

# **Shrimad Bhagwad Gita**

**A synopsis of the Shrimad Bhagwad Gita translated and created by  
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Shrimad Bhagwad Gita is one of the most ancient religious scriptures of the world. Somebody has rightly said that the sublime message of Bhagwad Gita is timeless and is applicable in every facet of life. Within it are the answers to all the mysteries of existence, our real purpose in this world, how we should act and why we suffer. Shrimad Bhagwad Gita's message cannot be properly understood by reasoning or by mental speculation. To understand Bhagwad Gita, one has to have spirituality and faith and should be following the path of Bhakti (Devotion).

The message is eternal and unchanging. Shri Krishna during his conversation with Arjuna before starting the Mahabharata war or 'Dharma Yuddha', conveys the philosophy of life, (Atmatatva - study of soul) through various adhyayas (chapters). The first six adhyayas are pertaining to 'Karma'(duty), the next six are pertaining to 'Bhakti'(devotion) and the last six are about 'Gnaan'(knowledge).

The answers to one's puzzling questions are found through the eighteenth chapter of the Gita especially from verse 66, meaning (Forget about other religions, Surrender to me, I will make you free from sins, Be brave and fearless).

In Bhagwad Gita, Shri Krishna has explained the philosophy of the soul (Atmatatva), the importance of 'karma' and about the path of devotion for eternal peace. It is said that whatever has been mentioned in other religious scriptures, you will find it here in Bhagwad Gita but whatever you will not find elsewhere, that too you will find here. It is the substance of Vedic literature. It is the nectar from Shri Krishna's mouth. The entire knowledge of the cosmos is packed into this religious scripture, 'Bhagwad Gita'. One Sanskrit shlok (verse) from Bhagwad Gita says 'Yada Yada hi dharmasya glanirbhavati Bharat, Abhuthhanam Adharmasya tadaatmanam srujamyaham'. It means 'whenever there is chaos on Earth and whenever virtue subsides and wickedness prevails Bhagwan Shri Krishna manifests himself'.

The first Adhyaya is the conversation between Shri Krishna and Arjun (one of the five Pandava brothers). Arjun is reluctant to fight against his cousins, elders and gurus but Shri Krishna is persuading him to fight for the cause of justice.

**Shrimad Bhagwad Gita**  
**Adhyaya 1**  
**Arjun vishad yog**

It is known as 'vishad yog'. Vishad means sorrow. It is so called because Arjun is feeling sorry about fighting with his own cousins. King Dhritrashtra, his uncle, wanted his kingdom to be given to his sons, and not to his brother Pandu's sons which was unjust.

The eldest son of Dhritrashtra, Duryodhan, was greedy and wanted the kingdom of Hastinapur. The battle was to be fought at 'Kurukshetra' (Panipat, today's Delhi). Shri Krishna advised Arjun (one of the Pandava brothers) to fight for justice as they too had the right to the throne. Arjun, being humane, was reluctant to fight.

Throughout this whole Adhyaya(verse), he laments and tells Shri Krishna that he would not like to kill his own people. He questions himself what happiness he would get by getting the kingdom if he is responsible for killing his own kinsmen/gurus and his elderly people. The two armies of Duryodhan and Arjun are gathered on the battle field. Arjun's chariot is in the middle of both the armies. Bhagwan Shri Krishna is the charioteer for Arjun. On the banner of his chariot is the picture of Shri Ram & Shri Hanuman. The conch shells are blown and the indication is that the war would soon begin.

Arjun tells Shri Krishna that his body is trembling and his mouth is getting dry at the thought of the war. Even his bow, named 'Gandiv' is slipping from his hands but Shri Krishna persuades him, telling him that it is not befitting for a 'Kshatriya. He says that if Arjun wins he would get the kingdom, if he dies while fighting, he would die the death of a hero. If he turns away from the battlefield he would be called a coward. This would be more than a death for a Kshatriya. Then Krishna blows his conch 'Panchjanya' and Arjun his 'Paundra'.

The eldest of the Kuru dynasty, Bhishma, known as Bhishmapita (Fierce Father figure) and Guru Dronacharya (proficient in archery) and Karna (Kunti's son), are on the side of Duryodhan. Duryodhan's army is unlimited whereas Arjun's is limited, but Shri Krishna is with Arjun. There is one verse saying 'Yatra yogeshwar Krishna, yatra

Partha (Partha is Arjun's other name) dhanurdhar, tatra shri vijay' (Adhya 18, verse 78) (meaning Victory is there where ever Shri Krishna is).

Shri Krishna tries to convince Arjun mentioning that even vedic shastras allow certain killings. For example: Killing the one who gives poison to another, killing one who burns some one's house or the one who attacks with sharp instuments or the one who takes some one's wife. These sinners are allowed to be killed according to the shastras. Arjun feels that killing someone for selfish material benefit is not right. Arjun faces a moral dilemma throughout. It is said that if a 'Kshatriya' is invited for a war it is not befitting for him not to accept it.

Looking at the effects of war that "varna sanstha" is disturbed, families are torn apart and bad elements creep into society, family traditions are disturbed, with the result that 'pitrus' (fore fathers) remain unsatisfied. With all these thoughts in mind, Arjun puts his 'Gandiv' dhanushya (bow) aside and sits down in his chariot.

## **Adhyaya 2**

### **Sankhya Yog**

**Study of soul and its bondage with the body and about how to be  
free from bondage**

Vedas and Upanishdas say that God is the creator and preserver, and the destroyer of evils. He is present in every heart. The soul remains in the body which has three different stages namely childhood, youth and old age. After death, the soul changes the body. Just as the person discards the old clothes and puts on the new, the soul leaves the body and enters the new one. (Vasansi Jirnani yatha vihay Adhyay 2 Shlok 22).

Happiness and sorrow are the subjects of organs of senses. Like winter and summer they come and go. One must learn to endure. One who remains detached will reach "mokshya"( heaven). Every soul is wrapped up in a different body and it gives `chaitanya` (life) to the body. Once the soul leaves the body, the body is lifeless. Life can't be brought back. Neither the soul takes rebirth nor does it die. It just enters another body. The body is destroyed but the soul remains "(na jayate mriyate va kadachit" Adhyaya 2, verse 20).

So Shri Krishna persuades Arjun not to feel sorry for the killing during the war. Verse 23 says 'Nainam chhindanti shastrani, nainam dahati pavak, na klaybayanti aapo na shoshayati marut.' It means weapons can't cut it(soul), fire can't burn it, water can't wet it and wind can't dry it. It is only the body that is destroyed, so Arjun should not lament. (Soul is not affected by fire or heat that means it must be something like 'suryalok' ie Sun origins, where there can be alive).

When 'jivatma' is separated from "paramatma" (Eternal being), it is affected by 'maya shakti' (varah puran). Till the soul is in the body, the body has to perform certain duties. It has to fight certain dualities like, happiness and sorrow, heat and cold, profit and loss etc. The person has to remain free from these dualities. Remaining detached will only help him to be free from this state of mind. In this 'kaliyug' people won't understand 'Vedas' and 'Upanishdas' (written in Sanskrit) as they are too difficult for common man to understand. Just devotion to God will help them to be happy and reach God, said Chaitanya Mahaprabhuji, a great devotee of Shri Krishna. Not participating in war is the other side of 'Aasakti' which leads man to bondage and not to 'Mukti' (Release) says Shri Krishna to Arjun when Arjun is reluctant to

fight. Vishnupuran says that one has to satisfy Vishnu during 'Grihastashram' by performing his duties towards his family. The characteristics of a true devotee are recognised from the way he talks, behaves or from his actions. One who is not affected by all sorts of miseries or no pride of however rich he is or however high he is in his position in the society, free from anger and fear is said to be a 'Sthitpragna'. One who is stabilised in his devotion towards Shri Krishna becomes 'Anasakta' (free from desires).

