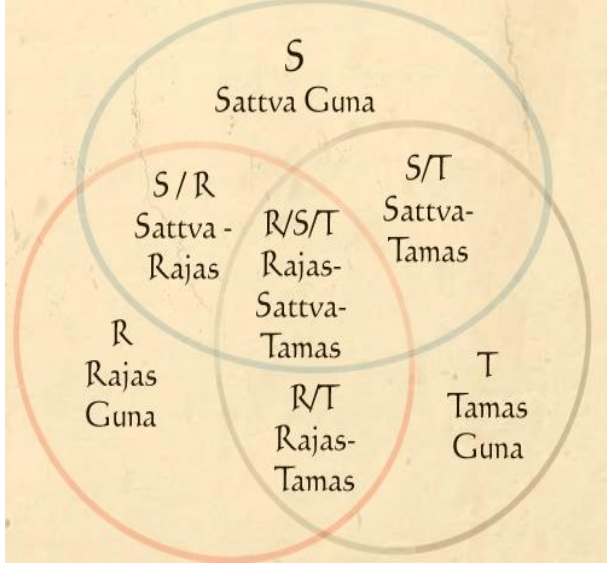
yath-agre cha-anubanDhe cha - sukham mohanam-aathmana:  
nidhra-aalasya pramaadhothTham - thath-thaamasam-udhaahRutham,18-39

“That pleasure (sukham) is declared Thaamasik, which deludes a person at both the beginning and at the end (due to the absence of Jnaana about the true nature of Chith, Achith and liSwara – Soul, Matter and Bhagavaan Sri-



Krishna), through sleep (not as directed in Scriptures), laziness (sloth, indolence), and blunders (due to negligence and ignorance - not knowing what ought to be done and should not be done).

नतदस्ति पृथिव्यांवा दिविदेवेषुवापुनः - सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥१८-४०॥  
na thath-asthi pRuThivyaam vaa - dhivi dheveshu vaa puna:  
saththvam prakRuthijai:-muktham – yath-ebhi: syaath-thribhi:-guNai: 18-40



(Saththva-Rajas-Thamas - intertwined in all - 4-faced Brahma to a tiny plant)

“There is absolutely no living entity, either on earth or among the gods in heaven (right from the Creator – the four-faced-Brahma to a small blade of grass), that is liberated (free) from these 3 GuNa-s – Saththva, Rajas and Thamas, that are born of PrakRuthi. (Only by Phala-Thyaagam, Mamatha-Thyaagam and KarthRuthva-Thyaagam - renouncing the results of all actions, possessiveness of doing all the actions and also by relinquishing the Agency, we can attain Liberation from the repeated cycles of Births-&-Deaths. This is the meaning of Thyaga as mentioned in Maha-NaaraayaNa-Upanishath – 8-14: “न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः।

ब्राह्मण क्षत्रिय विशां शूद्राणां च परन्तप - कर्माणि प्रविभक्तानि स्वभाव प्रभवैर्गुणैः ॥१८-४१॥

braahmaNa kshathriya viSaam - SuudhraaNaam cha Paranthapa  
karmaaNi pravibhakthaani - svabhaava prabhavai:-guNai: 18-41

“O Paranthapa! (Arjuna, who is terror to his enemies) The duties (actions to be performed - functions) of the four classes of people - BraahmaNa, Kshathriya, VaiSyas and Suudhra, are very clearly classified, according to their GuNa-s (Saththva, Rajas and Thamas), born of their inherent nature (from Vaasana-s of past Millions of births).

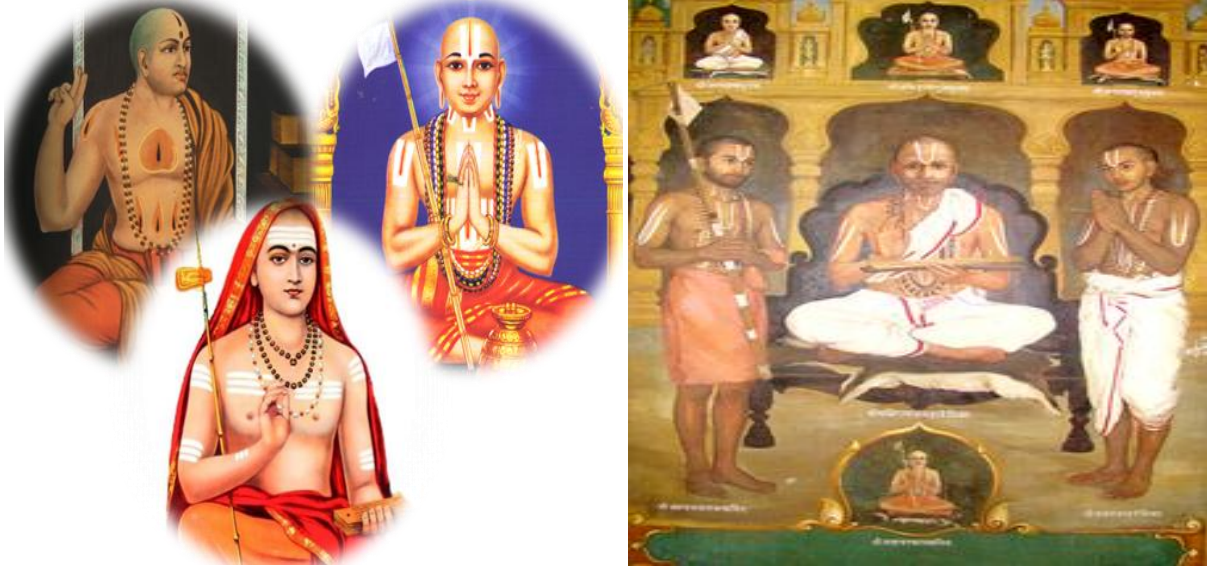


(All the individual Souls have to experience the previous Janmas' Karma-Phalam and the appropriate births can be as Sura, Nara, Thiryak and SThaavara – gods, humans, animals and plants. Among the Humans, their birth in different families as BraahmaNa, Kshathriya, VaiSyA and Suudhra is to discharge their respective duties, based on their inherent nature and the three GuNas – Saththva, Rajas and Thamas. Based on our Puurva-Aachaarya's teachings, only that person is a BraahmaNa in whom Saththva Guna is dominant by suppressing Rajas and Thamas. In Kshathriya, Rajas is dominant, suppressing Saththva and Thamas. In VaiSyA, Thamas is dominant suppressing Saththva and Rajas and rendering service is the duty of a Suudhra, who works for an earning, as wages. But, when it comes to attaining Salvation, everyone has an equal opportunity to do SaraNaagathi and attain Sri-VaikunTam after this life).

शमोदमस्तपः शौचं क्षान्तिरार्जवमेव च -ज्ञानंविज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥१८-४२॥

Samo dhama: thapa: Saucham – kshaanthi:-aarjavam-eva cha  
jnaanam vijnaanam-aasthikyam - Brahma karma svabhaavajam. 18-42

“The following are the duties of BraahmaNa-s, born of their inherent nature – strict control of the Senses (Sama, not to enjoy forbidden sense-gratification – not living a life worse than that of animals), control of the mind (dhama), Austerity (meditation - thapasya), purity (Saucham - purity in thri-karaNas - mind, speech and actions), forbearance (kshaanthi), uprightness (aarjavam), knowledge (jnaanam), special knowledge (about the Supreme-Lord, vijnaanam) and absolute faith – Aasthikyam.



