

SANKSHIPTA GITA

Gateway to the Great Ancient Indian Wisdom

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ఓం గం గణపతయేనమః ఓం గం గణపతయేనమః ఓం గం గణపతయేనమః

India has an amazing wealth of knowledge among the world in the form of Vedas, Vedangas, Upanishads, Puranas, Itihasas, Darsanas and ever so many other works, all in Sanskrit the language of Gods. It is impossible for any one to even run through this vast knowledge base in one lifetime. On the request of his confused disciples, Sage Veda Vyasa seemed to have summed up the essence of all this knowledge in to just one sloka.

శ్లోకార్థేన ప్రవక్ష్యామి యదుక్తం గ్రంథకోటిభిః

పరోపకారః పుణ్యాయ పాపాయ పరపీడనమ్

Which means .To help others is good or Punya while causing pain to others is sin or papa.. While definitely this is the gist of all ancient wisdom, obviously it is a drastic over simplification. However, if we are asked to name just one most important work, then what strikes every body is Srimad Bhagavad-Gita, which is considered the essence of all Ancient Indian Wisdom condensed into a booklet of 700 Slokas.

Contrary to the popular misconception that Gita is meant for only monks, ascetics, and old and retired people who want to spend their time peacefully, it is actually a must for all people in all stages of their life - men, women, rich, poor, high and fallen. Even atheists can benefit from Gita because of its scientific analysis and guidelines for a man to become more and more perfect. In modern terminology also, it touches several subjects including Arts, Science, Health, Management, Human Resources Development etc.

Commentaries on Gita are long drawn and the general practice is to select one particular chapter and speak for several days. Some times in one sitting of one to two hours just a couple of slokas may be completed, with clarifications and analogies. This is mostly because of the great depth of meaning of these slokas and their relevance to day-to-day life. As such although many people would have heard of Gita, only a small percentage of them have the time and patience to understand or draw the benefit of its teachings.

On the other hand the students, employees, busy executives and others miss out on this all important message in man's life. It is with this background, that the 'Sankshipta Gita' is conceived and prepared. The limited aim of this effort is to quickly provide an overview of this masterpiece to those people who are not exposed to it and thereby create awareness and interest among them, with the hope that they would be attracted towards regular commentaries on Gita. The 700 slokas of Gita are divided into 18 chapters.

Chapter 1

Gita contains the authoritative teachings of the Supreme Soul - Lord Sri Krishna to his beloved friend and disciple Arjuna, right in the middle of the battlefield of Kurukshetra, when the greatest war was about to begin between Pandavas and Kauravas, the first cousins in Kuru dynasty. Incidentally, Sanjaya an aid of the blind Kaurava King Dhritarashtra was bestowed with a divine vision by Lord Sri Krishna to enable him to describe the goings on in the battlefield to the blind king, whose everything was at stake in the war. The King was not only blind literally but also even metaphorically because he cannot see anything that comes in the way of his evil son Duryodhana's pleasure and prosperity. Arjuna Vishada Yoga deals with the agonising dilemma of Arjuna who had to choose between fighting a war, killing his own brothers, elders and teachers, or commit the sin of dereliction of duty. In this dilemma, compassion overtaking valour, Arjuna feels completely debilitated. He puts forward numerous arguments against the righteousness of fighting the war and finally drops his great bow Gandiva and arrows. With tears in his eyes he pleads with Lord Krishna who was his charioteer, the futility and his inability to fight the war.

నం కాంక్షే విజయం కృష్ణ! న చ రాజ్యం సుఖాని చ ।

కిం నో రాజ్యేన గోవింద! కిం భోగైర్జీవితేన వా ॥ 1-32

Chapter 2

In the chapter on Sankhya Yoga and those ahead, Lord Krishna makes a strong bid to educate and enlighten the mighty and invincible warrior Arjuna, who at the crucial moment of starting a sacred war against evil and evildoers, collapses like a weakling and a coward. Krishna says one should not grieve for the unworthy. The wise grieve neither for the living nor for the dead.

అశోచ్యాన్ అన్యశోచన్త్యం ప్రజ్ఞావాదాం శ్చ భాష సే।

గతాసూ నగతాసూంశ్చ నానుశోచంతి పండితాః॥ 2-11

Lord Sri Krishna says that there are essentially two paths in life for the people. One is the Sankhya yoga, the path of transcendental knowledge and the other is the Karma yoga, the path of action. According to the former, all objects being unreal, the sense of doership should be lost and all consciousness should be lost of everything except that of God, who is an embodiment of Truth, knowledge and Bliss.

In Karma Yoga, everything is regarded as belonging to God and one practises renunciation of attachment as well as the fruit of action by surrendering to God. Sankhya yoga is a preferred path for monks while Karma yoga is recommended for the normal people.

Lord Krishna tries to dispel the myth of life and death, about assigning to Arjuna himself, action or inaction, about the unreal, which never exists and the real that never ceases to exist. He tells Arjuna about the difference between the perishable body and the imperishable Soul. The Soul is never born or dies . Unchangeable is Sat and Soul. Changeable is Asat the body. He further explains to Arjuna the futility of owning responsibility for the forthcoming deaths in the battlefield and grieving for the inevitable.

Krishna tells that comprehensive knowledge about the Soul is difficult to acquire even to the most knowledgeable. Birth and death apply only to the body and not to the Soul. Boyhood, youth and old age are the manifest forms of body development. So is death. These things do not apply to the unmanifest Soul which is inside. The contact between the senses and their objects, which gives rise to feelings and emotions, is transitory and fleeting. It needs to be ignored. By not fighting the war, Arjuna is told that he will incur the sin of dereliction of duty. Krishna further says that everybody has a right to work but not to its fruit. Renouncing the fruits of action will free us from all bondage and gives us Supreme Bliss.