Yogis and devotees are not the slaves of their 'Indrias' (organs of senses) but at times even great sages have become the victims of desires, eg Sage (Vishwamitra broke his penance because of the damsel Apsara Menaka and Shakuntala was born). Goddess Parvati broke the penance of 'Shiv' and Kartikeya was born. But sage Yamunacharya, devotee of Shri Krishna restrained himself. Bhakti yoga helped him. Even Haridas did not become the victim of desires because he was a devotee of Shri Krishna. Control over the organs of senses (Indriya nigrāh) is very important. Muni Durvasa could not control anger but King Ambarish, devotee of Shri Krishna could remain calm. His speech praised Shri Krishna, his hands worked for Krishna, his ears listened 'Shri Krishna Leela' (songs along with the dance).

Bhagvad Gita says that he who is born has to go through cycle of birth and death. True devotee of Shri Krishna will always remain satisfied. He is compared to an ocean never crossing the limit. He is completely above desires and believes that whatever he has, belongs to God. Arjun could make up his mind to fight only when he became 'Krishna bhavana bhavit'.

[What is 'Nirvana'??]

{Nirvana is ending of all physical activities and reaching 'Brahmishthiti' }

## **Adhyaya-3**

### **Karma yoga.**

**This Adhyaya conveys the importance of 'karma' (Duty)**

Human body is simply a vehicle. The soul in the body makes it work. Without the soul, the body is nothing. Soul cannot remain inactive even for a second. When soul is separated from 'paramatma' (Divine), and entangled in 'maya prakriti' (earthly), It gets 'aasakta' (full of desires). Desires are the root cause of unhappiness so to escape from that, one should become 'Krishna Bhavana Bhavit'. If the soul comes into contact with 'Prakruti' it gets bonded by either of the three gunas (qualities) called Satva guna, Rajo guna or Tamo guna. This is the reason why the person should remain 'Krishna Bhavana bhavit'. The more the person becomes 'Krishna Bhavana Bhavit' the less he is affected by the three Gunas. If a person is 'Krishna bhavana bhavit' he will always perform 'satkarma' - good deeds. Bhagvan Shri Krishna wants his devotees to perform their duties and not to expect anything in return. One verse says, "karmanyev adhikaraste ma faleshu kadachana" meaning 'Do thy duty but do not expect anything in return'.

The purpose of 'Varnashram paddhati' (lifespan divided in to four age based groups, which provide training and environment for realising the ideas of our life). Brahmacharyashrama, (Remaining bachelor, staying with the Guru(for study), Gruhasthashrama, (householder, performing the duties towards family, Vanprasthashram, (retiring) and Sanyastashram (renunciation).

Following the path of 'Varnashram' satisfies Shri Vishnu. In this earthly world every soul is bonded by the Gunas of 'prakruti'. People have forgotten their contact with God Shri Krishna. Our religious scriptures tell us about this spiritual connection with God. In this 'kaliyug' 'sankirtan yagna' is recommended by vedas. Sankirtan is 'jap' (chanting) of God's name. Gods are pleased by 'yagnas' . Wind, water, fire, earth and space are for sustaining lives. They are the body parts of God. Because of them we get rains, crops and vegetation. So yagnas are performed to please these various Gods. Yagnas even purify the actions. Various Gods are supposed to be the parts of Shri Krishna's body. If yagnas are performed Gods are pleased and they shower blessings. With the result we get good rains and good crop so according to 'shastras' food should be offered to God before we have it. Food offered to God does not become stale. It is supposed to be God's 'prasad' (holy gift) and it leads one to purity and

spirituality. This is the reason why people have 'prasad' with lot of faith. One should not do the actions which are forbidden by 'vedas'. They are called 'pap-karm' or 'Anadhikrut karma' or 'vikarma'. This is mentioned in Vedas (Rigved, Yajurved, Samved, Atharvaved). Doing things for the pleasures of organs is forbidden in our religious scriptures.

Shri Krishna was also a 'gruhastashrami' He followed his duties as a 'gruhasth'. During 'gruhasthashram' one has to fulfill one's duties towards his family and towards society. Shlok 32 says 'just as the breaker of laws is punished by the authority, the breaker of laws of God also gets punished in different ways according to the severity of his wrong doings. Human beings are pleasure seeking but they should not be the victims or rather be the slaves of 'indriyas'. He who is 'Krishna bhavana bhavit' or he who follows 'Shastras' will remain 'Anasakta'. (He will follow his duties and not be the slave of 'indriyas').

Lust produces anger and greed. Manusmriti says 'if you supply fuel to the fire, it keeps burning'. This world is called 'Maithunya-Nagar' (Lust city). Lust is the enemy of humans. Temporary happiness brings miseries. One has to conquer this enemy. It can be done only by being a true devotee of Shri Krishna.

**Adhyaya-4**  
**Ghankarma**  
**Sanyas yoga**

Planet 'Surya' which is the king of planets moves in its orbit controlled by Shri Krishna. Surya known as 'Vivaswan' was the first disciple of Shri Krishna and Shrimad Bhagvad Gita was explained to him first, who in turn explained it to Manu, the father of human race. He explained it to Ikshavaku, (Manu's son), the first in the lineage of 'Raghuvansha'.

Currently, we are passing through 'Kaliyug'. Its duration is supposed to be for 432000 years. Nearly 5000 years have already passed. Before that, 'Satya yug', 'Dwapar yug' and 'Treta yug' had passed.

It is said that the human beings were born 20,000 years before Bhagvad Gita was told to Arjun. This is a great boon for mankind. Bhagvad Gita says that even though Shri Krishna is 'Adwait' (not divisible) he is omnipresent. His element is there in every soul. He is like 'vaidurya-ratna'-diamond that appears in different colours but never changes its colour. He is 'Ajanma'. Never dies but takes birth having different forms. He presented himself in 'chaturbhuj' form before his mother. Whenever there is chaos on the earth he takes birth (Verse 7, Adhyay 4). 'Yada Yada hi dharmasya glani..' explains this.

Verse 8 'Paritrany sadhunam, vinashay dushkruti...' also explains that to protect good and to destroy evil, Shri Krishna takes birth (may be in the form of some great man). In kaliyug mahapurush like 'Chaitanya Mahaprabhuji' was born to preach Shri Krishna's preachings. The person must have the will to have realisation of the self. One must have a 'guru' who has progressed in spirituality. This guru will guide him to be a true devotee. He will become detached and remain engaged in service of God and in service of humanity. He will get divine happiness and finally reach 'Vaikunth' (Bhagvaddham). Bhagvad Gita insists that human life is not for pleasures from various 'indriyas' (organs of senses).

For the betterment of mankind, society was divided in to four 'varnas'. Brahmins (satvaguni, learned and intelligent class); 'Kshatriya', protecting the country, Vaishya,

looking after trade & commerce being 'rajo & tamoguni and Kshudras, serving all the three classes.

The aim was the 'welfare' of the people. Nobody was high or low. The division was purely on the basis of capability. Vedas say that God is impartial. Man gets happiness or suffering on the basis of his own good or bad deeds. 'Nishkam karma' is doing work without expecting anything in return. It is called Krishna Bhavana bhavit karma. If you are a true devotee of God you will always remain on the righteous path. Such a man will not commit sins, will remain satisfied, will be honest, will never borrow from others, will be stable and beyond dualities.