(The Great Aachaaryas revived the Vedhic Dharma-s given by Bhagavaan Sri-Krishna)

(It is very difficult to come across a True BraahmaNa with the qualifications Bhagavaan Sri-Krishna has mentioned in this verse. Other Vedhic Scriptures mention of 6 other qualities that makes one a true BraahmaNa – aDhyayanam, aDhyaapakam, yajanam, yaajanam, dhaanam and prathigRuhithvam. Aasthiyam is the most important virtue of a BraahmaNa, and that is to maintain Absolute Faith in the teachings of Vedha-s and Vedhic Scriptures that taught the following Eight principles:

- 1: The Supreme Lord Sriman-Narayana is Para-Brahma, Para-Vaasudheva, Sri-Krishna;
- 2: He is the embodiment of Infinite number of Kalyaana-GuNa-s and that He alone is Shaad-GuNya-Pari-puurNa – Jnaana, Bala, AiSwarya, Viirya, Sakthi, Theja, etc....;
- 3: He does not have even a trace of any Evil – dhosha;
- 4: Vedhas' and Vedhaantha's only purpose is to know That Supreme-Lord Sriman-Narayana and that He can be understood only through Vedha-s and Vedhaantha;
- 5: He alone is the sole cause and foundation of the countless number of Universes;
- 6: that He alone is the actuator – Pravarthaka of all;
- 7: All Vedhic actions are different forms of His worship and
- 8: He alone can confer all the 4 PurushaarThas – Dharma, ArTha, Kaama and Moksha, when devotees worship Him through the Vedhic-Karmas. All these 8 statements are very clearly explained in Bhagavad-Gita:15-15 – “ वेदैश्च सर्वैरहमेव वेद्यो - वेदान्तकृद्वेदविदेव चाहम् ॥; 10-8 “अहं सर्वस्य प्रभवो - मत्तः सर्वं प्रवर्तते । ” ; 7-7 “ मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं - सूत्रे मणिगणा इव ॥ ” ; 5-29 “ भोक्तारं यज्ञतपसां - सर्वलोकमहेश्वरम् । ” ; 18-46 “यतः प्रवृत्तिर्भूतानां - येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य - सिद्धिं विन्दति मानवः ॥” and 10-3 “ यो मामजमनादि च - वेत्ति लोकमहेश्वरम् .. । ” etc., ).

शौर्यतेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् – दानमीश्वरभावश्च क्षात्रकर्म स्वभावजम् ॥१८-४३॥

Sauryam thejo DhRuthi:-dhaakshyam - yuDhdhe cha-apy-apalaayanam dhaanam-iiSvara bhaavaScha - Kshaathram karma svabhaavajam. 18-43

“Heroism (fearlessness in jumping into a battle-field), invincibility (undefeated by others), steadfastness (to complete the job that is started in spite of many obstacles), adroitness (skill in executing an undertaken job) and not-running-away from a battle, generous giving for charity and maintaining lordliness (ability to govern people) are the ordained duties of those born with their inherent nature of Kshathriya-s.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्मस्वभावजम्-परिचर्यात्मकंकर्म शूद्रस्यापिस्वभावजम्॥१८-४४॥

kRushi gau-rakshya vaaNiijyam - VaiSyA karma svabhaavajam  
paricharya-aathmakam karma – Suudhrasya-api svabhaavajam. 18-44

“Agriculture (producing food-grains), rearing the cattle (go-Dhanam - protecting the cows), trade (to accumulate wealth) are the duties of VaiSyA-s born of their inherent nature. The duty of Sudhra-s is to render service, born of their inherent nature.

(Our Great Puurva-Aachaarya-s have laid down some guidelines for indulging in trade - some permitted trades are dealing with grains, gold, silver, jewellery, drapery etc.,. They also said not to do some trades like butchery involving jiiva-himsa, intoxicating materials, which are forbidden by scriptures etc.,. All the four categories of people are to pursue the 4 PurushaarThas – Dharma, ArTha, Kaama and Moksha. Specifically for Moksha-Praapthi, all people have an equal right through SaraNaagathi, open for all).

स्वेस्वे कर्मण्यभिरतः संसिद्धिं लभतेनरः - स्वकर्मनिरतः सिद्धिं यथाविन्दति तच्छृणु॥१८-४५॥

sve sve karmaNy-abhiratha: - samsiDhdhim labhathe nara:  
sva karma niratha: siDhdhim - yaThaa vindhathi thath SRuNu. 18-45

“Devoted completely to their assigned duties as per their inherent nature, people will attain perfection. Listen now, how people can attain perfection by becoming devoted to their own assigned duties, born of their inherent nature (GuNa-s due to Vaasana-s).

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् - स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥१८-४६॥

yatha: pravRuththi:-bhuuthaanaam - yena sarvam-idham thatham  
sva karmaNaa tham-abhyarchya - siDhdhim vindhathi maanava: 18-46

“By worshipping (absolutely Surrendering to) Bhagavaan Sri-Krishna, from whom all these activities of all beings arise and by whom all these worlds are pervaded, while discharging their assigned duties, all beings (both the Chethana-s and Achethanaas – Sentient and Non-Sentient – Souls and PrakRuthi) will attain perfection.

(This verse can be better understood, if we contemplate on a few of the other teachings of Bhagavaan Sri-Krishna, in Bhagvad-Gita: In 7-6, Bhagavaan Sri-Krishna said that He is the Creator and Annihilator of all Universes: “अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥”, and in 7-7, Bhagavaan Sri Krishna Said that there is none superior to Himself: “मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ॥”; and in 9-4 Bhagavaan Sri Krishna Said that this



entire Universe is pervaded by Him in an unmanifest form: “मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।” ; and in 9-10 Bhagavaan Sri-Krishna Said that under His Authority, this PrakRuthi gives birth to all moving and non-moving entities: “मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।” ; and also in 10-8, Bhagvaan Sri Krishna said that He is the Origin of all Beings and everything proceeds from Him only: “अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।”. Many SRuthi-s and SmRuthi-s also talk of the same – in Subaala-Upanishat text – 2 and 7 as: “... भूतादिर्महति विलीयते महानव्यक्ते विलीयतेऽव्यक्तमक्षरे विलीयते अक्षरं तमसि विलीयते तमः परे देव एकीभवति ...”and“..स एष सर्व भूतान्तरात्मापहत पाप्मा दिव्यो देव एको नारायणः ॥.. ”)

श्रेयान्स्वधर्मोविगुणः परधर्मात्स्वनुष्ठितात्–स्वभावनियतंकर्म कुर्वन्नाप्नोति किल्बिषम् ॥१८-४७॥

**Sreyaan sva Dharmo vighuNa: - para Dharmath svanushTithaath svabhaava niyatham karma – kurvan-na-aapnothi kilbisham. 18-47**

“Best is to follow one’s own Dharma, even if not done perfectly, rather than doing the duty of another, even if it is done perfectly. When a person does his duty as ordained by his own inherent nature, he incurs no sin of coming back to this material world of repeated Births-&-Deaths.



(our inherent nature is to Practice Swa-Dharma and to avoid Para-Dharma)

(Our great puurva-Aachaaryas gave the meaning of SvaDharma as practicing Karma-Yoga. Even if there are defects in practicing Karma-Yoga, still it is better than Jnaana-Yoga, even if it is well-done. Jnaana-Yoga involves strict control of all sense-organs from the very beginning, and the likelihood of deflections are too many and negligence could creep into it. Karma-Yoga consists of all activities of all the sense-organs, as



ordained by the Scriptures and comes naturally to all of us and we all can dedicate those karma-s done with our mind, speech and body to Bhagavaan Sri-Krishna).