కర్మణ్యైవాభికారస్తే మా ఫలేషు కదాచన ।

మా కర్మఫల హేతుర్భాః మా తే సజ్గోస్త్యకర్మణి ॥ 2-47

దుఃఖోష్ణనుద్విగ్నమనాః సుఖోషు విగత స్మహః ।

వీత రాగ భయ క్రోధః స్థితధీ ర్ముని రుచ్యతే ॥ 2-56

A stable mind is that which is unperturbed by sorrow, does not crave for pleasures and is free from attachment, fear and anger. The intelligent should rise above the pairs of opposites and renounce attachment and attain equipoise. This attitude can be developed by practicing Yoga.

Samatvam yoga Utchyate : The evenness of temper is called Yoga. One attains Yoga by discarding the confusing arguments and when one's mind settles on the Supreme. Treating victory and defeat, gain

and loss, pleasure and pain alike, will not attract any negative effects. Action is the duty of all human beings. Action with the awareness that body and Soul are different is Karma Yoga the Yoga of selfless action. The intelligent focus their action towards one goal, while the ignorant actions are unfocussed and undecided. Those who chase worldly pleasures and rewards arising out of Vedic knowledge and rituals cannot attain the determinate intellect concentrated in God. A stable mind is also one that dismisses all cravings and is thoroughly satisfied in the joy of self. A person free from passion, fear and anger has no thirst for pleasures. An unattached mind has the ability to withdraw its senses like a tortoise. Senses always try to distract man.

ధ్యాయతో విషయాన్ పుంసః జిజ్ఞ స్తేషూపజాయతే ।

సంజ్ఞాత్ సంజాయతే కామః కామాత్ క్రోధోభిజాయతే ॥ 2-62

క్రోధాత్ భవతి సమ్మోహః సమ్మోహాత్ స్మృతి విభ్రమః ।

స్మృతి భ్రంశాత్ బుద్ధినాశః బుద్ధినాశాత్ ప్రణశ్చతి ॥ 2 -63

Always dwelling on sense objects develops attachment, which rakes up desires. Unfulfilled desires lead to frustration and anger. This leads to infatuation, confusion of memory, loss of reason and complete ruin. So to control the mind one should sit for meditation. The self controlled mind, while enjoying the sense objects does not get stuck with them and enjoys peace. Such a mind is firmly established in God. Like an Ocean, which does not react to the mighty inflow from rivers or the lack of it, a stable mind attains peace, being free from desire, attachment, ego and thirst for enjoyment. Even if such a state is attained at late stage in life or last minute also, one attains Brahminic Bliss.

Chapter 3

The third chapter deals with Karma Yoga, the Yoga of Action. The choice of path of knowledge or action is to be determined by the person. A man should choose a path that is easy of practice and in which he can excel. Lord Krishna asks Arjuna to opt for the path of action, with an attitude of sacrifice. Pleasing Gods through sacrifice gets the reward of highest good. Upon the investment of this good again in sacrifice, one gets back more of it. Enjoying the fruits of righteous action does not attract any sin or remorse.

యజ్ఞశిష్టాశినస్సన్తో ముచ్ఛన్తే సర్వకిల్బిషైః ।

భుజ్జాతేతే త్వఘం పాపాః యే పచన్త్యాత్మ కారణాత్ ॥ 3-13

అన్నాత్ భవన్తి భూతాని పర్జన్యాత్ అన్నసమ్భవః ।

యజ్ఞాత్ భవతి పర్జన్యో యజ్ఞః కర్తృ సముద్భవః ॥ 3-14

All beings are evolved from food, which is produced from rain, which is in turn caused by sacrifice or Yajjna. And sacrifice is caused only by action. This is the wheel of Creation and must be obeyed. Action without attachment leads to the Supreme. But to maintain the World Order action is essential. However, he who finds gratification in the self has no duty and has no use for dependence on anything worldly.

యద్య దాచరతి శ్రేష్ఠః తత్త దేవేతరో జనః ।

స యత్ప్రమాణం కురుతే లోక స్తదనువర్తతే ॥ 3-21

Ordinary people try to emulate the great ones and follow the standards set by them. A wise man established in the Self should not unsettle the mind of the ignorant attached to action but should get them to perform all their duties, duly performing his own duties. In fact it is the Nature's qualities that are responsible for all actions but not the doer himself. All actions are performed by the modes of Prakrti the primordial matter. The fool thinks he is the doer. So dedicating all actions to Him, one can be free from fear and hope. Also one's own duty however lowly is superior to another's even if it is well performed. The former brings blessedness even in death while the latter is fraught with fear and danger.

శ్రేయాన్ స్వధర్మో విగుణః పరధర్మాత్ స్వనుష్ఠితాత్ ।

స్వధర్మే నిధనం శ్రేయః పరధర్మే భయావహః ॥ 3-35

What is the force that propels man to commit sin even involuntarily? It is the Rajoguna that creates desire and leads to sins. Knowledge is covered by desire, which is insatiable like fire. It sits on the senses, mind and intellect, which shroud the embodied soul. The body is controlled by senses, which is controlled by the mind, which in turn is controlled by intellect that is again controlled by the Soul. So one has to kill the enemy in the form of desire, which is no doubt tough.