'Brahmajyoti' emanates from his body. When 'Brahma jyoti' is wrapped by maya then he becomes like common earthly man. When mind is fully 'Krishna bhavana bhavit' the person goes in 'samadhi avastha'. Such a person is 'mahayogi', not wrapped up by maya and he goes into 'Brahmasthan'. Human life is not just for fulfilling desires but for spiritual upliftment.

Many people observe fast during the months of July, August, September and October. it is also a sort of 'Yagna' to please God. Some do 'Tirth -yatra' (visiting religious places). Marriage is also a sort of 'Yagna' which teaches the controlling of desires. All our religious 'scriptures' teach us to follow a disciplined life. It helps us to remain free from sins. Desires lead us to sins. One needs a spiritual guru to guide oneself. If this is not possible, just be 'Krishna bhavana bhavit'. You will not commit sin, and get real peace.

**Adhyay 5**  
**Karma sanyas yog**

It says whatever is on this earth, belongs to Shri Krishna. Just as the leaves and the branches are the parts of the tree, every soul also is the part of Shri Krishna (God). The water given to the roots reaches the leaves and the branches of the tree, the help given to any soul (humans or animals) reaches Shri Krishna. The body has to perform certain actions to carry on life with the help of 'Apara Prakruti'. If the soul gets entangled with this 'Apara Prakruti' it becomes 'Baddha jeeva' (Bonded) and then it becomes miserable. Instead if it remains 'Krishna Bhavana Bhavit' it becomes spiritual. The person goes in to 'Chinmaya Aanandmaya state'.

Two eyes, two ears, two nostrils, one mouth, one 'Guda' (rectum) and one 'Upastha' (sexual organs) are the nine gates of the body. Through them one fulfils one's desires. Desire is the root cause of unhappiness. If one does not get what one wants, one becomes unhappy. The main cause of human unhappiness is 'desire' for pleasures from organs of senses. Jeevatma entangled with the body, performs various actions through the nine gates. When Jeeva becomes free from desires and dualities of life, he is nearer to God.

One who controls mind and body is called 'Goswarni'. The power of controlling oneself is more in the devotees of Krishna than perhaps in sages. Giving up desires, concentrating on the point between the two eyebrows and controlling the breath through nostrils take you to 'samadhi' avastha. Controlling his mind & body, the yogi becomes free from fear, desire and anger. Such a man is free from 'bondage'. This is a divine state of the mind.

Man gets 'Divine' state of mind through 'Ashtang yog', which is described in adhyay 6. The eight angas are: yam, niyam, aasan, pranayam, pratihar, dharana, dhyan and samadhi. 'Pratyahar' teaches one how to remain free from desires. This is difficult for the common man to follow. For him 'Bhakti yog' is the best. The devotee of Shri Krishna hardly becomes the victim of desires. Till the 'jeeva' is attached to prakruti, it has to perform certain activities to carry on life. But Krishna bhavana will keep him spiritually high and it will give him true happiness.

**Adhyay 6**  
**Dhyan yog**

Mind is the cause of human bondage but mind can lead one to 'salvation' too. He who cannot control his mind, stays with the enemy (mind). Mind is the uncontrolled enemy yet one can control it with study of 'yogas'. A man's 'spiritual progress can be judged by his behaviour with others. He will be considerate, impartial, free from desires and contented.

One who has control over 'indriyas' is called 'Goswami'. Jeeva experiences happiness or sorrow because of its contact with mind and organs of senses. Mind is so powerful that at times it controls 'Buddhi' too and the person becomes victim of desires. A 'Krishna bhavana bhavit' person hardly succumbs to desires.

God is our mother & nourisher. Just as a mother is never partial to any of her children, so is God. God is equal to para +apara prakruti. Each soul has an element of God's 'para 'power but when it is affected by 'prakriti' (Apara power, maya shakti) it gets bonded (affected by desires). Person becomes a slave of their desires. Shri Krishna's devotee gradually becomes free from desires which ultimately leads him to peace and inner happiness.

So Bhakti Yog is the easiest and best path to reach God (Vaikunth).

**Adhyay 7**  
**Gnan vignan Yog**

God is omnipresent through his Para & Aparā prakṛti power. Earth, water, fire, wind and space are the manifestations of his power. We experience his power through bright sun (Agni), and through water which quenches thirst. No one can survive without water. We can feel his presence through the fragrance of a flower or Earth. Human body runs on fire, produced in the 'Jathar' (stomach). It is called 'Jatharagni'. Without this no one can survive.

The word OM represents God, so it is uttered at the beginning of every ritual. The jeeva has to pass through 84,00,000 births. The three gunas (satva, raj, tam, instincts in humans) have originated from Shri Krishna but He is above them. He is 'Nirgun' (does not get affected). A Human being is affected by either of these 'gunas' so he is 'Bhṛant' (confused).

Human society was divided into 4 varnas (groups) on the basis of 'Gunas'. Satvagunies were brahmins, Rajogunis were kshatriyas. Those with combination of rajogun and tamogun gun were vaishyas. Tamo gunis were kshudras. Jeeva is tied up with the strong rope of 'maya' so he is not free and gets entangled with worldly affairs. He needs a 'spiritual guru'. Devotion to Shri Krishna helps him to stay away from worldly attachments (Bondage).

Different people worship different gods & goddesses to get their wishes fulfilled. It's their faith. Shri Ganapati is said to be the remover of obstacles. Goddess Lakshmi is worshipped for getting wealth. Goddess Saraswati is worshipped for knowledge. Sun god is worshipped for good health and for a beautiful wife, Shiva's wife Uma is worshipped. This has been mentioned in vedic shastras.

Shri Krishna's 'Aunsh' (element) is present in every jeeva (life) so through various gods he sees that the jeeva remains satisfied and it's wish is fulfilled. Unlike humans He remembered his past, remembered his present and even knew his future. That is why He could remember what he said to 'Vivasvan', (sun god) millions of years ago. Human being (soul) is wrapped up by 'Maya' so he does not realise the presence of God. Maya shakti is expressed through desires/hate/anger etc, so the human being

is affected and becomes miserable. Krishna bhavana bhavit person will be free from all this. Birth, death, old age and sufferings are the causes of miseries. Spiritually progressed person will not be affected by these. He gets a feeling, I am brahma "Brahmasmi".

**Adhyay 8**  
**Akshar Brahma Yog**

Shri Krishna and Indra are worshipped through 'yagnas'. Arjun addresses Shri Krishna as 'Madhu daitya' because he had killed the demon 'Madhu'. Actually he means that Shri Krishna should destroy the demons in the forms of 'doubts' in his mind ( to fight or not to fight). Doubts are the internal enemies. They should be defeated by taking firm and correct decision. According to vedic scriptures 'jeeva' or 'Jeevatma' is 'brahma' and Paramatma is God.

Jeeva is affected by Nature, (apara prakruti of God) but Paramatma is not. Because Jeeva is affected by Nature, it has to pass through cycle of births and deaths. Jeeva has to pass through 84,00000 cycles. It can be in human, animal or bird form.