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् - सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥१८-४८॥

sahajam karma Kauntheya - sa dhosham-api na thyajeth  
sarva-aarambhaa hi dhoshena – Dhuumena-agni:-iva-aavRuthaa: 18-48

“O Kauntheya! (Arjuna, Kunthi’s son) One should never relinquish (abandon) one’s own duties, even if they are not so perfect. Because, in the beginning, all endeavors are enveloped by mistakes, just as fire is enveloped by smoke.

(Karma-Yoga is still advisable for everyone to practice, even if some people are capable of practicing Jnaana-Yoga, because imperfections like pain and negligence are normal to everyone, be it in Karma-Yoga or Jnaana-Yoga. Mahaathma-s like King Janaka practiced Karma-Yoga, even though they were well qualified to practice Jnaana-Yoga).

असक्तबुद्धिःसर्वत्र जितात्माविगतस्पृहः - नैष्कर्म्यसिद्धिं परमांसंन्यासेनाधिगच्छति ॥१८-४९॥

asaktha buDhdhi: sarvathra – jitha-aathmaa vigatha spRuha:  
naishkarmya siDhdhim paramaam – samnyaasena-aDhigaChchathi. 18-49

“One whose intelligence is not curtailed by any attachments in any way to the results of one’s actions, whose mind (and all the 10 senses) is under control, who is free from any and all desires, who thinks that he / she, is not the doer, will attain that Supreme Perfection, by transcending all actions through renunciation (thyaaga).

(The most important aspect of Samnyaasa is not to have any attachments of any kind for anything, so that Samnyaasa becomes Thyaaga, with KarthRuthva, Mamatha and Phala-Thyaaga-s, all three of them in proper place – relinquishing the doership, ownership and and the results.. Then that Jnaana-Yoga leads to Dhyaana-Yoga - a complete Yoga of meditation, along with the cessation of all sensory activities).

सिद्धिं प्राप्तो यथाब्रह्म तथाप्नोति निबोधमे - समासेनैव कौन्तेय निष्ठाज्ञानस्यया परा ॥१८-५०॥

siDhdhim praaptho yaThaa Brahma – thaThaa-aapnothi niboDha me  
samasena-eva Kauntheya - nishTaa jnaanasya yaa paraa. 18-50

“O Kauntheya! (Kunthi’s son - Arjuna) Learn briefly from Me (Bhagavaan Sri-Krishna), how a person experiences (attains) the Supreme Lord (Para-Brahma – Bhagavaan Sri-Krishna), who is the Supreme Goal – the consummation of all Knowledge, through perfection in Karma-Yoga.

(Perfection can only be attained in meditation through the diligent practice of Karma-Yoga, every day and every minute, until the last breath. This way, all Souls attain the Super-Soul - Para-Brahma, Bhagavaan Sri-Krishna, Para-Vaasudheva – the Supreme Lord Sriman-Narayana, in Sri-VaikunTam, as soon as all sins are wiped out by Him).

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च –  
शब्दादीन्विषयां स्त्यक्त्वा राग द्वेषौ व्युदस्य च॥१८-५१॥

buDhdhyaa viSuDhdhayaa yuktho – DhRuthy-aathmaanam niyamy cha  
Sabdhaadhiin vishayaam thyakthvaa-raaga dhveshau vyudhasya cha.18-51

“With a pure and clear understanding, controlling the mind with firmness, abandoning sound and other sense-objects and eliminating both love and hatred (a person will be worthy of experiencing Bhagavaan Sri-Krishna / the Supreme Lord Sriman-Narayana).

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः – ध्यानयोगपरोनित्यं वैराग्यंसमुपाश्रितः॥१८-५२॥  
viviktha sevii laghvaaSii - yatha vaak-kaaya maanasa:

Dhayana yoga paro nithyam - vairaagyam samupaaSritha: 18-52

“Moving to an isolated place, eating very little (just to keep the Soul in the body until Karma-Phalam gets exhausted), subduing the speech, body and mind, always engaged in Meditation and accepting dispassion - absolute renunciation (a person becomes worthy of experiencing Bhagavaan Sri-Krishna / the Supreme Lord Sriman-Narayana).

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् - विमुच्य निर्ममः शान्तो ब्रह्म-भूयाय कल्पते॥१८-५३॥  
ahankaaram balam dharpaam - kaamam kroDham parigraham

vimuchya nirmama: Saantho – Brahma-bhuuyaaya kalpathe. 18-53

“Renouncing ego (mistaking the body as the Self), power, pride (arrogance due to Millions of puurva-janma-vaasana-s), desires, anger and all possessions (that cause that arrogance), getting rid of the feeling of I and Mine, always in a tranquil state (meditating on Bhagavaan Sri-Krishna), a person becomes worthy of experiencing the Supreme Lord Sriman-Narayana (will attain Sri-VaikunTam immediately after death).

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति - समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥१८-५४॥  
Brahma bhuutha: prasanna-aathmaa - na Sochathi na kaankshathi

sama: sarveshu bhuutheshu – math bhakthim labhathe paraam. 18-54

“A devotee reaching that state worthy of experiencing the Para-Brahma, is always in a tranquil state (without the influence of any and all vaasana-s), neither grieving nor craving (for anything), regarding all beings alike, will

attain that Supreme devotion to Me (Para-Bhakthi to Bhagavaan Sri-Krishna – the Supreme Lord Sriman-Narayana).

(A person can be in a Tranquil state when that person could overcome the five forms of grief – Pancha-KleSa-s, as given in the Patanjali Yoga-Suuthra-s – 1: Avidhya – ignorance, 2: Asmitha - egoism, 3: Raaga - attachments / cravings, 4: Dhvesha – hatred / aversion and 5: AbhiniveSa - clinging to life. Bhagavaan Sri-Krishna is the Master of all Chethanas and Achethanas – the conscious Souls and the inert matter – PrakRuthi – as given in Bhagavad-Gita 7-5: “...अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । ...”).

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः -  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥१८-५५॥

bhakthyaa maam-abhijaanaathi – yaavaan-ya:-cha-asmi thaththvatha:  
thatho maam thaththvatho jnaathvaa - viSathe thath-anantharam. 18-55  
“Through Supreme Devotion only (Para-Bhakthi), a person will know Me (Bhagavaan Sri-Krishna) completely, who I am (Svaruupa of Bhagavaan Sri-Krishna) and what I am (the Svabhaava of Bhagavaan Sri-Krishna), and knowing Me (Bhagavaan Sri-Krishna) in reality, such a person alone will enter into Me (Sri-VaikunTam, the Parama-Padham).

(Only such devotees who really know the Supreme Lord Sriman-Narayana, will attain Sri-VaikunTam, to enjoy Brahma-anubhavam with Bhagavaan, in any bhaava the devotee chooses – Vaatsalya, Sakhya, Dhaasya, MaaDhurya Bhaava-s. Reference to this are in Bhagavad-Gita itself, in 4-9: “ जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः । त्यक्त्वा देहं पुनर्जन्म - नैति मामेति सोऽर्जुन ॥”. 11-54 says: “ भक्त्या त्वनन्यया शक्य – अहमेवंविधोऽर्जुन ।”. Here, Svabhaava of the Lord refers to the Svaruupa-Niruupaka-Dharma-s - Sathyathvam, Jnaanathvam, Ananthathvam, Aanandhathvam, Amalathvam and ....., Once the nature of Bhagvaan Sri-Krishna is established with the above qualities, then His other qualities refer to the Niruupitha-Svaruupa-ViSeshaNa-s - Jnaana, Bala, AiSvarya, Viirya, Sakthi, Theja and on and on ..., . Para-Bhakthi is the direct means to attain Bhagvaan Sri-Krishna and Para-Jnaanam and Parama-Bhakthi are different stages of that Para-Bhakthi).