Chapter 4

In Gnana Yoga, Lord Krishna says that when righteousness is on the decline and evil dominates, He comes down in human form or Avatara to protect the good and exterminate the evil forces.

యదా యదా హి ధర్మస్య గ్లాని ర్భవతి భారత! ।

అభ్యుత్థాన మధర్మస్య తదాత్మానం సృజామ్యహమ్ ॥ 4-7

పరిత్రాణాయ సాధూనాం వినాశాయ చ దుష్కృతామ్ ।

ధర్మసంస్థాపనార్థాయ సంభవామి యుగే యుగే ॥ 4-8

Lord Krishna explains the difference between action, inaction and prohibited action He who sees inaction in action and action in inaction is wise among men, a Yogi who has performed all actions.

కర్మణ్యకర్మయః పశ్యేత్ అకర్మణీచ కర్మయః ।

స బుద్ధిమాన్ మనుష్యేషు సయుక్తః కృత్స్న కర్మకృత్ ॥ 4-18

He who has given up attachments to actions and their fruits is ever satisfied and is involved in no sin. The Karma Yogi, the one free from the dualities, is not bound by action. He acts merely for sacrifice. For him every thing is Brahman, the act of offering, the oblation, the doer, the fire.

బ్రహ్మేర్షణం బ్రహ్మహవిః బ్రహ్మేగ్నా బ్రహ్మణా హుతమ్ ।

బ్రహ్మైవ తేన గంతవ్యం బ్రహ్మ కర్మ సమాధినా ॥ 4-24

All things, in any form and any action can be converted into sacrifice. Those who do this, attain the eternal Brahman. Vedas give many such sacrifices involving the action of mind, senses and body. All actions culminate in knowledge. On earth there is no purifier as great as knowledge. This knowledge, which is imparted only through a Guru, will carry us through all sins.

శ్రద్ధావాన్ లభతే జ్ఞానం తత్త్వర స్థంయతే న్ద్రియః ।

జ్ఞానం లబ్ధ్వా పరాం శాంతిం అచిరేణాభిగచ్ఛతి ॥ 4-39

He who masters the senses attains knowledge and truth leadings to Supreme peace. A person devoid of faith and possessed by doubt is happy neither in this world nor hereafter.

Chapter 5

In Karma Sanyasa Yoga, Lord Krishna further explains that Gnana Yoga and Karma Yoga can both independently take us to salvation but the latter is superior. A Karma Yogi, to get rid of the effects of past actions, does Yoga of action with the help of body, mind, intellect and senses, leading to self-purification. The Soul has no fixed body and can enter any body depending on the actions, which are body related. The Soul has no shape and is the same in a Brahmin, a Chandala or a dog.

విద్యా వినయ సంపన్నే బ్రాహ్మణే గవి హస్తినీ ।

శుని చైవ శ్వపాకే చ పణ్డితాః సమదర్శినః ॥ 5-18

Knowledge gets shrunken due to past actions, which create attachment to the body. Without Yoga of action, it is diffiult to practice Yoga of knowledge. The Sankhya Yogi thinks that things happen and he is not doing or undoing. The omnipresent God does not receive the virtue or sin of any one. He is a disinterested friend of all beings. The wise look

with the same eye a holy man or an outcast. Meditation gives Sattvik joy, which leads to eternal Bliss. Pleasures attached to senses are time bound and not worthy. So wise people do not indulge in them. He, who is free from lust and anger and subdues the mind, realises God and is eternally peaceful.

Chapter 6

Explaining the Atma Sanyama Yoga, Lord Krishna says that he who does his duty without expecting the fruits is a Sanyasi and Yogi i.e., a Sankhya yogi and a Karma yogi both. One's own self is his friend, if the senses are under control and his enemy, if they are not controlled. To God realized Soul, gold, clay and stone are alike. He who looks upon friends and foes, the virtuous or the sinful with the same eye and is devoid of selfish motive, is said to have attained yogic perfection. Such an attitude is acquired only by moderate eating, action, sleep and through Yoga.

యుక్తాహార విహారస్య యుక్త చేష్టస్య కర్మసు ।

యుక్త స్వపానవబోధస్య యోగో భవతి దుఃఖహా ॥ 6-17

Yoga requires a firm seat, with sacred Kusha grass, deerskin and a cloth spread there on, mind free from distraction and body held straight, fixing the gaze on the tip of the nose. Fearless and calm, the mind should be fixed on Him constantly, steady like a light that does not flicker in a windless place. Having obtained that state, one does not reckon on any other gain. The state of yoga is free from contact of sorrow. One should, through gradual practice, attain tranquility. Such Yogi sees Self in all beings and all beings in the self. He can feel the pain and pleasure of others as his own.

సర్వభూతస్థ మాత్మానం సర్వభూతాని చాత్మని ।

ఈక్షతే యోగ యుక్తాత్మా సర్వత్ర సమదర్శనః ॥ 6-29

Mind can be controlled by repeated practice of meditation. None who strives for self redemption meets with evil destiny. He who fails in attaining perfection in Yoga does not fall down. He takes birth in pious and wealthy family or in the family of enlightened Yogis. In that birth he strives harder for self-realization. Even a thought towards self-realization transcends the fruits of action. The Yogi is superior to the ascetics, scholars and ritualists.

Chapter 7

In the Gnana Vignana Yoga Lord Krishna says that the Universal Soul is the repository of all power, strength, glory and other attributes. The absolute knowledge of the formless and the qualified God is given in

this chapter. Only one in millions among those who strive to know, knows this.