The earthly body passes through six stages. Birth, growth, sustaining procreation, getting feeble and finally getting decayed. This is called 'Adhibhut' stage of life. Jeevatma's presence in the body is 'Adhidaivat' state and the third is 'Adhiyagn'. One should always recite the mantra 'Hare Krishna Hare Krishna, Krishna Krishna, hare hare, Hare Ram, Hare Ram, Ram Ram, hare hare'. One should be as tolerant as a tree (bearing heat, cold, rain, yet giving shelter to humans) and as polite as grass, which bends in any direction. One should always respect others. When the death is nearer, the person ponders upon his own past life because the next birth depends upon his deeds during his current life. This is the reason why the person should always perform acts of kindness and live a pious life. Devotion to Krishna moulds him for this. Reciting the mantra makes his tongue, ears and mind occupied and stable and helps him to concentrate on God and get peace. An ugly 'suravant' (bee) is said to have been transformed in to a beautiful butterfly after thinking constantly about God. God with his tremendous power holds the universe (planets & constellations). God's power is beyond imagination. To reach God through 'yogabhyas' (study of yogas) is difficult for a common man so devotion to God is the easiest and the best way to reach God. According to vedic literature, 'celibacy' which is very difficult to put in to practice, is the first step for spiritual progress. For this, study of yogas is absolutely necessary. There is not a single institution which teaches about this. It is said in 'Kathopanishad' that people on this planet also reach 'Brahma lok, Chandra lok or Indra lok', and the people from these planets also visit planet Earth.

Time span is divided in to four 'yugas'. Satya yug, Treta yug, Dwaper yug and Kali yug .The spiritual quality of life gradually deteriorated. It is the worst in Kaliyug. At the end of Kaliyug there would be a great deluge ( Maha pralaya), and then again new lives would be created. Brahmadeva's one day is four yugas thousand times and one night four yugas thousand times.

When there would be great deluge, Shri Krishna's devotees would go to the divine world 'Vaikunth'. It is called 'Chintamani dham' or Gaulok. It is Shri Krishna's divine abode. It is described in 'Brahma sanhita' (ved/upnishad). Here all wishes are fulfilled because of 'kalpa vriksha (wish fulfilling tree). Cow 'Surabhi' supplies plenty of milk. One can listen to the divine tunes played by Shri Krishna on his flute. His divine form, his blue complexion, his lotus shaped eyes, his wearing yellow 'pitamber' (dhoti), having 'vaijayantimala' (garland of flowers) around his neck and peacock feathers in his hair.

All this is beautifully described in 'Brahma sanhita'. He performed his divine 'leela' (dance) and 'ras' when he first landed on the earth at a place called Mathura near Delhi and named it 'Gokul' or 'Vrundavan' which is supposed to be the replica of his divine abode 'Gokul'.

Shri Krishna has a thousand names Keshwa, Damodar, Shridhar, Madhava, Achuts, Purushottam, Narayan are some of them. Though 'Vrundavan' is his abode he is omnipresent. He is like one tree having innumerable leaves.

A 'siddhyogi' can decide his time and place of his departure from this world. But the common man has to leave this world as per God's wish. As per 'vedas' there are two paths to exit from this prakrit world . One is dark and the other is shiny. When the 'jeeva' passes away from this world through the shiny path (shukla paksh), it never returns (not reborn) but when it passes through the dark path (krishna paksh) it is reborn (Chhandogya upanishad). Those who have surrendered to Shri Krishna, reach 'Moksh' (Heaven). Day time, Shuklapaksh and Dakshinayan is the best time for leaving from this earthly world.

**Adhyay 9**  
**Rajvidya--Rajguhya Yog**

Messages of god are divine and powerful. They should be discussed among devotees only and not with people who are just good at arguments. God's knowledge is 'anubhavjanya' (knowledge through experience). This adhyay refers to pure devotion. A pure devotee, though lives in this 'prakrit' world, does all his duties yet remains free from worries and miseries of life because of his spiritual progress and faith in God. He remains detached. He makes progress in spiritual life through 'Navavidha Bhakti'.

The nine ways through which God is worshipped: Listening to devotional songs, singing Bhajans and Kirtan, remembering God, feet washing, offering, bowing down (vandan), serving (Dasya), befriending and "Aatma Nivedan' (total surrendering to God) are the various ways of worshipping. When a person becomes free from wordly 'dosh' (faults), he becomes a pure devotee. In ancient times there were seven chief spiritual gurus: Gautam, Kanad, Kapil, Yagnavalkya, Shandilya, Vaishwanar and Vyas. Everyone must have a Guru.

Today there are various branches of knowledge like politics, sociology, physics, chemistry, maths, psychology etc. but unluckily no university teaches about the soul. Soul is important to the body. Body is nothing without the soul. Body is perishable but soul is not (adhyay 2 verse 23). It is always active. It's study is Rajavidya.

Man expects rewards for his actions(sakam karmi). At times he commits sins to fulfill his desires but then he has to suffer for his sins. It may take time. (Just as the seed takes time to germinate). Devotion to Shri Krishna reduces the severity of sins committed .The path of 'bhakti' is easy to follow but that feeling or intuition should come from within.

Narad, the son of a maid, who served great sages had no opportunity to learn but serving the great sages inspired him. He got knowledge through service of the great sages. This is what he tells Sage Vyas. Though God is omnipresent, he is not seen with our worldly eyes. The whole universe is situated in the sky which is the largest part of God's 'Apara Prakriti'. The sun, the moon, the galaxies of stars are in this huge sky, but their movements are controlled by Bhagvan Shri Krishna (Brahma

sanhita). Creation, nourishing, destruction, all these happenings take place according to His wishes.

Time span was divided in to 4 'yugas': Satya yug, Treta yug, Dwaper yug and finally Kali yug. When Brahmadev's life span of 100 years is over, there will be a great deluge, and then again creation of the new universe. This again is as per the wish of Shri Krishna.

When there are sins on the earth, Shri Krishna takes birth (Yada yada hi dharmasya glani...Verse 7 Adhyay 4). Shri Krishna the father, prakriti, the mother and Jeeva takes the form (body). To get the Jeeva's wishes fulfilled God helps him, though He is above everything. He first appeared on the earth in 'Chaturbhuj' form before Devaki and Vasudev but latter on he changed himself in to 'Balaswarup' (child). One can worship him mentally, physically or verbally. The person needs no severe penance. He can follow 'Bhakti Marg' (path) under the guidance of any spiritual guru at any stage of life. It is the easiest and the most peaceful path to reach God. God gives us energy (urja) through 'Sun'. He gives us water without which we can't survive. He gives us food. Those who know the three 'vedas' (Rig ved, Sama ved and Yajurved) take refuge at the feet of God Shri Krishna and reach his heavenly abode. When their 'punya' (good deeds) are exhausted they have to go through the cycle of birth & death again. Absolute devotee goes to 'Vaikunth', the abode of Shri Krishna.

Bhakti Marg forbids killing of animals or birds for one's livelihood (nonvegetarian food). Shri Krishna expects one to have corn, vegetables, milk, fruits etc. He is happy just with 'patram' (tulsi leaves), 'falam' (fruits), 'pushpam' (flowers), 'Toyam' (water). When 'jeeva' is immersed in bhakti, the person shines with lustre (diamond in the golden ring) ( mani kanchan yog). God is like 'kalpa vruksha' (wish fulfilling tree).

A human being has to do two types of karma: Upadhi yukta karma (a part of his duty), and spiritual karma. At times it creates conflict in mind (person is forced to do something against his wish). The devotee has to face the situation. At times even a devotee is looked down upon for some of his actions. Maya is that powerful and

at times drags the person in to doing wrong things. He is looked down upon as a sinner by the society. But because of his momentary downfall he is not down in the eyes of God. His devotion to God saves him. The spot on the moon does not come in her way so far as brightness is concerned. Maya is powerful. It drags humans towards downfall. For God nobody is high or low. A person from any class (Brahmin , Kshatriya, Vaishya or Kshudra) can reach 'vaikunth' through devotion.