सर्व कर्माण्यपि सदा कुर्वाणो मद्दयाश्रयः - मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥१८-५६॥

sarva karmaaNy-api sadhaa - kurvaaNo math-vyapaaSraya:  
math prasaadhaath-avaapnothi - SaaSvatham padham-avyayam. 18-56  
“Absolutely surrendering to Me (Bhagavaan Sri-Krishna), and constantly performing all actions (Nithya, Naimiththika and Kaamyaa karma-s – the daily, occasional and desire-motivated actions, as an offering to Me, along with Saathvika-thyaaga), a devotee attains the Eternal and Imperishable abode of Mine - Sri-VaikunTam, through My grace.



(Meera-Bai, Annamayya etc., Surrendered to Bhagavaan Sri-Krishna)  
 (Absolute Surrender to Bhagavaan Sri-Krishna includes the three Thyaaga-s – KarthRuthva-thyaaga, Svaruupa-thyaaga and Pahala-thyaaga. Padham is that which has to be attained – the Parama-Padham – the Supreme place to be attained, Sri-VaikunTam. The greatest blessing for all of us, is that our Supreme Lord Sriman-Narayana is very magnanimous to accept even the Kaamya-Karma-s, if only we can do them as an offering to Him, saying Karma-phalam sarvam Sri Krishna-arpaNam-asthu).

चेतसा सर्व कर्माणि मयि संन्यस्य मत्परः – बुद्धि योगमुपाश्रित्य मच्चित्तः सततं भव॥१८-५७॥

chethasaa sarva karmaaNi - mayi samnyasya math-para:

buDhdhi yogam-upaaSrithya – math-chiththa: sathatham bhava. 18-57

“Surrendering all actions (Nithya, Naimiththika and Kaamya karma-s) to Me, thinking of Me as the Supreme Goal (to be attained) in your mind, resorting to BuDhdhi-Yoga (a state-of-mind that renounces - KarthRuthvam and BhokthRuthvam – feeling that I am the doer and enjoyer), focus all your thoughts always (till the end-of-life) on Me only (Bhagavaan Sri-Krishna).

(Similar statements are in Bhagavad-Gita 3-30: “मयि सर्वाणि कर्माणि – संन्यस्याध्यात्मचेतसा।”. Another beautiful aspect is that Our Supreme Lord Sriman-Narayana is both the Means and the Goal also. Here BuDhdhi-Yoga is that special state of mind of a pure devotee seeking Salvation, without any feeling of the doership or a desire for the fruits of all actions that one may enjoy – a pure devotee is neither the doer nor the enjoyer)



मच्चित्तः सर्व दुर्गाणि मत्प्रसादात्तरिष्यसि -  
अथ चेत्त्वमहङ्कारात्त श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥



(Demons RaavaNa, SiSupaala did not Surrender to Bhagavaan & got killed)

**Math-chiththa: sarva dhurgaaNi - math prasaadhaath-tharishyasi  
aTha chethvam-ahankaaraath - na Sroshyasi vinankshyasi. 18-58**

“With your mind focused completely on Me (Bhagavaan Sri-Krishna), you (Arjuna) will overcome all your difficulties (in Samsaara) by My grace. But, out of arrogance, if you do not listen to My advice, you (Arjuna) will perish.

(Arrogance means self-deceiving – a peculiar thinking that I know what to do and what not to do, and I do not have to or why should I follow Bhagavaan Sri-Krishna’s teachings. It is that Supreme Lord Sriman-Narayana alone who knows the real purport of the Vedha-s and the Upanishath-s in their true sense and no one else knows).

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे -  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥१८-५९॥

**yath-ahankaaram-aaSrithya - na yothsya ithi manyase  
miThyaisha vyavasaayasthe – prakRuthi:-thvaam niyokshyathi. 18-59**

“Out of your arrogance (self-deceit), if you (Arjuna) think that you will not fight, your decision is futile, short-lived, will change and the Kshathriya Dharma inherent to you, will force you to fight, against your own will.

(If Arjuna does not have the simple common sense to listen to Bhagavaan Sri-Krishna, then, a non-sentient PrakRuthi – his own Kshathriya nature, will force him to do what he did not want to do, very much against his own will and there is no way out).

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा -  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥१८-६०॥

**svabhaavajena Kauntheya – nibaDhdha: svena karmaNaa  
karthum na-iChchasi yath-mohaath – karishyasy-avaSopi thath. 18-60**  
“O Kauntheya! (Kunthi’s son - Arjuna) Bound by your duty that is inherent to your own Kshathriya Dharma – svabhaava / your own nature, you will have no control over your own will, and helplessly you will be forced to do the very same thing – to fight in this war, which you are not planning to do now, due to your own ignorance (delusion).

ईश्वरः सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति - भ्रामयन्सर्व भूतानि यन्त्रारूढानि मायया ॥१८-६१॥  
**iiSvara: sarva bhuuthaanaam – hRuth-dheSe-Arjuna thishTathi  
bhraamayana sarva bhuuthaani – yanthra-aaruDaani maayayaa. 18-61**  
“O Arjuna! The Supreme Lord (Sriman-Narayana / Sri-Krishna) is residing in the hearts of each and every being. It is His power (Maaya - PrakRuthi with its 3 GuNa-s) that is spinning all beings, go round and round, mounted on a wheel / machine (this body).



(Lord Sri-Krishna is in everyone’s heart, and makes everything go round-&-round)

(Bhagavad-Gita declares in 15-15 that the Supreme Lord Sri-Krishna is in the hearts of all beings, and from Him only are the memory, Jnaana and forgetfulness arise – “ सर्वस्य चाहं हृदि सन्निविष्टो - मत्तः स्मृतिर्ज्ञानमपोहनञ्च । .... “.



Also, in Bhagavad-Gita 10-8, it is said that from Him only everything proceeds –“ ...मत्तः सर्वं प्रवर्तते । ...”.BRuhadhaaraNyaka- Upanishat 3-7-22 also declares that the Supreme Lord Sriman-Narayana is dwelling in the Self –“ यो विज्ञाने तिष्ठन्विज्ञानादन्तरोय ऽविज्ञानंनवेदयस्य विज्ञानंशरीरं यो विज्ञानमन्तरो यमयत्य् एष त आत्माऽन्तर्याम्यमृतः ॥” ) .

तमेव शरणं गच्छ सर्वभावेन भारत -

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥१८-६२॥

tham-eva Saranam gaChcha - sarva bhaavena Bhaaratha  
thath-prasaadhaath paraam Saanthim -  
sThaanam praapsyasi SaaSvatham.18-62

“O Bhaaratha! (Arjuna) Completely Surrender to Me only (Bhagavaan Sri-Krishna, also addressed as Para-Brahma / Sriman-Narayana), in all matters. By My grace, you will find Supreme Peace and will reach the eternal abode.



(we will never return to this material world, when we attain Sri-VaikunTam).

(May we all be fortunate to totally surrender to that Para-Vaasudheva – Bhagavaan Sri-Krishna – Sriman-Narayana and attain that Sri-VaikunTam, which is glorified in many Vedhic texts from SRuthi-s, SmRuthi-s and Upanishath-s: KaTa-Upanishat in 1-3-9: “विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्रोति तद्विष्णोः परमं पदम् ॥“and Chandhogya Upanishat in 3-13-7  
–“ अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषुसर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं  
वावतद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥”. And Mahaa-NaaraayaNa-Upanishat in 8-  
14: “परेण नाकं निहितं गुहायां बिभ्राजते यद्यतयो विशन्ति ॥ “ , and Yajurveda-  
Samhitha in 31-16-“ते ह नाकं महिमानः सचन्ते । यत्र पूर्वे साध्यास्सन्ति देवाः ॥”).