భూమిరా2పోనలో వాయుః ఖం మనో బుద్ధి రేవచ

అహంకార ఇతీయం మే భిన్నా ప్రకృతిరష్ట ధా || 7-4

మత్తః పరతరం నాన్యత్ కించిదస్తి ధనంజయ ।

మయి సర్వమిదం ప్రాతం సూత్రే మణిగణా ఇవ || 7 -7

The eight-fold material nature representing lower energy of God or Prakriti comprises the earth, water, fire, air, Ether, mind, intellect and ego, and is under his control. The spiritual nature of higher energy involving Purusha or Jiva, the life principle is the one that sustains life in the universe. From this two fold nature all creation is born and disappears into. This Purusha is the sapidity in water, light in the moon and Sun, the sacred symbol Om, the sound in Ether, the manliness in men, pure odour of the earth, brilliance in fire, life in all beings, austerity in men of ascetics, intelligence of the intelligent, might in the mighty, glory of the glorious. Free from the passion. He is also the sexual desire that does not conflict with scriptural injunctions. The Trigunas of Sattva-knowledge, Rajas-activity and Tamas-inertia, evolved from him.

చతుర్వధా భజంతే మాం జనాః సుకృతినో2ర్జున ।

ఆర్తో జిజ్ఞాసురర్థాల్థి జ్ఞానీ చ భరతర్షభ || 7-16

Lord Krishna says that four types of devotees of noble deeds worship him. These are i) the seeker of worldly possessions, ii) the afflicted, iii) the seeker of knowledge and iv) the man of wisdom. Although all of them are noble, the best among them is the man of wisdom, ever established in identity with him and possessed of exclusive devotion.

Such a man is extremely dear to him and vice versa. In the very last of all births the enlightened Soul worships him only and realises that everything is God. Conversely when one reaches such a stage one may consider it to be his last birth.

ఇచ్ఛాద్వేష సముత్థేన ద్వన్ద్వమోహేన భారత! ।

సర్వభూతాని సమ్మోహం సర్వే యాంతి పరంతప! || 7-27

The delusion created by the dualities of Nature borne of desire and hatred is responsible for people falling a prey to infatuation. But this can be broken only by constant adoration of him.

Chapter 8

The eighth chapter called Akshara Para Brahma Yoga is all about Brahman the Supreme indestructible, whose various manifestations are

explained here. Adhyatma is the individual soul or Jeevatma. Adhibhuta is all perishable objects that is matter. Adhidaiva is the shining Purusha representing the divine intelligence. Adhiyajna is the inner witness dwelling in the body. Constant engagement and contemplation on Him makes one attain the supremely effulgent divine purusha. He, who holds the life breath between the two eyebrows even at the time of death and contemplates God on saying Om, reaches Him. The last thoughts on the deathbed decide what one attains.

ఓమిత్యేకాక్షరం బ్రహ్మ వ్యాహరన్ మా మనుస్మరన్ ।

యః ప్రయాతి త్యజన్ దేహం స యాతి పరమాం గతిమ్ ॥ 8-13

Those who reach him thus have no rebirths. All worlds from Brahmaloaka downwards are time bound and thus transitory. But not He. All embodied beings emanate from the unmanifest Brahman.s subtle body by day and merge into it by night. Far beyond this there is another unmanifest existence, the Supreme Divine, who does not perish. That supreme goal is his abode. The wise man discards all the fruits, of studying Vedas, performing yagjnas, charity and all other actions, just for Him and the supreme position. Some people constantly chant His names and glories and strive for realisation. Some offer their knowledge as one with themselves. And some others worship him in universal form and in many ways.

అగ్నిరోజ్యతి రహ శ్శుక్లః షణ్మాసా ఉత్తరాయణమ్ ।

తత్ర ప్రయాతా గచ్ఛన్తి బ్రహ్మ బ్రహ్మవిదో జనాః ॥ 8 - 24

ధూమో రాత్రిస్తథా కృష్ణః షణ్మాసా దక్షిణాయనమ్ ।

తత్ర చాంద్రమసం జ్యోతిః యోగీ ప్రాప్య నివర్తతే ॥ 8 - 25

Those who are not reborn, travel along the path presided by fire god, daylight, bright fortnight of the moon and six month northward course of the Sun. Those people who return to earth tread the path, which is presided by smoke, night, dark fortnight of the moon, the six month southward course of Sun.

Chapter 9

In the Raja Vidya Raja Guhya Yoga, the most secret and sovereign science, the knowledge of Nirguna and Saguna aspects of Divinity i.e., Brahman is explained by Lord Krishna. The whole universe is pervaded by Him, the unmanifest Brahman. All beings abide in him. During final dissolution, all beings enter his prakriti and at the beginning of the creation are sent out. But He is not touched by Karma. Nature brings forth the whole creation consisting of sentient and insentient beings. It is

due to this cause the wheel of creation is going round.
అహం క్రతుం రహం యజ్ఞః స్వధాహ మహ మౌషధమ్ ।

మస్త్రోహమహమే వాఙ్మం అహమగ్ని రహం హుతమ్ ॥ 9-16

Lord Krishna says he is Veda and the Vedic ritual as well as sacrificial offering to the departed. He is the herbage and food grain. He is the sacred fire and also the act of offering oblations into the fire. He is the sustainer, ruler of the universe, father, mother, the one worth knowing, the purifier, the sacred symbol Om. He is the origin and end. He is immortality as well as death. He is being and non-being both. People who worship Him without expecting any return are completely taken care of by him.