**Adhyay 10**  
**Vibhuti yog**

This adhyay emphasises the various 'vibhuties' (glorious forms) of Shri Krishna. Various instincts like intelligence, knowledge, being free from doubts, forgiveness, truth, control over organs of senses, lust, peace, happiness, misery, being free from fear, anger, satisfaction, defeat, victory, penance, giving alms are created by me says Shri Krishna to Arjun. Lives caught in the cycle of birth and death change bodies but Shri Krishna's form never changes. He is 'Ajanma'. He is always in 'Para' prakriti (not seen by our naked eyes). He is the creator of Brahma & Shiv. He is the creator of each and every object on this earth. He says 'those who love me will ultimately come to me'. He will always have his blessings on his devotees and will dispel the darkness of ignorance.

Arjun adores Shri Krishna saying 'You are supreme divine creator of the universe, omnipresent and prayed and worshipped by sages like Narad, Vyas, Deval, Aasit and Bhrgu. Arjuna asks Shri Krishna to make him understand the various 'vibhuties' of Him. Though Shri Krishna is all the time in his mind, he still fails to understand him. He is perplexed as to which form of Shri Krishna should he worship. He asks Shri Krishna to explain to him his supreme energy and supreme power of yoga and tells him that his mind is never fully satisfied even after listening to his nectar speech.

Shri Krishna agrees to show him his various 'vibhuties' (energies). Arjun is addressed as 'Gudakesh' (The one who dispels the darkness of ignorance). Shri Krishna tells him about his various glorious forms. He says 'I am the soul in each and every life and even end of each and every body. I am the beginning, middle and end of each and every object of the universe. I am Vishnu among 12 sons of Aaditi. I am Marichi among Marutgana. I am the lustrous, luminious sun and moon among constellations. I am sam ved among vedas. I am Indra among Gods. I am the mind among 'Indriyas' (organs of senses) and life (ignition) among lives. I am Shiv among 'Rudras'. I am 'Kuber' among the rakshsas and yakshas. I am the 'Brihaspati' among purohits. I am 'Skand' among chief of the soldiers and ocean among various reservoirs. I am Bhrgu among maharshis and Omkar in speech, Himalaya among immobiles, peepal tree among trees and Narad among the supreme rishis. Kapilmuni in 'siddhas' and Chitrarath among gandharvas (singers of gods) and 'Uchhashrava' among horses,

'Airavat' among elephants, vajra among weapons, kamdhenu (wish fulfilling cow) among cows, madan among 'kam' (lust). I am Vasuki among serpents and 'shesh nag' (cobra) among cobras. Prahlad (devotee of Shri Krishna) among demons, 'Kal' (time) among the controlling, lion among animals, garud among birds, crocodile among water creatures and river 'Ganga' among flowing water. In short Shri Krishna is supreme in everything. He is the beginning, middle stage and the end. He is the spirit in all branches of knowledge and final in all controversies. Vasudev in Vrushni lineage, Arjun in Pandavas, Vyas in sages and Shukracharya in learned poets. Punishment, victory, morality, silence, all these concepts are his creations. All luminous, beautiful things have Shri Krishna's element in them. From 'Brahmadev to a small ant Shri Krishna's element is in there. Even Shiv has His element.

**Chapter11**  
**Vishwarupadarshan yog**

Arjun tells Shri Krishna that he could know about the birth & death cycles and also about immortality of soul and about the various energies of Him but he would like to see His divine form. Shri Krishna tells Arjun that he needed divine eyes to see His 'Vishwa Rup' (divine form) which Shri Krishna would grant him. Then Shri Krishna blessed him with the divine vision and with this divine vision Arjun saw the world totally different and full of lustre. Shri Krishna's whole body spread fragrance. There were divine weapons in His hands. The world was all bright and beautiful. Even the brightness of thousands of suns would be less compared to His brightness. Arjun folding his hands and bowing down before Shri Krishna said, 'I can see various lives in your body. I can see gods and goddesses. I can see Brahmadev on the lotus seat. I can see Shiv and rishis (sages) and even divine serpents in your body. In your body I can see many hands, many mouths, many stomachs, many eyes. Yours is a divine form but I cannot see your birth, your life or your end. Because of your extreme brightness you are unable to be seen by others but i can see you. You are supreme. You are eternal. You are the resting place. You are the protector. Your power knows no bounds. You are present in space too. All the three worlds are disturbed by your unbelievable form. All gods & goddesses are trying to enter your body and the well versed are reciting ved mantras (hymns). All the aadityas, vasus and two Ahvinikumaras, gandhavas, yakshkas and demons are staring at you. They are full of fright. Everyone is scared of your 'Vishva rup'. I can't get courage or strength. I am confussed. All the sons of Dhritrashtra, Bhisma, Dronacharya and Karna are entering your mouth. Just as the river enters the ocean, the insects entering the fire to get themselves burnt and lose their identity. Everybody is entering your mouth. Arjun asks Shri Krishna to explain to him what that fierce looking form is? Shri Krishna finally tells Arjun that He is the 'Kaal', the bad time, which has come to destroy the whole world, the universe. The verse, '-Yada Yada hi dharmasya glanirbhavati Bharat Abhuthanam' (shlok 7, Adhyay 4) meaning whenever there is chaos on the earth, He takes birth to destroy the evil and establish the good. Shri Krishna tells Arjun that He has already killed the people on the battle field and he need not feel that he is killing them and he should fight and be the apparent cause only. Shri Krishna is all powerful. He is 'vayu' (wind), He is 'agni' (fire), He is 'varuna' (rain), He is 'chandra' (moon). He is Brahma dev. He is everything. He is supreme. After hearing all this Arjun bows down

before Shri Krishna and asks for his forgiveness if he has offended him while having friendship with him or while being together or while sleeping on the same bed during his childhood. Just as the father forgives the son, friends forgive friends or a lover forgives his beloved, Krishna should forgive him. Arjun bows down before Shri Krishna. He bows down in all the directions because Shri Krishna is present everywhere. He is the father of the universe. He is the Guru. No one equals Him. Still Arjun is scared of His 'Vishwa rup' and requests Him to appear before him in his 'Chaturbhuj' (having four hands) form, with gada (fist), 'padma' (lotus), 'shankha' (conch) and 'chakra' (wheel) in each of his hands. Shri Krishna tells him that He has shown him his 'Vishwa rup' which no one has seen before and no one would see in future. It could never be studied by study of vedas, tap(penance), alms or yagna. Saying so Shri Krishna again appeared before him in 'chaturbhuj' (having four hands) form and finally changed himself in 'Dwibhuj' (having two hands) form.