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया - विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥१८-६३॥  
ithi the jnaanam-aakhyaatham - guhyaath guhya-tharam mayaa  
vimRuSya-ethath aSesheNa – yaThaa-iChchasi thaThaa kuru. 18-63

“Thus, this great Jnaana - Knowledge, the greatest mystery of all the  
mysteries (with regards to Jnaana, Karma and Bhakthi Yoga-s), is given to  
you by Me (Bhagavaan Sri-Krishna). Contemplate (comprehend, ponder  
over) on it completely and do whatever you want to do (you wish to fight or  
not to fight or to follow Jnaana or Karma or Bhakthi or SaraNaagathi Yoga).

सर्वं गुह्यतमं भूयः शृणु मे परमं वचः - इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥१८-६४॥  
sarva guhya thamam bhuuya: - SRuNu me paramam vacha:  
ishta:-asi me dhruDam-ithi - thatho vakshyaami the hitham. 18-64

“Listen again to My (Bhagavaan Sri-Krishna’s) Supreme advice, the  
greatest secret of all. As you are very dear to Me, I am telling you what is  
good for you – Arjuna (most beneficial, here in this world and hereafter to  
enjoy the eternal Bliss in Sri-VaikunTam).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु -  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८-६५॥

Manmanaa bhava Math bhaktho – Math yaaji Maam namaskuru  
Maam-eva-eshyasi sathyam the - prathijaane priya:-asi Me. 18-65

“Focus your mind (meditate) on Me (Bhagavaan Sri-Krishna), become ever  
devoted to Me, worship Me always, with unwavering devotion, prostrate  
before Me and you will attain Me only, and truly, I promise you, as you  
(Arjuna) are very dear to Me (Bhagavaan Si-Krishna).

(SwethaaSwathaara-Upanishat says in 3-8 - वेदाहमेतं पुरुषं महान्तमादित्य वर्णं  
तमसः परस्तात् । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ This is a  
unique Promise given by Bhagavaan Sri-Krishna, in the name of Truth –  
Sathyam, that we will attain Him with Meditation - Dhyaana, Worship –  
Upaasana also called AaraaDhana, with absolute faith in our Supreme Lord  
Sriman-Narayana, with Mahaa-ViSvaasam and supremely abundant love.



Similar statements are also there in Bhagavad-Gita 7-17: “ ... तेषां ज्ञानी नित्ययुक्त - एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥...).

सर्व धर्मान्परित्यज्य मामेकं शरणं ब्रज -

अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८-६६॥

sarva Dharmaan parithyajya – maam-ekam SaraNam vraja

aham thvaa sarva paapebhyo - mokshayishyaami maa Sucha: 18-66

“Completely relinquishing all Dharmaas (realizing your inability to practice Jnaana or Karma or Bhakthi-Yoga-s), Surrender to Me alone (Bhagavaan Sri-Krishna) for refuge. I (Bhagavaan Sri-Krishna) will release you from all sins (the reactions of all sins as Karma-Phalam). Do not grieve.

(This is the most Important verse, called the Charama-Sloka of Bhagavaan Sri-Krishna, the complete essence of Bhagavad-Gita. Bhagavaan Sri-Krishna is giving us this unimaginably great offer of SaraNaagathi to anyone and everyone, irrespective of our family-of-birth or gender or with no questions asked about past sins committed. A brief and simple-to-understand procedure of SaraNaagathi is given here:

SaraNaagathi is also known as Prapatti OR Bharanyasam OR Bahara-Samarpanam.

Sri Maha-Lakshmi and the Supreme Lord Sriman-NaaraayaNa are considered as our Divine Parents, and They are usually referred to as the Divya-Dampathi-s (the Divine-Couple) and whenever we say Bhagavaan, we actually address both of Them – Sri-Maha-Lakshmi & the Supreme Lord Sriman-NaaraayaNa.

Sri-Vaishnavism is centered around the Philosophical principle that SaraNaagathi (also called Prapatti or Bhara-Nyasam or Bhara-Samarpanam or Total Surrender) at the Holy Feet of the Supreme Lord Sriman-Narayana, is a gauranteed path to attain Salavation (Moksha or Sri-Vaikuntha Prapti or Liberation from the repeated cycles of Births-and-Deaths), at the end of this life itself.

This SaraNaagathi is a Two-Step process in the DheSika Saampradhaayam:

1: Samaasrayanam (also called Pancha-Samskaaram-s): Accepting the Holy imprints of Chakra – SudharSana and Sankha – Paanchajanya on our shoulders, getting a dhaasa-naamam, UurDhva-Pundra-DhaaraNam, upadheSam of the 4 Secret Mantras from an Aachaarya, and ijya - daily worship of the Lord, (to avoid being dragged to Narakam – Hell, by the messengers of the God of Death, Yama or Yama-Dharma-Raaja), and

2: Prapatti (the actual process of Surrender) is given by all Acharya-s in this path of Sri-Vaishnavism, who will offer these 2 procedures to any and all interested devotees, and will guarantee Moksham to all Prapanna-s at the end of this life itself.

**No Pre-Requisites for doing SaraNaagathi:**

1: It is not at all a pre-requisite that one should be born in a Priest family. We are all eligible to accept SaraNaagathi, in whatever family we are born.

2: It is not at all a pre-requisite that only men can undergo SaraNaagathi. Both Men and Women are equally eligible to undergo SaraNaagathi.

3: It is not at all a pre-requisite that we must be pure and did not make any mistakes before and no questions asked about any and all mistakes we committed in the past.

4: Bhagavaan Sri-Krishna will wipe out all our sins at the time of SaraNaagathi.

**Prapaththi has five accessories that are to be understood before SaraNaagathi:**

1: Willingness to do only those things that are favourable to Bhagavaan Sri-Krishna,

2: Determination not to do anything that is not favourable to Bhagavaan Sri-Krishna, (like indulging in violence and eating prohibited foods etc., ),

3: Have Absolute Faith in Bhagavaan Sri-Krishna that He will protect us and also bless us with Salvation at the end of this life,

4: Accepting the Supreme Lord Sriman-Narayana and His Incarnations as our only Savors,

5: Realize complete helplessness to attain Salvation by any other known means (like Jnaana, Karma or Bhakthi Yoga-s).

**Two very Important things that we all must do after SaraNaagathi:**

1: Being absolutely loyal to the Supreme Lord Sriman-Narayana and His Incarnations only (those who are in the Vishnu-tattva). Vishnu-tattava-s are limited to the forms of the Lord are: Sriman-Narayana, Vishnu, Raama, Krishna, Srinivaasa, Lakshmi-Nara-Simha, Haya-Griiva, Dhanvanthari, Maha-Lakshmi, Andal, Garuda, Hanuman etc.,) and

2: Always respect all Bhaagavatas (never cause or even think of causing, physical or emotional hurt and / or pain to already surrendered devotees like ourselves).