అనన్యః శ్చింతయంతో మాం యే జనాః పర్కపాసతే ।

తేషాం నిత్యాభియుక్తానాం యోగక్షేమం వహోమ్యహమ్ ॥ 9-22

పత్రం పుష్పం ఫలం తోయం యో మే భక్త్యా ప్రయచ్ఛతి ।

తదహం భక్త్యపహ్యతం అశ్నామి ప్రయతాత్మనః ॥ 9-26

Lord Krishna says that he delightfully accepts any offering a leaf, a flower, a fruit or even water given to Him, without expecting any return. He is equally present in all beings. None is hateful or dear. Even the vilest sinner, who worships Him with exclusive devotion, is considered a saint. Such a person speedily becomes virtuous and secures lasting peace. All classes of people taking refuge in Him attain the supreme goal. He obliges the bargainers also so that they do not turn to atheists.

Chapter 10

The Vibhuti Yoga says that the supreme consciousness represents the best of everything in the world. Reason, right knowledge, clear understanding, forbearance, veracity, non-violence, equanimity, contentment, austerity, charity, control over senses and mind arise from Him. Joy and sorrow, evolution and dissolution fear and fearlessness, fame and infamy, all these diverse traits of creatures emanate from him alone.

బుద్ధిర్జ్ఞాన మసమ్మోహః క్షమా సత్యం దమశ్శమః ।

సుఖం దుఃఖం భవో2భావో భయం చాభయ మేవ చ ॥ 10-4

అహింసా సమతా తుష్టిః తపో దానం యశో2యశః ।

భవంతి భావా భూతానాం మత్త ఏవ పృథగ్విధాః ॥ 10-5

Lord Krishna says that the entire creation is born of his will. He is the universal self seated in the hearts of all beings. He is the sun among

stars, moon in the night sky, mind among the organs, and consciousness among living beings.

వేదానాం సామవేదోస్త్రి దేవానాం అస్త్రి వాసవః ।

ఇంద్రియాణాం మనశ్శాస్త్రి భూతానాం అస్త్రి చేతనా ॥ 10-22

He is Om among words, Himalaya among the immovable, king among men, thunderbolt among weapons, Yama the god of death among rulers, time among reckoners, shark among fishes and Ganges among the streams. He is the beginning, middle and end of all creations. He is the science of soul among sciences, endless time and sustainer. He is death and birth. Among women, He is Kirti the glory as well as Kshama the forbearance. He is Gayatri among hymns , spring among seasons , fraud of the gambler, splendor of the splendid, resolution among the resolute, good among goodness . He is silence among secrets and wisdom of the wise. No creature moving or inert exists without Him. Lord Krishna says that the entire universe is held by a fraction of his magical power.

Chapter 11

Now Arjuna.s delusion is dispelled. Having heard of the mind boggling attributes of the Supreme, in this Viswarupa Sandarsana Yoga, Arjuna pleads to see the Universal form of Lord Krishna which the latter shows it in all its blinding, flaming and scorching brilliance. This form of Him contains everything that was said earlier, everything that is conceivable and imaginable in the universe. Hundreds of thousands of multifarious divine forms decorated with divine ornaments and equipped with divine weapons. On the whole, it is the form of hair raising supreme indestructible. It is stupendous and dreadful form. Arjuna finds all the warriors of enemy camp rushing in to the several mouths of this mighty destroyer just as moths rush in to a great fire.

అనాది మధ్యాంతం అనంతవీర్కం అనంతబాహుం శశిసూర్యనేత్రం

పశ్చామి త్వాం దీప్తహుతాశవక్త్రం స్వతేజసా విశ్వమిదం తపంతమ్ ॥ 11-19

రూపం మహత్తే బహువక్త్రనేత్రం మహాబాహో బహుబాహూరుపాదం ।

బహూదరం బహు దంష్ట్రా కరాళం దృష్ట్వా లోకాః ప్రవృథితాస్తథా హమ్ ॥ 11-23

It is the supreme Effulgent, primal and infinite cosmic body. No beginning, no end. He is kala the eternal time spirit. He is the progenitor of Brahma himself, Primal Deity, and infinite Lord of the celestials. He is Sat the existent and Asat the non existent and that which is beyond both. The worlds, including Arjuna, are terror struck looking at the form. His body starts trembling and voice choked, Arjuna pleads for mercy. He begs Lord Krishna to come back to his charming self, which the latter

obligen. Lord Krishna says that this universal form of His is impossible to be seen by any body except by single minded devotion.

Chapter 12

In the Bhakti Yoga or the Yoga of Devotion, Arjuna asks Lord Krishna, .who are the best knowers of Yoga among those who worship Him in form and attributes and those who adore Him as the unmanifest Brahman?

Lord Krishna replies that the practice of fixing the mind on the unmanifest is more difficult than to concentrate on the manifest form, with attribute. So he tells Arjuna to Focus the mind on Me and let the intellect dwell on Me. If that is not possible, seek to reach me by practice of spiritual discipline or Sadhana. If Sadhana is also not possible be intent on performing duty for me. If even this is not possible, with a subdued is also not possible be intent on performing duty for me. If even this is not possible, with a subdued mind, renounce the fruits of all work.. He further says that knowledge is better than mere ritualistic practice. Meditation on God is superior to knowledge. Renunciation of fruits of action is even superior to meditation as peace immediately follows.