**Adhyay 12**  
**Bhakti yog**

This Adhyay deals mainly with devotion to God. There are mainly two types of devotees, Yogis and Bhaktas. Those who meditate upon the unmanifested form of the infinite (Nirakar vadi) are called 'yogis' and those who worship the manifested personal form of God are called 'Bhaktas' (sakarvadi). In this Adhyay Arjun asks Shri Krishna, 'Should one worship God with a form or formless reality?' Shri Krishna says that actually there exists no contrast. The path of 'yog' is very difficult to follow in this 'prakrit' world. Even in 'Vaikunth lok' too it is difficult to follow. At times the yogi gets frustrated and leaves the path in between. The path of 'Bhakti' is easier to follow. Even Arjun also prefers the path of Bhakti to the path of Yog. Bhaktas do all their duties and activities putting Shri Krishna before their minds' eye. Their 'navavidha' bhakti (devotion), including singing songs of praise, offering food to God before they have it, are well known. A true devotee will not envy others, he is satisfied with whatever he has, has no false pride, will take happiness and misery in the same spirit, will remain detached. He has no expectations from others. He is pure in mind. He is free from anger, fear and sorrow and does not get frustrated. After seeing 'Vishwarup' form of Shri Krishna, Arjun concludes that Shri Krishna is all powerful. He bows down before Him a thousand times. All the devotees of Shri Krishna will always remain in Shri Krishna's heart. This adhyay conveys that 'Bhakti marg' (path) is the best and easiest to go nearer to God. One should always remain in the company of those who follow this path. They are called 'Sat-sangi'. They get together, sing songs of praise of Shri Krishna and remain happy at heart.

**Adhyay 13**  
**Kshetra Kshetragna Vibhag yog**

Arjun wanted to know more about the concept of Nature, Purush, Kshetra and Kshetragna so Shri Krishna explains to him that the body is a 'Kshetra' and the one who has knowledge of it is 'Kshetragna'. This body is the field (field) for bonded soul. The bonded soul is entangled because of its contact with three Gunas of Prakruti. It tries to dominate the body which is the field for it. Body is after all the gathering of various organs of senses. The bonded soul wants to fulfill the desires in his field (body). According to 'ved sutras', body is composed of 24 elements which include 'earth, water, fire, wind and space'. Ego, intelligence, nature affected by the three Gunas, eyes, ear, nose, tongue, sparsh (touch), these five organs (gnanendrya), Speech, hands, feet, upasth ( sexual organs) and guda(rectum), (karmendrya- action doing organs), Mind, the controller of all: speech, touch, form, taste, smell, the subjects of various indriyas (organs of senses). The combination of all these 24 tatvas forms Kshetra (body).

Various instincts like pleasures from organs of senses, happiness, sorrow, desires, jealousy, ego, intelligence, courage in the body is the field (Kshetra) and one who has the knowledge of this is 'Kshetragna'. Body is the field for the bonded soul. So the bonded soul tries to dominate the body and find happiness from various 'indriyas'. 'No attitude towards self-praise, no show off, believing in not hurting any soul, forgiveness, simplicity in nature, purity of mind and heart, self-control, not looking at birth, death, old age as if they are the source of unhappiness' these are the characteristics of a real 'Atmagnani'. Such a soul will get 'Mokshya'. God is omnipresent. In spite of having his element in each and every soul He is undivided(Adwait). He is brightest of bright objects. One who understands that God is present in every life and 'jivatma' & 'paramatma' within him never die is a real 'Gnani'. He who does not look at every life with equanimity is a sinner and leads himself to his own downfall. When a person does not see bodily differences in lives and understands that every life is born from His element, the person is said to be in 'Brahmi sthiti'. 'Soul has brahma vision'. Just as the sun illuminates the whole universe the soul illuminates the body. Those who understand this are the real 'Gnani'. Kshetra is the body and the one who understands the various instincts of the body is 'Kshetragna'.

**Adhyay 14**  
**Gunatrya vibhag**

In this Adhyay it is mentioned that Nature is affected by the three 'Gunas' (satva gun, rajo gun and tamo gun), and every soul because of its contact with Nature, gets bonded by either of the three Gunas.

Nature (earth, water, fire, wind, space) is the 'Apara Prakruti' and Shri Krishna is the 'Para Prakruti'. Because of the union of 'Para' and 'Apara' prakriti lives are created on the earth. Shri Krishna is the father and Nature is the mother (creator of the universe). The various lives get the bodies on the basis of their good or bad deeds in their previous birth.

Nature is affected by the three 'Gunas' (satva, raj, tam). Atman (soul) through 'Brahma' gets affected by the gunas. The 'jeev' (soul) is divine but after its entry in this 'Prakrit' world it is affected by either of the three 'gunas'.

Satvaguni is spiritual. He gets less perturbed by the worldly miseries. He would always see that no one is hurt by his words or deeds. Rajoguni is pleasure seeking. He would like to enjoy life and at times, becomes the slave of his desires. He would like to have money and status in the society. He will always expect for a reward for whatever he does (Bhagwad Gita insists that one should do one's duty but not expect anything in return). Tamogun is totally opposite of Satvagun. Tamoguni will not like to think about spirituality. He would rarely think about religious activities like going to temple or attending 'sat sang'. He would prefer eating and sleeping instead. He will spend time in leisure. He takes birth in lower category (animals or reptiles) in his next birth. Instead If he becomes 'Krishna Bhavana bhavit' he has a chance to get birth in higher (human) category.

A real devotee is above all the three 'gunas'. He is in 'vasudev naamak avastha' (state of mind). He will do acts of blessings, He is free from desires, He will not envy or hate anybody, He is the devotee of Shri Krishna. For him gold and stone are of similar value. Just as the particles of gold are the parts of the gold, every life is 'aunsh' (element) of Shri Krishna. A devotee of Shri Krishna remains engaged in 'nava vidha' bhakti (singing songs of praise, offering flowers and food to God, visiting

places where Shri Krishna had played his leela (dance with gopis called 'ras' at Mathura and Vrindavan) or reading stories about Him. He will always recite the mantra 'Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare, Hare Ram, Hare Ram, Ram Ram, Hare Hare.

**Adhyay -15**  
**Purshottam yog**

In this chapter the world is compared to a huge pipal tree having innumerable branches and leaves. If one gets entangled within it, it is very difficult to come out of it. Brahma lok is compared to the root of the tree of this 'Prakrit sansar' (Natural world). Vedic mantra are for the progress of 'self' are said to be the leaves. The lowest parts of the branches are thought to be the humans and animals like horses and cows and the upper parts of the branches are thought to be Gandharvas (heavenly beings) and Gods. The roots of the tree are nourished by water.

Nature is nourished by the three Gunas. The subject of various organs of senses are the leaves of this tree of the Prakrit sansar. The root of this tree is 'Brahma lok'. Brahmaji was born from Vishnu (Garbodhakshai Vishnu). So Vishnu is the Adi Purush and everyone is born from his element. Human desires are compared to the leaves of the pipal tree. Just as the huge tree has got innumerable leaves, the humans have innumerable desires. And just as it is difficult to come out if one gets entangled in the branches of this huge pipal tree it is difficult to be free from desires. Humans have innumerable desires. If one desire is fulfilled they will crave for another and there is no end to it. If his desire is not fulfilled he will be unhappy and miserable. To try to remain detached is the only way out of it. So Bhakti marg (devotion to God) is the only way to get out of it.

A true devotee of God will reach Vaikunth, Vrindavan or Gokul. These places do not need sun light or moon light. They are self-illuminated places. Their brightness emanates from God. No one can survive without light and fire. The trees and the plants get nutrition from the moon's light. Anybody (even plants) can survive till there is life (God's element) in it. A body or a leaf can remain on water till it has life in it but when it is gone it will float for some time and then go to the bottom. All lives in universe remain in space because the Lord gives them support (dust hold in hand will remain in hand but dust thrown around will fall on ground).

According to Vedas 'Jatharagni' (fire in stomach) is God or 'Brahm' which helps to digest food. God gives us food and helps us to digest it. Vedas are our guide lines. Shri Krishna in the form of sage 'Vyas' is the creator of 'vedas'.