Role of an Aachaarya: Aachaarya offers SaraNaagathi and His role is very significant and that one's Aachaarya should be worshipped as much as we worship the Supreme Lord Sriman-Narayana, like accepting the Acharya-Paduka-Teertham everyday, or whenever possible, certainly on DhwaadhaSi day (after fasting on EkaadhaSi) etc.,

Four Important Mantras will be given at the Time of Samaasrayanam (accepting the holy imprints of Sudarsana-Chakra and Panchajanya-Samkha on our shoulders ) –

- 1: The Ashtaakshara-Manthra of the Supreme Lord Sriman-Narayana;
- 2: The Dhvaya-Manthra called the twin-Manthra or the SaraNaagathi Mantra, which can be chanted at all Times, at all Places and in all circumstances;
- 3: The Charama-Sloka of Bhagavaan Sri-Krishna (Bhagavad-Gita Chapter-18 verse-66) and
- 4: The Sri-Manthra of Sri Mahaa-Lakshmi (who recommends to the Supreme Lord Sriman-Narayana to accept our SaraNaagathi and bless us all with Salvation).

Each of these 4 mantras are to be chanted by every initiated devotee, Everyday, at least 28 times (or more - 108 times or 1,008 times and the only Exception is for Dhvaya-Mantra, which can be chanted always, at any and all times and in all circumstances).

Post-SaraNaagathi code of conduct involves:

Eating Saathvic Food Only, is another basic principle of Sri-Vaishnavism. Saathvic Food is also called prasadam, when all types of prepared food is offered to the Supreme Lord Sriman-Narayana – That means - Avoid taking any non-vegetarian food etc., and Rajo-guna and Thamo-guna foods. As part of the Sri-Vaishnava Tradition, even that Saathvic food items prepared in a religiously hygienic way, must first be offered to the Lord, in the traditional way or at least by chanting Krishna-ArpaNam (means we offer these items to Bhagavaan Sri-Krishna, who is the actual Owner of all the materials in all these Universes).

A person with SaraNaagathi also leads the daily life in a normal way, like any other uninitiated person, except that the mental out-look of a Prapanna ( person who got Prapatti ) is totally different – i.e., Devotees after

SaraNaagathi can also have children, will also do their jobs and will keep buying houses and cars etc., .

Before SaraNaagathi: a person thinks that I bought this Car, I bought this house, and these are MY children, whereas,

After SaraNaagathi: a initiated devotee thinks that it is Bhagavaan Sri-Krishna who blessed us with this car, Bhagavan Sri-Krishna blessed us with this house and Bhagavaan Sri-Krishna blessed us with these children to continue the self-less service to the Supreme Lord Sriman-Narayana.

General Rules, common for ALL human beings, and more so that a devotee after SaraNaagathi (called a Prapanna), is expected to follow are: to tell the Truth, to practice Ahimsa (non-Violence) and abstain from Alcoholic drinks etc., . These rules are applicable to all Prapanna-s who accept SaraNaagathi and also to all human beings.

SaraNaagathi is Supreme, because Salvation is Gauranteed, 400%, at the end of this life itself. Bhakti and SaraNaagathi are the Only 2 Highways for Salvation. Jnana-Yoga and Karma-Yoga cannot get us Salvation directly, as they are only the Service Roads and that Jnana-Yoga and Karma-Yoga should merge either in Bhakti or SaraNaagathi.



Lord Sri-Rama proclaimed that SaraNaagathi will 100% gaurantee Salvation, in Valmiki-Ramayana, YuDhdha-Kaanda, Chapter-18, verse-33, when Vibhiishana came for SaraNaagathi:

सकृदेव प्रपन्नाय तवास्मि इतिच याचते । अभयम् सर्व भूतेभ्यो ददामि एतद् व्रतम् मम ॥



sakRuth eva prapannaaya thava-asmi ithi cha yaachathe –  
abhayam sarva bhuuthebhyo dhadhaami ethath vratham mama. 6-18-33



Sitha-Devi explains to Hanumaan in Valmiki RamayaNa, Sundara-Kaanda, Chapter-38, verse-33 about a crow, Kaakaasura, who is protected after doing SaraNaagathi, at the Feet of Lord Sri-Raama .

सपित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः - त्रीन्लोकान् सम्परिक्रम्य त्वामेव शरणम् गतः ॥

sa pithraa cha parithyakytha: surai: sarvai: maharshibhi:  
thriin lokaan samparikramya thvaam-eva SaraNam gatha: 5-38-33





Sithaa-Devi guaranteed 100% protection to all the female demons who did SaraNaagathi at Her Feet in Valmiki-RamayaNa-YuDhdha-Kaanda-Chapter-113-verse-46:

पापानां वा शुभानां वा वधार्हाणां प्लवङ्गम । कार्यं कारुण्यमार्येण न कश्चिन्नापराध्यति॥

paapaanaam vaa Subhaanaam vaa vaDhaarhaaNaam Plavangama:  
kaaryam karuNam-aaryeNa na kaSchith na-aparaaDhyathi. 6-113-46

Bhagavaan Sri-Krishna guaranteed 100% Salvation to Everyone who do SaraNaagathi at His Feet in Bhagavad-Gita, Chapter-18, Verse-66:

सर्व धर्मान्परित्यज्य - मामेकं शरणं ब्रज । अहं त्वा सर्व पापेभ्यो - मोक्षयिष्यामि मा शुचः ॥

sarva Dharmaan parithyajya - maam ekam SaraNam vraja  
aham thvaa sarva paapebhyo - mokshayishyaami maa Sucha:





Also Lord Varaha Swamy guaranteed 100% Salvation and said that: “ even if a person who did SaraNaagathi were to die during sleep (like a log of wood) or while in a coma (like a stone, with no consciousness) and if the devotee cannot think of the Supreme Lord Sri-Hari at the Last moment, Bhagavaan Sri-Varaaha Swamy promised to remember that devotee who did SaraNaagathi and will take him to His Divine abode, Sri-VaikunTam and guaranteed Salvation“.

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः - धातु साम्ये स्थिते स्मर्ता विश्वरूपम् च मां अजं ॥  
ततस्थं म्रियमानं तु काष्ठ पाषाण संनिभं - अहं स्मरामि मत् भक्तं नयामि परमां गतिं ॥

sThithe manasi susvasThe Sariire sathi yo nara:  
Dhaathu saamy sThithe smrthaa ViSvaruupam cha maam-ajam ॥  
thathasTham mriyamaanam thu kaashTa paashaana sannibham  
aham smaraami math bhaktham nayaami paramaam gathim ॥

After SaraNaagathi, any and all mistakes committed innocently, or committed involuntarily beyond our control, are Forgiven by the Supreme Lord Sriman-Narayana, on our asking for His forgiveness.

About a 1,000 years back, this Sri-VaishNava Saampradayam is resurrected as an Authentic Philosophical System based on the Vedha-s and Upanishath-s by His Holiness Bhagavath Sri Ramanuja-Acharya, and this SaraNaagathi concept was well reinforced about 750 years ago by Sri

Vedanta-Desika Swamy. This SaraNaagathi is currently followed by thousands of Devotees belonging to Sri Raamaanuja-Desika Saampradhaayam, by Sri Parakaala-Mutt, Sri Ahobila Mutt, Sri Aandavan Asramam and Sri Poundarika-puram-Aandavan Asramam. Sri Raamanuja Saampradhaayam devotees follow this Saranaagathi as a one step process.

Mahaathma Sri Vedhaantha DeSika explains briefly, how a person should prepare for SaraNaagathi, in his Nyaasa-dhaSakam:

1: My self, the responsibility of taking care of me and the fruits of taking care of me, do NOT belong to me and they all belong to the Lord of Sri (Sriman-NaaraayaNa, the Lord of Sri Maha-Lakshmi). Fully convinced like this, an intelligent person should place oneself at the Holy Feet of the Supreme Lord Sriman-NaraayaNa and do SaraNaagathi.