శ్రేయోహి జ్ఞానమభ్యాసాత్ జ్ఞానాత్ ధ్యానం విశిష్యతే

ధ్యానాత్ కర్మఫలత్యాగః త్యాగాత్ శాన్తి రనంతరమ్ || 12-12

Lord Krishna says that the dearest devotee to Him is the one who loves all living organisms, is rid of .I. and .Mine., is balanced in joy and sorrow, is forgiving by nature, is ever contented, is internally and externally pure, renounces doership in all undertakings, both good and evil, is balanced In pleasure and pain, honour and ignominy and other contrary experiences, and is free from attachments to people and objects.

సమశ్చత్రౌ చ మిత్రే చ తథా మానావమానయోః ।

శీతోష్ణసుఖదుఃఖేషు సమస్థంగవివర్జితః || 12-18

తుల్యనిందా స్తుతి ర్క్షానీ సంతుష్టో యేన కేనచిత్ ।

అనికేతః స్థిరమతిః భక్తిమాన్ మే ప్రియో నరః || 12-19

Chapter 13

In the Kshetra Kshetragjna Vibhaga Yoga or The Yoga of the creation and the creator, the body is compared with 'Field' or creation and the enriched soul as the 'Fieldman' or the creator.

మహాభూతాన్యహంకారో బుద్ధిరవ్యక్తమేవ చ ।

ఇంద్రియాణి దశైకం చ పంచచేంద్రియా గోచరాః || 13-5

The body is made up of five elements , the 'I' consciousness or ego, intellect, unmanifest primordial matter or Prakriti, five organs of perception, five organs of action, mind and the five sense objects, a total of twenty four components.

ఇచ్ఛాద్వేష స్థుఖం దుఃఖం సంఘాత శ్చేతనా ధృతిః ।

ఏతత్ క్షేత్రం సమాసేన స వికార ముదాహ్యతమ్ ॥ 13-6

This field is also associated with desire and aversion, pleasure and pain, the physical body, consciousness and resolve. Only the true understanding of the creator and the creation is considered knowledge, which is defined by humility in spite of higher learning, wealth or pedigree, absence of hypocrisy, concurrence in thought, word and action, realisation of the perils of birth, death and disease, attachment to soul and supreme soul, minimum and essential attachment with wife, son, house and the like, living in sacred and secluded places , avers ion to the company of greedy and lazy people and lastly knowledge that the rest is all ignorance. The Purusha or the soul associated with prakriti or matter enjoys and also suffers the gunas or qualities of prakriti. But pre soul unaffected by such prakriti has no birth or death. It has a brilliant wisdom called Brahman but when it is attached to the body it loses its wisdom. The formless wisdom of soul can do everything without apparently having the organs or perception and action. Except for worldly attachments a pure soul is as great as the supreme soul. Soul can enter any living organism - man, animal or plant. But all actions done by body are impossible to be done without the presence of soul in it. Soul is clearly visible to the knowledgeable whereas for others it is invisible like a distant object. While actions are done by the body, result is felt by the soul. The soul takes rebirth only to fulfil its desires in the previous births. The attachment to the Gunas due to ignorance caused by previous actions is the cause of rebirth in good or evil wombs. He who knows the purusha the spirit and prakriti the nature together with the gunas or qualities, even though performing his duties in everyway, is never born again. This is achieved by some people by the intellect through meditation, some through discipline or yoga of knowledge, some by discipline of action and some by just hearing with sacred interest about the above classes of people.

Every being is born of matter and spirit. The moment man perceives that all the diversified existence of beings, animate or inanimate, is rooted in one supreme spirit, he attains brahman, who is truth, consciousness and bliss solidified. Thus the self is not affected by the

attributes of the body due to its attribute less character. This one spirit illuminates the whole creation.

అనాదిత్వాత్ నిర్గుణత్వాత్ పరమాత్మా2యమవ్యయః ।

శరీరస్థో2పి కౌస్తేయ న కరోతి న లిప్యతే ॥ 13-31

Chapter 14

In the Gunatraya Vibhagya Yoga, Lord Krishna says that for the entire creation, matter the prakriti is the conceiving mother and spirit the purusha is the seed giving father.

సత్త్వం రజస్త్వమ ఇతి గుణాః ప్రకృతి సంభవాః ।

నిబద్ధంతి మహాబాహో! దేహే దేహిన మవ్యయమ్ ॥ 14-5

The three qualities of Sattva, Rajas and Tamas born of Nature tie the imperishable soul to the body. Sattva binds through joy and wisdom. Rajas binds through attachment to the fruits of action. Tamas binds through error and sleep. Sattva drives one to joy while Rajas drives one to action and Tamas incites one to error. For one quality to excel, the other two qualities have to be overpowered. If Sattva is predominant, light and discernment dawn on the body. With preponderance of Rajas, greed, activity based on self interest, restlessness, and thirst for enjoyment dominate. When Tamas over powers, there will be a disinclination to perform one's obligatory duties. At the time of death, preponderance of Sattva takes one to heaven, Rajas takes one to action oriented births and tamas takes a person to a birth of insects and beasts. Reward of sattva is joy due to wisdom, Rajas is sorrow due to greed and Tamas is stupor and error due to ignorance. Sattvikas rise, Rajasikas get caught in the sub routine of birth and death in the middle while tamasikas sink to abject levels of filth.