There are two groups of innumerable lives in this universe, 'Kshar' and 'Akshar'. In 'prakrit' world all bodies are perishable (Kshar). Birth, growth sustaining life, creating a new life, decaying and finally perishing. In heavenly world they are non-perishable (Akshar) because the bodies are celestial. They are not affected by the Gunas of Nature. There are no birth, no old age, no deaths. When' soul comes in to contact with the 'prakrit world the body becomes 'Kshar' (perishable).

Atma (soul) changes the body after death because it is affected by either of the three 'gunas'. But in 'Akshar dham' because the soul is not affected by the three Gunas of Nature it is Akshar (non-perishable). There is no birth, no old age, no death. They are 'Akshar', non-perishable (Akshar Purushottam).

**Adhyay 16**  
**Daivasursampad vibhag yog**

Those who are having divine qualities, progress towards the path of liberation. Those who remain engaged in pleasure giving activities get temporary happiness and those who get happiness from immoral or evil things have no chance of liberation (means they have to go through birth cycles). According to the vedas, the couple has to perform some religious rites before they start their relationship as husband & wife. Their union should not be for the sake of pleasure but for producing hands to serve God. If one does not want children one should not have sex.

Now about the 4 'Varnas'(groups). The vedas have divided the society into 4 groups on the basis of talents and not on the basis of birth (people have misunderstood it to be on the basis of birth). Vedic literature says a brahmin is one who is learned and is spiritual. A sanyasi is said to be at the top of the social structure. He is supposed to be fearless and supposed to avoid even visual contact with the opposite sex. For his livelihood he is supposed to go from door to door, to collect for his daily meals. It is known as 'madhukari'. He is supposed to preach too, while collecting 'madhukari'. A 'gruhatashrami' is supposed to earn for his livelihood, by honest and fair means. Should give 'alms' & donations. He should have control over his organs of senses. The purpose of progeny should be to create hands to serve God. After retiring from 'gruhasthashram' he should keep control over his desires.

Man should try to be free from anger, lust and greed. These are the enemies of mankind says 'Manusmriti' or 'Manu Samhita'. It is a code of conduct written by Manu. It is the origin of law. It is for the welfare of the society. It says that freedom should not be given to the women but that does not mean that they should be underrated and treated like inferior. Like children they too need to be protected. Father protects her when she is a maiden, husband protects her when she is a woman and son protects her when she is old infirm and fragile. If the women are not protected there would be chaos in the society (This happened during war time). Many illegal children were born. When a person is free from lust, anger and greed he becomes Satvic. He will be nearer to God. As mentioned before, lust anger and greed are the three enemies of human beings,

People having evil instincts in them will create circumstances that lead to disaster and destruction. They do this out of ego or greed. So much destruction was there because of atom bombs!! Just because of greed for power!!! Greed for money !!!!

Those who do not believe in God say just as a life is created because of union of male & female, the world too is created by a combination of certain elements in nature. There is nothing like divine element of God. According to them certain lives are created by perspiration, some from dirt or decayed bodies too!!!! According to them Nature is the source of Creation.

Bhagvad Gita says Nature is 'Apara prakriti' of God and 'Apara Prakriti' + 'Para Prakriti' (Divine element) together, is the source of creation. Those who challenge the supremacy of God will do things to fulfill their wishes irrespective of whether it is ethical or non-ethical. They just believe only in themselves, in their power in their wealth. They created atom bombs for material benefits. This type of people will be born in lower category like pigs cats and dogs in their next birth.

Now the question is, why do bad instincts develop in human beings? The answer is: When a person does not get what he wants, anger is born in him. Similarly greed and lust too are the results of desires. If the desires are not fulfilled, a person will do wrong immoral things to get the desires fulfilled. Instead if he understands that anger, greed and lust ultimately lead towards downfall he will move towards the right path and this will be the real spiritual progress. One should follow the religious scriptures and try to know what is right and what is wrong. For this, Vedas are the best source. Today's down fall is the result of non-belief in God and lack of knowledge of our religious scriptures.

**Adhyay 17**  
**Shraddhatrya vibhag yog**

Every life has the element of God. When life, that is 'soul' or 'jeeva' enters this 'parakrit world', it is affected by either of the three 'gunas'. If it is affected by the satvic gunas, the person becomes 'satvic' (having good qualities). When it is affected by 'rajogunas' the person becomes rajasic (pleasure and comfort seeking) and when it is affected by 'tamogunas' the person becomes unkind, selfish having all evil instincts. His soul forgets its contact or relationship with God.

Various human instincts are attached with either of the three Gunas. Faith is also of three types. Satvic person will have faith in God, rajasic will have faith in him from whom he gets benefits (Some worshipped Hitler because war made them rich by buying & selling arms & ammunitions). Tamsi will believe in ghosts and worship ghosts of the dead. They will even visit the graves on certain days. A person with satvic gunas will worship Narayan Vasudev (Shri Krishna).

Now regarding 'Tap' that is penance. Fasting is also a type of 'tap'. Vedic literature says that fasting for self-control or spiritual progress is good but fasting for the purpose of getting something (selfish purpose) in return is wrong. Fasting for political reasons is absolutely wrong. It's a threat to the opposite group. It's an injustice to the soul.

Regarding 'food' satvic will prefer fresh nourishing and healthy food. Rajasi will prefer hot spicy, sour and tasty food. Tamsi will prefer non vegetarian spicy food. In olden times sages preferred milk, milk products, fruits and vegetables. Later on people started cultivating land, and rice & wheat were produced. It became the staple food of the people. Milk according to sages was nourishing and they believed that though it was an animal product it was not produced by violence. Butter (fat produced without violence) was also a part of Satvic food. Food was supposed to be offered to God before it was taken by the members of the family.

Regarding 'yagna' it has to be performed without any selfish motive behind it. People perform yagna to achieve some material benefit. Shastras do not agree with such yagnas. In ancient time rishis used to perform yagnas to please rain god 'Varuna'.

Such yagnas are satvic yagnas. During famine some people perform yagna to have rains. They do this with faith. This type of yagna is also satvic yagna. King Dashrath performed 'putra kameshthi yagna' to wish for heir to the throne. Such a yagna is 'rajasic yagna'. Yagnas which are performed without following any shastras, just reciting 'mantras' inviting relatives and friends and distributing prasad are 'tamas yagnas'. They are not approved by shastras.

Regarding 'Tap' (penance), they too are of different types. Worshipping God, respecting learned people and elders, parents, gurus and brahmins is a 'kayik tap' (bodily). Remaining pure in body and mind, not doing things forbidden by 'shastras', no illegal relations outside marriage, these are also the examples of 'kayik tap'. Even remaining 'Brahmachari' is a 'kayik tap'. Not hurting anybody by words, not creating fear in anybody's mind by making statements and making likeable and beneficial statements are examples of 'vachik' tap (vacha means speech).

Whatever one says must have some base of 'shastras'. One should not make unnecessary statements and talk should have the pleasing effect. This is called 'vachik' tap.

Frankness (speaking without hurting others), control over speech, are the examples of 'manasik' (mental) tap. Some people work to get status in the society. They want people to worship them. This type of 'tap' is called rajas tap. They will be garlanded, their feet will be washed by people. They will be rewarded. They do this with some plan. This is all temporary. Alms (Daan) should be given to those who really are in need. It is better to give it to any tirth Kshetra 'place of pilgrimage' like Banaras, Rishikesh or Abu, Ambaji where it will be rightly utilised for the poor needy and downtrodden. It is mentioned in the shastras that Alms (daan) should be given on the day of 'eclipse' of moon or sun. Giving money with selfish motive is 'rajas daan' and giving money for wrong things is 'tamas daan'. We can conclude that the aim of Tap, Yagna, Daan and offering food is basically for one's own satisfaction and spiritual progress. The aim should be 'the welfare of the people'.