2: O Supreme Lord Sriman-NaaraayaNa! I am a helpless one and I will only do things that are favorable to You. I will avoid all other things that are not favorable to You. I am placing with You, the burden of my protection, with sincere prayers and absolute faith in You.

3: As a bonded servant of my master, the Supreme Lord Sriman NaaraayaNa, I am under His control, for His own sake. Even this awareness of Him is granted by Him only. I am His burden now, as I am sub-servient to Him, and I am under His control and I am free of any and all other responsibilities.

4: O Lord of Sri! O Sriman-Naaraayana! O Varadha! You grant all the boons and I have surrendered to You and please lead me to Your Feet, at the end of this life (at the end of this life itself, with no more births to follow after death).

5: Make me Your eternal servant and make my mind firm in being Your servant, with the only purpose of attaining You. Let me not commit any forbidden acts and also any and all desire-motivated-acts.

6: O Bhagavaan Lord Sriman-NaaraayaNa! Without committing any mistakes, please engage me always in Your service, who is always accompanied by Your Consorts (Sri-dhevi, Bhu-dhevi and NiiLaa-dhevi), along with Your Divine Ornaments (Kausthubham, Kiriitam etc...,) and Your Divine Weapons (SudharSana Chakram,



Paanchajanya Sankham, Kaumodhakii Gadha, Saarngam Dhanus and Nandhakam Khadgam).

7: O Lord Sri Varadharaaja! May You Yourself be pleased to accept me along with  
all that belongs to me, both sentient and non-sentient (sentient ones like the  
spouse, children etc..., and non-sentient ones - house, money, jewellery etc..),  
as instruments for Your own service (kaimkaryam).

8: O abode of compassion! You are the one and only one to protect me. You, Yourself may kindly wipe out all my past sins, and also prevent me from committing any more sins in the future.

9: O Supreme Lord! You are the Remover of all the difficulties of those who surrender to You and please forgive all the mistakes I did so far – doing all those forbidden things AND not doing those things that I ought to have done. (doing forbidden things, like the five greatest sins – stealing, taking alcoholic drinks, illicit relationships, killing an unborn fetus etc..., and not doing certain things like everyday SanDhyaa-vandhanam, PithRu-tharpaNam-s, etc., )

10: The Lord of Sri Mahaa-Lakshmi, the Supreme Lord Sriman-Narayana made me entrust the responsibility of my protection to Himself. Now that, this SaraNaagathi (Bhara-Nyaasam, Prapaththi or Surrender) at His Holy-Feet, along with the five accessories (doing only those things that are favourable to Sri-Hari, not doing anything that is not favourable to Sri-Hari, having absolute faith in Sri-Hari, Accepting Sri-Hari as our only lord for our protection and realizing our utter helplessness to protect ourselves) is done, I am absolutely free from all burden (of protecting myself, and I am care-free).

इदं ते नातपस्काय नाभक्ताय कदाचन -

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥१८-६७॥

idham the na-athapaskaaya – na-abhakthaaya kadhaachana  
na cha-aSuSrushave vaachyam - na cha maam ya:-abhyasuuyathi. 18-67  
“This great Bhagavad-Gita should not be told to one who is not inclined to do proper meditation (austerities), who is not devoted to Bhagavaan Sri-Krishna, and to one who has not rendered service to the Aachaarya and certainly not to one who is envious of and looks for defects in Bhagavaan Sri-Krishna (the Supreme Lord Sriman-Narayana).

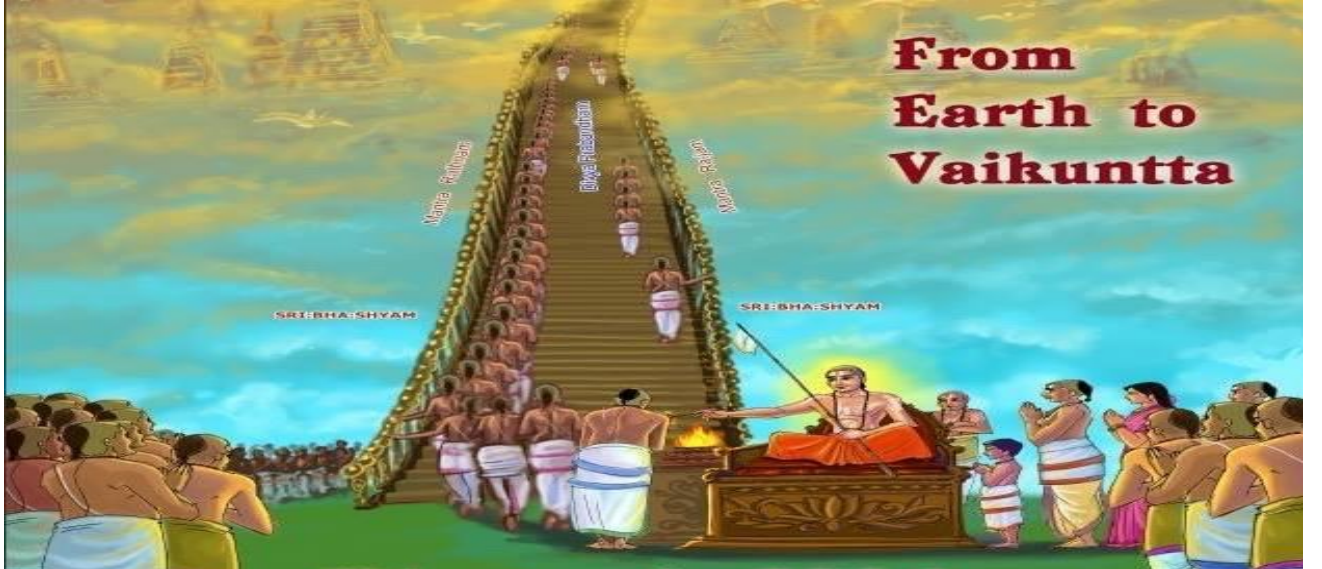
य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति - भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥१८-६८॥

ya idham paramam guhyam – math-bhaktheshu-abhiDhaasyathi  
bhakthim mayi paraam kRuthvaa – maam-eva-eshyathy-asamSaya: 18-68

“Anyone who proclaims this supreme mystery (Absolute Surrender to Bhagavaan Sri-Krishna – the true essence of Bhagavad-Gita) to My devotees, will certainly come to Me, acquiring Supreme devotion to Me. Let there be no doubt about this, absolutely.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः -  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥१८-६९॥

na cha thasmaath manushyeshu – kaschith-me priya kRuththama:  
bhavithaa na cha me thasmaath – anya: priyatharo bhuvi. 18-69



(anyone doing SaraNaagathi through an Aacharya is guaranteed Salvation)

“Among all the human beings, there is none who serves Me better than the one who preaches this Bhagavad-Gita to My devotees. There will be none more dearer to Me, on this Earth, than he who propagates this Bhagavad-Gita, relentlessly.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः – ज्ञान यज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥१८-७०॥

aDhyeshyathe cha ya imam - Dharmyam samvaadham-aavayo:

jnaana yajnena thena-Aham – ishta: syaam-ithi me mathi: 18-70

“This is My (Bhagavaan Sri-Krishna’s) view that the devotee who studies (properly from a Preceptor), this dialogue of ours (between Bhagavaan Sri-Krishna and Arjuna), which is consistent with the highest level of Dharma, is actually worshipping Me through the Jnaana-Yajna (Yajna – sacrifice, in the form of knowledge).