గుణాన్ ఏతానతీత్య త్రీన్ దేహే దేహ సముద్భవాన్

జన్త్య మృత్యుజరా దుఃఖైః విముక్తోమృతమశ్నతే ॥ 14-20

మానావమానయో స్తుల్యః తుల్యో మిత్రాలి పక్షయోః ।

సర్వారంభ పరిత్యాగీ గుణాతీత స్థ ఉచ్యతే ॥ 14-25

He who transcends all the three Gunas attains supreme bliss or brahman. Such a person does not hate either light due to Sattva, action due to Rajas or even stupor due to Tamas, when prevalent nor longs for them when they cease to exist. Sitting like a witness and undisturbed by the Gunas, he remains established in God and never falls from that state.

Chapter 15

In Purushottama prapti yoga, Lord Krishna explains as how to attain perfection. He says he who can visualize the creation in the form of an imperishable, inverted Pipal tree, with the trunk represented by Brahman at the top and branches by lower worlds and the leaves as the actions born of desires, is considered a knower of Vedas.

ఊర్ధ్వ మూల మధ శ్శాఖం అశ్వత్థం ప్రాహు రవ్యయం ।

ఛందాంసి యస్య పర్ణాని య స్తం వేద స వేదవిత్ ॥ 15-1

Propelled by the three qualities and sense objects for their tender leaves, the branches extend both upwards and downwards and its roots bind the soul according to the actions in the human body and spread all round. This mythical tree of creation actually has no beginning, no end and no stability. Felling this deep rooted tree is possible only with formidable axe of dispassion. Only after that one can reach his supreme abode, from which there is no return. And that place cannot be illuminated any more by Sun, moon or fire because they are all part of his light.

అహం వైశ్వానరో భూత్వా ప్రాణినాం దేహ మాశ్రితః ।

ప్రాణాపాన సమాయుక్తః పచామ్యన్నం చతుర్విధమ్ ॥ 15-14

It is he who digests the four kinds of food we eat and sits in the hearts of all creatures and controls their memory, knowledge and reasoning. The entire purpose of vedic knowledge is only to realise Him. The imperishable Supreme Being or purushottama, who is beyond the perishable matter and above the Trigunas, upholds and maintains the entire world. By understanding the philosophy behind this most esoteric teaching, man becomes wise and his life's mission accomplished.

Chapter 16

The characteristics of the angelic and demonic people are explained in this chapter called Daivasura sampadvibhaga yoga. While divine qualities are said to be conducive to liberation, the demonic qualities lead to bondage. It is to be remembered that scriptures alone are the guide for a man to distinguish between good and evil.

తేజః క్షమా ధృతి శ్శౌచం అద్రోహో నాతిమానితా ।

భవంతి సంపదం ధైవీం అభిజాతస్య భారత! ॥ 16-3

దంభో దర్హ్విభిమానశ్చ క్రోధః పారుష్కమేవ చ।

అజ్ఞానం చాభిజాతస్య పార్థ! సంపద మాసులీమ్ ॥ 16-4

Men born with divine qualities possess absolute fearlessness, perfect purity of mind, charity in Sattivik form, control of senses and absence of

attachment to sense objects. They practice non violence in thought, word and deed, geniality of speech, sense of shame in transgressing against scriptures, enmity to none and absence of self esteem. Men born of demonic qualities show hypocrisy, annoyance, pride, anger, sternness, and ignorance. They believe that the world is only brought forth by male female union propelled by lust. Intoxicated with wealth and power, they are self conceited and haughty men who even hate the God inside them as well as in others. They fall into the foulest hell and cast again into demonical wombs and sink lower and lower, leading to ruination of their soul.

Chapter 17

In this Shraddhatraya Vibagha Yoga i.e., the Yoga of Three fold faith, Lord Krishna says that people are divided into three types depending on their faith, Sattvik, Rajasik and Tamasik.

త్రివిధా భవతి శ్రద్ధా దేహినాం సా స్వభావజా

సాత్వికీ రాజసీ చైవ తామసీ చేతి తాం శృణు ॥ 17-2

ఆహార స్తృపి సర్వస్య త్రివిధో భవతి ప్రియః ।

యజ్ఞ స్తప స్తథా దానం తేషాం భేద మిమం శృణు ॥ 17-7

These three types of people have typically distinguished habits of food, attitude and behaviour. The Sattviks worship Gods, learned Brahmins, elders and wise men while the Rajasiks worship demigods and demons and lastly the Tamasiks worship spirits of the dead and group of ghosts. The Sattviks eat foods, which are sweet, bland, natural and substantial that promote longevity, intelligence, vigour, wealth, happiness and cheerfulness. The Rajasiks eat bitter, acid, salty, pungent, dry and burning foods that cause suffering, grief, sickness. The Tamasiks eat half cooked, half ripe, insipid, putrid, stale polluted, impure foods that cause error and inertia.

The Sattviks make sacrifices with out expecting return; the Rajasiks make sacrifices for show and expecting return and the Tamasiks devoid of faith, make sacrifices against scriptural instruction. The penance of Sattviks involves the study of scriptures, purity, harmless and straight forwardness. The Rajasiks make penance for the sake of renown, honour and selfish gains while austerity practiced by the Tamasiks involves perversion, self mortification and harm to others. While Sattviks bestow gifts with a sense of duty to the right people at the right and on right occasion, Rajasiks bestow gifts grudgingly and expecting returns. The gifts by Tamasiks are always bestowed out of place, to the wrong persons and in a humiliating manner.

ఓం తత్స ఐతి నిర్దేశో బ్రహ్మణ స్త్రివిధః స్మృతః ।

బ్రాహ్మణా స్త్రీన వేదాశ్చ యజ్ఞాశ్చ విహితాః పురా ॥ 17-23

Acts of sacrifice, charity and austerity are the great purifiers and hence must be followed by people. OM TAT SAT has been declared as the three fold name of Brahman the Absolute. All acts of charity are started with Om. All acts are done with out seeking any reward and uttering Tat, which means .He is all.. Action for the sake of God is verily termed as Sat.