'Om tat sat' is a vedic hymn (mantra). Om is God's first name. 'Tat' is 'parabrahm's (god's) unseen form and 'sat' is 'Brahma's visible form (universe). This is a divine mantra and gives mental as well as physical strength. When Brahma performed 'yagna', he recited this mantra and later on, his followers continued to perform it. Shrimad Bhagvad Gita says 'One who performs this yagna, gets physical and mental strength and peace'. Reciting the mantra means worshiping God's unseen and seen form.

**Adhyay 18**  
**Moksh sanyas yog**

This Adhyay is the substance of all the seventeen adhyas. 'OM TAT SAT' is a mantra (hymn). It is to be recited at the beginning of every auspicious occasion, because it represents 'Shri Vishnu'. Shri Vishnu is the maker of 'Vedas'.

Yagnas performed for any personal benefits are not approved by God. Yagnas performed for spiritual progress or for purification of mind are welcome by God. According to Bhagvad Gita, Yagnas, Daan (donation), and Tap (penance) in the right way and for the right purpose are always welcome.

Marriage is also a sort of 'yagna'. It teaches self-control. The aim of procreation should be to create hands to serve God. Christianity and Muslim religion also say so.

Regarding sacrifice of animals during yagnas, there is a lot of controversy. Sacrificing animals in yagnas is not acceptable to the society. A belief is there that a sacrificed animal gets better life in the next birth and may get 'Manushya Avatar'. Some great sages have said that sacrifice of animals during yagnas make them free from sins committed during their previous life. Yagnas, dan(alms) and Tap ( penance) should be done with a good motive and not with selfish motive.

A true devotee of God will remain stable in times of difficulties. He does not envy anybody. He faces physical ailments coolly. He is above all the three 'gunas', namely 'satva gun' 'rajo gun' and 'tamo gun'.

Shri Shankaracharya has accepted the 'ved sutras'. God is present in every soul. All actions are done because of soul's presence in the body. Human beings are classified in to three groups: Satvic, Rajasic and Tamasic. Satvic person is above everything, He is stable in times of difficulty or happiness. He does not get affected either by success or defeat. A Rajasic person is always eager to satisfy his desires. He is greedy and envys others. He will always expect for return for whatever he does. He is happy in times of happiness and sad in times sadness unlike a Satvic person. Tamasic person has no faith in God. Eating, sleeping ,drinking, enjoying life is the aim of his life. He does not believe in God.

An action is 'satvic' when it is done with pure devotion where as it is 'rajasic' when it is done to satisfy desire or to get something in return. Tamasic actions are the result of delusion and lack of consideration for others. Shri Krishna says that even the most kind and charitable deeds should be done without any expectations. (Do thy duty but do not expect anything in return). The Satvic person is free from ego and attachment. The Rajasic person desires results and is motivated by ego. The Tamasic person is lazy and often unkind.

The concepts of understanding 'will' and 'happiness' are each similarly characterised by the three 'gunas'. Happiness which comes from long practice for a person with Satvic nature is difficult to obtain yet brings serenity. Happiness characterised by Rajas arises from sense and by Tamasic from laziness sleep and indifference.

A Satvic person: Free from desires, without ego, stable in happiness and sorrow, victory or defeat.

A Rajasic person: Having desires, expecting reward for everything he does, pleasure seeking, greedy, envying others, getting easily affected by happiness or sorrow. According to him when the body dies nothing remains except ashes. Tamasic person: He is ignorant about what is right and what is wrong. Finds pleasure in eating sleeping and spending time in leisure.

Nobody is free of either of these three GUNAS.

'Dhrti that is firmness of mind can also be sattvic, rajasic or tamasic.

Satvic Dhrti is Faith in God, Rajasic dhriti is happiness from worldly things like wealth and Tamasic Dhriti is about sleep fear greed and sorrow.

One who understands philosophy of 'Atmatatva' gets satvic happiness. One who gets pleasures from organs of senses gets rajasic happiness which is not everlasting and One who gets pleasure from sleep, laziness gets tamasic happiness.

In this adhyay Shri Krishna again tells Arjun about the philosophy of the 'soul' (Atmatatva). He says that soul in the human body is the element of God. Body is

mortal but soul is immortal. Because of jeeva's contact with Nature the action (karma) becomes (sadoshaha) impure. A person though Brahmin, has to sacrifice animal during yagna. Even if a Kshatriya though believing in non-violence has to fight and kill his enemy. He can't avoid war. A Vaishya though a believer in honesty has to hide his profit or to do certain things against his conscious. A Kshudra has to listen to his master even if the master tells him to do wrong things.

Those actions are because of 'jeeva's contact with Nature (Maya Prakruti). 'Fire though covered with fog is never impure'. A person is supposed to do his duty. 'Doing one's duty pleases Shri Vishnu'. A Satvic person is stabilised In all the Satvic qualities. He has complete control over his mind and his organs of sense. He will eat only whatever is required for the body. He has complete control over his body mind and speech. He is free from lust anger, greed, envy, ego and moha. He is contented with whatever he has. For him gold and stone are of same value. This state of mind is called 'Brahmabhut avastha' (state of mind).

Finally Shri Krishna convinces Arjun that the soul is immortal only the bodies are killed and he has to be only the apparent cause and he should not hesitate to fight the righteous war. Understanding this, Arjun picks up his 'Gandiv Dhanushya' and gets ready to fight the 'Dharma Yuddha' (war for the right cause).

This religious scripture teaches us: Do thy duty but do not expect for the fruit or the reward. Control your organs of senses. Remain detached.

Try to have control over speech, mind and body.

Do not hurt others verbally, emotionally or physically.

Lust, anger, greed, moha, ego, envy are the six internal enemies of mankind so try to conquer them .

Bhakti yog is the best and easiest to follow and one should try to follow it.

Some great men's quotes about Shrimad Bhagvad Gita.

(1) When doubts haunt me, when disappointment stares me in the face and I see not even one ray of hope on the horizon, I turn to Bhagvad Gita and find a verse to comfort me and immediately I begin to smile in the midst of overwhelming sorrow - Mahatma Gandhi.

Those who meditate on the Gita will derive fresh joy and renewing meanings from it every day - Mahatma Gandhi

(2) Shrimad Bhagvad Gita teaches us to become unselfish and Tyagi (sacrificial)

(3) The Gita is a bouquet of beautiful flowers of spiritual truths collected from the Vedas and the Upanishadas - Swami Vivekanand.

(4) One of the books that shaped my life – AJP Abdul Kalam.

(5) The Bhagvad Gita deals essentially with the spiritual foundation of human existence - Pt. Jawaharlal Nehru

(6) The Bhagvad Gita is a true scripture of human race, a creation rather than a book, with a new message for every age and a new meaning for every civilisation - Aurobindo.

**This is a synopsis of the Shrimad Bhagwad Gita translated and created by my mother, Mrs Nalini Chandrakant Shrotri in 2008.**

**Born in India, my mother Nalini, has lived in India and the UK. She studied Economics at University, and Law. A teacher at heart and always, she has loved and enjoyed imparting wisdom to those around her.**

**She was married to my father Chandrakant Shrotri till he passed away in 2008.**

**She lives with me and my wife.**