श्रद्धावाननसूयश्च शृणुयादपि यो नरः -

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥१८-७१॥

SraDhdhaavaan-anasuuyaScha – SRuNuyaath-api yo nara:

sa:-api muktha: Subhaan lokaan - praapnuyaath puNya karmaNaam. 18-71

“Any person who listens to this Bhagavad-Gita, with Faith (earnestness) and without any jealousy (caviling), will certainly be released (from all samsaara-banDhana-s) and will reach the auspicious worlds of those who performed puNya-Karma-s (from those worlds, that person will practice Bhakthi-Yoga or will do SaraNaagathi to attain Liberation and reach Sri-VaikunTam to serve the Dhivya-Dhampathi-s, eternally).

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा - कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥१८-७२॥

kachchith-ethath SRutham PaarTha - thvayaikaagreNa chethasaa

kachchith-ajnaana sammoha: - praNashta:-the Dhananjaya. 18-72

“O PaarTha! (Arjuna), did you hear this (what I spoke to you - Bhagavad-Gita) with a focused mind and with utmost concentration? Has your delusion due to ignorance (that I will not fight), disappeared (destroyed, wiped out), O Dhanamjaya! (Arjuna)?

अर्जुन उवाच । नष्टो मोहः स्मृतिर्लब्धा - त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः - करिष्ये वचनं तव ॥ १८-७३॥

Arjuna uvaacha =

nashto moha: smRuthi:-labDhaa - thvath prasaadhaath-maya-Achyutha

sThitha:-asmi gatha sandheha: - karishye vachanam thava. 18-73

Arjuna Said: “O Achyutha! (Bhagavaan Sri-Krishna, who never lets down His surrendered devotees) My delusion is completely destroyed (wiped out)

and I gained wisdom (smRuthi, Knowledge regarding Thatthva, Hitha and Purushaatha), by Your grace. I am very firm (in my resolve) and free from all doubts and will do (discharge my Kshathriya-Dharma, along with saathvika-thyaagam) as You instructed me to do”.

सञ्जय उवाच । इत्यहं वासुदेवस्य - पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोम हर्षणम् ॥१८-७४॥

**Sanjaya uvaacha =**

**ithy-aham Vaasudhevasya - PaarThasya cha mahaathmana:  
samvaadham-imam-aSrausham - adhbhutham roma harshaNam. 18-74**

Sanjaya Said: “Thus, I heard in person, this wonderful (awe-inspiring) conversation between Bhagavaan Sri-Krishna (Vaasudheva - Vasudheva’s son), and Arjuna, the Mahaathma (one who sought shelter at the Holy Feet of Bhagavaan Sri-Krishna), which makes my hair stand on its end (horriplations - getting goose-bumps).

व्यास प्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् -

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥१८-७५॥

**Vyaasa prasaadhaath SRuthavaan - ethath guhyam-aham param  
yogam yogesvaraath Krishnaath - saakshaath kaThayatha: svayam. 18-75**

“By the grace of Maharshi Vedha-Vyaasa, I (Sanjaya) directly heard this supremely mysterious Yoga, personally delivered by Bhagavaan Sri-Krishna Himself, the Supreme Lord of all Yoga (Bhagavaan Sri-Krishna is ShaadguNya-pari-purna - Master of Jnaana, Bala, AiSwarya, Viirya, Sakthi, Theja – Knowledge, Strength, Sovereignty, Valour, Power, Splendour).

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् -

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥१८-७६॥

**raajan samsmRuthya samsmRuthya – samvaadham-imam-adhbhutham  
KeSava-Arjunayo: puNyam - hRushyaami cha muhurmuhu: 18-76**

“O King DhRutharaashtra! I (Sanjaya) am remembering this wonderful and auspicious (sacred) dialogue between Bhagavaan Sri-Krishna (KeSava – the Lord of Brahma and Sankara) and Arjuna, again and again, and I (Sanjaya) am rejoicing again and again.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः -

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥१८-७७॥

**thath-cha samsmRuthya samsmRuthya - ruupam athy-adhbhutham Hare:  
vismayo me mahaan raajan - hRushyaami cha puna: puna: 18-77**

“O King DhRutharaashtra! I (Sanjaya) am recollecting again and again that most marvelous form of Sri-Hari (the great ViSwa-Ruupam shown by

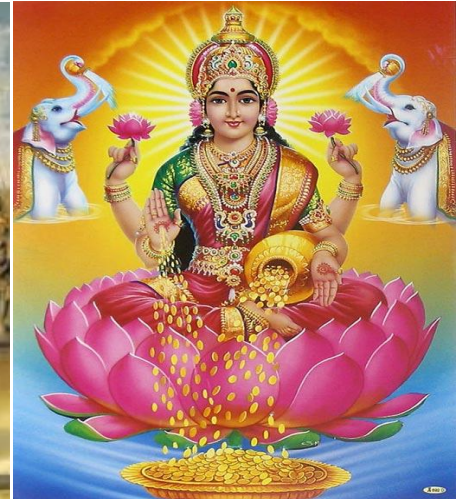


**Bhagavaan Sri-Krishna, which is more wonderful than the actual words of Bhagavad-Gita) and I (Sanjaya) rejoice again and again, with a great feeling of amazement.**



**(Bhagavaan Sri-Krishna's Cosmic-Form / ViSva-Ruupam never seen before)**

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः - तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥१८-७८॥**



yathra yogeSvara: KRushNo - yathra PaarTho DhanurDhara:  
thathra Sri:-vijayo bhuuthi: - DhRuvaa niithi:-mathi:-mama. 18-78

“Wherever there is Bhagavaan Sri-Krishna (Krishna – one who gives all happiness to all the Universes), the Supreme Lord of Yoga, and Arjuna, the great Archer (wielding the bow - Gaandiiva), there will be Fortune, Victory, Wealth (rulership) and never failing justice (great morality). This is my (Sanjaya’s) firm conviction. (YogeSwara is Bhagavaan Sri-Krishna, the Supreme Master of both Chethana-s and Achethana-s. Since Sri-Mahaa-Lakshmi is also known as Nithyaanapaayini, who will never leave Her permanent Place of residence – Sri-Vishnu-VakshasThalam, all opulence will be there wherever She is, along with the Supreme Lord Sriman-Narayana. Bhagavad-Gita begins with an enquiry by DhRutharaashtra whether his sons, DhuryoDhana and others are going to win the Kurukshethra war or not. Bhagavad-Gita concludes with a firm assertion by Sanjaya that wherever there is Bhagavaan Sri-Krishna and DhanurDhaari Arjuna, that side will be victorious. The most unfortunate thing is that, DhRutharaashtra did not do anything to stop the war, and did not go for a peaceful settlement with Paandava-s, knowing fully well that Paandava-s will win this war and that all his one hundred sons are going to die in this Kurukshethra war. This is how our wishful thinking is making most of us behave like DhRutharaashtra. Let us all be fortunate to do SaraNaagathi at the Holy Feet of Bhagavaan Sri-Krishna as soon as possible and attain Sri-VaikunTam, at the end of this life itself).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे मोक्ष संन्यास  
योगो नाम अष्टादशोऽध्यायः ॥ १८ ॥

ithi Srimath Bhagavath-Giithaasu Upanishathsu Brahma Vidhyaayaam Yoga Saasthre Sri  
Krishna-Arjuna samvaadhe Moksha-Samnyaasa Yogo naama ashtaadhaSa:-aDhyaaya:

Thus ends the Eighteenth Chapter named Moksha-Samnyaasa Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Here ends the Bhagavad-Gita, with All its Eighteen Chapters.

Sarvam Sri KrishnaarpaNam asthu.

Karma-Phalam sarvam Sri KrishnaarpaNam asthu.

Sarve Janaa: sukhino Bhavanthu – samastha sanmangalaaNi santhu.

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