Chapter 18

The final chapter is called Moksha Sanyasa Yoga or Liberation through Renunciation. Sanyasa is renunciation of any selfish work. Tyaga is renunciation of the fruits of action. To practice this Yoga it is necessary for one to develop Sattvik qualities. All acts of sacrifice, charity and austerity should be done with complete faith.

యజ్ఞ దాన తపః కర్మ న త్యాజ్యం కార్యమేవ తత్ ।

యజ్ఞో దానం తపశ్చైవ పావనాని మనీషిణామ్ ॥ 18-5

అభిష్ఠానం తథా కర్తా కరణం చ పృథగ్విధమ్ ।

వివిధా చ పృథక్తేష్టా దైవం చైవాత్ర పజ్ఞమమ్ ॥ 18-14

Possessing a body, one cannot completely renounce action but one can renounce fruits of action. The five factors responsible for the accomplishment of all actions are

1. Body the seat of Karma.
2. Soul driven by the gunas.
3. Five organs of action
4. Various bio impulses of the body.
5. The destiny or the presiding deity. These are the contributory factors for whatever actions, right or wrong performed through mind, speech and action. So he who thinks that only .he. is the doer, is totally wrong. He has only a fraction of responsibility in any act, which also can be passed on to one of other four factors, if he is wise. The knower, knowledge and the object of knowledge motivate action. The practical elements of all actions are again threefold the doer, the deed and the instrument. The fruits of action due to unrenouncing are threefold - welcome, unwelcome and mixed. Sacrifice, charity and penance are the purifiers of wise men. No creature can escape from these three gunas born of nature.

The four-fold division of labour in the society was made based on the intrinsic qualities and talents of the people. These are

1. Study and teaching of scriptures

2. Ruling and protecting the land and the people.
3. Agriculture and business and finally
4. Service to the society. Sticking to such a division would not only help perfecting one's own craft but also provides an assured employment to the people. Even the present society would benefit if people of whatever origin and in whatever profession perform their duties in the way such duties are recommended to be performed by the scriptures.

న తదస్తి పృథివ్యాం వా దివి దేవేషు వా పునః ।

సత్త్వం ప్రకృతిజై ర్ముక్తం యదేభి స్స్వాత్ త్రిభిర్ముఖైః ॥ 18-40

There is no being, human or divine, either on the earth or in any other world who is free from the material nature borne of these three Gunas of Prakriti. Lord Krishna explains the difference between the three types of knowledge, duty, action, intellect, firmness and joy of these people. The Sattvik knowledge recognizes one imperishable divine existence in all living beings while Sattvik duty is done with out attachment and receiving fruit. A Sattvika does the right thing at the right time and firm in his resolve. The Sattvik joy looks like poison in the beginning but tastes like nectar at the end.

The Rajasik knowledge accepts the presence of divine but distinguishes various forms of life from one another. Rajasika.s actions are ego based and done with lot of strain and expecting return. His actions are greedy and he is highly reactive to success and failure. He cannot correctly perceive between right and wrong, not firm and his sense oriented joy finally turns to poison. The Tamas ik knowledge is irrational, trivial and harmful to others. The Tamasika abandons duties through ignorance. His actions are undertaken foolishly or irresponsibly, causing a lot of hurt to himself and / or others. He is uncultured, arrogant, deceitful and slothful. He thinks right to be wrong and vice versa. He uses firmness only to cling to sleep, sorrow, vanity and fear. He is haunted by a false sense of joy out of ignorance. One can attain perfection and attain the Supreme by doing his natural duties well, whatever they be. The final consummation of all knowledge is realizing Brahman by completely following the Sattvik way of life. He who has attained unison with Brahman neither desires nor grieves. The Karma yogi also attains Brahman by performing all actions without attachment. When you concentrate on the Brahman, be devoted to him, worship him and bow to Him, then you go to Him only.

ఈశ్వర స్సర్వభూతానాం హృద్దేశేర్జున తిష్ఠతి ।

భ్రామయన్ సర్వభూతాని యంత్రారూఢాని మాయయా ॥ 18-61

య ఇదం పరమం గుహ్యం మధ్య క్షే వ్యభిధాస్యతి

భక్తిం మయి పరాం కృత్వా మామే వైష్వత్స సంశయః ॥ 18-68

Lord Krishna says .whoever propagates this supreme secret with conviction among my devotees shall be performing the highest devotional service to me and shall certainly attain me. But persons who read or hear Gita are also freed from sin and attain the limits of Bliss. However, Gita should not be told to people who are devoid of austerity, the unwilling, the incredulous and those who are critical of God himself.

యత్ర యోగేశ్వరః కృష్ణో యత్ర పార్థో ధనుర్ధరః ।

తత్ర శ్రీ ల్యజయో భూతిః ధ్రువా నీతిర్మతిర్మమ ॥ 18-78

Wherever there is Yogeswara Lord Krishna and wherever there is the great archer Arjuna, there will be everlasting victory, prosperity, happiness and above all morality.

సర్వే జనాస్సుఖినో భవంతు. లోకా సమస్థా స్సుఖినో భవంతు

ఓం శాంతిః శాంతిః శాంతిః

May all people in the world live happily. May all worlds in the Universe live happily. Let there be internal peace. Let there be external peace. Let there be universal peace.
